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Volume XVI, No. 1 **October, 1955**

motive Cover Artist: Robert Hodgell, already known for his "The Supper" and "Head of Christ," has given us a campus scene for October. Bob is a professional artist living and working in Urbana, Illinois.

Inside Back Cover: The moment when Moses, in awe, drew back from the Burning Bush, is interpreted for us by Bob Hodgell.

OUR FATHER WHO ART IN HEAVEN, THIS VERY DAY,

HALLOWED BE THY NAME.

THY KINGDOM COME,

THY WILL BE DONE, TODAY,

ON EARTH AS IT IS IN HEAVEN.

GIVE US THIS DAY OUR DAILY BREAD;

AND FORGIVE US THIS DAY OUR DAILY DEBTS,

AS WE ALSO HAVE FORGIVEN THOSE

WHO HAVE THIS DAY BECOME OUR DEBTORS;

AND LEAD US NOT INTO TEMPTATION,

BUT DELIVER US, THROUGHOUT THE DAY, FROM EVIL.

FOR THINE IS THE KINGDOM, NOW,

AND THE POWER, DAILY,

AND THE GLORY, THIS AND EVERY DAY,

AMEN.

INTERPRETATION BY MARY DICKERSON BANGHAM

whose armor *are yo*

by Keith Irwin

Keith Irwin is now on leave from Hamline University, where he was Director of Religious Activities, while finishing his graduate work at the University of Minnesota.

IT is a commonplace among educated people that Swift's *Gulliver's Travels* is only incidentally for children and really a satire on adult life. Everyone knows that Lewis Carroll's *Alice in Wonderland* has a meaning one learns only by rereading it sometime after one reaches the age of adult enlightenment.

Something not generally known, however, is that A. A. Milne's stories of the adventures of Pooh and his friends *really* have a second-story meaning intended only for those who have reached the age of discretion and college sophistication. There *is* a second-story meaning here. The pages of the Pooh stories are peopled with such real-life individuals as Tigger, the back-slapping, bouncing optimist who's always leaping out from behind a corner on you in your greyest moments when you most want to be alone.

Or there's Piglet, the original Mr. Meek, Caspar Milquetoast, if there ever was one. And Pooh himself, the goodhearted, self-effacing bungler through life, just like all of us. Rabbit is a promoter, a hustler, a supersalesman, the big-man-on-campus type. Then there's Kanga, the mothering type (housemothering, that is), the worrier, always anxious for the welfare of little baby Roo. And last, but far from least is Eeyore. As the name suggests, he's just a poor jackass, endowed not with the braying, extrovert character that we often identify with donkeys, but with the character of an introvert, a Schopenhauerian pessimist, a nothing's right with the world, nor with you, nor with me type.

ONE day Pooh is disturbed by not finding Christopher Robin around in the mornings, and he begins to wonder what Christopher Robin can be doing with his mornings, so he mentions his concern to the other animals none of whom have seen Christopher recently either. Rabbit even organizes a search party. Meanwhile, Piglet, worrying about poor lonely Eeyore, prepares to take him a bunch of violets, for no one had ever before picked Eeyore a bunch of violets.

> So he hurried out, saying to himself, "Eeyore, Violets," and "Violets, Eeyore," in case he forgot, because

it was that sort of day, and he picked a large bunch and trotted along, smelling them, and feeling very happy, until he came to the place where Eeyore was.

"Oh, Eeyore," began Piglet a little nervously, because Eeyore was busy.

Eeyore put out a paw and waved him away.

"Tomorrow," said Eeyore, "or the next day."

Piglet came a little closer to see what it was. Eeyore had three sticks on the ground, and was looking at them. Two of the sticks were touching at one end, but not at the other. And the third stick was laid across them. Piglet thought that perhaps it was a trap of some kind.

"Oh, Eeyore," he began again, "just . . ."

"Is that little Piglet?" said Eeyore, still looking hard at his sticks.

"Yes, Eeyore, and I. . . ."

"Do you know what this is?"

"No," said Piglet.

"It's an A."

"Oh," said Piglet.

"Not O, A," said Eeyore severely. "Can't you *hear,* or do you think you have more education than Christopher Robin?"

"Yes," said Piglet. "No," said Piglet very quickly. And he came closer still.

"Christopher Robin said it was an A, and an A it is—until somebody treads on me," Eeyore added sternly.

Piglet jumped backwards hurriedly, and smelt at his violets.

"Do you know what A means, little Piglet?"

"No, Eeyore, I don't."

"It means Learning, it means Education, it means all the things that you and Pooh haven't got. That's what A means."

"Oh," said Piglet again. "I mean, does it?" he explained quickly.

"I'm telling you. People come and go in this forest, and they say 'It's only Eeyore, so it doesn't count.' They walk to and fro saying 'Ha ha!' But do they know anything about A? They don't. It's just three sticks to them. But to the Educated—mark this, little Piglet—to the Educated, not meaning Poohs and Piglets, it's a great and glorious A. Not," he added, "just something that anybody can come and *breathe* on."

Piglet stepped back nervously, and looked for help.

"Here's Rabbit," he said gladly. "Hallo, Rabbit."

Rabbit came up importantly, nodded to Piglet, and said, "Ah, Eeyore," in the voice of one who would be saying "Good-bye" in about two more minutes.

"There's just one thing I wanted to ask you, Eeyore. What happens to Christopher Robin in the mornings nowadays?"

"What's this I'm looking at?" said Eeyore, still looking at it.

"Three sticks," said Rabbit promptly.

"You see?" said Eeyore to Piglet. He turned to Rabbit. "I will now answer your question," he said solemnly.

"Thank you," said Rabbit.

"What does Christopher Robin do in the mornings? He learns. He becomes educated. He instigorates—I *think* that is the work he mentioned, but I may be referring to something else—he instigorates Knowledge. In my small way I also, if I have the word right, am—am doing what he does. That for instance is . . ."

"An A," said Rabbit, "but not a very good one. Well, I must go back and tell the others."

Eeyore looked at his sticks, and then he looked at Piglet.

"What did Rabbit say it was?" he asked.

"An A," said Piglet.

"Did you tell him?"

"No, Eeyore, I didn't. I expect he just knew."

"He *knew*? You mean this A thing is a thing *Rabbit* knew?"

"Yes, Eeyore. He's clever, Rabbit is."

"Clever!" said Eeyore scornfully, putting a foot heavily on his three sticks. "Education!" said Eeyore bitterly, jumping on his six sticks. "What is Learning?" asked Eeyore as he kicked his twelve sticks into the air. "A thing Rabbit knows! Ha!"

"I think . . ." began Piglet nervously.

"Don't," said Eeyore.

"I think *Violets* are rather nice," said Piglet. And he laid his bunch in front of Eeyore and scampered off.[1]

There are obvious and profound meanings here for faculty and students alike that anyone with a college education ought to be able to ferret out. Substitute the phrase "A.B. degree" for "A" in the account and see what you get. "An A.B. degree," said Rabbit, "but not a very good one. You should have gone to one of the eastern schools." Or "You mean this A.B. degree thing is a thing Rabbit has? I thought it *meant* something." Or, think of all of our professors who do nothing more nor less than "instigorate" A.B. degrees. Obviously, the *educational pilgrimage* is fraught with its share of dangers, largely, concluding from this satire on adult life, attendant upon the *motives* from which one pursues an education.

THAT people are involved in the business of pilgrimage in life is a notion not strange to the Judeo-Christian tradition, for behind all of the *Pilgrim's Progresses* that dot Christian literature is the great epic story of Moses, the Hebrew people, and the forty years in the wilderness 'twixt slavery and the promised land. The figure of Moses and the forty years in the wilderness suggests that not only life, but education, too, is a pilgrimage. That the student's four years (more or less) is a pilgrimage in the wilderness 'twixt the slavery of childhood and the home, on the one side of the Nile, and the promised land of Suburbia as a well-heeled junior executive, budding young engineer, commercial advertiser (or the wife of one of same) on the other. It is a hard, but a necessary thing to say that many contemporary students by their weekly week-end jaunts indicate they are still slaves to home. Remember there were many among

[1] A. A. Milne, *The House at Pooh Corner* (New York: E. P. Dutton & Co., 1928), pp. 85-88.

wearing?

the Hebrew children who didn't want to leave Egypt, and everytime the Wilderness life got a little rough, were ready to run back, preferring slavery in Egypt to the responsibilities of freedom.

LET'S press the figure further. The children of Israel were often somewhat recalcitrant followers of Moses and Aaron, as students certainly are of faculty and administration (and even of student government). Rather than pursue Truth with a capital "T" ("Let not God speak to us, lest we die." Exodus 20:19), they would have been content with a Golden Calf as a substitute, even as the young modern is content working for a passing grade, or even a card of A's, or devotion to a faculty member, or refusal to recognize that the routine of class work is relevant to him under the *guise* of pursuing Truth rather than credits as his Golden Calf. Though fed on manna from heaven, the Hebrews grumbled about its quality and quantity. No need to push that parallel to the modern pilgrim and dorm food. They required the guidance of a set of Ten Commandments, and so the modern college has page on page of commandments for the regulation of academic, social and moral life of its wanderers. Their organization was by tribes, and so the tribal pattern of life—frats, sororities, clubs, societies, exist by which to "number" the modern pilgrims. They sent scouts ahead to the Promised Land to tell them what it was like, and so Vocations Days, Career Clinics and the like offer an annual scouting foray into the land of flowing milk and honey that lies ahead for those who survive their pilgrimage.

But, Moses insisted, the period in the wilderness was a necessary preparation for entering the Promised Land. In spite of his insistence on these preparations the Hebrew pilgrimage —and the educational pilgrimage is like it—again and again faced the danger of getting off track, of losing sight of its proper ends, of thinking in terms of usurping the Promised Land as sovereign individuals, self-made men, with no responsibilities beyond themselves, rather than as the Children of God, a chosen people with a Divine destiny. If one acquires one's education from the wrong motives he shall find, not as immediately as Eeyore did, but in the long run, that it will be a source of frustration and despair, of warfare with ourselves and our fellow men, of misdirection down one blind alley of life after another, rather than being the adornment of the fully mature mind and the fully mature life.

THE figure of pilgrimage suggests another parallel, and really the primary one, for it illuminates the meaning of this alternative of frustration vs. reward, of slavery to the tyranny of self vs. freedom under God. To embark on any pilgrimage requires that one have certain equipment. To switch from the Old to the New Testament, Paul, in suggesting to the Christians of Ephesus the equipment they should wear in their strife and contention with the forces of evil loose in the world through which they pilgrimage, suggests that they put on the whole armor of God.

> Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Ephesians 6:13-17).

This passage is admirably suited as advice for the pilgrimage of education if one is intent in that pilgrimage to follow the cloud by day and the fire by night provided by Almighty God. Eeyore's motives in the educational pilgrimage of following the cloud by day of superiority over his fellow denizens of Pooh's Corners (after all, the best jobs go to educated men), and the fire by night of an exclusive possession, something not shared, nor shareable, with Poohs and Piglets, were what lead to his frustration and downfall when he learned that such superiority and exclusiveness were purely mythical concepts.

Eeyore equipped himself with aloofness and condescension for his educational pilgrimage, and so the student's motives on his wilderness journey determine the equipment he will wear. Students follow the cloud by day and the fire by night of many false gods as they pursue their educational pilgrimage, with the consequence that they pursue mirages on the desert through which they pilgrimage, winding up at dried-up oases where the waters of knowledge and truth have been evaporated by the hot winds of utilitarian and self-centered pursuit, or where the wells have been blown full of sand by the winds of wasted opportunity and frivolous living.

Let's try paraphrasing the above passage from the Ephesian letter, substituting the equipment of faith in *some* of the false gods to whom the student is tempted to give absolute loyalty on the campus pilgrimage. Remember the key words: "truth," "righteousness," "the gospel of peace," "the shield of faith," "the helmet of salvation," "the sword of the Spirit."

SUPPOSE you serve the god called Mammon, whom you cannot serve both God and. An apostle of this god might write to his fellow-converts in the city of Universitas in the following vein: "Therefore take the whole armor of Mammon, that you may be able to withstand the Lord God on the evil day when he almost has you. Stand therefore, having girded your loins with a business suit, and having put on the breastplate of covetousness, and having shod your feet with the equipment of the traveling salesman; above all taking the shield of success, with which you can quench all the flaming darts of God suggesting that really you're a failure; and take the helmet crested by the dollar sign, and sword of commerical advertising which is the word of Mammon to men." Is this epistle addressed to you as advice for your educational pilgrimage?

Or, suppose you serve the deities of sensual pleasure, variously identified as Aphrodite, Venus, Bacchus, etc. Eat, drink and be merry, for tomorrow

you may die. An advocate for this collection of deities might suggest to his fellows: "Therefore take the whole armor of Eros and Bacchus, that you might be able to withstand the Lord God on the evil day when he suggests that your bowels and vitals have grown too old to find pleasure in the accustomed things, and when you find your life hanging empty on your hands: Stand therefore, having girded your loins with a bikini, and having put on the breastplate of lasciviousness, and having shod your feet with the equipment of the convertible and the manual of seduction; above all taking the shield of the appetites, with which you can at any moment quench the flaming darts of an evil God suggesting to your conscience that it's twelve bells and all isn't quite well. And take the helmet of romantic conquest, and the sword of the body, which is the word of the young Esquire—doing what comes naturally."

THE existentialists tell us that the intellect is an instrument of plurality, so use yours to take another flight, purely of the imagination, of course, and sample the advice that a devotee of Minerva, the goddess of learning, tendered to his few fellow worshipers scattered across the campus, where they in their nooks and cranies and garrets pursue knowledge as an end in itself. "Therefore take the whole armor of Minerva, that you might be able to withstand the Lord God on the evil day when he asks, 'For what purpose all this learning?' Stand therefore, having girded your loins with knowledge, and having put on the breastplate of bookishness, or intellectual snobbishness, and having shod your feet with the equipment of the laboratory, the textbook, and the slide rule; above all taking the shield of the high-grade point average, with which you can quench the flaming darts of the evil God suggesting that you really haven't accomplished anything; and take the helmet of the mortar board, and the sword of the Doctor's degree which is the word of Eeyore's learning—knowledge is the final end in itself."

Or, one more of the many deities of the campus not yet covered, that pervasive, omnipresent deity named Popularity. She might have a disciple write to her pursuers in this vein: "Therefore take the whole armor of Popularity, that you may be able to withstand in the evil day when loneliness and rejection seem about to catch up to you. Stand therefore, having girded your loins with fraternal comrades, and having put on the breastplate of the chameleon (enabling you to be all things to all people), and having shod your feet with the equipment of the back slap and the glad hand; above all take the shield of the drive for recognition and public office, with which you can quench all suggestions of the evil One that you don't really amount to something. And take the helmet of the man of the hour, and the sword of gregariousness, which is the word of Popularity to men, written by her incarnate son, Dale Carnegie, *How to Win Friends and Influence People.*"

IT is against the backdrop of these take-offs on the various types of equipment with which men set forth on their pilgrimages that the question of the Christian campus Evangel comes, "Whose armor are you wearing?" What is the equipment worn by the Christian and how is it relevant to our campus situation?

"Stand therefore, having girded your loins with truth." What assignment of meaning might we give to the word "truth" as descriptive of what the Christian will bind about himself as inevitably as the TV cowboy binds on his holsters and guns? In the biblical view the concept of truth is grounded on the trustworthiness, the faithfulness of God. He is true to his covenant with men. He keeps his laws. He is a reliable help in time of trouble, and this reliability challenges man to live in conformity to his law. As God is trustworthy, a man lives "in truth" when he walks in the way revealed by Jesus Christ. The truth of the Gospel is no set of right beliefs, rather it is a way of life fulfilled when one "walks in the truth," or when one has truth in one's inward parts. "Have this mind in you which was in Christ Jesus" is Paul's way of admonishing his readers to gird themselves with truth. "The law was given through Moses; grace and truth came through Jesus Christ" (John 1:17).

"Put on the breastplate of righteousness." The breastplate covers the heart, the most vulnerable spot of man's anatomy. What a crucial word "heart" is! "I love you with all my heart." "I've set my heart on having that new car." "Jealousy is eating out his heart." "Let's get to the heart of the matter." In this and a thousand other ways speech reveals that the matters of the heart are matters of life and death. As the wages of sin is death, so the wages of righteousness is life. The heart will be confirmed in life when it is covered with the protective cover of righteousness. When the heart discovers its life in the love God reveals in Christ there will follow the righteous conduct of the life lived in overflowing gratitude for this gift of love.

"Shod your feet with the equipment of the gospel of peace." Augustine says that "our hearts are restless until they find rest in Thee" and the "Good News" that man's restless strivings, his internal and external warfares, are ended provokes its bearer to be speedy in carrying this word to men. Think of the miles covered by Paul, his feet carried forward by the desire to convey the message of the gospel of peace to Asia Minor, over into Macedonia, on to Rome, even in vision to Spain and the lands beyond Rome to the west. The striving after material possessions, sensual pleasure, learning, popularity, loses its force when a peace is found that none of them are capable of bringing. If a man finds the peace that passes understanding it carries his feet to the market places of life that he might witness to it.

A shield that can withstand flaming arrows! There is nothing here of promise that the Christian will escape having flaming arrows launched at him, but he will be able to withstand them by the protective power of the shield of faith. We wrestle with principalities, powers, the world rulers of

darkness, against "the *spiritual* hosts of wickedness in the *heavenly* places." The flaming darts will be aimed at our vitals. Envy, selfishness, idolatry, pride, corruption of the will are spiritual wounds, and the shields of Mammon, Aphrodite and Eros, Minerva, Popularity not only are not proof against wound-producing flaming darts, but even seem prone to let them through to stab our vitals. What deeper thrusts of the arrow than the envy of material possessions, the selfishness of lust, the idolatry of self produced by popular acclaim, the pride of the intellectual snob? The shield of faith, of trust not in oneself but in God, of commitment not to self-will but to God's will, alone can turn aside these dread shafts.

"Take the helmet of salvation and the sword of the Spirit which is the word of God." Picture the armor-bearer, passing over to the armed soldier the last two pieces of his equipment. Salvation is the gift of God by which, as Luther says, we become ". . . free Lord of all, subject to none." The helmet of liberty and assurance, the crowning work of God, freeing us from fear and subservience to others. Again, how contrasted to other armors! The man who seeks happiness through popularity places his happiness in the hands of other people. He becomes their slave as he depends on them to give him acclaim. The learner might want to take pride in his accomplishments as a self-educated man, but if he has any honesty he must admit his indebtedness to an overwhelmingly large community of scholars. Only the most perverted of pleasures are found alone. The pleasure seeker must usually rely upon some social relationship to provide him pleasure. In a thousand ways these pagan pilgrimages reveal the extent to which the pilgrim must throw himself on the mercy of others to be "salved." He is subject to all the varying judgments of men. "For freedom Christ has set us free . . . do not submit again to a yoke of slavery" (Gal. 5:1), so take to helmet of salvation which is the free gift of God.

Whose armor are you wearing on the campus pilgrimage? Choose this day whom you will serve, and if you serve the God who gives the cloud by day and the fire by night of the risen Christ, then take on the equipment of the whole armor of God.

austrian independence

by Emil Paul John

Since the last (May) issue of *motive* was put to bed, a new nation has counted itself among those who call themselves "free"—Austria. Because we are always fascinated with the exploration of what "freedom" means, we have asked our correspondent in Austria, Emil Paul John (What a background: American, Armenian, Turk, Orthodox, Methodist, et cetera) to interpret for us what freedom means to the citizens of a land who have just received it—at least in the political sense.

IF you're smart and you want to write about Austrian reaction to coming independence, then you should lock yourself in a room and dream up a half-dozen fictitious interviews. Everybody's tickled pink . . . rid of the yoke at last . . . a new future for Austria . . . freedom! independence! liberty! All that sort of molasses.

