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'56

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motive is the magazine of the Methodist Student Movement, an agency affiliated with the World's Student Christian Federation through the United Student Christian Council, published monthly, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; John O. Gross, Executive Secretary. Copyright, 1956, by the Board of Education of The Methodist Church.

Subscription rates: Single subscriptions, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions \$2.50. Single copy 30¢.

Address all communications to *motive*, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.

Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

C O N T E N T S

Volume XVIII, No. 2

November, 1956

The Luther Rose	1
Community and Worship in the Bible	Lawrence Toombs 2
MOTIVES: <i>What do you live for?</i>	4
The Church Year	David L. Taylor 5
Red-Eyed vs. Muscular Education	Herbert Stroup 8
Not All Love Affairs Lead to the Altar	James W. Gladden 11
The Cult of Campus Queens	William Harrison 14
Missionaries on the Gridiron	Henry Koestline 16
Wanted: Student Hypocrites	Dave Steffenson 18
From Revelation to Revolution: The Waldensians	19
Protestant Art and the Natural Order	John Dixon 21
Mountaineer Week End	Mary Lee Grimmett 27
Christian Unity in a Divided Europe ...	Frederick K. O. Dibelius 29
Positive Christianity and Communism	Charles Malik 30
The Rose	Philip C. Hammond, Jr. 34
Special-Term Missionary Program	Paul Yount 38

DEPARTMENTS:

Campus Roundup	40
Music	Hobart Mitchell 41
Drama: Wilderness Road	Ruby Claire Ball 42
Book Reviews	Everett Tilson, Roger Ortmayer, Margaret Rigg, William Harrison, R. C. Singleton 44
Current Scene	Joan Lyon Gibbons 48
Editorial	Roger Ortmayer Back Cover

motive cover artist: Robert Hodgell, long-time contributor to *motive*, is a free-lance professional artist living and working in Urbana, Illinois.



THE LUTHER ROSE

Used by Martin Luther as a copyright mark in his Old Testament of 1524, the Luther Rose was later refined by him and became his coat-of-arms.

Luther explained the symbolism thus: a heart of red for the human heart, in the center of which is a black cross showing that this heart is redeemed through Christ; the heart is set in a double five-petaled white rose, a symbol of the purity of life and daily chastity. The rose is set in a blue circle, symbol of the blue heavens: that is, the Christian redeemed through Christ lives his life beneath the blue heavens, namely, in the daily activity of his fellow man. Finally, the whole is enclosed in a gold ring, symbolizing eternal blessedness.

—from the collection of Bard Thompson

*community
and worship
in the Bible*



by Lawrence Toombs

WHEN man first learned that the produce of the ground could provide him with food and nourish his life, a vital link was forged between the human being and the soil—a relationship which could find fitting expression only through worship. When the crops blossomed and bore fruit, primitive man brought the first of his harvest as a solemn offering to the gods of earth and air who ruled the processes of growth. The offering of first fruits gave occasion for wild orgy and savage rite in honor of the sex-dominated deities of fertility. In Israel also first fruits were offered, but the festival of their presentation was radically transformed. The twenty-sixth chapter of Deuteronomy preserves an ancient ritual, simple and dignified, by which the Hebrew peasant dedicated the increase of his fields to the Lord, the Giver of the land.

The Israelite came to the sacred place, bringing with him a basket of first fruits. When the priest had received the gift and placed it before the altar, the worshiper offered this prayer of dedication:

My father was a wandering Aramean. He went down to Egypt and sojourned there, few in number. There he became a great nation, powerful and numerous. The Egyptian broke us, and oppressed us, and put a heavy burden upon us. Then we cried aloud to the Lord, our fathers' God, and the Lord heard our voice, and saw our oppression and toil and distress,

and the Lord brought us out of Egypt with strong hand and stretched out arm, with great miracles and signs and wonders. He brought us to this place, and gave this land to us, a land flowing with milk and honey. Now, behold, I have brought the first of the fruits of the ground which thou, O Lord, hast given me. Then you shall set it down before the Lord your God, and you shall worship the Lord your God, and you shall rejoice in all the good which the Lord your God has given you and your family—you and the Levite and the stranger who is among you. (Deut. 26:5-11)

Two significant features of this little ritual draw us to it as a starting point for a consideration of community and worship in the Bible. The materials out of which the festival is made—the high moment of the farmer's year when he gets the first solid result of his labor, the common articles of food, the daily toil in the fields—are drawn, not from reflection, but from life; here worship and life go hand in hand. Then, too, the narrative and especially the prayer is carefully constructed by one who had thought deeply of the meaning of his people's worship. This author weighed each word and gave it its proper place as a means of expressing the basic principles of Hebrew worship. Like all great art it is done with deceptive ease. A swift reading uncovers nothing unusual, until one notices the subtle shift in the pronouns—"he" becomes "us," and "us" changes to the intensely

motive

personal "I"—or until one sees how the human subject gives place to the Lord as the actor, and how with the shift the mood changes from weakness and slavery to power and victory.

These literary devices have been used to emphasize the close relationship between individual and community which underlies all biblical worship. The one who stands before the altar is a single Israelite and the offering he brings is that which he has wrested with his own hands from the unwilling soil of Palestine, yet there is nothing individualistic about his worship. There crowds in upon this man in the presence of God, not merely his personal concerns, but the history of his nation, stretching back to its beginnings. He remembers there the saving act of God which gave birth to his community and because of which alone his private act of worship is possible. The basket of grain is the gift of the land and the land is the gift of the Lord, given in God's act of deliverance for his people from Egyptian bondage. The line runs back from the worshiper to the Exodus, and it brings the whole community of Israel, past and present, to stand with the individual Israelite in this act of homage to the saving God.

THE first principle of biblical worship thus becomes plain. *Every act of worship, public or private, is a commemoration of that act of God by which the worshipping community was established;* in the Old Testament the deliverance from Egypt, in the New the life, death, and resurrection of Jesus Christ. St. Paul's "I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor. 2:2) expresses the principle with uncompromising clarity. In New Testament worship the individual, even in his private devotions, stands with the whole church before the crucified and risen Lord.