I'm not smart. Too many Austrians talked into my open ears, and now I cannot decide whether Austria is moving from occupation to freedom, or from safety to disaster. Austrian opinions of the peace treaty resemble something once said by Little Red Riding Hood:

"Grandma, what big teeth you have!"

The people detect a peculiarity in their newly found grandmother (independence) and don't know how to react.

The Viennese waiter says: "For ten years, in more than 250 meetings, the Russians shouted njet, njet! to our plea for freedom, and now in two weeks it is all settled. What is behind this?"

Few people guess what's behind the Kremlin mind. It's much easier to find the reason for an Austrian's dissatisfaction with the peace treaty. He is afraid.

The prostitute fears her wages will decrease on the Austrian market. No one ever paid better than occupation personnel of the Four Powers.

The refugee fears he will lose the protection of Allied troops and be returned to his previous homeland.

The Austrian working for the American Army fears unemployment when the army leaves.

The cafe owner in Salzburg fears bankruptcy, because 70 per cent of his revenue comes from GI wallets.

The student fears the draft for Austria's proposed 50,000-man army.

In Salzburg, the home of the music festival, about 20,000 American soldiers have been stationed. When they leave, 60 per cent (a conservative estimate of local businessmen) of the cafes in Salzburg will close, and 5,000 "Schatzies" will wonder where their next pair of nylons will come from. The German word "Schatz" means "treasure." GI slang fixed this label on those girls who earned their living by keeping house with American soldiers.

ONE "Schatzy" said: "When I picture my Johnny pulling out from Salzburg's train station for the last time, then I feel like tearing the peace treaty into a thousand pieces."

She really may have loved her Johnny; give her the benefit of the doubt. But the tragedy that concerns most of these "Schatzies" stems not from love, but from finances.

Frau Magyar fled from Hungary to the West during World War II. When the war ended and American troops tried to send her home, she threatened to kill herself. Then the reason for her fear appeared, and the Americans placed Frau Magyar in a refugee camp under their protection. Today about 53,000 refugees like Frau Magyar still live in camps around the American Zone of Austria, and Americans play big brother to them.

Frau Magyar asks: "When big brother leaves, who will rescue us from harm?"

MOST persons agree that the departure of occupation forces from Austria will add to unemployment in that country. In Salzburg, U.S. military forces employ 5,000 Austrians (for instance, as mechanics, cooks, household servants, drivers). The army can't take them along, though they have been capable camp followers. They will need new jobs; so will many persons now working in Austrian stores, because Austrian store owners must lay off workers to compensate for loss in GI revenue.

So if you ask an Austrian employed by the occupation forces for his opinion of the peace treaty, he answers: "Damn the treaty!" He seldom permits patriotism to interfere with his purse.

The planned Austrian army may correct the unemployment situation, but Austrians even question the soundness of creating such an army.

"According to the peace treaty, we must remain neutral," said a printer from Vienna. "We cannot ally ourselves with East or West, yet they permit us to form an army of 50,000 men to protect ourselves against aggressors. How long will 50,000 men stand up against Russia or America?"

The printer added: "Besides, an army costs too much."

STUDENTS object to the army on other grounds. They prefer to use their college training for something better than infantry marches. National independence and an army are new stuff for the students, because Austria since 1938 has been either tied up with Hitler Germany or tied down under the Four Power occupation.

"If we are to be neutral, why do we need an army?" the student reasons, with one eye on the progress of draft plans.

The great majority of opinions which I heard favored the Americans. "Well, we're glad those Russians are leaving, but sorry to see the Americans go." Americans have earned such words because their occupation has been easy on Austria. United States forces flooded the Austrian economy with dollars and even paid for all occupation expenses.

Still, one must admit that people generally like to say what they think other people like to hear. If my name is Joe Smith, the Austrians tell me: "It'll be difficult for us when the Americans leave." But if my name is Ivan Ivanowitch, they tell me: "At last we're getting rid of those American capitalists." (Note: Not even the 5 per cent of the Austrian population which voted communist can say much for the Russian occupation of their country . . . so they use the anti-American approach.)

BUT now and then I spoke as a Turk to certain Austrians, whose views (perhaps the least prejudiced because no one needs to soft-soap a Turk) might be summed up in this story told by a man who delivers court summonses in Linz:

"A Russian and an American fish together, and each catches a fish. The Russian unhooks his fish and bashes it brutally against a rock. The American says, 'No, no, not like that,' and unhooks his fish and strokes it gently with his hand. What is the difference? In both cases the fish will die anyway because it is out of water."

Austria has been out of water under the Four Power occupation. Now the question is, can it wriggle back in by itself?

Among the few who neither worry nor fear the future, which will answer this question, are the poor and the children. The poor, because their lot will not change much; they'll remain as poor as ever. The children, because they observe the birds of the air and the lilies of the field more than the digits following a dollar sign.

evangelism and discipleship

by John J. Vincent,
Hale, Cheshire, England

Early in November, the Methodist Student Movement will sponsor a seminar considering the problem, "Evangelism in the University Community." At about the same time, the first of a series of pamphlets on the subject of evangelism will appear, based on material assembled by the Theological Colleges Department of the (British) Student Christian Movement, published by the SCM Press. Both these enterprises, together with the contributions of the World Council of Churches Commission on Evangelism, may well bring into review our usual understanding of what evangelism is.

The word, evangelism, itself is normally associated with leading revivalistic personalities (such as Billy Graham), rather than with the normal activity of the Church. Again, evangelism is usually associated with a particular kind of "salvation" preaching which has come to be called "evangelical." There is also a tendency to think of big publicity stunts, massed choirs, emotionalism, and all the trappings that go with the "missions" which the various denominations "put on" from time to time. All these "assumptions" about evangelism must be reconsidered. We must ask some fundamental questions and not be frightened of new answers.

EVANGELISM is the confrontation of men with Christ. It is the bringing into the personal and existential present of the issue of judgment which every man must face. It is the placarding of the whole Christ in order that man may worship or blaspheme. A worthy presentation of Christ presents him not only as Gospel (*evangelion*) but also as Law. Indeed, as Wesley asserted, it was necessary to preach the Law first so that men would see their need of the Gospel in their own sin. We would add that it is necessary also to preach "the New Law" of Christ because the Kingdom of God is made up of those who are prepared to live by it, and not merely of those who are prepared to rejoice at the "good news" of God's act in Christ. "To preach Christ" (Wesley again) "is to preach him in all his offices—as much his law as his gospel." True evangelism is inseparable from costly discipleship.

Now, if this is true, then much of the Church's evangelism stands condemned. So often we either appeal for a decision in favor of a vague spiritual something or else we go to the other extreme and appeal to man's activism to join the Christian army which gets things done. But salvation is neither by faith nor by works. Salvation (insofar as we may use the word) is by Christ and by that Community which is his Body. There is no salvation outside the Church because it is the Church which is being Christ in the world. If it is not, then it is no Church. The Church becomes the Church by its participation in the offering of Christ upon the cross. It comes to life when it dies in costly self-giving with him—but not self-giving as a work, but as its grace-prompted filling out of the sufferings of Christ. It suffers in and with Christ. So that evangelism is (in a sense) *presenting the Church.*

Moreover, evangelism cannot be separated from a particular incarnation of the message in a particular situation. D. T. Niles, in his WSCF pamphlet on *An Evangelizing Church*, describes "a ground-pattern which must characterize the Church's encounter with the world" (that is, "the Evangelistic Encounter"). In this encounter the following elements are to be found: 1. Identification (of the missioner with the people to whom he speaks); 2. Community (involvement in the society

around the mission); 3. Mass Conversion (the conversion of social groups); 4. Christian Cells (of various Christian workers); 5. Institutions (co-operative, etc., groups living in Christian obedience); 6. Indigenization (of our response to the Gospel); 7. Proclamation (in intelligible terms, to make the Gospel a matter of general interest); 8. Demonstration ("the thrust of the evangelistic attack is, in the last analysis, dependent on the quality of the worshipping and witnessing community which is the evangelizing unit").

Dr. Niles was writing with primary reference to the Indian and Eastern situation, but his insistence upon (1) proclamation as part only of the evangelization program, and (2) the *incarnation* of the message are both much to our point. The incarnation of the message must be at least threefold: of the mission into the real-life situation of those to whom it is directed; of the Christian community into the problems of the day; and of the message into the language of the time. Neither is this incarnation of the mission anything contrary to its true nature. Evangelism and mission *are* the presentation (in life and word) of the radical demand of God. This demand is never abstract nor spiritual merely, but is always a demand for a particular response or attitude in a particular situation. To say "yes" to Christ is always to say "yes" to a particular deed of Christ in the world. Faithful evangelism attempts to depict *the crucial incarnateness of the Word:* crucial because the only Word of God we can know is his Word in the cross, incarnateness because the only Word of God we can know is his Word made flesh and dwelling among us.

A Cause of Stumbling

This is, of course, what actually happens in many campus situations. The Church group is known by its views on gambling, drinking, sex morality, intellectual honesty, segregation, and so on, and the response to the evangelist will often be determined by whether the person is prepared himself to accept what is understood to be the Christian Way in these matters. The evangelist will rightly insist that in "deciding for Christ," you do not decide for any particular interpretation of Christ. But he will be unable to separate the Gospel's incarnation among those to whom he ministers.

There is, therefore, in practice, a very close link between evangelism and discipleship. There ought to be. Jesus never allowed people to "come after him" without first counting the cost, and seeing in no uncertain terms what the demands of discipleship were. Quite clearly, to follow him meant to renounce family, commercial, political and social loyalties. Our problem today, of course, is to make sure that what we demand in the name of Christ are the true renunciations. Our problem is to ensure that what we one takes up and carries is the cross, and not merely the Church's sin. At present, the "cross" which the convert often has to bear is the Church's heartlessness, economic conservatism, middle-classishness, insularity, self-satisfaction, and pride. These are the things which will be in the background of his mind when he refuses or accepts Christ: and if they are not, they very soon will be. The Church today is a "cause of stumbling" (*skandalon*) because of its sinful worldliness. If the Church is to take part in evangelism, it must proclaim in deed and word the *skandalon* of the New Testament—that God suffers in and with sinful man and through the cross works the wholeness and healing of the world.

It must be admitted that many who respond to the "good news" of a God who is so kind as to add to the abundance of mankind the additional benefit of "spiritual" and "eternal" advantages, all without anything in return (for so much so-called evangelism must be characterized) will find the evangelism of discipleship strange and unattractive. But they must learn that the Kingdom of God is not the place where there is "fulfillment" and "self-realization" as they would like it, but rather revolution and self-denial as God commands it. By his curse or his acquiescence at this, every man is judged.

At what points, then, must evangelism in the university bring home the radical demand of God?

A Readjustment

In the first place, and generally, the evangelism of discipleship will call for a reversal or readjustment of *desires and motives.* People come to Christ because he will provide a way of escape from their own dull or frustrating lives, or because he will bring adjustment where they are socially or personally incompetent, or because he provides a rallying-point for their idealism. Now, it is obviously true that the initial motive does not determine the quality of the whole Christian life, but it is also true that this sort of motive encourages the notion that the Church is just a superpsychological clinic. Naturally, those without any worries of this kind feel that the Church is not for them. More important, however, is the assumption that the grace of God merely takes over where our human capacities are inadequate. This may sometimes be the case, but it is not necessarily so. In the words of the Methodist Covenant Service,

> Christ has many services to be done: some are easy, others are difficult; some bring honor, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves.

If this were not so, the grace of God would do no more than any competent psychologist. "The power to do all these things is assuredly given us in Christ, who strengtheneth us." The call and grace of God must needs come as judgment upon our desires and motives, since they

are essentially egocentric, and the grace of God is that which delivers us from all self-seeking and self-regard into the service of God. Whether we remain by grace the people we wanted to be or thought we were is a matter for God's decision, not ours. Certain it is that new desires and motives come with Christ's influence, and that, in the Christian life (to quote St. Francis of Assisi) "those things which formerly were bitter unto me are turned to sweetness." A Christ-centered evangelism will not glibly offer "life rich, full and free." The Christian life is the fullness of *Christ*, the life abundant of *Christ*, the freedom of *Christ*. The beginning to such a life is when it is seen that it is precisely one's own desire for autonomy which comes under the judgment of God. For the student, this applies particularly to those two areas in which he is most anxious to assert himself—that of his relation to parental and adult authority, and that of his relation to the other sex.

In both these areas, the Christian student must work out his discipleship within his own experience of tension between his "natural inclinations and temporal interests" and his duty on the one hand to the demands of God and on the other hand to the legitimate autonomy of the other person. His own inability in these areas is the judgment of God upon his own insistence upon autonomy, and the indication that, after all, the way of self-giving and love and concern may be the better way. It is certainly the better way which the preaching of Christ will portray.

A Challenge to Reason

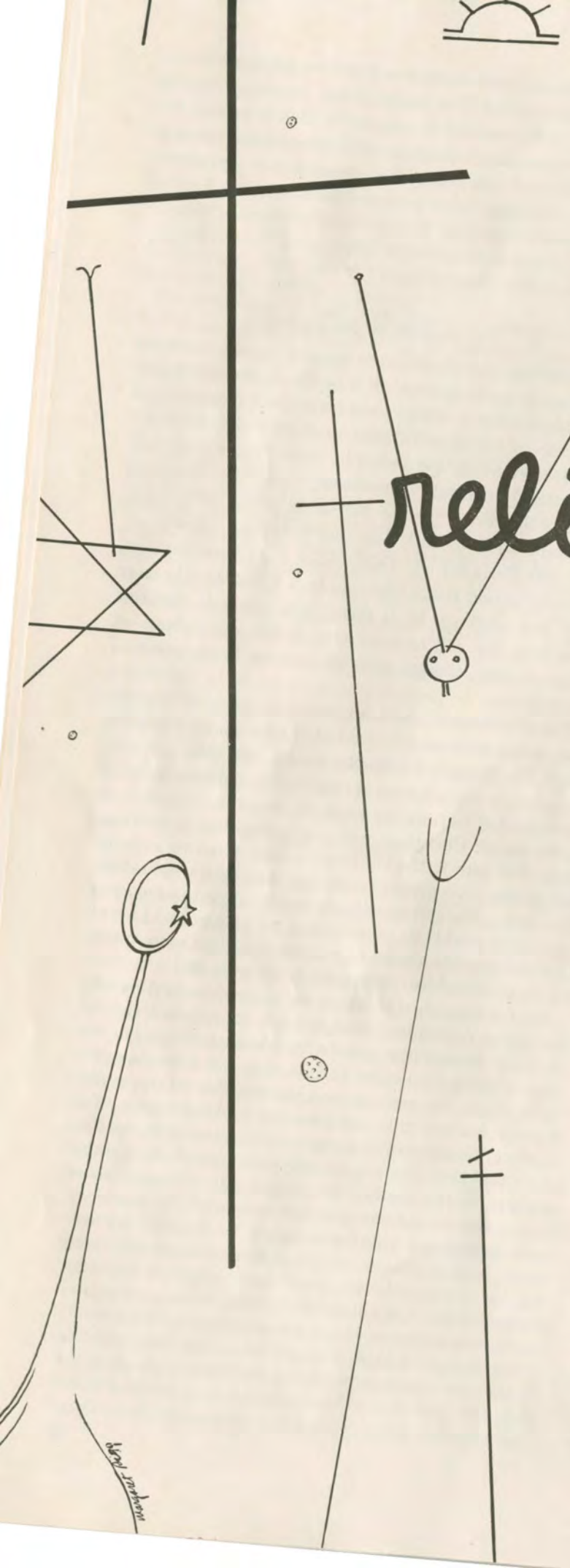
What does evangelism for discipleship imply in *the intellectual sphere*? This is not the place to discuss the relation of reason and faith, but it does seem to me that the Christian revelation must be seen as a challenge to reason ("foolishness to the Greeks") as much as the Divine answer to the problems of reason. "Graceful Reason" (to borrow from Langmead Casserley) is not full of the grace of God as we know it except where it partakes of the character of "Him who, though rich, for our sakes became poor." Christian self-giving love, the *agape* of the New Testament, is not a bare principle, but a living spirit which must needs find manifestation in the intellectual activities of the Christian. Christ brings a revolution to man's thinking as well as to his motives. Historically, the Christian revelation was unacceptable to those who came to it with any kind of preconceived ideas as to what God ought to do in the world. It is the same today. Only with the greatest hesitation can the evangelist employ the method, say, of Paul Tillich; there is no "correlation" between some of the questions being asked by modern man and the answers being given by Christian theology. The question itself must be seen to be wrong, impertinent, or unnecessary before the Christian message can assert itself. God is, in any case, the one who is "putting man on the spot," not the one who is beholden to man's questions. I am acutely aware that it is at this point that most of my American friends disagree with me! All I can say is that I regard the separation, as far as possible, of theology from the presuppositions of any one philosophical system (personalism, for example) as a prerequisite to a more faithful evangelism in our day. The existence of a semi-Christian culture does not remove the need for a radical loyalty to Christ within that culture.

The Method of Discipleship

Evangelism for discipleship implies a new view of *vocation*. In many quarters, it is no longer thought legitimate to appeal to the student to make great sacrifices and undertake a life of self-denial in the service of Christ. The British SCM, for example, sent missionaries and professional medical, educational, social and business workers into every part of the world in the early days, especially when the title "Student Volunteer Movement" was used. From the late 1920's, SCM has turned to study, and emphasized that a man can be a Christian wherever he is and whatever he is doing. The result is that few of us hear the call to serve God in the dark places of human society, though more of us meet in commissions about them.

The challenge of the Christian message is to "participate in the sufferings of God at the hands of a godless world," as Dietrich Bonhoeffer insists. And this—our participation in the suffering of God—is the only thing which distinguishes us from the heathen around us. Apart from it, we are all Christians, and evangelism has no cutting-edge. But with it, the Christian is committed to a life of self-giving, a vocation of suffering. And who would deny that such a life and vocation is sorely needed in our contemporary world? Its preaching as the Gospel and Law of God will provide a point of contact which our more spiritual or philosophical apologetic will never find.

For the individual to whom the evangelism is directed, the radical demands of discipleship will apply in a variety of ways. Evangelism cannot lay down the specific response which God alone can require. But it can suggest the motives, the reasons, and the area for its discovery. For one, natural gifts may be aided by Divine grace; for another, the grace of God can only be received to the loss of natural gifts. For one, it will seem plain that only the ministry is the method of discipleship (though, even here, ambition and financial gain—especially in America's more prosperous churches—are to be found); for another, noncompliance with military conscription laws will be demanded. But whatever the outcome is, the student church will know that Christianity is *not* a matter of religious meetings, but of a costly offering of the whole of life through Christ. The aim of evangelism is not to fill the churches, but to fill out the Church which is the Body of Christ. It is to bring man to enter into the Covenant with God which Christ has made possible.



religion

ON THE COLLEGE CAMPUS

by Sidney Lovett, Chaplain
Yale University

COLLEGES and universities in this country are becoming an integral part of the American scene. This has been more evident with respect to our great state universities, and is now increasingly true of the older and privately endowed institutions of learning. As these recruit students from all sections of the land and from all levels of economic and social life; as their basis of selecting students becomes more free from the trammels of witting or unwitting discrimination with respect to race or color, religion or nationality, campus life and mores reflect more clearly the prevailing moods and tempers of the nation, aye, even of the world. We live in a singularly stormy period in history; our lives are cast upon times marked by fighting without the borders of our country, and vast fears and anxieties within. These dark and melancholy facts cannot but invade the college campus and influence, consciously or unconsciously, the thoughts and conduct of students. This is one reason why "going to college" is not always the high, romantic experience it once was: one reason why "being in college" at present does not necessarily represent "the shortest, gladdest years of life." College life today is fraught with the very same economic hazards, emotional tensions and moral crises that are abroad in the highly competitive world

of business and industry, in the supercharged atmosphere of political debate and international relations. So it comes about that it is not enough that a youngster should be intellectually prepared to do the book or laboratory work called for by the curriculum. More young men and women come to grief today in our colleges and universities, *not* because they cannot do the studies required, not because their beliefs are at times overcast by the clouds of skepticism, but because they are so often ethically and emotionally unprepared for the strains and stresses which life today, in college or out, imposes upon them.