Commemoration, suggesting as it does an effort of memory to recall what belongs essentially to the past, is too weak a word to do justice to biblical worship. "My father was a wandering Aramean" is simple remembrance of former things—a mood of detachment pervades it which cannot endure in worship. It soon becomes more personal. "The Egyptians broke us . . . and we cried aloud to the Lord." The worshiper was there when the slave master's lash fell, and the cry for help arose; and his offering is a personal expression of gratitude for a deliverance in which he shares. "Now, behold, I have brought the first of the fruits of the ground." The New Testament has the same sense of active sharing in the events from which the church arose, only now the center is, not the Exodus, but Christ. The prayer, "That I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death" (Phil. 3:10), finds its answer in the confession "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me." (Gal. 2:20)

To do justice to this intimate quality of biblical worship we must add a second principle to the principle

of commemoration—that of identification or participation. *The act of worship identifies the believer with the saving deed of God and gives him a part in it, so that its power is brought out of the past into present activity in his community and in his own personal life.* The last part of the principle is important. Without it we should have no more than a memory so vivid as to create the illusion that the worshiper is back in the past when God's act took place. With it we have the realization that the might of God which was active in the cross is a living reality wherever there is Christian worship. "Where two or three are gathered in my name there am I in the midst of them." (Matt. 18:20)

Praise is the dominant note in the festival of first fruits, subdued at first in the matter-of-fact narrative, sounding more strongly when attention shifts from man to God, and at the end openly and directly expressed in the command "You shall rejoice." The accents of praise resound throughout the psalms, where worship and praise are so nearly the same thing that the Psalmist can say "Blessed are they that dwell in thine house—ever praising thee." To be in the place of worship is to be praising God. When in its turn the New Testament takes up the theme it becomes a call to "rejoice in the Lord always."

The richest form of worship is pure praise, but life brings with it darker experiences which make the mood of praise not only inappropriate, but impossible. Guilt or failure, peril or distress, doubt or sorrow submerge the joy out of which praise spontaneously comes. Here honesty in worship is demanded. The repetition of empty formulae of praise when the heart is not in it will not suffice. Now worship must move in a different way. It must seek, not to express praise, but to restore the broken relationship with God, so that praise may once more be possible. Confession and the seeking for divine forgiveness purge away guilt. The appeal for divine help overcomes fear and doubt. The sense of God's presence brings comfort into sorrow. Hence confession, supplication, and meditation have their place in biblical worship, but they are never egocentric. The removal of remorse and guilt is not sought that the worshiper may feel better, nor the help of God invoked that he may get out of difficulties. There is a reason more God-centered than such subjective concerns. It is that the worshiper may be brought once again into the attitude of praise. This is why the Psalmist declares in his trouble "Hope thou in God, for I will yet praise him who is the health of my countenance and my God" (Ps. 43:5), and why Deutero-Isaiah shows such a sense of gratitude because God gives "the garment of praise for the spirit of heaviness." (Is. 61:3) Confidence and thanksgiving as moods of worship are but this light out of darkness, the renewal, after distress or in distress, of the desire to praise God.

THE third principle of biblical worship is that *all the moods and experiences of worship are subordinate to*

and understood in terms of praise, and that the aim of worship is to express or restore the spirit of praise.

St. Paul preserves and enriches the centrality of praise in worship. He sees it, not only as the dominant theme in worship and in life, but as the very reason for the existence of the Christian Church. It is as if a broken relationship with God has penetrated and distorted the whole universe. "The whole creation has been groaning in travail together until now." The Church of Jesus Christ exists that this disorder may be healed and the creation as a single community be brought to praise God. "The creation waits with eager longing for the revealing of the sons of God." (Romans 8:22, 19) This is not an isolated thought of the Apostle's, which flashed once into his mind and was forgotten. He comes to it again in one of the great passages where he describes the significance of Christ. The act of God in Christ was accomplished "that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10)

The Hebrew farmer, standing before the altar of the Lord with his basket of grain in his hands, is the living embodiment of the fourth principle of biblical worship. *The experience of commemoration, participation, and praise issues in dedication.* As the offering symbolizes, no act of worship can leave the worshiper untouched and unmoved. It binds over the one who has truly experienced it as the servant of the God into whose presence he has come. Old Testament passages where the events by which God saved his people (These are the

ones of most importance for a study of Hebrew worship) almost all end with some such words as, "Therefore, thou shalt obey the Lord thy God, and cleave to him, and love him, and serve him." The sense of dedication in which Old Testament worship issues is not only retained in the New, it is enriched and takes on a strong missionary character. Dedication among the early Christians was dedication to the task of proclaiming the Gospel.

THE events which the Christian commemorates in his worship, with which he identifies himself, and which move him to praise are those recorded in the Gospels. They are the documents of a worshipping community and, hence, they have about them a liturgical and dramatic quality. Hard fact alone did not dictate the evangelists' methods, but the spiritual insight of the Christian fellowship played an important part in shaping their structure. Because of this the missionary commission appears as one of the postresurrection sayings of Jesus. It is fitting that it should do so. When the life of Christ has been recounted and has done its work in the mind of the believer, it is time for him to hear the words "Go ye into all the world and preach the gospel."

Biblical worship then is an act of communion between man and God dominated by the mood of praise in which man remembers with gratitude the saving acts of God, in which he feels himself to have a part in them and knows their power in his own life, and in which he dedicates himself to live by their light and to proclaim them to others.

MOTIVES: *what do you live for?*

Of all ridiculous things, it seems to me the most ridiculous is to be a busy man of affairs, prompt to meals, and prompt to work. Hence when I see a fly settle down in a crucial moment on the nose of a businessman, or see him bespattered by a carriage which passes by him in even greater haste, or a drawbridge opens before him, or a tile from the roof falls down and strikes him dead, then I laugh heartily. And who could help laughing? What do they accomplish, these hustlers? Are they not like the housewife, when her house was on fire, who in her excitement saved the firetongs? What more do they save from the great fire of life?

Let others complain that the age is wicked; my complaint is that it is wretched; for it lacks passion. Men's thoughts are thin and flimsy like lace, they are themselves pitiable like the lacemakers. The thoughts of their hearts are too paltry to be sinful. For a worm it might be regarded as a sin to harbor such thoughts, but not for a being made in the image of God. Their lusts are dull and sluggish, their passions sleepy. They do their duty, these shopkeeping souls, but they clip the coin a trifle, like the Jews; they think that even if the Lord keep ever so careful a set of books, they may still cheat Him a little. Out upon them! This is the reason my soul always turns back to the Old Testament and to Shakespeare. I feel that those who speak there are at least human beings, they hate, they love, they murder their enemies, and curse their descendants throughout all generations, they sin.

—EITHER/OR, KIERKEGAARD
(Princeton University Press)



THE CHURCH YEAR

by David L. Taylor

WALK into many a Methodist service today—especially in college chapel—and you will see upon altar or lectern the vestments of a Christian season: white for Christmas-tide and Eastertide, purple for Lent and Advent, red for Pentecost, green for Epiphanytide; and you will be handed a *Book of Worship* or a bulletin. The bulletin may designate the day as “Second Sunday in Advent,” or whatever. Sermon, music and Scripture will be appropriate to the season. But such things have not been customary for long, in most places. They constitute a recovery of a “sense of rhythm” in Christian thought and devotion missing since the Revolution.