THIS sober picture of the contemporary college scene is not unrelieved by brighter hues. Governing boards, administrators, and faculties of educational institutions have come to realize that it is incumbent upon a university to educate its students emotionally and ethically as well as intellectually, to foster in students respect for the best interests of the community and the good name of the university, as well as to further a desire for knowledge. This acceptance of a responsibility for the education of the "whole" man leads to a growing recognition of the fact that religion, both as an act of worship and as a discipline of the mind, is a very important means of promoting emotional stability and ethical coherence in the individual, and providing him with a sense of meaning and purpose to life. The fairly recent publication of two books dealing with the place and function of religion in the university is a definite sign of this new orientation. I refer to Sir Walter Moberly's *The Crisis in the University,* and President Howard Lowry's *The Mind's Adventure,* which, taken together, cover a current trend on both sides of the Atlantic. These two writers are intelligent and impressive exponents of the significance of religion in the education of the "whole" man. For my part, I believe that nothing less than this will suffice, if our colleges and universities are to train and graduate young men and women who are ethically as well as intellectually prepared to cope with a world that is seriously off-balance.

The attitude of the college student toward religion is not now and never has been subject to any complete and final appraisal. I would hazard the opinion that the prevalent mood in our colleges today with respect to religion is one of honest, intelligent inquiry. Scratch the surface of indifference, often more careless than studied, and you will find students not so much convinced about religion as they are haunted by it. Here is a temper better by far than the contempt for religion so common in our colleges and universities two decades ago. Though no mass revival of religious enthusiasm on the college campus is in the offing, the truculent disdain for spiritual values is largely vanished as the spirit of inquiry has succeeded negation. Here is suggested a great opportunity for responsible leaders in school and college and church to make the most of a prevailing climate which is favorable to an intelligent and sincere appreciation of the offices of religion.

IT is not easy to provide wholly adequate reasons for the change in the attitude of college students toward religion. I would suggest, however, that a generation of young people who have grown up in an unstable world is apt to inquire into the reasons for this instability. For a great many centuries, the world was out of balance, because of man's unsuccessful efforts to gain the mastery over Nature. This has been largely accomplished, but today the world is off-center chiefly because of man's desperate struggle to achieve some kind of control over himself. This sober reading of the times suggests to thoughtful students the ancient truth that man cannot live by bread alone, but needs some invisible means of support in terms of faith in Something or Someone greater and more enduring than himself, namely God. And another reason for the current attitude of many students toward religion is this: Most all responsible statesmen, scientists, and educators in this atomic age are saying, in impressive concert, that either we human beings cultivate the fruits of the spirit, love, joy, peace, goodness, faith, *or we perish.* And this because we live in a world so humanly integrated that every political program, economic system or scientific discovery becomes a social problem because it involves people. Every social problem becomes a moral issue because it involves a right or a wrong attitude by some people toward other people.

FINALLY, what society is to become depends upon what its individual members believe about ultimate things, God and Man, Sin and Salvation. Students have been reading and hearing variations on this theme for some time past. I believe it to be a very significant influence in what I have earlier termed the prevalent mood of religious inquiry among the more thoughtful college men and women. For religion implies conscious relationship, both with one's fellow men and with God. For some time past students have been quick to respond to the creature needs of overseas fellow students through such organizations as the World Student Service Fund and the American Friends Service. I detect a growing consciousness on the part of students of the importance of the vertical dimension of religion, and a consequent growth of private and corporate worship in our colleges and universities.

I BELIEVE there is a correlation between this increased student interest in corporate worship and the almost total abolition of compulsory chapel in the privately endowed colleges and universities. It was never altogether fair for the administration to lay upon religion the entire onus of getting the whole student body aroused at a certain hour and assembled in a particular place, preliminary to the day's occupations. This duty had better have been divided more evenly among all the academic disciplines. It was equally unfair to use religious services on Sunday as a device to prevent the week-end exodus

of students now facilitated by the automobile and bus. The change from compulsory to voluntary worship is still held by some alumni to indicate the almost total eclipse of religious faith among college men and women. A more accurate analysis of this turn of events suggests it to be a growing ground of spiritual maturity. The present free association of the undergraduate to the college church is parallel with his subsequent relation to some church in the community where he comes to live. He is free to identify himself or not with its work and worship. At this writing, the general growth of the habit of churchgoing in town and city is not without parallel in many academic communities.

To this interest in the "whole" person and his educational nuture may be attributed the establishment and increase in many colleges and universities of departments of religion at the undergraduate level. This is a clear recognition by the university of the importance of religion as a body of knowledge, as well as an expression of worship and work. The offerings of such a department are especially designed for young men and women who are not contemplating the Christian ministry as a life work, but who may come to compose a more religiously informed laity, so essential to the continuity of church and synagogue. This is also a step in the direction of bridging the gulf that has so often opened up in our educational institutions between the secular and the religious approach to knowledge. As in the past, so again in the future, religion as a body of knowledge may provide a coherent basis for the pursuit of all other branches of learning and to relate them in a creative way to each other and to the whole context of human experience.

SINCE the last world war, candidates for the ministry coming out of colleges and universities have increased noticeably. And what is more significant than numbers is the high quality of these young men as students and leaders in campus activities. I can think of any number of young men who after graduating from college and serving in the armed forces or doing a trick in business and school teaching have been moved to go into the service of the church. In my opinion it is very often the man who has tried for awhile to keep out of the ministry but discovers he cannot do so who brings to the profession the fullest degree of competence and consecration.

I hope that I have not produced the naïve impression that the Kingdom of God is just around the corner. In our present secular culture, organized as it is without God as its center of reference, religion has a real battle on its hands. True, the struggle today is not so much against calculated hostility or clever denial as against a general ignorance of the basic implications of the spiritual life and a widespread indifference to its claims. The Christian faith owes something of its toughness and durability to this element of conflict to which it has never been a stranger. Yet, even in such obdurate soil as current secularism, the seeds of an intelligent curiosity about religion and an honest inquiry into its meanings and claims are being sown. There is something about the climate of the times in which we live that I believe will bring this planting to ultimate fruition. Not overnight, not in our lifetime, but yet within time and history. I should like to register my conviction that the combined operation of liberal education and religion will produce a growing number of men and women of intelligence and character who will yet create a better world.

Trends and Frontiers in Religious Thought by *L. Harold DeWolf.* The Methodist Student Movement, 1955, 139 pages; $1.50.

The currents sweeping theological thought today are of such vigor that protagonists tend to be intemperate and disparage any discussion with a point of view at variance with their own.

It is refreshing to have a liberal such as Boston University's Harold DeWolf discuss some of the major affirmations of the different Christian theologies without feeling it necessary to disparage their significant contributions.

The frontiers where are met the many varied and sometimes subtle forms of paganism so strong in American life, especially on the college and university campuses, are of such moment that the Christian witness needs to bring to bear every resource rather than debilitate itself with civil wars. This little volume should meet the purpose that DeWolf sets forth; namely, of assisting "in cultivating a more intelligent discussion and resultant understanding of the Christian faith among the Christian students and their leaders who man this frontier."

This valuable book has resulted from a series of lectures given in the late fall of 1954 to the seminar of Methodist student workers.

From an examination of our present cultural situation, Dr. DeWolf has analyzed the liberal and naturalistic accommodations, the fundamentalist reaction, the neo-orthodox reaction, old and new agreements, and the road ahead.

LABOR

by Kermit Eby, University of Chicago

TODAY the trend in American economic development (constantly stimulated by unions) is toward the professionalization of the worker. We are moving toward the egalitarian society in the United States which reformers have long anticipated. The greater percentage of our spendable income is in the middle brackets. Many family units which are in these income classifications have auxiliary earners. Today more than 19 million of the 64 million gainfully employed are women, and of these 19 million, 11½ million are married. Consequently the move to the suburbs of the white-collar and so-called middle classes is also the movement of skilled workers and industrial workers with high seniority and good pay. Last year Mr. Blue Collar earned on the average almost $12 more per week than Mr. White Collar. These are the people who buy the products that they themselves produce; they drive the cars and enjoy the iceboxes and charge the price against the future income the same as almost everyone else in America. And many of them are finally determined that their children are to have the education which will move them into the professions. These are the Americans clustered around our great industrial cities, men who work in the plant, go home afterward to build another room on to the house, or to work in gardens. With a forty-hour week and adequate pay, steelworkers, autoworkers, and their brothers are experiencing for the first time the *sweets* of a living wage and some time for creative leisure. Paid vacations make possible fishing trips or cross-country jaunts with the wife and kids.

It can even be argued that the do-it-yourself craze which is sweeping America is an example of a cultural pattern infiltrating society from below. Do-it-yourself was the only alternative for the worker who wanted his linoleum laid, or a playroom for his children. Gradually what was a necessity became an avocation. Today it isn't the idle rich who are copied; instead, it is the ingenious worker. And this is in contrast to the long pattern of man's past when cultural changes were always determined from the top.

There is another moral to this story, one which I often prophesied but never quite believed would come true. But if you can believe the Anheuser-Busch story in *Time* magazine, the total volume of beer and hard liquor consumption in the United States is down between 18 and 20 per cent. Consumption is dropping so rapidly, in fact, that brewers are desperate in

their attempts to stimulate markets. Reasons for the drop, the article continues, are unknown; but it is suspected that more and more American workers prefer to spend their money for cars, travel, television, grass, flowers, and other leisure-time interests. In other words, there is more to do in life than drink liquor. As homes become more attractive, the picture of Father working from daylight to dark and enjoying his "suds" on Sunday is giving way to the man who comes home, cleans up, puts on his putter-pants, and putters around the yard. This is a welcome transition, one which will be accelerated, I am sure, and one which we do not yet fully understand.

What it appears to mean, at least to me, is that man's creativity—which was once expressed in his daily work—is increasingly expressed in his avocational interests. If this is so, an entire way of life which once rested on the dictum that man must live by the sweat of his brow will have to be re-examined. In other words, the work ethic which Protestants have brought very near to the center of their value system must be re-evaluated.

TODAY the word *automaton* is on the lips of everyone who is aware of the continuing and rapidly accelerated industrial revolution. Automaton can be defined simply as the process whereby machines operate machines. In the old days the given operation was automatic; today, the process is. Raw steel enters one end of the line and comes out the other as motor blocks untouched by human hands. Radios are assembled by machines which follow the model on a pattern. Calculating machines balance books. The illustrations are endless. The results of all this no one knows. One of the significant trends, however, is obvious. More and more goods can be produced with fewer and fewer man-hours of work. Today more than a million six hundred thousand fewer workers are engaged in industrial production than were working at the employment high point. These displaced workers, of course, push into the services and the displaced there in turn displace others. All the time, each is working for lower wages. Perhaps we need displacement insurance to tide over those looking for jobs because of industrial changes. Further, the men who man the machines are becoming ever more skilled. These trends are on the mind of every labor leader who thinks at all. These are the trends he would meet and anticipate through the power of his unions. For example, Walter Reuther and his autoworkers were ever conscious of this development as they drove for the annual wage. It was their aim—an aim successfully introduced in recent contracts—to establish the fact that a worker had an equity in his job. Or, as Philip Murray expressed it, men do eat three meals per day 365 days a year. And, as a philosopher might put it, hunger is a universal need demanding a universal solution. In other words, the argument for the annual wage is profoundly moral, and rests on the affirmation that a worker has a right in our society to look forward to continuous employment at an income level high enough to assure his family of more than minimal standards of health and decency. If unemployed through no fault of his own, his idleness is to be charged against the employer and against society. The annual wage is also a step toward the professionalization of the worker. If it is desirable for management to be paid by the year and protected by pensions, it is also desirable that the worker be so protected. "What is sauce for the goose."

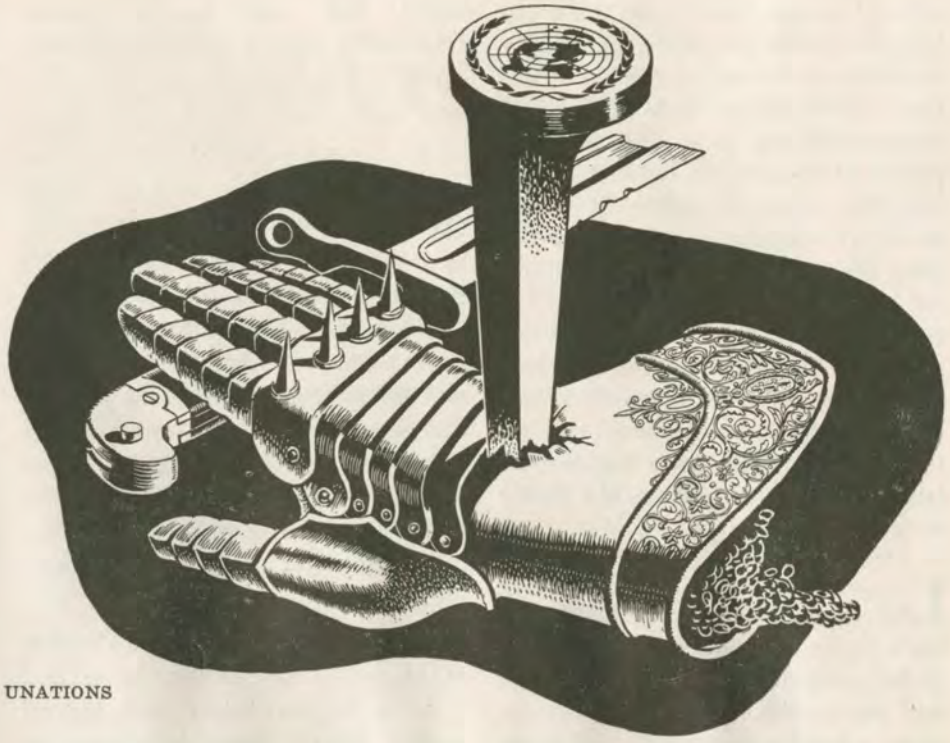
It is true, however, that the General Motors and Ford contracts do not guarantee a 52-week year; but the important fact is the definition of the principle. Once the principle is determined, as it was in pensions, the details can be achieved in future negotiations.

HOWEVER, for our purpose, the most significant statement in the official pronouncement of the Autoworkers concludes the explanation of new contracts (*Ammunition*, Autoworkers' Magazine, June issue, page 5). "Meanwhile, the Union's next major bargaining goal already has been mapped by convention resolutions. *It will be the shorter work week.*" Or, as the sloganeers have already designated it, the "30-40" plan. (Forty hours pay for thirty hours work.) And there is no doubt in my mind that present productivity trends make such an achievement inevitable. If so, ours increasingly will become a society where men work at production for a short time and have ever-growing leisure to live life as they wish. Freed from long hours of labor, the ever-present question will persist: to what uses shall our time be put? The possibilities are infinite in all the culturally creative fields of music and the arts, travel, and so on. (Here is a golden opportunity for the churches interested in the whole man. An opportunity which few are embracing in their pulpit-centered churches. Certainly churchmen need not be reminded of their opportunities as they see their summer pews emptied by vacationers enjoying mountains, lakes, and seashore.)

But before this development can be fully understood it is imperative that we examine our traditional Protestant work ethic. Simply stated, we teach—because we were so taught—that work is good, that work ennobles. The devil, countless innocents have been admonished, always find things for idle hands to do. Now anyone who has had to do the dirty work of the world knows very well that drudgery did not and does not now ennoble anyone. And few factory workers or miners ever believed that it was beneficial to the character to work long hours on the assembly line or in the pit. These moral adages were more often than not coined by owners to admonish their workers; in turn, these adages were supported by preachers. Today, when management takes off to play golf, the emphasis is on contacts and morale; but when the worker goes fishing he is charged with absenteeism.

IT is my thesis that man's creativity, that which is expressed normally in vocational areas, is constantly disappearing. Creativity—that which ex-

(*Continued on page 37*)



UNATIONS

moral implications of loyalty to the United Nations

by Reinhold Niebuhr
Union Theological Seminary

THE moral implications of the relation of our nation to the United Nations are often overlooked or depreciated because that portion of our citizenship which is most anxious to express its loyalty to the principle of international order is also most inclined to be impatient with the limitations of the present United Nations organization as an instrument of world order. Actually the United Nations is a very good instrument for the expression of two basic requirements for any great moral endeavor. William James once defined the two requirements as: a) Resoluteness in the original commitment to the cause or discipline and b) A whole series of specific acts of loyalty to give historical body to the commitment.

When the United Nations was launched at San Francisco, our readiness to commit ourselves to it represented a new chapter in the spiritual pilgrimage of our nation. The tragedies of the second world war had convinced many peoples, and not merely us, that world community was waiting to become actual, that the days of unqualified national sovereignty were over and that it was important to have such a constitutional instrument of world order. We in America, more than in other nations, felt our commitment to the United Nations to have the spiritual significance of the first part of William James' formula. We had been involved in an almost pathological isolationism in the long armistice between the two wars, believing that we could preserve our innocency by the rigor of our efforts to avoid embroilment in world conflict; and yet we were darkly conscious that an ignoble irresponsibility was compounded with a hardly less noble effort to be "pure."

The same technical civilization which was drawing the world together into a community of common destiny was also making us the most powerful of all the nations. We had entered two world wars peripherally. We emerged from the second, incomparably the strongest nation on earth. We had arrived at our maturity in one leap of strength. We were anxious to prove our sense of responsibility to the nascent community of nations, as the measure of our spiritual maturity.

For these reasons we may have invested our commitment to the United Nations with greater significance than we had the right to ascribe to it. Some of our idealists pretended that the UN was really a complete global constitutional system; and others, knowing that it was not, started edu-

cational campaigns to make it a more ideal constitutional order, by removing the veto power of the great nations, for instance. But the United Nations fulfilled more than was expected of it precisely because it was less than an ideal system. It was a system of cooperation among the nations designed not for ideal possibilities but for the actualities of the present situation. Therefore, it could not only help us to take a resolute first step in the direction of world order, but it could also be the vehicle for all those acts of fidelity in an ongoing relation, which give body to the initial resolution.

LET us compare the broadest and highest of all human communities, the global community, with the smallest and most primordial, the family, in order to test the meaning of both functions. The family is best established if the partnership between a man and a woman is entered on the presupposition that it is irrevocable. If the partnership is presumed to be tentative, there will not be enough resolution to overcome the hazards to its success which the vicissitudes of life always present. I am enough of a modern to believe that there are exceptions to the ideal of the indissolubility of marriage. But I am not so modern as to find much value in the idea of reducing marriage to as tentative a contract as possible. The strength of the original resolution frequently accounts for the success with which a partnership is maintained through many trials which could hardly have been anticipated in the original covenant, even though it contained the words: "for richer, for poorer, for better, for worse."

But an original covenant soon fades if it is not given substance by those daily acts of fidelity and forbearance through which lives are wedded and amalgamated. We Americans are inclined to a rather abstract type of idealism. Therefore it is more important for us to emphasize the second, rather than the first part of James' formula. The United Nations has become one (and the chief) of many devices by which we are trying to organize our world. The "our" has of course achieved a special significance since the San Francisco charter. It means the "free" world; the noncommunist world. Since we entered into the original covenant a momentous and tragic event has occurred. The Russian-communist world has made it clear beyond peradventure of doubt that it still holds to its secular utopian world religion which some had rather foolishly and furtively believed to have been dissipated by our war-time partnership. But almost immediately after San Francisco the Russians began to make it clear that they divided the world into two camps, an "evil capitalist" and "good communist" one. Nothing could be quite as implausible as this communist version of good and evil, of human nature and human destiny. That it should have been introduced into world history at a particular moment when it would further confuse an already difficut task of organizing the world belongs to the most tragic aspects of contemporary history.

This fact is so tragic that many people in the Western world cannot bear to accept it, and they entertain various theories which are intended to veil and obscure the tragic situation. We have heard men propose in the Councils of UNESCO, for instance, that a cultural organization like UNESCO might bridge the chasm which the "politicians" failed to bridge. International conferences to iron out the ideological differences between ourselves and the Russians have been proposed again and again on the assumption that these differences could not be too great because both sides use the same words. But the real tragedy of the situation lies in the fact that use of the same words hides a conflict of diametrically opposite ideas. It is difficult, but necessary, to recognize that the communist ideology has no resources within it for coming to terms with other systems of thought. It is dogmatic without qualification. It may ultimately yield to the pressure of world history but it is not likely to be beguiled by any international conference.

NO good purpose is served by minimizing the tragedy in which we are involved in our struggle with communism by making ourselves believe, for instance, that communism is a slightly more equalitarian, and ours a slightly more libertarian, version of a common democratic creed. There may be some initial similarities between liberal and communist utopian illusions; but there are few similarities between a democratic tentativity and modesty in holding to our various beliefs and the communist fanaticism in which a monopoly of power unites with illusory hopes to breed cruelty and hatred.

This division of the world was not foreseen when we accepted the charter at San Francisco. But fortunately institutions, though they may be abstractly conceived, have a way of being formed by the actual events of history, or rather they have a way of being reformed if only we remain loyal to the original motive rather than the original pattern. In a world thus tragically divided the United Nations organization has taken on functions which correspond to the new necessities. On the one hand, it is a minimal bridge between the communist and the free world. On the other hand, it is an organ for integrating the free world. The Security Council is the symbol of the one function, and the General Assembly of the other. There are those who regard this double function as not sufficiently neat. They would like an organization which would organize the noncommunist world more effectively than the United Nations can. They are impatient with an organization which cannot speak unequivocally on many issues.

BUT let us avoid all neat solutions which try to make the realities more logical than they are. We have a double duty to avoid war and to prevent the spread of communist tyranny. These two duties are not necessarily incompatible. But it is important that we impress the world with our interest in both. To preserve a minimal bridge between ourselves and Russia

requires the preservation of the United Nations organization. We are suspected in some parts of the world of being more anxious to win an eventual war than to avoid its outbreak. This may be a misinterpretation of our true mind; or it may be a natural suspicion of the nation which has primary responsibility for the military defenses of the free world. But however natural the suspicions and the misinterpretations, we cannot afford to be guilty of any act or attitude which gives them credence. An atomic war is so terrible in its known and unknown consequences that no stone must be left unturned for its avoidance. The idea of a preventive war sometimes tempts minds, whose primary preoccupation is the military defense of a nation and who think it might be prudent to pick the most propitious moment for the start of what they regard as inevitable hostilities. But the rest of us must resist such ideas with every moral resource. Nothing in history is inevitable, including the probable. So long as war has not broken out, we still have the possibility of avoiding it. Those who think that there is little difference between a cold and a hot war are either knaves or fools; for there is an obvious difference between a state of tension and a state of destruction and mutual annihilation.

Our loyalty to the United Nations is not the only way of proving our patience and lack of hysteria. But it is one effective method.

The other function of the United Nations is the integration of the so-called free world. This process of integration requires various institutions. The Atlantic community now has the NATO defense organization. The technical assistance program of the UN of UNESCO, and of our own government functions through various instrumentalities. But the General Assembly has become the chief global parliament, where the policies and sentiments of nations are submitted to the scrutiny of world opinion and where every particular national interest must meet the test of its compatibility with the unity and order of the community of free nations. It is in this context that we have our opportunity to fill out our original commitment with acts of fidelity in specific situations.

It is significant that despite the deep chasm in the world community, the United Nations has helped the new state of Israel to come into being and it has recently been active in solving the Arab refugee problem which followed in the wake of that settlement. It is, of course, not possible for the United Nations to solve the problem of the chasm between Russia and the noncommunist world. When basic mutual trust is lacking no constitutional device can create community. We have had two experiences, one during the Berlin air-lift and one in Korea, in which we have learned how difficult it is to reach even minimal agreements when we do not trust each other. But there is a considerable degree of mutual trust in the free world. In that world constitutional instruments can implement mutual trust; and trust can furnish the foundation for the laws, constitutions and arrangements.

I am sure that it will not be surprising or shocking to Americans to know that one of the primary tasks of the United Nations and its various agencies is to relate American power to a weakened world and American prosperity to an improverished world. The degree of power held in and by America in the free world is in fact an historical development, almost as unexpected as the division of the world by communism. We and the world knew that American power was great; but we are only beginning to appreciate how preponderant our power is. This preponderance is an immediate resource for the strength of the free world. But it is also a hazard. Power and weakness do not march easily in the same harness. It tempts the holders of power to pride and it tempts the weak to envy and resentment.

We Americans must accustom ourselves to being unpopular in the world. There will be some good reasons for our unpopularity and some bad ones. The good reasons will be that we will make mistakes in the use of our power, because it impinges everywhere in the world, far beyond our conscious contriving. That is why it is important to have as many checks upon its exercise as possible. The bad reasons for our unpopularity will be that communist propaganda will seek to interpret the difference between our prosperity and the world's poverty as due to exploitation. This explanation contains hardly a modicum of truth; for the differences in living standards are due primarily to differences of production standards in technical and agrarian societies. The propaganda against us achieves a special plausibility in Asia where resentments against past imperialism and colonialism are compounded with envy of our wealth and power. Not many exploitative elements are left in the old imperialism; and in any case we were not directly involved in it. But we are the symbol of the whole Western world in the eyes of Asia and we inherit past resentments even as we must bear the brunt of present envies.

While the communists give an interpretation of this difference between our wealth and the world's poverty which is as false as it is plausible, we must be intent to give a right answer to the problems raised by the contrast. We must help the impoverished world to gain greater technical efficiency, and we must strengthen every political instrument of common living which allays suspicions and resentments. We cannot overcome all the hazards to mutual understanding between ourselves and an impoverished world in both Europe and Asia; but we can learn in actual encounters to deal loyally with our allies in the free world. From such loyalty will spring policies, which we must refrain from calling generous because they will be in our own long-term interest; but they will be wise in the sense that they will help to cement the unity of the free world.

OUR actions and attitudes on detailed questions of daily policy, on questions of tariffs and immigration quotas, on technical assistance pro-

grams and investment in undeveloped areas will contribute more to the international community, which all far-seeing Americans see in the making, than any abstract commitments to ideal and impossible world constitutions which some idealistic Americans regard as important. World community must gradually grow through acts of mutual loyalty. Mutual loyalty in situations of great disproportions of power and fortune is difficult but not impossible. It is one of the marks of our political immaturity that many Americans should regard it a simple matter for us to be related to continents in the turmoil of revolutions, of economic and social revolutions piled upon ethnic and political ones. If anything goes wrong in Asia or Africa, that is, if anything develops which is not according to our tastes or according to our interests, someone always rises to ask "What error did the State Department commit this time?"

We are in the throes of vast forces beyond the control of any single agency or power. We can deflect, harness and beguile the historical forces of our age but we cannot ignore, defy or annul them. Perhaps no lesson is more important for a nation as powerful as we, than the truth that even powerful nations cannot master their own destiny; for they are in a web of history in which many desires, hopes, wills and ambitions, other than their own, are operative.

Perhaps this is the most important lesson for us to learn in our relation to the world community, because we are, as a nation, not accustomed to the frustrations of history. We have grown from infancy to adolescence and from adolescence to maturity in quick and easy strides; and we were inclined to solve every problem, as young people do, by increasing our strength. Now we have suddenly come upon a mystery of life. It is that an infant in his cradle is in some respects more powerful than a man in his maturity. For the infant's every wish is fulfilled by some benevolent attendant; but the wishes of a mature man are subject to the hazards of many conflicting and competing desires. We were stronger as a nation, when we rocked in the cradle of our continental security than we are today when we "bestride this narrow world like a huge colossus." For the patterns of history have grown more rapidly than our strength. This is no counsel to engage in the abortive effort to recapture our childhood. Thank God, that whatever new temptations may assail us, we have overcome that one.

But we do face another, even more dangerous, temptation. That is to become impatient with the slow, tortuous and sometimes contradictory processes of history and thus to bring our history to a tragic conclusion by seeking to bring our contemporary pattern of history to a logical one. We must learn to bear the burdens of our day, including the burdens of a heavy taxation and the anxieties of a cold war, without any certain knowledge how our acts of fidelity to a nascent community of nations may be rewarded or justified. Martin Buber, the great Jewish philosopher, observed that the one difference between our encounter with the Nazis and our encounter with communism was that we were quite certain, even when the Nazis were at their height, that their doom was sure. We also know that a world order based upon communist force and fraud cannot finally prevail; but we are not so certain when and how it will disintegrate. When a political movement mixes utopian illusions with force and fraud, one cannot be certain how much time will be required for its victims to revolt or its accomplices to become disillusioned. We must move upon an uphill road without knowing the length of the road or without being assured of the easement of our burden at the summit.

MEETING with a group of French friends several years ago, they put the reason for their and Europe's misgivings about America in succinct terms. They said "You are building up vast armaments. Modern armaments are subject to rapid obsolescence. Your day of temptation will come in two or three years. You will be fully armed and face the prospect of new taxation burdens in untold future years to replace the outmoded arms. The question is whether you can resist the temptation to a preventive war in that situation."

I think we Americans must face the realities uncovered by such honest analyses. I doubt that any majority of our people could be brought to sanction a preventive war even under the circumstances outlined. But I confess that I am also reassured by the knowledge that the decision will not be merely our own; that we have become part and parcel of a world community which has its own inchoate organs for integrating and expressing a common mind.

Let us, therefore, in conducting our educational program, be less concerned with the principles of international loyalty in the abstract and more intent to deal realistically with every concrete issue which faces our nation. In some of these issues a powerful nation will be inclined to disregard the wishes of weaker allies. In some of them a proud nation will be inclined to resent criticism of envious or resentful friends.

Our nation is basically committed to the principles of a cooperative world community. The real problem is whether we can give this basic commitment the body of, the flesh and blood of, our daily acts of loyalty and forbearance in the nascent community of mankind.

If our nation is to achieve success in this arduous and sometimes disheartening task we must not give way to the "cry-baby" theory of modern history, which regrets the trials and tumults of our era and wishes that the lot of our generation had been cast in a more pleasant century. The trials are undoubtedly great, and the insecurities and frustrations are disheartening; but the stakes are also very big and the possibilities of achievement are inspiring. They might well prompt our generation to Rupert Brooks' prayer of thanksgiving: "God be thanked who matched us with this hour." (Reprinted with the kind permission of the Edward W. Hazen Foundation, publishers of "The Hazen Pamphlets.")

the person:

by O. B. Fanning, Associate Director, Commission on Public Relations and Methodist Information

H. D. BOLLINGER doesn't look like a parson. A stranger might mistake him for a college professor, but never for a student worker.

Hollywood would type him as a strutting burgomaster or put him in the uniform of a villainous Prussian officer of the old school, complete with waxed mustache, leather gloves and a cane. But never as a peacemaker.

And though he has the longest title in Methodism—secretary of the Department of College and University Religious Life in the Division of Educational Institutions of the Board of Education of The Methodist Church—he is least of all a bureaucrat, steadfastly refusing to accept any pattern as standard.

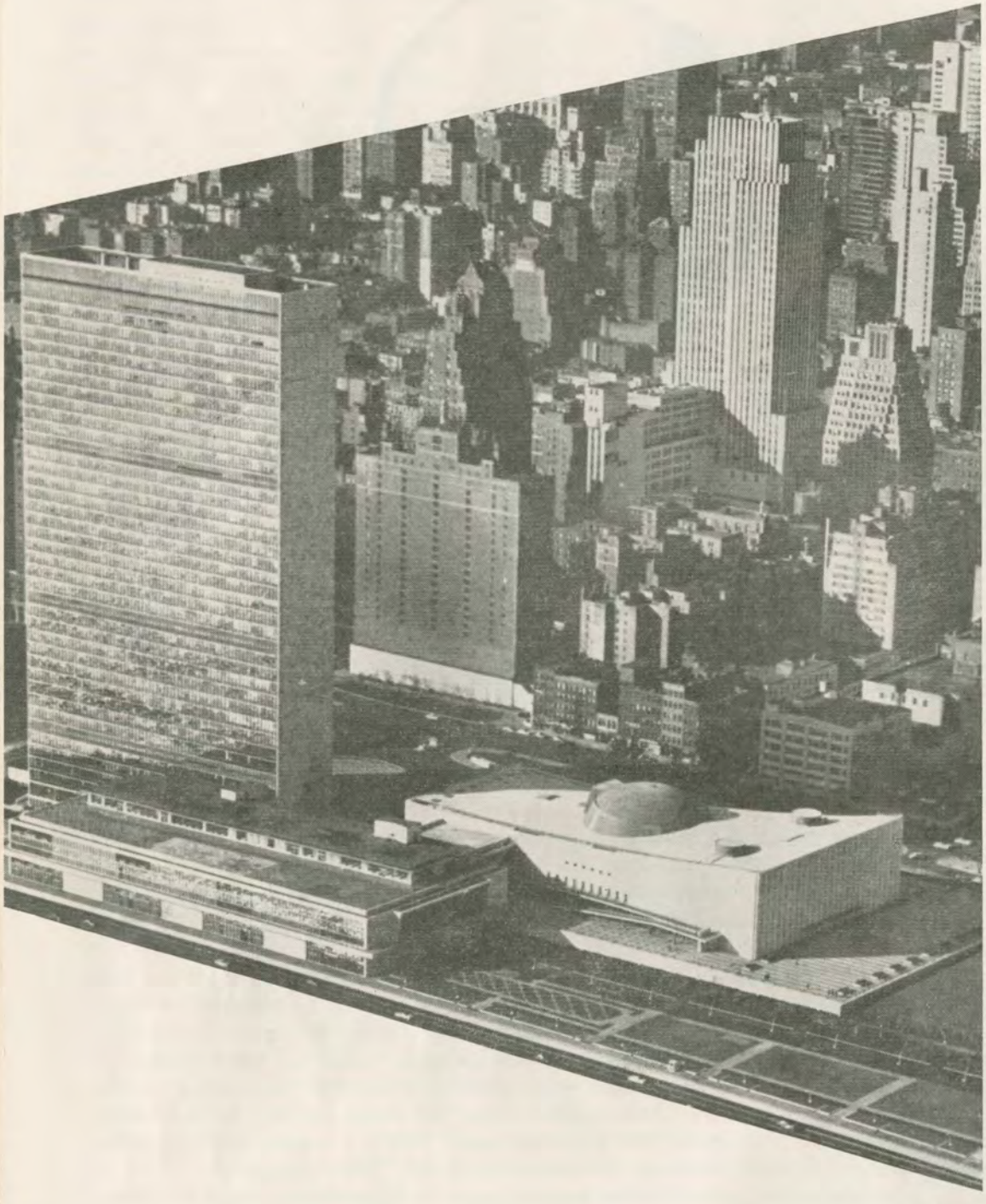
Who is this Bollinger? His name is legion and legend on campuses around the world. Leaders of student Christian groups hail him as peer, pioneer, friend. Students gravitate to him, sensing a comrade. He speaks their language, tells their jokes, inspires a good bull session. He is at his best among them, a wise old senior who understands their hopes and fears. "Hiel is a creative soul who builds on personal relationships," a friend and former co-worker says of him. "This is his genius."

Bollinger the man came out of Iowa of German ancestry, went to Southwestern College in Kansas. He still retains the lithe and agile movements of the track star he was at old Southwestern. He went on to Northwestern for his masters, and to Garrett Biblical Institute for his divinity degree. Later, Garrett awarded him an honorary doctorate for his "outstanding work with and for the cause of students."

Bollinger the small-town pastor did not last long. How could the local church contain him when every campus was his potential parish? He returned to college, this time to Purdue as minister of students at the Wesley Foundation. It was here that he found himself. Student work became his theme song, his philosophy, his mission. Its excitement has never dulled.

After nine years at Purdue he was graduated into the church-at-large as secretary of student work for the former Methodist Episcopal Church. Meanwhile, his opposite number in the southern church, Harvey Brown, had pursued a similar path and it was only natural that they should sponsor joint student meetings as early as 1936. This was three years before Methodist union, so they were well prepared to merge their work and become associates. Together they have developed the Methodist

(Continued on page 41)



U.

Aerial view of the Headquarters of the United Nations in New York showing the Secretariat, Conference and General Assembly buildings with the East River in the foreground and in the back, the buildings of Manhattan. *Courtesy* UNATIONS

A PHOTO-ALBUM OF ART INSIDE THE UN
WITH COMMENTARY COMPILED BY PRIS HAMPTON

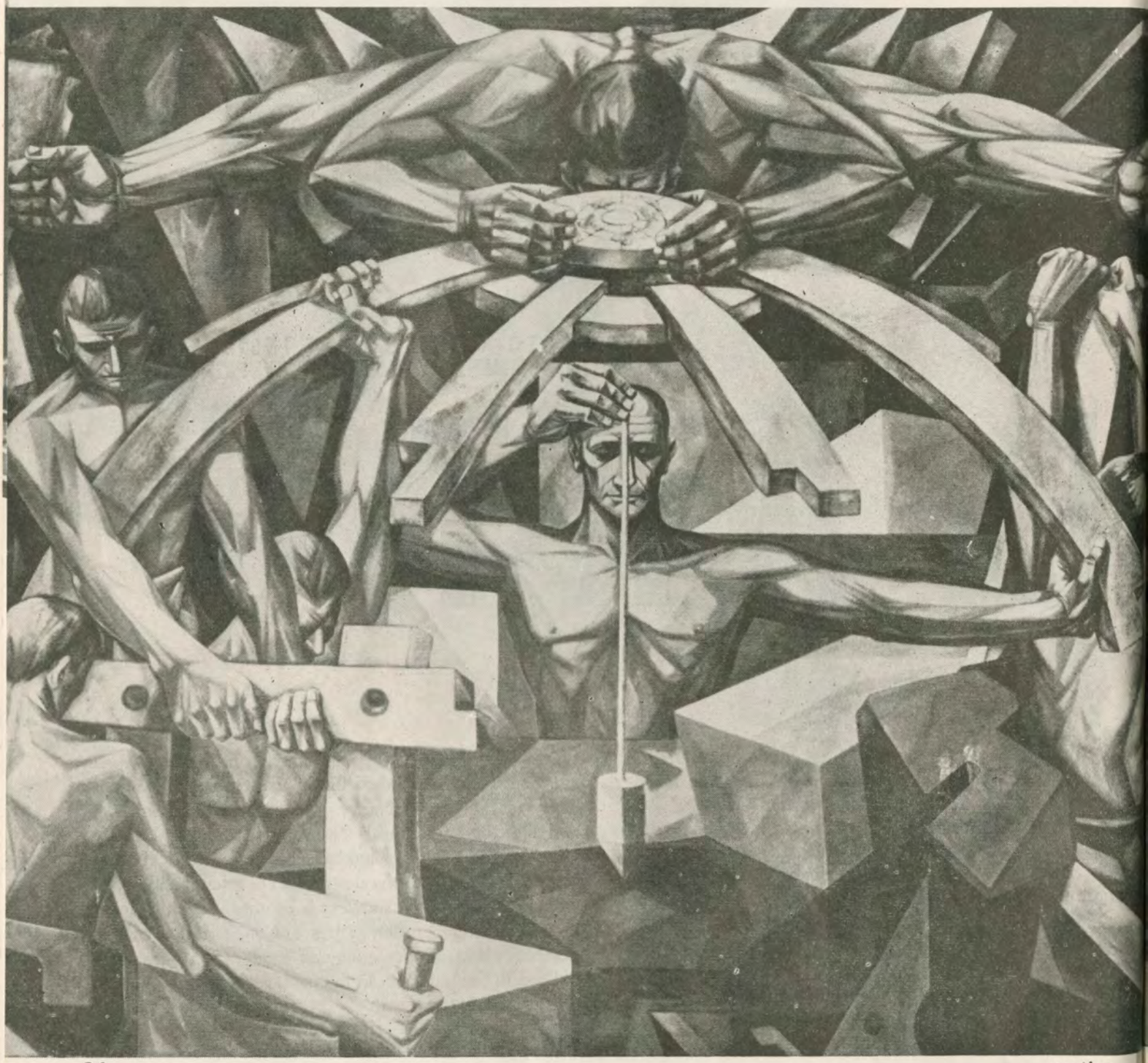
N. ART

Simply stated, the architectural philosophy of the Board of Design in planning the United Nations Headquarters had two fundamental purposes. The first was to design the best working space, which included studies of not only the spaces within which the Delegates and the Secretariat would work, but the approaches and the multiple services required for proper functioning of the building. The second aim was to achieve as beautiful a group of buildings as possible within the limitations imposed by the money available.[1]

Enhancing these architectural structures are many works of art, gifts of the member-nations of the UN.