Our Hymnal reminds us that “Methodism has a twofold heritage, liturgical and free.” But the former, with accents of the Wesleys and British Methodism inherited from the Church of England, was all but forgotten except on the Eastern seaboard, in the days of the circuit riders. These young pioneers, hasting to plant seeds of Christian experience in the lives of isolated frontiersmen in cabins and huts (so recently that in some places, the cabins are still standing), had no chance to be pastors of settled communities. They were lucky to arrive at a “preaching point” for one day in six weeks. They had little

use for the priestly ministry of teaching, a cycle of doctrinal ideas and a church year, much less proper vessels and vestments. They had time only for the prophetic note: that first order of business, to win souls by preaching the acceptance of Christ and a disciplined life. Only the camp meeting gave a chance for a “whole gospel,” but with no regard to appropriate seasons, and with no use of artistic or sacramental channels to thoughtful devotion. When the liturgical churches arrived late on the scene with their “trappings,” they were not understood, and their use of the Church Year was resisted as being a part of their “papisty.” Furthermore, Reformation Calvinism, especially in Scotland, had made a point of iconoclastic elimination of all stated Christian observances other than Sunday and a quarterly Communion. So, later had the Puritans. Thus many Colonials, before the days of immigrations from the Continent, had been reared in Saxon reaction which went so far as to set up civil laws threatening banishment for such offenses against Christianity as the observance of Christmas or Easter! This heritage, plus frontier conditions, plus the fire-and-brimstone impact of Calvinistic awakening, conditioned frontier Methodism even more than the balanced churchman-

ship of its equally fervid British parentage.

With the Wesleys, it was different. Contrary to general impression, they were not cold-blooded formalists until John’s “conversion” at Aldersgate when they became fire-eating evangelists to throw aside the “shackles” of churchmanship. Wesley’s powerful spiritual experience, rather than being delayed by his devotional routines, had been provided, through his remarkable spiritual self-discipline, with a deep channel for the release of divine energies. And his churchmanship never abated. During his long life, he received Communion once in five days on the average, and daily in the octaves of high holy days. He observed not only Christmas and Easter, Good Friday and Pentecost, but even at least at times, such days as the Annunciation and the Purification of the Blessed Virgin Mary. He observed ritual practices of the high-church nonjurors, and he instituted and nurtured in Methodism a revival both evangelical and sacramental. In a day when the Sacrament was poorly attended and infrequent, early Methodists went frequently and by the hundreds, to communion services. This de-emphasized side of the Wesley story can be explored in John C. Bowmer’s “The Sacrament of the

Lord's Supper in Early Methodism" (Dacre), J. Ernest Rattenbury's "The Eucharistic Hymns of John and Charles Wesley" (Epworth), and John Bishop's "Methodist Worship" (Epworth).

As it affected the church calendar, the Reformation was both incomplete and uncritical as it affected the Church of England and British Methodism. Perhaps too little was remembered of the early historic values of such seasons as Lent and Advent; while many mediaeval institutions such as saints' days, though greatly reduced in number, were still observed for insufficient reason.

Now that we are in a day of ecumenical interest in an ordered year, a day of its recovery as evidenced by



current Methodist attention in publications and practices, it may be well to seek a principle to assure us that use of a device as a means of grace may not become misguided.

There is no space here to recount the history of the development of the Christian Year. For those who wish to pursue it, two of the best accounts for Protestants are *The Story of the Christian Year*, by George M. Gibson (Abingdon, 1945)—exciting and highly readable, though much oversimplified—and *The Evolution of the Christian Year* by A. Allan McArthur (SCM Press, 1953) of the Church of Scotland—a documented account in a more limited field dealing with seven of the most significant Christian dates: Sunday, Christmas, Epiphany, Good Friday, Easter, Ascension and Pentecost. It is of interest that the most iconoclastic church of the Reformation understands that today liturgical

recovery is a fact that cannot be ignored but must be channeled.

Contenting ourselves with summary reactions to a study of the evolution of the Christian Year, we note:

1. *The basic dates and seasons within the church year which set the rhythm and shape of devotion were established within the first four centuries.* At first they marked the three great pivots of early Christian doctrine: Resurrection, the Spirit, the Incarnation. Atonement and Eternal Hope, through Cross and Resurrection, were at first one idea and one day: Sunday. Later, the Pascha, combining Good Friday—Easter ideas on the day between, led to Easter as a "Sunday of Sundays." The Ascension and the Descent of the Spirit were first thought of together at Pentecost. Finally, Incarnation and Manifestation (Epiphany) were realized as a prior necessity for remembrance. Later, as sites of events in the life of the historic Jesus were rediscovered in Palestine, particularly in the fourth century, pilgrimages were instituted and there were attempts, beginning in the Holy Land itself, to reproduce the events in historic as well as theological sequence. So, Good Friday and Easter became separate events, separate considerations and the preparatory period of penitence and the succeeding period of festal joy developed quite naturally, the latter earlier. Likewise with Ascension and Pentecost, and with Christmas and Epiphany. The last named is now and was quite early associated with the Adoration of the Magi, although in early centuries it was as widely associated with the Baptism of Jesus: in either case, the showing or manifestation of the Incarnate Christ to the world and hence, a missionary period. As other periods of preparation and festivity grew up around the central days, there seemed to be evidenced an appropriate rhythm to the year, giving time for spiritual exercises which would stress sufficiently the message of the season.

2. *The long list of accretions of minor observances, particularly days of saints, martyrs and the Virgin Mary, dates largely from the Middle Ages,*



and tends to obscure the larger rhythm of the year. It seems better that most of these days have been dropped by most Protestants, but we need to re-emphasize the debt we owe to "the great cloud of witnesses" who have borne the faith forward toward us, perhaps by commemorating All Saints' and All Souls' days (Oct. 31 and Nov. 1: the eve of the first gives us Halloween!); to bear the freight of all the omitted days.

3. *The early major observances all rotate around the Person of Christ, plus the Descent of the Spirit soon after his death: all these occur in the first half of the Christian Year. A well-rounded year, doctrinally and rhythmically, should have observances of broader reference in the second half, and that half should be broken into more than one part.* It is one season with Episcopalians and Lutherans, bearing the name of Trinity. But Trinity Sunday is a late addition, and rather than referring to specific events of God in history, as do all other days, it relates only to a doctrine which is appropriate at any and all times. It is therefore, McArthur suggests, an anachronism to be dropped, especially as it tends to cut off observance of the Holy Spirit in the Church—a matter of manifold implications for the present life—after one week's observance, since Trinity follows Pentecost by seven days. Better is our *Book of Worship's* plan, adopted from the National Council of Churches: restoration of the ancient and catholic title of Pentecost to the period that follows (and some propose, extension of its color over the period); and separation of the last quarter-year into Kingdomtide, be-

ginning the last Sunday in August with the Festival of Christ the King. Most of the observances which have grown up casually in Protestantism and which fall here, though non-eclesiastical in origin, do express social issues and a word of the church for the world. For there are not only All Saints', All Souls' and World-wide Communion, but also the reopening of schools, Labor Day, World Order (Armistice or Veterans') Day, World Temperance Day, Thanksgiving.

Antiquity is an important factor in limiting the shape of the Christian Year, but not the only valid one. The natural sequence and rhythm of time and idea may be important if the result is a calendar which provides insurance of a sense of direction and comprehensive coverage of the tenets of faith, but at the same time, does not bog us down in detail. Few people today would wish for either extreme that the year has seen: the barren one of no special days, making a fetish of inappropriateness and leaving the matter of an adequate sweep of doctrine to the discretion of the preacher; or, a frozen and sterile calendar insisting on the special character and details of every day, with assigned Scriptures, collects and rituals which are invariable. Neither choice is practical nor apt to become relevant to the tempo and special problems of life today.

It seems to me that the plan in our *Book of Worship* as observed by many Methodist churches today is a happy compromise:

Advent, a season of expectation and preparation stressing Creation and Old Testament Revelation, 4 weeks.

Christmas, celebration of the Nativity of Christ.

Christmastide, season of joy in the Incarnation, 12 days.

Epiphany, a day of celebration for the manifestation of Christ to the world.

Epiphanytide, season of labor for missionary extension of the Gospel, 4 to 9 weeks.

Lent, 40 days' (plus Sundays) preparation for the suffering and death of Our Lord. (There is no need for the mediaeval anachronism of Pre-Lent, a season of preparation for preparation!)

Good Friday, the commemoration of Christ's sacrifice on the Cross.

Easter, the supreme day of rejoicing that life is Eternal!

Easter tide, a continued season of rejoicing in Resurrection.

Ascension Day (observed either on the 40th day or the following Sunday), optional, as a commemoration of Christ's spiritual reign, which is also noted later.

Pentecost, birthday of the Church.

Pentecost or Whitsuntide, a season of joy in the Christian fellowship.

Festival of Christ the King, commemorating the divine reign over the affairs of the Church and the world alike.

Kingdomtide, a season of the social concerns of the faith and a reminder of the ultimate victory of the reign of the Spirit, 13 or 14 weeks.

To this can be added secondary observances as deemed appropriate: Memorial Day, Mother's Day, Week of Dedication, Bible Sunday, St. Matthew's Day in a church named for him: matters woven into the basic fabric of the general Christian year and given great or little stress according to local circumstance.

WHAT are the values of fitting private and public devotion and preaching to such a scheme? Dr. Gibson suggests that "the whole gospel is emphasized." The whole sweep of doctrine is covered, aiding a minister or church or denomination to avoid the riding of "hobbies." Church unity is enhanced as such a tool is ecumenically employed. A background is provided, particularly if lectionaries are somewhat employed, for a wide range of Bible reading—greatly needed today. Again, the year "cultivates the historic sense" as it reminds us our faith is not founded on a myth, but upon a historic Person and Event, and as it displays a philosophy of history: that all begins and ends in God, and his purposes are worked out within it. The calendar is an aid to religious education and contributes to long-range planning (I know, in general, what I'll be preaching about next May, next October, etc.). The plan proposed, while it provides a framework, is flexible. And

it provides for a psychological necessity: personal and social moods. For the human frame is so constructed as to need feast and fast, shouts of joy and self-forgetting, and tears of humble penitence and self-searching. These moods are drawn out and given scope, but also direction and terminus.

These are not imposed and arbitrary; they are provided for the Christian primarily by presenting to him Jesus Christ; not just his teachings, nor simply theologizings about him: but the whole scope of his Humanity-Divinity; creation and prophecy anticipating him, his nativity and ministry, his passion and death and resurrection, his spiritual reign in the church and the extension of that reign throughout the world and time.

One day I have not mentioned is the Protestants' Reformation Day in late October when we commemorate Luther's nailing of his 95 Theses to the door of Wittenberg Cathedral—hammer blows that struck the barnacles of mediaevalism from the hull of the ship of faith. Whether we observe the special day or not (and observance of it can obscure this fact as readily as it calls attention to it), we must remember that Reformation is not merely an event of 400 years ago, but an ever-present necessity as an ongoing process. Therefore even such devices as the Church Year are not beyond continual reassessment. Yet a sound hull should not be rejected because of a few barnacles.

The supreme and essential principle in regard to the Christian Year, or any other tool of the Gospel, is this: does it help to present clearly to me and my world my Redeemer and Lord, Jesus Christ?



RED-EYED

versus

MUSCULAR education

by Herbert Stroup

Have you thought about the precise meaning which you attach to gaining a college education? What concept do you hold regarding this important segment of living? What expectations have you in mind as you work at achieving a college education?

THERE are as many ideas of the meaning of a college education as there are students and professors. Moreover, even those who may have never been to college, as is evidenced in certain Hollywood movies, offer conceptions of the college student and what happens to him in his higher education. Sometimes those who are furthest from the colleges, in motivation and experience less than in distance, have the strangest notions of what constitutes a college education—and sometimes they have the clearest. On one extreme the college is defined as a place where young people may sternly exercise their minds and achieve a massive accumulation of knowledge. Facts, some people say, are supreme, so college is the place to get factual knowledge. This conception of a college education pictures the student in the caricature of the perceptive American novelist Thomas Wolfe who described one of his characters as “prowling the stacks of the library at night, pulling books out of a thousand shelves and reading them like a madman.” I would term this the philosophy of red-eyed education, and education that asserts the primacy of facts gained through reading books. I would call it also notebook education, an education derived oftentimes from scribbling into a notebook what some professor got firsthand from a book.

While one may despair with the extreme form which this educational philosophy may take in certain in-

stances, it is not possible nor desirable to scoff at it completely, for, indeed, there is a genuine and wide-scaled need for greater thoughtfulness on the part of college students. The democratization of higher education, which has been highly desirable and almost inevitable in a society such as our own, has not always meant that scholarly standards have been maintained nor heightened. To some degree, it has encouraged some colleges to take refuge in merely factual education. But in spite of misinterpretations of the role of the intellect in higher education in some quarters, there is a continuing need to stress the importance of high-level cerebration.

One only needs to look at our popular culture to understand that a detached and profound view of life is required by the times. For example, the prevalence of comic-book culture, ranging from “All Western” to “Dick Tracy,” indicates how dependent many are upon these superficial analyses of human foibles and how our weaker citizens seek to escape responsibility through identification with a superman stereotype. The dominance of “western” movies and science-fantasy fiction, moreover, surely has meaning in much the same sense. Again, the success books, which are to be found in almost every drug-store today, tell how human failure, combined with the innocent belief founded often on strange counterparts of the Christian message or on an outworn humanism which stresses per-

fectibility in this life, has responded to commercial exploitation. In fact, there are those citizens who willingly give up the sterner and more intellectually demanding aspects of high religion and take their ethics from these palatable paper-covered books. Was not Bruce Barton’s *The Man Nobody Knows* written in anticipation of this trend?

Cannot sophistication also be superficial? The one who laughs life off by a constant repetition of ancient jokes, who employs humor as a defense against reality, and who reads *The New Yorker Magazine* as his Bible of cocktail-party conversation, surely misses out on the plainer and saner aspects of life.