Jose Vela Zanetti, a Spanish artist, has just finished painting a mural on the curved wall in the third-floor lobby of the United Nations Conference building. The theme of the huge mural—twenty yards long and nearly four yards high—is mankind's struggle for a lasting peace. It begins with the destruction of a family and ends with its resurrection, showing a bright-eyed child looking toward a generation of peace. Concentration camps, bombings and all the agony of modern war are symbolized in the painting, in the center of which a gigantic four-armed figure (seen in the section of the painting shown on page 24) is implanting the emblem of the United Nations.

[1] *Your United Nations,* The Official Souvenir Guide Book.



Photos courtesy UNATIONS

Top: The United Nations Postal Administration's Human Rights Stamp (1954) in commemoration of the Universal Declaration of Human Rights. The stamp was designed by Leonard Mitchell, a New Zealand artist; and is issued in two denominations: the 3-cent (red orange) shown here, and an 8-cent (olive green).

Bottom: Engraving for a United Nations postage stamp in the series "peoples of the World" created by O. C. Meronti.

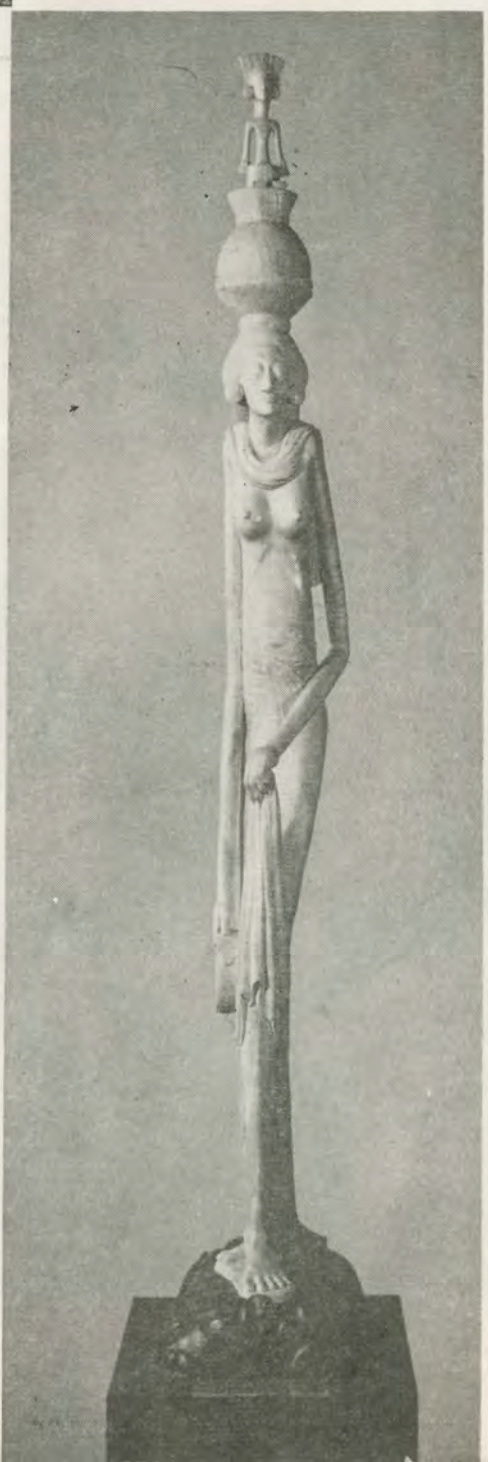
Photos courtesy UNATIONS

Left: Design of the largest tapestry ever woven, a gift to the United Nations by the Belgian Government, which hangs on the wall of the delegates' entrance lobby to the General Assembly building.

The Indonesian people presented to the United Nations two wooden Balinese statues, one of which symbolizes "Peace" and the other "Prosperity."

Below: "Prosperity" is portrayed by a woman carrying on her head a basket of rice paddy, on top of which is an image of "Devi Sri," the Rice Goddess, also the Goddess of Prosperity. In her right hand she holds a paddy-strainer, while her left hand holds her sarong in graceful folds. The large earstuds she is wearing suggest that the woman is well-to-do. This statue was made of one piece of "Bentawas" wood by I Made Runda, a Balinese artist.

"Peace" is represented by a Balinese Pedanda (priest) in solemn meditation, with both hands folded in ritual praying. The headdress and robe are traditional costumes for priests of the highest order. This three-foot statue is made of one piece of satinwood by an artist who prefers to be anonymous.



UN stamp, adaptation of an aerial photograph of the Palais des Nations, European Office of the United Nations.

Issue of a stamp, May, 1955, in honor of the United Nations Educational, Scientific and Cultural Organization.

This stamp was in commemoration of the Universal Declaration of Human Rights.

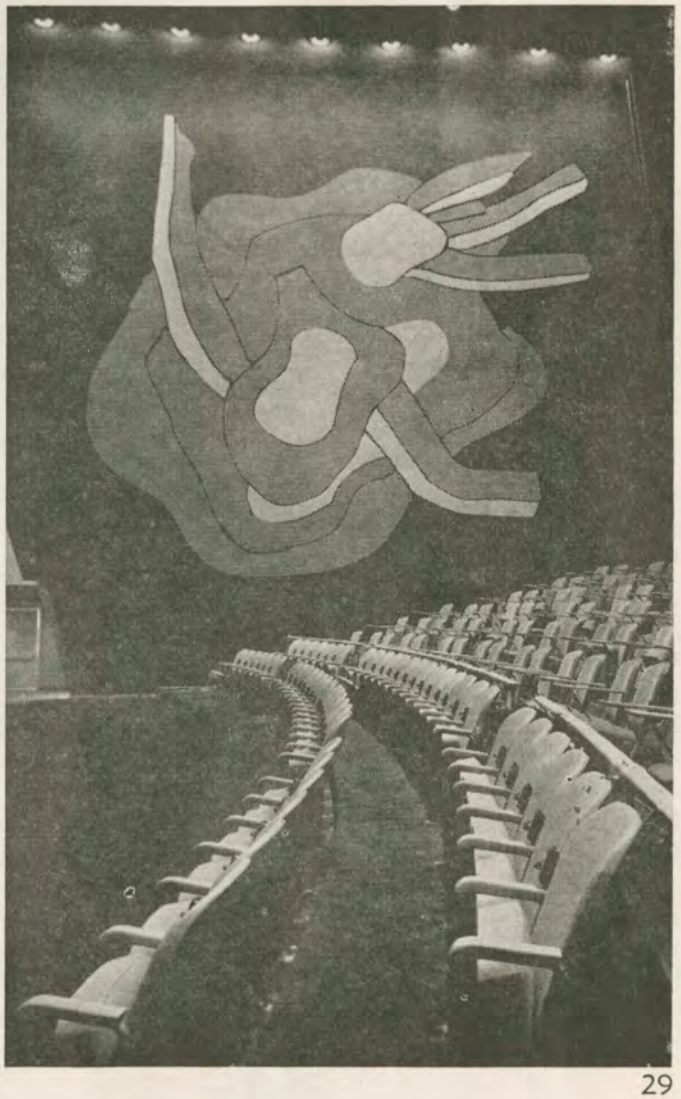
Mural painted by Per Krogh, the well-known Norwegian artist, for the Security Council Chamber. Decoration and fittings of the room are gifts to the United Nations by the Norwegian Government.

Photos courtesy UNATIONS

Technical Assistance stamp issu
in 1953.

Extreme left: Partial view of plenary hall in the new General Assembly building at United Nations Headquarters. At left, a row of seats in the area reserved for the public, at center, a section of the press area and, at right, a section of the seats reserved for delegates flanked on the left by a section of seats reserved for accredited observers. On the wall is one of the two Fernand Leger murals decorating the hall. It is done in cadmium orange, white and gray, on a dark-gray background. Above the seats for accredited observers is a section of the fluted wood battens, of a golden color, used for acoustic and decorative purposes.

Right: This mural is cadmium-yellow medium, toned down; United Nations blue; and white, on a dark-gray background.



Left: The United Kingdom contributed oak panelling and furnishings for a committee room in the General Assembly building. This picture shows three carved panels in that room.

Above: Photograph of a statue symbolizing Mankind and Hope which is part of the decoration of the Trusteeship Council chamber. The statue, which stands nine and one half feet high, was carved out of teakwood by Mr. Starcke, a Danish sculptor.

she lives the UN

by Marjorie D. Brown
Ames, Iowa

Marilyn Martin, Waterloo, Iowa, freshman at Iowa State College with Dean Helen R. LeBaron, Division of Home Economics.

THE round-faced sixteen-year-old tolerantly eyed the matrons beside her on the New York curb and turned to hail a cab from the whizzing stream. These women were absolutely helpless. "Shall we stay over another day—what about our reservations—I want to see another General Assembly session." She chuckled at their fluttering indecision.

This attractive young lady handling details for a group of touring churchwomen was Marilyn Martin, youngest of a group of thirty Iowa Methodists touring the United Nations in October, 1953.

Now, almost two years after her trip to Flushing Meadows, Marilyn takes a backward look to see how the United Nations has affected her ideals, her actions and her future plans.

"Christianity and the UN go hand in hand." Tapping a pencil eraser for emphasis, Marilyn thoughtfully stated this as the basic concept evolved in her mind since she watched the UN in action. The purpose of her eight-day trip with Methodist ministers, Woman's Society of Christian Service officers and three other young people was simply to observe religion in action at the UN. Now the glamor of New York and the excitement of seeing the actual attempt at world government have worn off. Looking back, Marilyn finds that many of her most vivid impressions combine religion and international politics.

Her face earnest under straight, dark-brown bangs, Marilyn puts into words her ideas on citizenship: "I'd like to be a citizen of the world. But right now? I'd remain a United States citizen if I had to choose. You see, I can't be a world citizen unless there is a real world government representing all nations and peoples."

MARILYN feels that the United States runs the UN, but she adds in a burst of candor, "I think the United States runs the world."

Charter revision, Marilyn feels, can fight the political stagnation now gripping the UN. She acknowledges that the organization probably never would have been born had it not been for the Charter's curious blend of definite controls and power concession. But she believes that the UN

can and must bring its political work up to the level of its auxiliary units such as the World Health Organization (WHO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Marilyn's active interest in the UN, strongest through the final months of her senior year at Waterloo, Iowa, West High School, has now leveled out into more personal, "quiet" support. But during the first few months after her trip, Marilyn described the UN to such varied groups as church organizations, her high-school assembly and Waterloo Rotary and Kiwanis clubs. Coeditor of the West High *Spectator*, Marilyn also wrote editorially on the organization for winter and spring issues of the paper.

DRAWING a topic concerning the Middle East in the state high school extemporaneous speaking contest in 1954, Marilyn built her speech around the UN and carried off first honors for the state of Iowa.

"I believe in the UN," Marilyn says now, as a journalism freshman at Iowa State College, "and when I get a chance, I want other people to believe too. But I don't go around waving a flag." She seldom introduces topics on the UN into conversations but will join vigorously into discussions with her domitory roommates and her sorority sisters. Marilyn terms the UN a "hot issue," and, while her personal support is wholehearted, she says that she doesn't have the temperament to argue about it.

Another part of Marilyn's "quiet" support of the UN includes her reading of World Health Organization and American Association for the United Nations literature.

As freshman representative to the Ames Collegiate Methodist Church's Wesley Foundation, Marilyn carries some of her UN interests into work there. Sunday evening group discussions, often designed to lift participating college students out of their narrow academic world, may be built around the experiences and impressions she retains after two years.

"I'm also in favor of the UN flag appearing in the church," she adds firmly, "and of hearing from the pulpit discussions of the UN and world situations from a Christian standpoint."

MARILYN'S future plans, influenced materially by her visit to New York and the UN, lie in the direction of journalism and mass communications. In particular, she is considering a college journalism major with minor work in history and government. Starting out at Iowa State College, Marilyn holds one of two $150 freshman journalism scholarships awarded annually by the college chapter of Theta Sigma Phi, national professional fraternity for women in journalism.

"I'd like to 'cover' the UN for a newspaper or magazine," admits Marilyn. She has noticed the lack of datelines from the UN that appear in Iowa newspapers, and she concludes that people are just not sufficiently interested in the organization to create a demand for UN news. "I'd like to try to create some of that interest," she says. Marilyn's particular goal in covering the UN would be to combine in some way religious and political reporting.

"Being excited about a trip to New York with a large group, none of whom I'd known before, I missed a lot at the UN," says Marilyn in retrospect. "We talked to a lot of interesting people and gathered many opinions, but I know I could get even more out of the trip now." She'd like to return to New York as a summer guide at the UN, "if I can learn enough French."

Looking back to her trip to the UN almost two years ago, one young Methodist, Marilyn Martin, finds that it has affected strongly her ideals, her actions and her future plans.

CAESAR DIES YOUNG

by Devere Allen,
editor, Worldover Press

NOWHERE is democracy close to perfection. In our own land, all thoughtful Americans are conscious of discrimination, various injustices, problems of crime and delinquency, which challenge our ingenuity and courage. And yet, despite its faults, democracy as a growing system of comparatively free government, is more enduring on the record than are tyrannies and dictatorships.

There is a monolithic characteristic about rule by "strong men" which can easily be misleading. When we look at them, our natural concern for their victims makes us long for a wider human liberation. But when we look more closely, and turn to history, we find that dictatorships, on the average, are unstable, and less long-lived than might be supposed.

Dionysius, the tyrant of Syracuse, maintained his brutal power for 40 years. Cromwell held on only 11. It is when we examine the dictatorships that cause us gravest concern today, however, that we find reason for guarded hope in the long-term security of the democratic system.

Countries, or rather their governmental systems, have ages just as individuals have. If not count back to the latest vital change in Britain's governing system, the British have been stable for 295 years—ever since the Restoration. Sweden's constitutional "age" is 146, Belgium's 125, Holland's 115. Our own country, in a part of the globe usually called the "New World," is actually old and stable; for our form of government has persisted 165 years.

In comparison to the United States, much of the world today is new, unsure, untried, and subject to the uncertainties of revolutionary upheaval. Most Asians are groping for a new way of life. India has faced agonizing issues, but it is only seven years this summer since the present writer, at London, witnessed the final Act of Assent in the House of Lords which gave Indians their independence. And Communist China, despite its façade of hard uniformity, is one year younger.

NO one would wish to belittle the very harsh problems for the free world, stemming the bitter fact of dictatorship in the Russian satellite states of Europe. In the perspective of history, nevertheless, their days are as the days of shifting sand. Hungary's "age" by any standard is no more than 35; Czechoslovakia's a mere seven; Albania's not more than 27; Poland's, Lithuania's, Estonia's, Latvia's and Bulgaria's, approximately ten.

The Soviet Union, to be sure, has lasted in its dictatorial communist form for 38 years. There may be no big change for years to come. But notice: it seems to be inherent in dictatorial systems that once they begin to relax their harshness, whether toward their internal or external contemporaries, a ferment starts to work which sooner or later brings a major collapse. Sometimes, of course, a dictatorship crumbles because of war. More frequently, like the old walled towns of medieval times, the eventual disintegration comes from inside, and the walls are thrust asunder by the people imprisoned within them. Revolt against well-armed and relentless dictators is difficult; disintegration of power is quite another thing.

How solid and immovable seemed Mussolini for most of his rule! His

dictatorship held power for only twenty-three years, however, and was visibly weakening by 1940, when he took his people into war—as many informed observers thought, largely to rebuild a shaky Fascist structure.

ON a bright, sunny day of 1940—it was April 27th, the anniversary of the founding of Rome—crowds were walking the streets of the Italian capital in every direction save towards the famous Piazza Venezia. Here, though, from his balcony in the Palazzo, Il Duce was scheduled to address the "throng." What happened was revealing. So few were the people in that vast square that Mussolini had to delay his speech for an hour, while blackshirts scoured the city to "drum up trade." Italians scuttling through on their way anywhere else paused long enough to give a perfunctory Fascist salute, and then rushed off. At length, when the Great Man talked, a motion picture camera poised high above the square, intended to take pictures of the huge expected crowd, had to be swung around in the opposite direction, and focus on the handful—only four or five thousand, as contrasted to the peak of 250,000 —gathered around Fascist cheer leaders directly underneath the balcony. And even then, in the papers next day, the photos had been trimmed to remove the empty spaces.

Caesar dies young. He can wreak untold damage to his era, but if democracy retains its primitive faith, it can outlast the one-man systems and the toughest oligarchies.

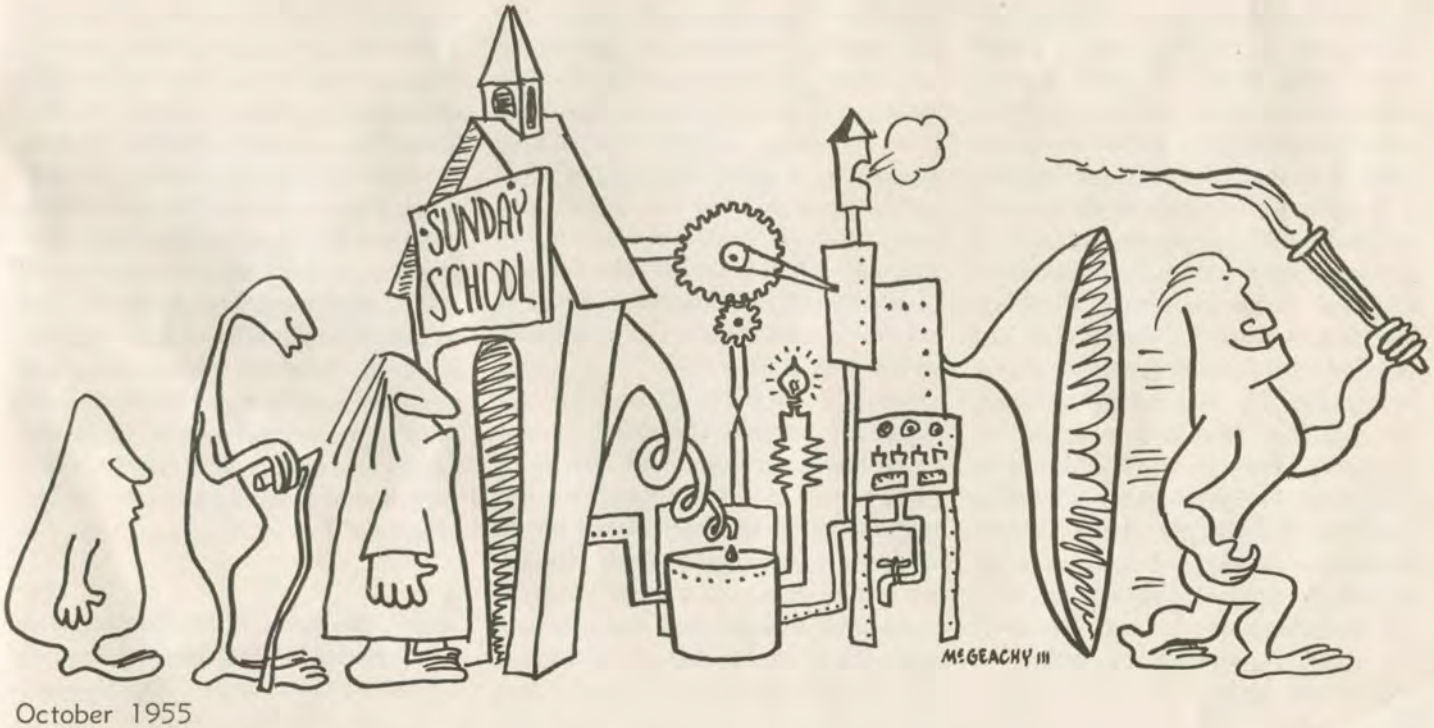
FOR one thing, dictatorship is self-destroying when it becomes too flexible, and yet its hard crust wears away. As Dr. W. E. Hocking has well said, "To anyone who asserts as a dogma that 'human nature never changes,' it is fair to reply: 'It is human nature to change itself.' "

As the free world moves on, seeking to improve itself and steadily, if with painful slowness, rectifying its wrongs, the monolithic systems are left behind. Sooner or later they have to make adaptations. It is then they embark on perilous paths for a dictatorship, and even though the exterior appearance is almost the same, the worms of discontent are commencing to undermine the very foundations of the dictatorial system.