Unfortunately, there are many Americans today who view life as being ideally little more than having wrought-iron furniture in the dining room, a subscription to the *Book of the Month* on the shelves of the main hall, a thirty-inch television screen in the living room, aluminum storm sash windows and doors (still being paid for on the installment plan) and this year’s Cadillac in the garage.

So, too, is it with other aspects of our popular culture. Advertising, with its rough treatment of intimate aspects of marriage and family life and its delineation of the public as morons who cannot tell the difference between “better” and “best,” lulls many into a jazzed-up conception even of the simple necessities of life. The cult which follows the “whodunits,” more-

motive

over, is permitted excessive feelings toward the emotion of violence that would be immediately and vehemently condemned socially if it were directed toward, say, sex. And so it goes.

OUR culture, fortunately, has its deeper and more respectable features and one should never assume naively that popular culture is the total culture of a society. But, there is constant need for those who are engaged in higher education not to be satisfied with the grosser elements of the popular culture. Higher education makes a greater pretense than simply to transmit popular culture. It is engaged in a strenuous struggle with reality itself in all its phases. It seeks to rest life on first principles and not those which may be third or fourth. Its call is to responsibility and not merely to pleasure.

In the recent years, moreover, there has developed a greater appreciation of the practicality of the impractical. A generation ago, colleges were much more concerned with "applied science" both in the laboratory and social science sense. Higher education was conceived sometimes as being an adjunct to efforts, for example, to improve some features of the refrigerator. Today, however, in the so-called atomic age, there apparently is relatively less stress given to applied features of a college education. Now, more and more, it is seen that the most abstruse factors in our human and physical experience are the most relevant to our pressing problems. The delicate interrelations between mathematics and physics at the higher planes, for instance, have been impressed upon even the layman who sometimes talks the language of the expert without fully realizing its scientific import. Today with governments and private organizations spending on so-called pure or theoretical research, the intellectual quest of the college student has assumed a new—and practical—value.

Aside from our scientific needs, however, there are other reasons for the importance of intellectual pursuits in college. Our democratic heritage requires considerable and con-

stant attention to humane and social values. It is trite to say that it will profit us nothing if we gain the whole world through atomic struggle and lose our souls in the gaining. A strong America, a phrase heard often these days, must mean an America which has firm convictions and practices regarding justice and righteousness. The sources of these values need to be explored more often than once a generation. They need to be seen in their historic perspective. Their relevance to ever-changing social situations requires expert, informed leaders and followers. The social sciences and the humanities provide the college student with the opportunity of formulating and testing his values in the light of the thought of the past and present. In these areas of knowledge, too, there is need for strenuous and careful thought.

Thus, the college student well might consider his intellectual development as one of the legitimate expectancies as he makes his way through college.

But, a college education should mean more than intellectual preparation, as important as that training may be. It also consists of the development of other aspects of the personality of the student. College education should signify an education of the whole person—mind, body, and spirit, as the old formulation put it. A keen mind which is unable to effectively communicate what it knows to others is of little social value. The bright college student who does not have the ability, developed through college experience, of later participating in a group, such as a meeting of the staff of his work organization, his church's

congregational meeting, or the local PTA, has not really achieved a full education.

THE dangers of oversocialization at college have been drawn in various caricatures. "Joe College," either male or female, is a popular picturization of the college student. Unfortunately, some college students assume it as their own expectation. It has been put into music by Count Basie. In his "blues" the college student is conceived as the student who "wears Brooks clothes and white shoes all the time; gets three C's, a D, and thinks checks from home sublime." I would term this the philosophy of muscular education, an education which looks to the physical and social movement of the student. I would call it fraternity-tea education, as though through socializing influences alone the student will win an adequate education for himself and for his future service to the community.

Despite the caricatures, however, the social education of the college student persists as an important consideration in his total development. It is significant in part because there is good reason to believe that unless the student matures socially as he learns intellectually, his intellectual learnings will be less than they otherwise would be. In other words, a socially mature person is able to learn abstract and factual matter at least as readily as the less mature. In another sense, learning cannot be achieved unless it involves the whole person; there is no dichotomized individuality for the college student or anyone else. We learn with our full beings. Therefore, it is well to think of a college education as involving all factors in the person's make-up.

Social education or education for citizenship is needed today. It is needed not alone because of the vast complications of America's international posture, but also because of the complexity of living in local communities. America's international requirements call for persons in non-professional capacities—as well as in



such activities as foreign service—who have a mature understanding of the needs and aspirations of the many and varied peoples of the world. But it also requires those who are able to relate themselves effectively in the social sphere toward the meeting of manifold tensions and conflicts.

A college education should provide citizens with the understanding they need to work toward a more effective democracy. But, something more than simple understanding is required, too. Democracy requires persons who are skilled in human relations, who constantly have experiences in working toward democratic ideals, and who are able to combine realistically their intellectualized solutions to social problems with the actual social situations in which they are seeking improvement. Through participation in student activities beyond the classroom, in which democratic cooperation is enjoined, the college student places himself in a convenient and oftentimes effective environment in which he is able to learn how to use all his resources for the enrichment of democratic living, both within the college and upon graduation in the local community and the world.

In the spring of 1954, I was asked to make a brief survey of a private educational institution, College Cevenol, in southern France. During the course of the survey, I happened to inquire about the "instruction" offered by the institution. I was told, and promptly, that the French clearly distinguish between "instruction" and "educa-

tion." Instruction, I was told, is what takes place in the classroom, but education goes on in the total life of the college. I would hope that education, in this sense, takes place in the classroom, but I appreciate fully the need to emphasize the unique significance of the extracurricular life of the students. The voluntarism of the co-curricular activities, for example, adds a vital element to the learning process which most classroom situations cannot match in fact and value. No one, therefore, can call himself a truly educated person who has not sought to join his intellectual learning with practical pursuits in college and beyond.

RECENT studies of the college graduate as a type in American culture have tended to stress the cash value of a college education. *They Went to College: The College Graduate of Today* by Ernest Havemann and Patricia Salter West, for example, is the result of a careful study of 9,064 college graduates of more than 1,000 American colleges sponsored by *Time* magazine. Although the inquiry touches on practically all aspects of the value of a college education, it primarily seems to stress the economic, pointing out to what degree a college education will help line the pockets of youth. While all such topics need investigation and their results to be carefully considered, they may lead to a serious misunderstanding of the deeper potentials of higher education. They may tend to suggest that the primary or even the only reason for at-

tendance at college is the possibility of increasing one's later income.

Fortunately, the very studies which stress the economic advantages of a college education also often bring their readers face to face with the fact that not all college graduates earn more money than noncollege graduates. The Havemann and West study, for example, notes that a Phi Beta Kappa key and student government officerships do not commonly bring advanced earnings upon graduation. In fact, their study at several points seems to show the opposite.

It is necessary, therefore, for young people entering college to realize for their full college stay that they need profounder motives for seeking higher education than financial. They may wish to root their college life in intellectual curiosity. Perhaps the fuller realization of democratic impulses will intrigue them. Hopefully, these and other high purposes will help shape the maturing lives of college young people.

In the final analysis, the curriculum and the extracurriculum are not at odds with each other. They are not "eternal antagonists." Practically speaking, they are two sides of the same coin; they are twin avenues by which youth may gain maturity. Both have their place and time in the life of the college student. To avoid the extremes of devotion to one or the other, to find what the Greeks would call the golden mean, that signifies the true meaning of a college education.

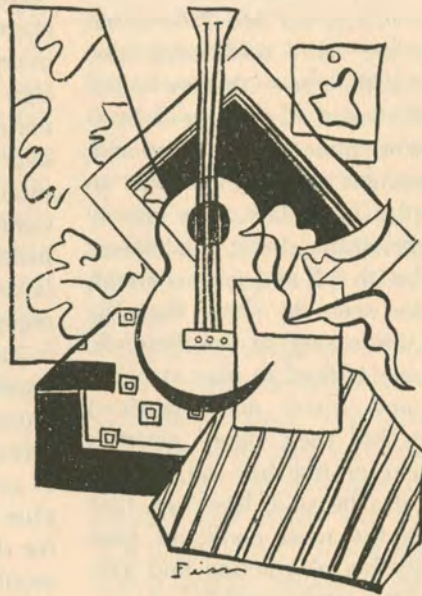
CONVENTIONALITY

If a tile is streaked with light and dark,
Yet matches the other squares.
There is no protest in man's scheme of things,
But what of the man who dares.

Dares to forget the principled herd
And beats a three-sided drum,
Shall we toss him aside like a worn-out lace,
Or raise a still louder hum.

Hum so loud that the voice is lost,
And only the spirit defies,
The light of the heart is all but out,
Though the ink of the mind never dries.

TERRANCE D. McGLYNN



not all love affairs lead to the altar

by James W. Gladden

IT takes about six weeks for some college students to develop a love affair. They meet at a rush dance or at the get-acquainted party of the Y.M.-Y.W. or Wesley Foundation. He is a sophomore or junior; she's a freshman with great plans for a college career and a lifework. They date twice the first week after that first happy night and three times the second week. He takes her to church the third Sunday. By mid-October she is writing home and in her diary about him; he is sharing his joy with his roommate and fraternity brothers. The fifth week he meets her at classes in the building across the campus from his own. They walk and talk, talk without walking, and walk without talking. They date sometime every day, perhaps twice a day. They are in love! Comes the night in early November when thoughts of marriage are verbalized: "Christmas? Between semesters? Next June? What will the family say? How could we finish school?"

Others have done it (15 to 20 per cent of the students of larger universities are married these days)."

Their theme song is like the hit in Broadway Melody which they may or may not have heard or sung:

You were meant for me
 I was meant for you.
 Nature patterned you
 And when she was done,
 You were all the sweet things
 Rolled up in one.
 . . . I'm content
 The angels must have sent you
 And they meant you
 Just for me.¹

Fall romance! Colleges are wonderful places for such experiences of love. They happen every year. A few last; an occasional couple actually goes through with it and a new marriage is begun.

But not all such love affairs lead to the altar. In fact, most of these and many others, started and enjoyed during college days, end in a parting of

the ways. A great majority of persons will have another one or two such involvements before they finally marry. It is healthy and normal for a young person to know and admit this as a *probability*. And it is particularly worth while for the reader to analyze this and other characteristics of a typical person's courtship progress.

One of the first interesting features to be observed in the love affairs of college days is that neither intended to get serious. Particularly the college man, typically, hopes "it won't happen here" until graduation, military service, and a couple of years in an established career. The girl is as earnest, usually about finishing her preparation for adulthood. Yet here they go, and, for a sizable minority, "again"!

In a study of the histories of five hundred college women in nineteen American colleges a short while ago, nearly 70 per cent had had at least one love attachment between the ages of twelve and eighteen. Less than a third

had their first serious "case" after eighteen. Almost a fourth had been in love three or more times before they reached college.² Whether it is the most experienced or the inexperienced who get "that way" early in college was not studied. But other surveys show students, midway through college, have gone through two love affairs.

Of the many other questions that might be asked about college courtships there are three which the reader is probably most anxious to raise, whether he is a student of social science or "in the throes": (1) Are the first intimate associations between fellows and girls usually as serious as the later ones? (2) What are the chances of any present affair being a lasting one and what are the signs that it will last? (When can you be sure?) (3) Does each love affair leave permanent scars or do people learn from experience to experience how to discriminate?

INFATUATION OR DALLIANCE

The theorists who study adolescent relationships have tended to line up on two sides in answering the first question. Some say that young people, particularly boys, "are careful not to allow their affairs to exceed a certain pitch of intensity, if they can prevent it."³ They think of the earlier associations between the sexes as being of shorter duration, less intimate, less likely to contain consideration of marriage, and somewhat casual. This is called the "theory of dalliance."

Burgess and Wallin, on the other hand, believe that their studies and others do not support such a conclusive thesis. Their evidence is contrary.⁴ More persons, and males more than females, were found to have had serious affairs lasting a year or longer in their early experiences. More, rather than less, of the respondents queried reported considerable intensity in their emotional attachments. Although not as many stated they had actually discussed marriage with their "steady," nevertheless, many, rather than few, believed they had not been casual about their futures together. In all the answers there was an indication of a

basic conflict between feelings of actual love and desires to wait until everything was right for the final step—marriage.

Perhaps the obvious explanation of this theoretical disagreement is that American youngsters are individualists. Some are more traditional than others and if they go with someone of the opposite sex at all they mean business. Some are more sophisticated and, since they know they do not want to marry until a later date, they simply have fun meantime, doing what others do but not with full and serious intent. The studies seem to show that the latter are increasing in numbers. So college students tend to play at being involved and many are chagrined when they find their "love" partners believing everything they say and do. It should also be said, however, that quite often the most confident goes too far with his play-acting and gets caught in "the tender trap."

WHEN IS IT TRUE LOVE?

Margaret Whiting has a high-selling record about True Love. She stirs the romantic impulse in her listeners with these words,

For each of us has a guardian angel
Who has nothing else to do
But to give to me and to give to you
Love forever true.

The sad thing about this is that we feel each time is the right time—"this is it!" After having several such messages delivered from our guardian angels we begin to wonder. Some suffer from such an "—itis" every summer or each year we are in school. And sooner or later comes the disturbing thought "how can we ever be sure?"