Infinitely varied, strikingly different, of course, are the precise ways in which dictators tumble. But go down they do. The lesson for democracies is, invariably: "We must keep our democratic heritage in trust, unsullied and alert, welcoming advances in our human welfare and growing with the years."

Christianity is not a political system. Yet the pervading influence of Christly ways and teachings is all about us, as ever-present as the air we breathe. If Christianity and democracy are not one and the same thing, it is through a true democracy that the meaning of religion can be brought to popular awareness, and given a chance to flower in the people's minds.

Not yet have we won through to a Christian civilization—not by years or decades, possibly centuries. Imperfect and not yet fully realized though it well may be, it has given democracy a spirit that sustains our freedom. And freedom, so we learn from history, tends to wear well. Where the dictatorships eventually totter, democracy can endure.



why not drink moderately and remove roadblocks to abstinence?

by Phillips P. Moulton

The author is Associate Professor of General Education at Simpson College, Indianola, Iowa. He was formerly Lecturer in Religion and Higher Education at Union Theological Seminary. He has served previously as Director of Chapel House at the University of Chicago and as Director of the University Christian Mission.

THE other day, in a fraternity bull session, a student asked: "How about this question of liquor? Specifically, is there any harm in moderate drinking?" The questions recognized that many an old-time temperance sermon missed the point because it dealt with drunkenness, which everyone agrees is bad, rather than the real issue—moderate drinking. But this particular student was not satisfied with facile rationalizations for indulgence. He wanted to approach the problem from an enlightened, Christian point of view. From this standpoint the question is: "Should a Christian indulge in the moderate drinking of alcoholic beverages, such as beer, wine, and distilled liquor?"

The problem of what society should do about liquor—for example, the prohibition issue—will not be considered in this article. Nor shall we discuss other narcotics, such as opium or heroin. Moreover, although the author will present his own convictions, he does not aim to condemn adherents of other viewpoints. This article springs from the belief that many students drift into attitudes on this matter which do not take account of significant evidence. Our aim is to help Christians see all relevant aspects of the problem.

What are the results of moderate drinking? Actually the effects on the human body are not as bad as we have often been told. Most authorities agree that moderate drinking does little or no harm to the bodily organs or tissues. This may come as a shock to many who thought that liquor practically disintegrates the digestive system. It must be granted, however, that although moderate drinking does not injure the body, it seriously impairs bodily functioning. As a narcotic, alcohol has a toxic, depressant effect upon the central nervous system. Scientists at the Laboratory of Applied Physiology of Yale University point out that this leads to "reduction in discrimination and the consequent loss of judgment and control." This is true of any amount of alcohol, but naturally becomes worse the more one drinks. Although some results of this are vaguely known to many students, let us briefly review certain facts before passing on to less-familiar aspects of the issue.

IN 1951 over 37,000 people were killed and 2,000,000 were injured in automobile accidents. Experts esti-

mate that from 25 to 60 per cent of these accidents were caused by drinking, mostly of a moderate nature. The Travelers Insurance Company analyzes the situation this way:

> The staggering drunk, bad as he is, is not the big problem. Drunks behind the wheel are vastly outnumbered by the drivers whose two or three drinks make them feel and look harmless. They don't reel when they walk—but they kill when they drive.

A little liquor causes accidents because it makes a driver feel overconfident at the same time as it actually reduces the speed and precision of his reactions. He is more likely to take chances and less able to cope with an emergency rapidly and effectively.

We need not stress the effect of drinking on home life. Most of us have known cases of cruelty to children, juvenile delinquency, desertion, poverty, marital infidelity or divorce caused by drinking. Much of this results from the extreme use of liquor, but as a judge in the Los Angeles superior court points out, "even its moderate consumption in too many instances forms the sordid background for domestic difficulties that can lead only to the divorce courts."

The relation between liquor and crime is equally evident. For instance, over 1,200 of the 1,720 inmates of the Virginia State Penitentiary state that liquor was one cause of their antisocial conduct. Of course, several different factors produce criminality and we cannot pin the blame solely on liquor. Moreover, the fact that a criminal drinks does not prove that drink caused his criminality; he may have been antisocial anyway. But after taking such factors into account Dr. E. M. Jellinek, head of the Yale Center of Alcohol Studies, estimates that 28 per cent of all crime is directly traceable to drinking. Much of this is moderate, rather than extreme, drinking—as a visit to any local police court will demonstrate.

THE Senate Crime Investigating Committee, led by Kefauver, showed clearly that "liquor retailers are in close alliance with organized gambling, prostitution, and extortion." The committee, for example, revealed that Seagrams whiskey was distributed in Kansas City by Jo and Vincent Di Giovanni, heads of the Cicilian Maffia crime syndicate in the Midwest. Canadian Ace beer had on its staff Tony Gizzo, a notorious racketeer; and the Capone associates played an important part in the retail distribution of alcoholic beverages in Chicago. The liquor industry contributes tremendously to the civic corruption revealed by Kefauver's committee. The moderate drinker supports the liquor industry. As one columnist expresses it: "The underworld is continuing to finance itself from the drinking habits of Americans."

Temperance advocates occasionally exaggerate the evils of liquor, but the above picture is based on conservative estimates. Sometimes the liquor problem is said to be a petty one, not worthy of serious attention. This facile evasion of the issue is refuted by overwhelming evidence. Drinking (including moderate drinking) constitutes one of the most serious problems in America today.

The only way to defend drinking would be to show that it does more good than harm. To outweigh the tremendous harm done, the benefits would have to be colossal. Are they? What good does liquor do? Here we come across an interesting fact. For the most part, people do not drink because of alleged benefits. They drink simply to conform with a social custom.

MANY students of this problem assert that liquor does no good whatever. I do not agree. Moderate drinking may have certain values, such as a pleasing taste (for some!), or a relaxing, sedative effect. It may be a genuine pleasure to sit down on a hot day with a glass of beer. The anesthetic effect of liquor may alleviate physical discomfort. One quality of alcohol which does considerable harm, its tendency to loosen inhibitions, may be of value in certain cases—by releasing too-rigid personalities or reducing excessive shyness. Heavy drinking serves as a temporary escape from frustration, feelings of inferiority, or worry.

An evaluation of these assets reveals how doubtful, temporary, or minor they are. Better results can be effected in other ways. To justify the use of liquor it is not enough to recognize that it does some good. One must prove that the benefits outweigh the harm and cannot be attained by less dangerous methods. Drs. Bacon and Straus, in their sociological analysis of drinking in college, come to this conclusion: "Alcohol does not appear to do anything . . . which cannot be achieved more effectively and with greater social acceptance in other ways." Whatever good may come from drinking, by no stretch of the imagination can it be said to outweigh the evil.

It may be objected: "Is not much of this evil caused by heavy, rather than moderate, drinking?" It is. Yet we have been careful to point out that a significant percentage of auto accidents, broken homes, crime and immorality can be traced to moderate drinking. The frequently heard assertion that only extreme drinking is harmful simply is not true.

IT must also be remembered that the social drinker helps to finance the liquor industry, which is responsible for all the evils of drinking, both moderate and extreme. Last year the American people spent over $10,000,000,000 for alcoholic beverages. We spent additional billions for hospital care, jails, courts, property repair and other methods of counteracting the effects of liquor. We spent less than half this much for the entire school system of the country. Think of what could be done with the billions of dollars that go down the drain for drink! Think of the worth-while causes which need money—the church, student Christian groups, World University Service, plus innumerable community agencies, almost every one of which is seriously hampered by lack of funds. Think of the grain and

fruit, transformed into drink, which might feed hungry bodies.

A basic teaching of Christianity is that we are stewards of our time, talents, and treasure. Whatever we devote to the liquor business goes at best for an unnecessary and fleeting pleasure, and at worst, for human degradation. "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?"

Recently in a college classroom a girl said: "I don't see any harm in one glass of beer." A fellow jokingly replied: "One leads to two." This highlights an argument against moderate drinking which cannot be brushed aside. A person who takes an occasional cocktail has no intention of becoming a drunkard. But studies show that about twenty years later one out of every thirty social drinkers will be an alcoholic, and about one out of every fifteen will be a problem drinker. Even before reaching this stage a high percentage of people who start drinking in their own homes proceed to get drunk outside the home. As Dr. Jellinek has pointed out, the use of liquor at such an innocent function as a wedding reception gives it a prestige which facilitates its abuse.

Let us grant that most of those who drink will never become alcoholics. The point is, as Dr. Charles Mayo states, that there is no way of knowing who will become one and who will not. We tend to think of those who frequent skid rows or sanitariums as different from the rest of us. The falsity of such an opinion is expressed in this quotation from *Time* magazine:

> The notion that the typical alcoholic is an elderly bum or a friendless misfit dates from the days when drunks were observed mostly in police courts and state hospitals. . . . Sociologists at the Yale Center of Alcohol Studies decided to get some up-to-date information by sifting through the case histories of 2,023 alcoholics treated at the Yale Plan Clinic and others like it. Their findings: The average clinic patient is 41, married and living with his family, has held a job involving skill and responsibility for three years or more.

SOCIAL drinking is like Russian roulette. Do you know that game? It's lots of fun—says Digger O'Dell! You put a bullet in one of the six empty chambers of a revolver. You spin the chamber, put the muzzle against your forehead, and pull the trigger. The chances are all in your favor. Five times out of six the gun will not go off. But there is one chance out of six that it will! We don't play this game because it isn't worth it. All the winner gets is a thrill and slight touch of nervous prostration—but there is plenty to lose. So it is with social drinking. The evidence proves the assertion of Dr. John L. Goffin, of the Los Angeles Board of Education, that since alcohol is a narcotic drug, psychologically habit-forming, the doctrine of moderation is dangerous.

We have been appealing to common sense and legitimate self-interest. Let us now take higher ground. Suppose by some unusual insight a particular Christian could know he would never become a problem drinker. What about his influence upon others? When my wife attended Smith College a minister working with students offered her a cocktail. He made the same offer to others. Some of these students may have been at the point where they were wondering whether or not to drink. This offer may have been just the weight that tipped the scales. Let us assume the college pastor will remain only a moderate drinker for his lifetime. But those he influences have various personality types; some will meet tough luck in life. A certain percentage will increase their drinking, and finally (in fifteen or twenty years) end up in the gutter —or a sanitarium. In other respects that pastor was doubtless a good influence on the campus, but he will have to do a lot of good to make up for the damaged lives that must inevitably come, as surely as the law of averages works out.

SOMETIMES a mother serves moderate amounts of wine or beer in the home. Generally this does little harm. But ever so often a member of such a family becomes a problem drinker or an alcoholic. The mother shakes her head and says it's too bad that Harold goes to excess and keeps losing his job, or maybe his wife. But is she not to blame for having given liquor the prestige of her home? This consideration of one's influence is a strong argument against moderate drinking by Christians. I have yet to encounter an intelligent, well-grounded refutation of this argument.

Probably most Christians have given little thought to the consideration presented above. Until six years ago I had never investigated this problem. Therefore I cannot blame anyone else who has not done so. But the Christian who drinks must face these facts and rethink his attitudes and actions. The Bible states, "My people are destroyed for lack of knowledge." It behooves us to attain —and act upon—knowledge.

It seems to me that the only sound policy for the Christian is not to drink even moderately, but to practice voluntary total abstinence. To argue against moderate drinking is not likely to increase one's popularity. A person may advocate reform in the fields of race relations, world peace, or economic justice, and no one complains; but let him tackle the liquor problem, and he may be called a legalist, an old fogey, or a kill-joy. Yet this is no reason for dodging the issue (as many student Christian groups do).

See liquor for what it is rather than as the advertisements picture it. In his prize-winning novel, *The Man with the Golden Arm*, Nelson Algren describes the thoughts of "Frankie" the addict, as he returns to the corner tavern after a stretch in jail. Noting the liquor advertisements,

> Frankie wondered, getting his own little beer paunch back, that the faces in the ads were always so clean and healthy and glad. There was some usurer togged out in woodsman's gear, preparing an enormous t-bone over a smokeless fire in a clean green land of night-blue lakes and birch trees. . . . The entire point of the ad was simply to take note of the cold beer mug waiting in the blanket-roll by that smokeless fire.

Continued on page 41

Labor

(*Continued from page 16*)

presses divinity—is today increasingly avocational. Hence the old argument that work for its own sake is meaningful, no longer holds. Today men will increasingly work on their automatic processes, produce their gadgets—gadgets we all enjoy—and seek their enjoyment and recreation elsewhere. And this is a trend which is not alone finding expression in industry. Modern technology is bringing the factory to the fields, decreasing man-hours of labor on the farm and increasing production in almost geometric proportions.

If Americans have a unifying goal, irrespective whether they are classified as labor or management, that goal is productivity—ever-more production. Ours is an escalator concept; ever-more production absorbed by ever-more consumption. It is exactly here that Walter Reuther and C. E. Wilson are one. General Motors is good when General Motors produces. It is the responsibility of the Autoworkers to compel them to produce, says Reuther. But always the good is defined in terms of production. And ironically enough, it is exactly here where communist and capitalist join hands. How are each to be judged? By the quality and quantity of gadgets produced? Both capitalists and communists are missionaries. Both teach, "follow me and I will give machines and machines to make machines and ad infinitum."

It is not my thesis that the machine does *not* liberate; nor do I argue a return to the primitive, as Gandhi did. However, I do insist that man's ends are not defined in the volume of goods and services his industrial machines produce. Instead, man's ends lie in the quality of life that increased leisure makes possible.

And today, at least in America, more and more of us are free to live life in dimensions which transcend survival, as measured in bread-and-butter terms. Consequently not only must we examine our work ethic, but also our attitude toward play (leisure-time activity). For example, it has been emphasized that ours is a spectator culture. It is, of course, but there are other signs already mentioned. Do-it-yourself, travel, etc., all these things point to something more than the spectator view. To begin with, I would examine what life would be like when we no longer need to "eat our bread by the sweat of our brow." And how would our lives be changed if we realized that work is not a punishment for past sins, and that play is not evil, but rather, a creative expression of man's artistic self.

As our industrial revolution advances, then, we come face to face with a new world. A world moving toward the thirty-hour week, paid vacations, early retirement. (How many workers dream of their chicken farms?) For the skilled operator and maintenance man going to the factory will perhaps not be so bad. On many operations there will be little to do except watch the machines; there will be time for a talk-fest with the boys. Under such circumstances the factory kind of "club" where the worker goes to meet the boys will be one of the few "man-dominated" worlds left!

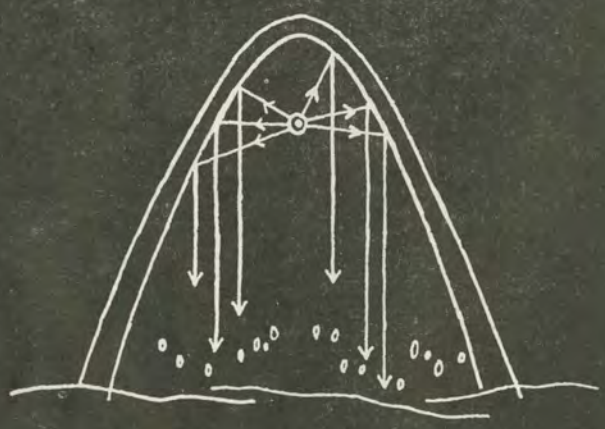
THIS projecting of labor's role in 1955 emphasizes only one train of thought—the worker's role as man and citizen in an advancing technology. There are many other questions one might ask about this somewhat utopian picture I have painted.

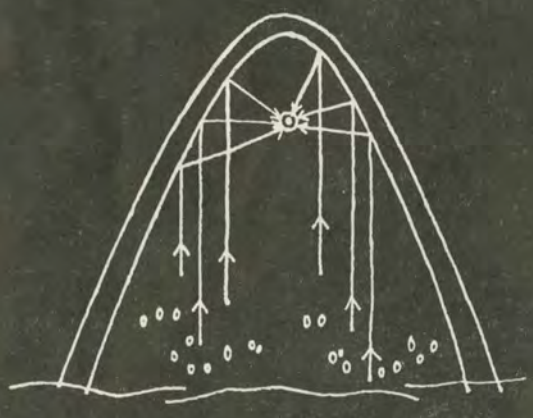
In conclusion I will ask only one—what is the guilt the American worker shares with his fellow American? The guilt which they feel when they contrast their comforts with the hunger and need in the world about them? And believe me, ours is a common guilt. The organized American worker lives generally at a level which in comparison with most of the rest of the world might be very well called "plutocratic." The workers shared in the blood money of Korea, even though many of them understood that it *was* blood money. The workers, too, live to some extent off the naked and bowed backs of coolie labor in other parts of the world. Many American workers feel guilty about this and support the aspirations of their brothers in less-favored countries of the world.

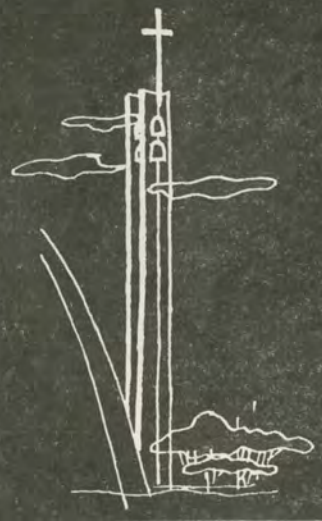
Nevertheless, the moral dilemma remains. Much as many workers in this country would like to feel that they are supporting their working brothers in Europe, in South America, in Asia, they cannot. For they must support the principle of war (even though they hate the barbaric idea of mass retaliation). For they, like industry and agriculture, use the war system to gain wage increases or profits. And they do so because they are a part of the American economy and American nationalism.

Here our dilemma rests. Here is the paradox which produces guilt. Having achieved much for its members and (incidentally) for all other workers, the leaders of labor must, if they would survive, oppose the very war system which stimulated so much of our prosperity. Otherwise, the entire foundation on which the good life rests, collapses.

Only peace and the conditions which make peace preferable can keep us continually striving toward the goal envisioned by the prophets who foretold a world of "swords beaten into ploughshares" and men safe "under their own vine and fig tree." Never has the future been brighter, and never so dependent upon the thinnest threat of destiny.







the

THE ARCHITECT MUSES—
MAN has built for centuries simple structures . . .
to meet his basic need for shelter . . .
to dedicate proud monuments as records of his achievements, inspiring temples for the gods he worships.

When we build the Christian church, we consecrate a house of God who is source of Infinite Wisdom . . .
whose graces radiate in all equality to all men . . .
for all men who have their focal point in life in him who is Creator.

When we build a temple for God, we lift our hearts . . .
that in the structure we erect, we may achieve. . . .
not beauty of form alone, no,
nor just physical comfort to us . . .
but the symbolism for God who is inspiration to man.

On this account have we chosen—
the PARABOLIC VAULT, and the BELL TOWER
to be this symbolism.

The parabolic vault to symbolize—

THE GRACES . . . that emanate as rays from the focus of the parabola, radiating in all directions to the vaulting surface, reflected in parallel lines, in all equality, to reach the beneficent;

THE HEARTS of the faithful . . . uplifted . . . as vertical rays directed upwards, then smiting the vaulting surface to ultimately converge—
to the FOCUS of the parabola . . .
to GOD . . . the focal point.

(For such is the mathematical law of the parabola)
And the bell tower, vertical, soaring to Infinity . . .
to symbolize—

MAN'S INSPIRATION . . . this tower, this shiboleth of faith, firm and proud;

THE CALL TO WORSHIP . . . this carillon of hope ringing true and clear the voice of GOD.

protestant chapel

university of the philippines

by Dick Bush, Student Worker

THIS building is the result of a long period of planning and discussion to meet rather serious problems. The first was: How are you going to build churches on the campus of a state university any way? The total area of this campus of the University of the Philippines is 1,000 acres. If you could get land along the border of the campus you would still be too far from the centers of student population to really serve the students. As far back as 1951 the university administration began to explore the problem, discussed several alternatives, and finally came up with a plan recommended by the Secretary of Justice of the Philippines, and later approved by the President of the country. It goes something like this: Religious groups may lease not more than 5,000 square meters (about one and one-fourth acres) for a 25-year period, renewable for another 25-year period, in a non-academic area of the campus, at a cost more than a nominal sum but less than market value, on which a chapel may be constructed at a cost of not less than $100,000, the plans to be approved by the university's committee on building and development, all improvements to revert to the university at the expiration of the lease.

Several points which are implicit in this development should be pointed out. The government is not giving anything to any church or churches. We pay $250 a year for our site, and any other group will pay the same for the same amount of land. (The rate is $50 per thousand square meters per year.) The university's attitude is this: in return for services rendered to students, it is willing to lease land to the churches so that they might perform that service adequately. A proposal that this opportunity be limited to those groups which could claim a certain percentage of the total student body was promptly turned down by the Secretary of Justice as discriminatory. The chapel must be used for religious purposes and religious instruction must be given to those students desiring it. This is a way of placing responsibility on the religious group to stick to its basic purpose. In addition to the chapel, there is provision for the parsonage and fellowship hall (student center) so basic to a Protestant program of this type. The provisions that the building must be in a certain price range and its plans approved by a committee of the university are necessary to insure the continuation of the modern design being followed in the other university buildings, and to prevent the erection of temporary structures by fly-by-night groups.

WE chose an architect for this project who had already designed some of the existing buildings on the campus. His ideas are refreshing and striking, the beauty of his buildings depending on the basic line and structure rather than on decorative touches added to the basic structure. He was impressed with the fact that a continuous unbroken line suggests the sense of infinity or eternity which one should feel when he approaches the house of God. Thus the parabolic line which is the dominant motif in this new chapel. The fact that there is no pointed roof is significant: there is no point at which there is beginning and end. God who reveals himself in Jesus Christ is the Alpha and the Omega, so the human symbol which points to him must suggest something of that meaning.

The continuous reinforced concrete shell is expensive, to be sure, but to achieve as much in the floor area and height in a convertional rectangular structure would involve much more building material. The "roof" reaches its lowest point just above the pulpit and the width of the nave is smallest at this point where the chancel begins. This means a megaphone effect with fine acoustics, even before the windows have been installed. The sides of the

nave are all windows. Louvers above allow rising warm air to escape. Louvers in the façade and on both sides of the chancel area make possible a greater circulation of air. If any place in the tropics is cool, this should be it. A fuller description of the interior will be possible when finishing work has been completed. At present it is completely bare, reminding one of the classic reformed tradition, though I am afraid Calvin would not care for it.

CONTRIBUTIONS for the chapel and pastoral residence have come from five mission boards in the United States, and it seems that another will surely follow suit. Readers of *motive* may take great pride in the fact that at the present writing the Division of World Missions of The Methodist Church has contributed more than all other boards combined. The scales will be a bit better balanced when funds come in for the third building. Funds are being raised in the Philippines for furnishings, paint, landscaping, equipment and all the "finishing touches" which make the house a home.

We are not sure about everything we have done, and the real job is yet to be done. Buildings are the means to an end, not the end in itself. The end, it seems now, is more than caring for the students who come. It is to send them out as responsible, committed Christians to the far-flung isles from which they came. In concrete terms, this means that we use as good stewards the four years that we have with each other to create the situations in which God speaks to each of us and sends us forth upon his errands.

LET THE INHABITANTS OF THE ROCK SING (ISAIAH 42:11)

. . . .

when He speaks He speaks it to his neighbor
    like a native,
not like a translator, using gossip
to announce the gospel to the people,
to let inhabitants of mountains . . . islands,
    who have been dumb,
    break silence;
    sing

by Tony Stoneburner

THE PERSON:

(Continued from page 21)

Student Movement as an aggressive and significant force in the field of religion, embracing some 200,000 students on 400 campuses.

Bollinger the Methodist is also Bollinger the ecumenicalist. Name a legitimate interdenominational student organization and he is in it—often an officer and always a leader—the National Council of Churches, the World Council of Churches, the United Student Christian Council, the World's Student Christian Federation, et al.

But responsibility does not chain Bollinger the Christian witness. He refuses to wear his desk as a rosary or use his office as an umbrella when the going is rough and criticism is hot. Too bullheaded to compromise, too stuborn to play the diplomat, he is forever sticking his neck out instead of saying: "Well, as a board secretary I can't afford to do that or say this."

Hiel is emotional, full of nervous tension. When he says too much, goes off the deep end or becomes impatient with the petty pace of church bureaucracy, there is Edith ("a girl I use to go with") his wife, the great reconciler.

A progressive liberal in his social thinking, Hiel's firm convictions and persuasive personality are his strongest assets. Like the Ancient Mariner, he compels one to listen. But what he says is well worth hearing.

AD HOMINEM

The crowd cried loud:

Come down! Come down!

Speak not of stars!

Enough of stars.

Tell us of progress limitless.

Mention the speed of motor cars;

Juke-box tunes; Chromium bars.

Praise us in seven languages.

Swear to us fealty. Above all, no more

Say no more of stars.

The prophet bowed

And dazzled by the sight of earth,

He fell. The stones were solid gold.

by Raymond Mizer

(Continued from page 36)

Down the line a pink-cheeked, overstuffed illiterate with a shot glass at his side looked benignly down, over volumes heaped by a cynical photographer, upon the barflies of the Tug and Maul who actually drank the stuff . . . trying to understand how is was that these battered wrecks could look as though not one of them had ever seen a land of night-blue lakes. . . . Nor any man's private library at all. They appeared not even to have discovered the public ones.

There were only boys with bad teeth, wives with faces still dented from last night's blows. . . . There were only old drooling lushbums with faces like emptied goboons. There was only a long line of faces that had passed straight from the noseless embryo into the running nose of senility. And had seen no birch trees at all.

Liquor advertisers assume that we cannot perceive their deception and that if they can make us think everyone else is drinking, we, like sheep, will follow them to the slaughter. The liquor interests are not content to remain in the saloons. They are invading our grocery stores and our homes. They would like a bar in every fraternity house and beer at every student union. They are forcing us to face this issue. The evidence is clear enough. All we need is insight plus courage. We need not be the slaves of custom, social pressure, and advertising. We can assert our independence, decide against liquor, and live more abundantly.

TENNESSEE WILLIAMS AND LEVELS OF TRUTH

comments on

cat on a hot tin roof

by Tom Driver, graduate student, Columbia University

AS a playwright, Tennessee Williams is subject to startling lapses of taste and possesses a technical hand which often falters. Yet he continually emerges with dramatic power far out-distancing his contemporaries. In *Cat on a Hot Tin Roof*° the lapses of taste were so flagrant the New York censor is said to have suggested changes, and the technical inexcellencies so bad the critics wrung their hands. But the play is a hit.

The reason for its success lies not, as some think, in the off-color quality of many of the lines; nor, as others think, solely in the directing of Elia Kazan. The reason lies in the fact that, for all his undiscipline, Williams has his finger nearer to the pulse of the Mid-Twentieth-Century Man than any other American now writing for the stage.

Let the faults of the play be dismissed quickly. They are too numerous to be interesting: a first act devoted almost entirely to a monologic exposition, language often too coarse for realism and not good enough for dramatic effect; a doctor and a preacher brought onto the stage for no purpose but to be laughed at in what must be a private joke of the playwright, and a phony kind of southernism which hardly does justice either to Mr. Williams' memory (he was born in the South) or to the director's powers of observation (he is said to have made a trip to Mississippi and Louisiana in preparation for the production). Let us leave these mistakes by the wayside and turn to the heart of the matter.

The themes to which Williams returns again and again, and which give him a pertinent voice in the theater, may be stated something like this:

1. The problem of the noncomforming vision.
2. Loneliness and the impossibility of communication.
3. Evasion of the truth.
4. The multiple dimensions of truth.

There may be other themes in other plays, but those are the main ones. Stated in this form, they wouldn't draw many theatergoers to the front-row seats, but expressed in theatrical terms they strike an anxious chord in the popular mind.

THE nonconforming vision recurs constantly in the plays. In *The Glass Menagerie* it is Tom's love of adventure and freedom, and it drives him out from the too-fragile world of Laura and their mother. In *Camino Real* it is the nonchalant hope of Kilroy, and it finally wins. In *Cat* it is Brick's belief that a certain human friendship was a beautiful thing, regardless of what others might think of it. Brick's vision does not contain the whole truth, and it is finally surpassed, but not before Williams has had his say about those who, yelling and snickering behind their respectable conventionality, insist on interpreting all the unusual as sinful.

Possession of the nonconforming vision throws Williams' heroes (if we may so call them) into a loneliness from which no escape seems possible into the world of communication with others. Yet Williams is wise enough to see that not only are the nonconformists lonely; the conformists are, too. One cannot say that Williams is unique in dealing with the problem; it is perhaps a dominant motif in recent literature. One thinks immediately of Frankie's search for "the we of me" in *Member of the Wedding*, or of Maxwell Anderson's words in *Lost in the Stars:*

> Each lives alone in a world of dark
> Crossing the skies in a lonely bark. . . .

HOWEVER, Williams' handling of the theme is so trenchant as to be peculiarly his own. By playing it off against his concern for the nonconforming vision and for the attempt to evade the truth, he is able to show that the modern experience of loneliness is not merely pathetic but is the price exacted by the truth when one enters into any relation with her. That the truth should strike Williams as lonely may be regretted by some, but it certainly is better than the usual understanding of loneliness as mere sentiment or nostalgia. Williams knows it is not emotions that make man lonely. It is the result of his having a subjective imagination in an objective world.

The major characteristic which marks off *Cat on a Hot Tin Roof* from the other Williams plays is its increased concern with truth as a force in life which has to be reckoned with. Every character in *Cat* operates in terms of some truth which he evades. It is not so different from what one of Ibsen's characters called the "life-lie," except that it is more negative. Instead of building up a fiction to live by,

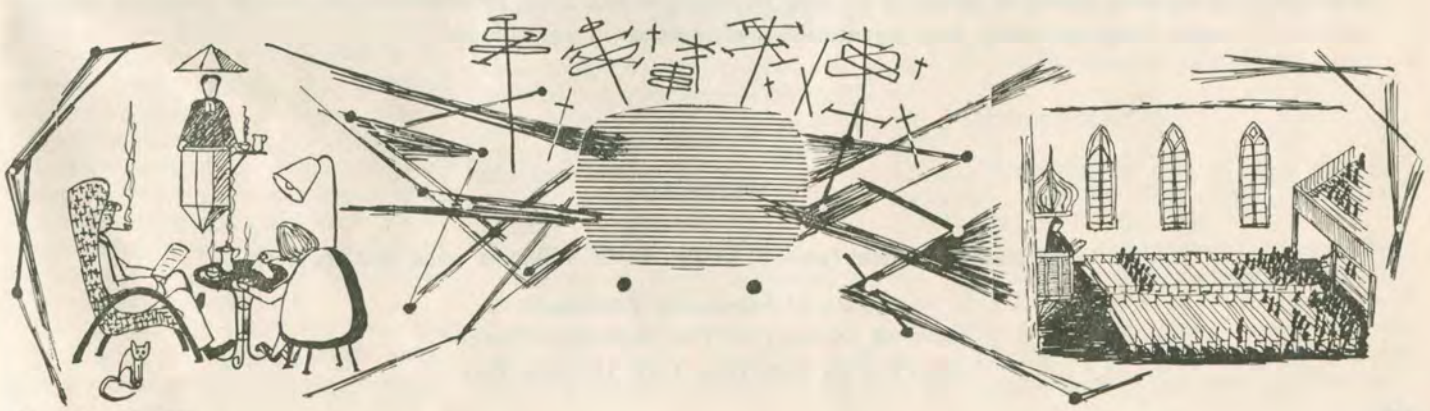
° Opened March 24, 1955, at the Morosco Theatre, New York. Recipient of the Pulitzer Prize, the Drama Critics' Circle Award, and the Donaldson Award, as the best play of the year.

these characters live by evading certain facts as long as they can. Brick, who apparently is devoted to seeing things as they are, and who hates the "mendacity" of the world, actually lives in a constant evasion of his own responsibility for the death of his close friend. Big Daddy, his gruff, fearless father, lives in evasion of the fact that his great physical vigor will soon succumb to death by cancer. The scene in which these two evasions meet, in the person of a father and son never before capable of communication, and in which the truth forces itself upon both of them, is one of the best scenes in the modern American theater. Truth, which separates man from man because each has his own vision of it, here briefly unites two persons in an incandescent heat of self-recognition, before it moves on, forcing them to follow in its wake.

So far, Williams has treated truth as a matter of fact versus error. Some things are so, others aren't. In the third act he opens up a further theme —the multiple dimensions of truth. He seems to say that truth is not merely a static question of the true and the false. There is also a dynamic truth which strives to come into being —the truth which is not yet true, but which will be because it must be.

Maggie, the wife of Brick, bears no children because Brick will not enable her to do so. But Maggie does bear within her the force of life which must at all costs renew itself. On Big Daddy's birthday she kneels before him and announces she will bear him a grandson. It is not factually true. But Brick, in a later scene, sees it for what it is and calls it "the desperate truth." Humbled by his self-shattering encounter with Big Daddy and the recognition of his own guilt, he develops compassion for this "desperate truth" of his wife and agrees to become the father of her child. Acknowledging the factual truth has led to the possibility of becoming part of the "desperate truth."

Through the nonconforming vision to loneliness, to the blistering light of truth, into the moving stream of life a truth not yet fully realized, this is the Odyssey of Williams' hero Brick. It is a brilliant parable of a modern prodigal. And it shows that the appeal of Tennessee Williams is deeper than we may have thought. His interest is not purely in psychological states. It also rests in a regard for the role of truth in the moral structure of things.



1956 Call for New Missionaries

THE REGULAR MISSIONARY

THE NEED 200 young people within the next year, led by God to apply for this missionary service as a possible life work in response to deep and urgent needs.

FIELDS Japan, Korea, Philippines, Southeast Asia, Burma, India, Pakistan, Africa and Latin American countries.

TYPES Educators (kindergarten through college), nurses (hospital and public health), doctors, social workers, ministers and Christian education workers, administrators, secretaries, technicians, engineers, builders and agriculturalists.

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Between the ages of 23 and 35, with exceptions in very special cases.
A college graduate, with special professional training.
Experience in chosen line of work.
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TERM A first term of five years; succeeding terms of six or seven years.

SUPPORT All are on standard and equal salary scale adjusted to the cost of living in the country. There is provision for travel, housing, medical expenses, and pension.

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WHO Fifty unmarried young men and women between 21 and 28, active church members, and college graduates, willing to dedicate three years' service to the work of the Church overseas, beginning June, 1956.

WHERE Japan, Korea, Philippines, Sarawak, Belgian Congo, Southern Rhodesia, North Africa, Bolivia, Brazil, Cuba, Mexico, Uruguay and Argentina.

TYPES Teachers in junior and senior high schools, youth and children's workers in churches and community centers, pastors' assistants, directors of Christian education, social workers, nurses, secretaries, lab technicians, agriculturalists.

SUPPORT Regular missionary salary on the field with provision for housing, medical care and travel.

TRAINING A six-week period of intensive training beginning in late June, 1956, with emphasis upon Christian development, language study, area orientation, and methods of work abroad.

WRITE TO:

Miss J. Marguerite Twinem (women) or Dr. M. O. Williams (men and couples)

Office of Missionary Personnel
Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, New York

book reviews

by Roger Ortmayer and Myron F. Wicke

CHRISTIAN FAITH AND HIGHER EDUCATION

For the tenth anniversary of the United Nations, its Department of Public Information has done right well in producing an official guide book, "*Your United Nations* (published by *Columbia University Press*, 50 cents). The editors of this brochure have exploited the dramatic architecture of the United Nations with crowds of people and seated committees seeming to be but incidental items.

Of course, they do not think so, nor do you get that idea from the United Nations, and it does tell a good bit about how the various units of the United Nations operate and what their role in the total plan of the organization is.

The United Nations is the most dramatic development of our time. There is no reason why its guide book should not give the feeling.

BELIEFS AND ARTISTS

There are many margins to belief. The artists have explored most of them.

The artist with words, poets and novelists are often those who have gone beyond the margins and probed the center. *Martin Jarrett-Kerr*, an Anglican now stationed in South Africa, has written some excellent criticism from a Christian point of view of some of the more important Continental and English writers of this and the generation just past in *Studies in Literature and Belief* (*Harper & Brothers, $2.75*). This is, he reminds us, the age of Eliot and of Mann (whom he calls the only great living novelist), not that of Dante or John Donne. His study is of the manner in which belief is explored by literary artists in this day when there is no homogeneous religious culture.

While he does this, he has a good portion of his book given to discussions of literary artists from previous ages. He has an excellent chapter on Calderon, which I appreciated because I know so little of this Spanish dramatist, of the Italian Manzoni and of Dostoevsky.

The portions of the book, however, which I think are really important for us are his opening and concluding chapters, particularly his last one, wondering whether we are "pilgrims or explorers." He builds the case for explorers in this time when imagination dries up, but the artist still insists upon his right to make affirmations about what he believes. Incidently, he has one of the best negative criticisms of Graham Greene who, I agree, has been considerably overrated as a really profound religious novelist.

I am sorry that there is no attention paid to American writers—I guess that will have to be done for ourselves.

AN EXPLORATION OF WORDS

Words are the most fascinating of our symbols. Like all symbols they have a history. The cluster of associations which they carry along with them is a heavy part of our delight in them.

The exploration of words has gone on at many levels, from the most abstruse of speculations on their metaphysical significance to sparkling little tales of the devious paths they have followed in coming to us.

Webb B. Garrison, of the Methodist Board of Education, has worked at the latter, and more popular, task in *Why You Say It* (*Abingdon Press, $3.95*). This is the kind of book it is fun to pick up for a few moments after reading the newspaper in the evening, or while trying to get at studying. It is a good conversation starter and a spritely inspirer for an informal speech.

It is somewhat satisfying to find out that a *chiseler*, in origin, is just as nefarious a character as I always imagined, but there is no comfort at all in discovering that the stuff I used to get stuck in out in Montana, *gumbo*, is a word that came to my vocabulary by the way of soup stirred in the kitchen by some forgotten Bantu tribesman brought to America and sold into slavery. I did not know before that *hunky-dory* came from a street in Yokohama which was well policed after dark, nor that *magazine* arrived via Arabia as a place where military tools were stored. . . . Suggestive to an editor—his magazine is an arsenal!