Since this is a common experience now for so many it would seem that we would learn from it that the first or second such experience is likely not to be the true love and begin to be objective about the whole matter. The truth seems to be that we can fall in love with more than one person, indeed with more than one at a time. To decide on which to marry is a question of heart and head. We can and should check on many more capabilities of each other than the one of

enjoying the sexual response. This writer has said to his young friends that if they early in their college careers are "crazy," "mad," and "wild" about someone they need to enter an institution all right but it is not marriage! To get so intensive before everything else is right for them is a sign they are really "too young to marry." Emotional intensity sustained over a period of time is emotional immaturity. There are thousands of casualties and reams of reports that insist that the marrying kind of love is a much fuller thing than simply enjoying passionate embraces.

Recently in North Carolina in a discussion along these lines, young women in love were urged by this writer "to test the spirit" by a number of activities to see if it were true love. One sweet young thing who, pressed for details, was doubtful if her steady would keep up his interest if she put him through such testing. Her beloved was driving ninety miles from a man's college every week end to see her. As she put it he would not travel that far just to learn how well she could cook or how to play bridge with his girl friend! No, those things could wait, would have to wait, while they perfected their "art of making love." This is the cart before the horse if we ever saw one. Actually those who are congenial companions in many activities can learn the art of loving each other after they are married.

This is not to say that each of the affairs young folks have should be kept on a hands-off basis. Realistically,



motive

only a rare person can be that "cool" and calculated and still get dates or close to mating. Some intimacies are necessary for growth. But to think that you should marry someone with whom you can "court" with abandon is actually as idealistic as the intent of this present discussion seems to the disbelieving romanticist. How Joe treats all other women, his mother, his sister, the dean of women, and the cleaning maid is as important for that decision "to marry the guy" as how he treats you. And how Mary relates herself to your buddies, her dormitory associates, and her own men folk is as informative about her later acceptance of you, Joe, as is her present willingness to be your one and only. You do not have to marry the first such receptive girl.

ARE BROKEN AFFAIRS ALWAYS TRAGIC?

A large investigation of the question whether "true love runs smoothly" to a happy ending was undertaken in Minnesota at the university. Kirkpatrick and Caplow took a good look at the unfolding love life of individuals.⁵ They isolated three types of curves of relationships. One started with indifference and proceeded on a *regular* line either up to completion, i.e., marriage, or up and back to permanent indifference. A second was a case of ups and downs, on-again-off-again, and ended in various ways. It looked as if such an erratic a course would continue if marriage ensued. "Sometimes I love you, sometimes I hate you." The third was *irregular*, not so *cyclical* as the second type, but it was still uncertain. Had the couple married in the second or third type, when they reached a peak, stormy times seemed to lie ahead.

The scientists plotted grids which had, on the horizontal line, been divided into three periods of time. The vertical line was divided into four points: dislike, indifference, attraction, and love. We have space only to summarize but the reader is referred for more details to either Kirkpatrick's book, *The Family*,⁶ or the critique of the investigation in the large volume

by Burgess and Wallin, *Engagement and Marriage*.⁷

The pattern of the Minnesota students was a more or less gradual development to a peak with about as many sensing love feelings in each third-of-the-time span of the relationship as in either of the other two. Infatuation (love at first sight) was reported by only a fifth of both men and women. A third were on the high peak by the second period and either tapered off or went on to engagement. Almost a half, after differing rates of fluctuation, reached love at the third period.

When the affairs were broken, what were the results in the conditions of the students and their attitudes toward the other sex? Kirkpatrick's book states that "in the majority of cases studied, love affairs, like old soldiers, 'just faded away.'" ⁸ In a table of findings it was also revealed "that the suffering experienced by the students when the relationship was broken was not as a rule intense." ⁹ For 85 per cent of the fellows there was either no time required in the adjustment or only several weeks. More girls took a little longer but two thirds were over "it" and back to normal no later than several months. Another year and another lover!

When such broken affairs lead to broken hearts, pessimism, cynicism, and downright misogyny or misandry, of course, it is due to the personality of the individual. This in turn depends on the past experience and training of the young person. Since there is more understanding today of why persons are prone to fall "head over heels" and frequently "flat on their face," perhaps we should speak briefly in closing of certain kinds of persons who act precipitously and the values of slowly growing in love.

Some people cannot do anything carefully; some are unhappy early and early unhappily bent toward other unhappy folks. The first may be lucky in love but their partners have to be dependable persons for them to "depend" upon. Surely certain hasty-to-wed youngsters need slowing down by a more mature partner or they will

do a lot of floundering when they set out on the sea of matrimony.

The other kind of quick courtship—two unhappy people—mistake commiseration for companionship. A small study on a campus has indicated that those who married in mid-term and stopped school abruptly were escaping the woes of unsolved problems. The escapees were so poorly adjusted later, after marriage, that even their fraternity friends did not know where they were.

On the other hand, an earlier check of college students who had married each other at the University of Maine during a sixty-year period showed marriages between seniors to be most numerous (30 per cent). Only eight per cent of the marriages were between seniors and freshmen and nearly half of those were of senior women and freshmen men. Another 30 per cent were of senior men and junior or sophomore women.¹⁰ Incidentally, only a few of these were married while they were still in school and *all* were happily married.

The trend is for the man at least to be through or nearly through and the young woman past at least two years of college. Their pattern of development is a "steady" or two in high school, two or more affairs in college, several to many dates with a number of persons in their school careers, and finally, after all this, to become and find the one among the many.

The various items of folklore related (See *Not All Love Affairs*, page 40)



the cult of *campus*
queens

Material from *motive's* editorial board. Compiled by William Harrison

THIS year thousands of students will come in contact with a growing cult on the American college scene: that of the campus "queen" and the school "favorite."

It happens every year. Collegians consider it as natural as sitting on the back row in history class or rasping out the whisper yell every Saturday afternoon down in the stadium.

On most campuses it's a part of things. It has also been termed a part of the general glamour climate in America, the climate which goes for products endorsed by he-men who are greying a little at the temples and sweet young things who happen to be down at the beach with their favorite soup or filter cigarette.