WITHIN THE CHANCEL

The current interest in worship has encouraged thoughtful clergymen to explore the traditional accouterments and practices of the Church. One of the most useful was *Christian Symbolism in the Evangelical Church* written by *Thomas A. Stafford* some years ago. The book is still considered an excellent short guide from the point of view of the "free" churches.

Many of those leading the movement within such a denomination as Methodism toward a more satisfactory practice of worship have found themselves in embarrassing situations. They divided the chancel and bolted high altars to the liturgical East of the sanctuary. They burnt candles and instructed youngsters in the duties of acolytes. The result has been many awkward moments and while lack of practice contributed, it was not the real cause of the situation. Methodist clergy just have not known what to do with an altar. They have no reserved sacrament, nor any saints to bury in the altar sarcophagus. When they borrowed from the Episcopalians it seems that they have borrowed the obvious but trite, the nonessentials in an effort to return to liturgical practice.

Dr. Stafford has recognized this situtation and brought out another lovely little volume, *Within the Chancel* (*Abingdon Press, $2*). It will help those afflicted with chancel embarrassment to be a little more at home. They will, those who read this fine volume, know a little more about the reasons and the proper practices in the chancel. Good!

The real need is deeper, however, than enriching worship. In fact, we should be abashed to have gone to such lengths to decorate worship and known so little about worship itself. We still confuse liturgy with rite. We propose an experience of worship and get sidetracked in an emphasis on individual feeling. We don't know whether we want to continue as a sect or be a church. It is at this point the issue will be resolved. Details concerning accouterments are of interest. But they are beside the point in confronting the real problem of worship today in the evangelical churches.

CHRISTIAN CLASSICS

The Christian people have been not only a people of "the Book," they have been lovers of books.

From the beginnings of Christian history superior writings have been reproduced, circulated and the faithful encouraged to read. Being a community of God they have had a deep and persistent sense of history. The foibles of the mo-

ment have always been tested by the convictions of the past.

Our culture has been so fascinated by the present and hypnotized by the future that it has tended to ignore the past. The mighty acts of God in history have been erased for this generation by the explosions on Bikini. With our faith placed in technology we have imagined the mighty acts of our weapons to be the practices that really count.

It is required of this generation to turn once more to the treasury of Christian literature. Like every generation we must reclaim it as our own. It may help to break the spell of technology and violence.

Not being able to read Greek and Latin, most of the historical works must be translated for us. This is now being done in the excellent *Library of Christian Classics.* Volumes VII and VIII are now available: **Augustine: Confessions and Enchiridion,** edited by **Albert C. Outler,** and **Augustine: Later Works,** edited by **John Burnaby** (*The Westminster Press, $5 each volume*). These are the best, by any standard, available selected compilations of Augustine's works. They are readable, annotated and indexed and include excellent introductions by the editors.

Why the fanfare for Augustine? Of course we just had the sixteen hundreth anniversary of the Bishop of Hippo, but that could hardly explain it. It is basically, it seems to me, because the ambitions which drove him as a young pagan and the problems which confronted him as a Christian are the temptations and dilemmas which are quite like our own.

I expect that more students than not, who are reading this review, are caught in the intolerable tension of trying to take some steps out of the pervasive agnosticism of their university communities. They may have nearly resolved their intellectual problems, but the old habits are strong and will not down. Perhaps it is more pride than habit. In any case the situation is agonizing.

Augustine speaks directly to this problem.

The *Peace of Mind* and *How to Gain Confidence and Poise* kind of books no doubt have a place. But they do not have the place that Augustine has. Read him and become aware.

And be at the goodly task of building a permanently valuable library of Christian classics. They don't go out of date next decade.

Bible Words That Have Changed in Meaning, a list edited by ***Luther A. Weigle.***

This booklet contains 857 words used in the King James Version of the Bible which have so changed in meaning, or acquired such new meanings, that they no longer convey to the reader the meaning which they had for the King James translators and were intended to express. Most of them were accurate translations in 1611; but they have now become misleading. Their meanings as translated for twentieth-century readers, are used in the Revised Standard Version of the Bible.

This list may well serve as the basis for interesting and rewarding studies of the language of the English Bible. We hope you will find it of interest. Retail price—35 cents, 36 pp.

ECUMENICAL THEOLOGY

Walter Marshall Horton has deservedly been considered one of America's leaders in the ecumenical movement. He has shied away from "sectarian theology" as being as absurd as, he says, "Baptist astronomy" which one trustee wanted taught at the University of Chicago in its early days.

His conviction is that theology is one since God is one, and in confronting any certain topic in theology he always asks himself the question, "What is the (ecumenical) human problem which underlies this topic in theology?" This does not necessarily mean that he tries to reduce every Christian doctrine to a flat uniformity. He insists that all differences cannot be eliminated, but that we should know the principal disagreements and conflicts as items which obscure the clarity of the Christian answer to a particular problem.

The structure of his book is quite close to that of any classic study in theology. He defines what he means by an ecumenical theology and then dives into what it means to know God, what is the nature of God, God and the world, etc.

There is no better man among Americans to write this book. He has a deeper sympathy for the liberal tradition than most of the theologians of the new mode. He, however, has a profound appreciation and understanding of the gifts which have been brought by those immersed in the biblical theologies of the continent of Europe. This is a most valuable book, **Christian Theology: An Ecumencial Approach** (*Harper & Brothers, $3.75*).

REVOLUTION AND FOUR GREAT MEN

This year is the sixteen hundredth anniversary of Augustine's birth. His appeal has never been more pertinent than today. Probably the reason why Augustine is so intriguing is that the problems he faced were in large measure parallel to our own. Caught up in revolution, with the old world dying and the new one uncertain of birth, Augustine was a philosopher of the history in which God acts in a decisive and unique way, through Jesus the Christ. It is his assertion that man without God's help is unable to choose good instead of evil.

A fine analysis of the significance of St. Augustine today is found in various of the chapters of **A Companion to the Study of St. Augustine,** edited by **Roy W. Battenhouse** (*Oxford University Press, $5.50*). The book is the work of sixteen college and seminary teachers who are members of the theological society known as *Duodecim.* They have discussed Augustine in terms of his life and the influence of his thought, by giving a critical guide to his major works, and then discussing special aspects of Augustine's thought, such as faith and reason, the devotional life, etc. The writing is uniformly excellent, the standards are those of high criticism. For most of the studies, extensive notes are appended, plus additional suggestions for reading.

If we jump from the end of the ancient world to our own time, we will find a strangely different, yet intriguingly similar, group of men who are meeting and leading our world's present-day encounter with revolution. One of the most controversial is Chiang Kai-shek of China. He became a revolutionary while a boy studying in Tokyo, vowing when initiated into the League of Brothers, "I swear under heaven that I will do my utmost to work for the overthrow of the dynasty, the establishment of the Republic and the solution of the agrarian question by equitable distribution of the land."

Chiang rode in on the revolution. Through years of weakness and indecision, of strife for the Kuomintang, of consolidation and retreat, the stubborn and direct Chiang came to be the strong man. He did not have leader Sun Yatsen's catholicity nor his sentiments. He was hard to the core and a strict disciplinarian. The New Life Movement, with its moralistic admonitions and precepts ranging from buttoned-up collars to exercises for women, is typical of the things Chiang liked to see the Chinese people undertaking. He fought the Chinese Reds, and then he made his peace when faced with the Japanese. But soon it seemed that any price was too great if it was reconciliation with the Reds (and all this seems to be according to which side one looks at the picture of Chiang's relationships with Chou En-Lai). Behind the smooth front of the Generalissimo was the bitterness, the intransigence and the stubbornness of Chiang; and there was reason for Chiang to be bitter. He had felt himself betrayed by the way in which the Chinese Reds were left in advantageous position at the end of the war.

Emily Hahn's biography, **Chiang Kai-shek** (*Doubleday & Company, Inc., $5*) is certainly a readable and in many respects a fair study of the controversial

leader of China at its greatest moment and its lowest ebb in recent history. This is an "unauthorized" biography, but one in which Chiang comes out very well indeed. Perhaps Miss Hahn is right, only the future can tell. Just now the recriminations and the conflicting stories about this man who put the revolution in a strait jacket are such that an unprejudiced account is almost impossible.

The cigar-smoking Emily Hahn is an old China "hand." She knows China, at least from a certain perspective, better than all but a few Westerners. She writes well and easily, and I certainly think this biography is worth the time taken to read it.

When I was in Egypt about two years ago, they were having a celebration of the first year of the "revolution" which had thrown out the corrupt old regime and established **Mohammed Naguib** as Egypt's strong man. I could hardly turn around, the crowds were pressing so thick as Naguib paraded up one street and down another. As I chatted with students, nothing too great, too fine could be said about the Premier of Egypt. He was not only the man on the white horse, he was the incorruptible who symbolized what every Egyptian hoped his own country would become.

Now he's under a cloud. Is he a betrayer? Is he antirevolutionary?

Mohammed Naguib has written a "personal statement," ***Egypt's Destiny*** (*Doubleday & Company, Inc., $4*). Here was a young man willing to take a flogging with a heavy leather strap for insisting upon contradicting his teacher at Gordon College who said Egypt was governed by the British, by crying, "No, sir, Egypt is not governed by the British. Egypt is merely occupied by the British."

It is interesting to note that the persons whom Naguib says are his heroes, after the prophet Mohammed, are Sun Yat-sen, Mahatma Gandhi, and possibly Kemál Atatürk. He is a little bit dubious about Atatürk, apparently deprecating his ruthless character.

Naguib's account of his differences with Nasser seems to be rather frankly phrased. He insists that their differences are within the family, those of tactics rather than strategy. He claims that their common belief in the Egyptian revolution continues.

Like Chiang Kai-shek, Naguib is strongly anticommunist, but he reflects the opinion of most of the Arab world, that the future danger of Russian imperialism is less important than the present danger of British and French imperialism. The energies of the revolutionaries in Egypt are dedicated to the unity and strengthening of their country. This, he feels, is altogether important. There can be no doubt in his mind, and certainly in that of many other Egyptians, that the destiny of Egypt will determine the destiny of the entire Middle East.

What a different kind of revolutionary is Vinoba Bhave who comes walking in, "Is there anybody ready to help our revolution through love—no matter how small his contribution? If there isn't, it doesn't matter. Tomorrow I shall walk on to the next village. 'Move on,' say the scriptures. And I shall not cease moving until my mission is fulfilled. If it takes a thousand years, I am ready. God will move the hearts of others in his own good time."

Bhave seems to have taken up where Mahatma Gandhi laid down his task. He does not have the impatience gone to seed, nor the impertinence, of men such as Naguib and Chiang Kai-shek.

If the future world which the revolutionaries seek to bring in is really to be a greater world than the present one, it will not be because of bureaucratic and militaristic leaders, such as Chiang Kai-shek and Naguib, but because of those persons of unassuming integrity, like Gandhi and Bhave. He is the one who comes into a village and says, "I have come to loot you with love. If you have four sons, consider me as the fifth, and accordingly give me my share."

With his little band of helpers walking from village to village in India, he had been, by last fall, given four million acres, and was well under way redistributing it to those in need. For other men, Vinoba sees service as not multiplying their wants nor condemning them to hours of soulless drudgery, but in helping them to worship God and having a satisfying and meaningful contact with their fellows. He insists that people should be surrounded by objects of love, shaped by their own hands or the hands of their neighbors, and the fruit of their labors should be seen to have relevance to the community in which they live. Government, he feels, should be "as invisible as the thread that holds a flower garland together."

It probably is impossible that this kind of utopianism is possible, but in as much as his aim is to change hearts, it is the kind of power which Christians should understand.

The story of Vinoba Bhave is told sympathetically and with deep appreciation of what he works for by **Hallam Tennyson**, in ***India's Walking Saint*** (*Doubleday & Company, Inc., $3.50*).

CHRISTIAN FAITH AND HIGHER EDUCATION

This is the most recent work of prolific **Nels F. S. Ferré**, professor of Philosophical Theology at the Vanderbilt University School of Religion, and one of the most stimulating which has come from his pen. The book brings into sharp focus the religious implications of the entire educational enterprise.

Few chapters in modern educational theory are as provocative as several in ***Christian Faith and Higher Education.*** Among these which merit and may require several readings are "God as Educator," "Learning from God," "Community and Communication," and "Human Nature and Education."

The closing chapter entitled "The University and the World" is a ringing challenge to the university to accept its responsibility as "the mind of the world" and also as "the intellectual conscience of the Church." The book has much to say of a specific nature regarding the purposes and place of the Christian college.

The tone of the book is readily characterized in the following quotations:

Whether in history, literature, or the development of science, the truth of our total heritage can be taught with considered care only by those who have lived deeply, who have great, open spirits, and who have also the ability to take pains.

God does not teach by code and creed; he does, of course, make possible such summarizing pointers to truth as these are. God teaches rather by life, by chance for indirect learning, by making necessary nearly unconscious appropriation, by concrete confrontation with problems and the need to know the conditions for their solution.

Education must lead to decision, commitment, conversion, acceptance of responsibility, the entering into concern for the common good. But such education must be relaxed and rested within the gratitude and adoration of worship; decision and growth need to be nourished by worship and strengthened by work.

The crisis of the university is the crisis of the world; no university can escape being adversely affected by unstable cultural patterns and unpredictable political conditions. The crisis of the world, on the other hand, is in a large measure attributable to the crisis in higher education. The world's confusion and disintegration owe much to the lack of effective steering to use the language of cybernetics—and to the lack of dynamic leadership on the part of the universities. Is the university, then, to be construed as the world's keeper? No, but it should be the world's mind. The mind, moreover, is no piece by and for itself; the mind is the clarifying function in and for the organism as a whole, with respect to all its experience and relationship. Similarly the university should serve as the clarifying function for the world.

—Myron F. Wicke

CHRISTIAN LOVE—AND THE 84TH CONGRESS

by Joan Lyon Gibbons

The record of the recent session of Congress has been analyzed from a score of points of view. Has the Christian any basis for further judgment? Paul Ramsey in Basic Christian Ethics declares that "Christian love formulates social policy by taking into account every concrete element in the situation which determines how in fact some actual good may be done for the neighbor in the state of civil society and the relationships among people existing at the present."

But what can Christian love say to the tactics of political parties, the pressure of a national election in the offing in '56? Statehood for Hawaii and Alaska has long been dominated by the fact that Hawaii votes Republican; Alaska, Democratic. One is not acceptable to Congress without the compensating balance of the other; thus, the recommendation of statehood for only Hawaii was defeated. A bill providing for higher government-supported prices for farmers, while passed by the House, never was reported out of Senate committee. The reason given: the isue will have more influence on the voters if decided in '56.

What shall Christian love say of the role of Government: is it infringing on the rights of the citizen, or serving him, when it proposes to build low-cost housing, offer health-reinsurance, build dams for low-cost power? Out of Congress finally came a provision for one year only for the construction of 45,000 public housing units. But health reinsurance, which would have increased the universality of health insurance through government underwriting, never received enough support to be reported out of committee. Nor were the bitter conflicts over control of water resources solved in the last Congress.

Can Christian love judge the lobbies, groups representing special interests? Neither the National Association for the Advancement of Colored People, nor the Congressmen who threatened to add an antisegregation provision to the School Construction Bill, desired to block the bill itself. But as a result of this threat, proponents of segregation have not allowed the bill to be considered in Congress. Similarly on the Compulsory Reserve Bill, the addition of a segregation amendment during House debate almost defeated the entire bill. But in this case another "pressure group," the Administration, deeming the Reserve Bill vital to its "peace through power" program, exerted sufficient pressure on Congressmen to bring about its passage. A bill providing for a needed national highway construction program was defeated in the House, mainly through the efforts of one lobby — the truckers. While they would have benefitted from the new highways, they were bitterly opposed to the proposed financing of construction from special taxes, some of which would be borne by themselves.

When there are a multiplicity of neighbors, can Christian love answer the query, "Who is my neighbor?" For the Congressman considering the Reciprocal Trade Bill, was his neighbor the special interest at home clamoring for protection, or the needy country abroad clamoring for trade? The bill, as passed, showed a growing concern for "neighbor no. 1," at home. This question applies also to debate over the Immigration Laws; in the past Congress, liberalization lacked sufficient support to be considered. But most particularly the question relates to the Foreign Aid Bill passed by Congress. Two answers seem apparent. First, the allotment of aid made it clear that "A neighbor is a country deemed important to U.S. security." Second, since the only country suffering a major cut in aid was India, "A neighbor is not a country which defies the will of the U.S."

OPPOSITE PAGE: Moses and the Burning Bush by Robert Hodgell


hodgettes

EDITORIAL:

too many eggheads?

EAGER: *(Working at some calisthenics, including 21 push-ups and a variety of torso twists.)* A little exercise *(puff puff)*. A little exercise is good for the system. I *(huff and puff)* do all my exercises regularly.

PROFESSOR: *(intrigued)* So?

EAGER: You know, when I started, I could hardly lift myself off the ground? Why I could not even do a push-up without about pulling myself apart. Now it is easy as pie.

PROF: Practice makes perfect?

EAGER: It helps.

PROF: *(musing)* A little exercise, a few knee-bends . . . good for the circulation . . . say, my brisk young friend, just what else is all this exertion supposed to do for you other than pull in your tummy, your abdomen I mean?

EAGER: It makes me vigorous and healthy.

PROF: Aren't you the student I saw sleeping in History 620 the other day? I did not think you looked vigorous.

EAGER: Vigor doesn't help in that class! What a square ball, that prof. . . .

PROF: Do you think it would help him to take some exercises?

EAGER: Could it hurt?

PROF: Unaccustomed as I am to talking about a colleague, let's leave him out and talk about me. Do you think I would profit from push-ups?

EAGER: It gives tone to your muscles.

PROF: At my age? And I'm tone deaf.

EAGER: Aren't you wandering a bit? You don't hear with your muscles!

PROF: I don't do push-ups with them either—only use them occasionally for walking around a bit.

EAGER: I think most of the troubles with our world come from the fact that people have quit using their muscles and rely on their heads.

PROF: Then this institution (college) is on the right track when it spends all the money its officials can lay their hands on in building a huge field house and promoting a football schedule that will cost an extra $75,000?

EAGER: You can overdo it.

PROF: Possibly—but, is this institution on the right track?

EAGER: Muscles are important; they give tone. . . .

PROF: I'll listen now, and agree that they do. But is it the noise an educational institution ought to be making?

EAGER: Why not?

PROF: Somehow or other the notion keeps pestering me that the job of a college or university is intellectual.

EAGER: If the blood doesn't get up to your brain—you know, if you've got "tired blood," then you can't think. So first you must have muscle tone.

PROF: Admittedly one must be alive to think, but it strikes me as a rather curious notion of the intellectual first to insist that he be a muscle man.

EAGER: I did not really say that. Rather I was saying that the trouble with our world is that too many intellectuals are around. "Out with the egg heads" is my slogan. Anyhow they are not really thinkers because they have tired blood and people with tired blood can't think. It all works in together.

PROF: I see.

EAGER: Egg heads are the ruination of our way of life.

PROF: I never heard of an intellectual interferring with your calisthenics; but the woods swarm with muscle men who want to chop off someone's head for thinking, or at least for disagreeing.

EAGER: Too many eggheads.

PROF: I'll make an agreement with you. Our year is only starting. How about you doing some thinking and I'll do some exercising?

EAGER: What'll I think about?

PROF: That's why you are going to school, to find something to think about.

EAGER: I've got to stay awake in class?

PROF: That's the idea.

EAGER: You're asking a lot. And in return?

PROF: I'll do push-ups.

EAGER: But you get all the benefit!

PROF: What the Sam Hill?*

*Sam Hill is a polite name for the devil, origin unknown. The Professor, being polite, does not swear.