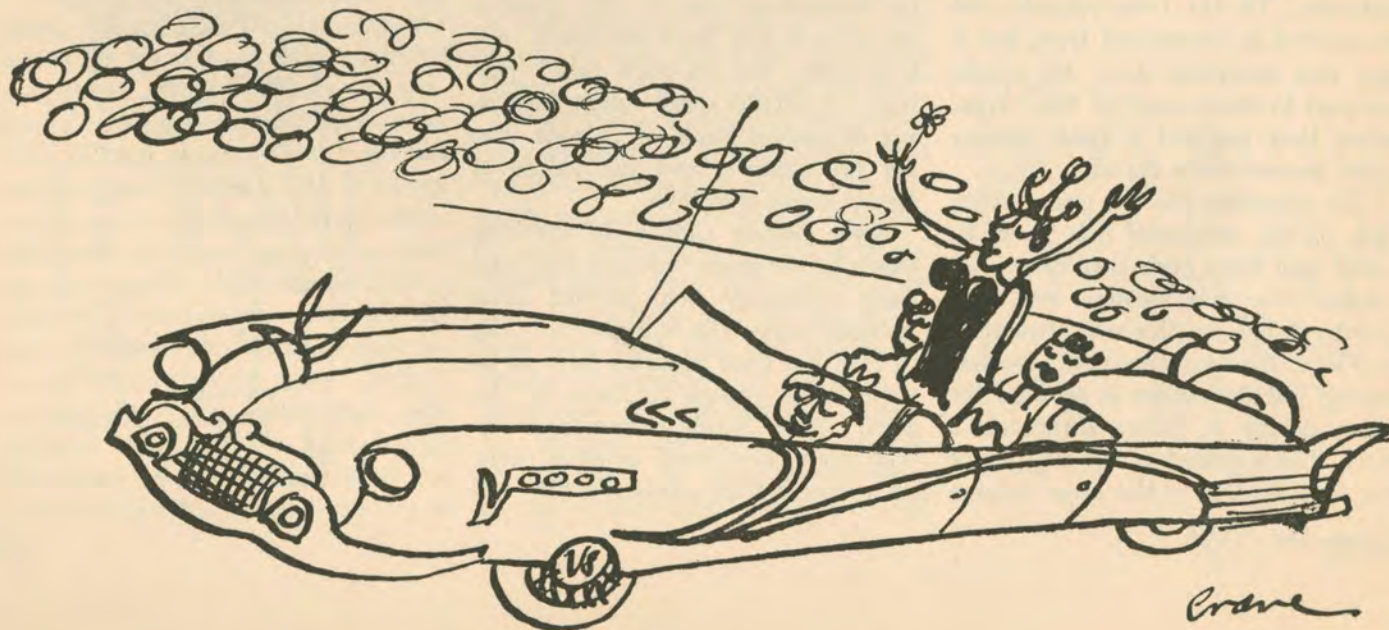
In some colleges and universities the cult is big business. It contains an element of convention-year excitement, and is often the battleground

for political haggling between fraternities, sororities and major campus organizations who want to see their candidate for popularity honors splashed in full color across the pages of the yearbook.

In other schools the cult is solemn ritual. One girl, explaining the system in her small, Southern college, puts it this way: "Every Christmas our college elects a Madonna. Being Madonna is the highest award a student can receive. A Madonna must have the qualities which most nearly represent those of the Virgin: beauty of character which shows through every thought, word and deed. The Madonna must possess the most virtuous qualities of womanhood—purity, compassion, sincerity, humility, friendliness, unselfish service to others and the courage to maintain such high standards."

In still other institutions, as in many of the larger state colleges and universities, the election or selection of the campus "queens" gets little fanfare. Most larger schools relegate the selection to individual groups on the campus so that each organization can have its own "beauty queen." Other colleges leave the choice to the editor of the campus newspaper or yearbook, thus saving students the trouble of trying to recognize names on the vast nominating lists. Of course, there are complaints on this highly totalitarian method. But most of the students seem to care little where this is the practice.

Many colleges go far beyond the practice of honoring the well-proportioned coeds. In many schools a general popularity election is held and campus "favorites" are chosen. This gives the male student a chance to



compete and become a member of the cult.

What makes a favorite? It's hard to say. Students disagree at this point. They usually agree that it is just that indefinable "something." Only a few will venture an explanation. They'll say that the "favorite" is the "friendly person on the campus"—not that they'll be able to recall any downright "unfriendly" students around. So the mystery goes unsolved. And year after year—though no one ever really knows why—the cult grows.

A brief poll of colleges and universities in various sections of the country revealed that, on the average, about 67 per cent of each student body takes part in the voting for school "favorites." In one college, 90 per cent of the students were enthusiastic enough to cast a vote for their "favorite." In another school only 12 per cent of the students cared enough to scratch a ballot.

So students differ in their opinion of the cult. Fifty-seven per cent of the students polled thought the selection of "favorites" and "queens" was a good thing for the student body. A student from a church-related college in Oklahoma explained: "So many students have very admirable qualities which should be recognized." Others agreed with him and also pointed out that popularity contests supplied their schools with a greater spirit and often gave students more incentive to make themselves more attractive and more friendly with their fellow colleagues. But other students are less enthusiastic. Said a student from a college in Indiana: "Favorite elections . . . have no real value. They often detract from the atmosphere a university should maintain." Forty-three per cent of the students polled disapproved of the popularity contests.

A few of the campus "queens" themselves speak out against the cult now and then. A pretty redheaded graduate from Texas Christian University who held almost every available "queen" and "favorite" award for three years, says, "I always appreciated the honors that I received but felt that the favorite elections should be abolished. The school has grown

and the elections have become outdated. They prove little in a school of this size. And many students have been hurt by such elections. As a result, it's hardly worth it."

But in spite of opposition, the cult survives. In many schools it is the only prominent means of recognition to students. Some schools recognize vast numbers of their students on a popularity basis, and at the same time fail to honor others for notable academic achievements.

What makes the "favorite" and "queen" elections so popular? There are possibly many answers. In the first place, many students see the cult as a springboard to recognition—something that is not easy to come by in the swirl of modern education where assembly-line methods of teaching are often prevalent and where the demands to conform often crush the student's efforts to be "somebody."

In the second place, the cult is a long-standing tradition. It is something that began in the days of racoon coats and sis-boom-bahs and has come over into the modern collegiate atmosphere.

There are signs that today's college student, faced with many somber

realisms in a complex and politically tense world, may be more serious and discerning in college life than students of years past. On many campuses, especially in the larger universities, the cult of campus queens and favorites seems to be waning a little as the more serious student comes to the front in respect. Yet, it is only fair to say that the cult still thrives in many other schools.

Will the cult become extinct?

Or will it survive and prevail on the American college scene?

That is for today's student to decide.



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MISSIONARIES ON THE GRIDIRON . . .

by Henry Koestline

DONN MOOMAW was speaking before 300 high-school and college athletics. "You are missionaries on the gridiron. You are witnesses to your teammates, to the fans, to your classmates. You have an opportunity to reach people your minister can never reach."

Donn was All-American linebacker at U.C.L.A. for 1951 and 1952. After graduation he played professional football with Toronto in the Canadian league. Now he is studying for the ministry at Princeton.

Donn is one of hundreds of outstanding athletes across America who today are joining the Fellowship of Christian Athletes. This Fellowship was founded two years ago by Don McClanen, then basketball coach at Eastern Oklahoma A. & M. A Presbyterian and faithful churchgoer, Don was interested in the spiritual development as well as the physical ability of the boys he worked with. He discovered it was much easier to get his boys to go to church when he told them that Doak Walker went to church. Former All-American at S.M.U., and now halfback with the Detroit Lions, Doak is a Methodist and takes his religion seriously.

McClanen decided that Christian athletes, witnessing to their faith, could have a tremendous influence on the students of our nation. He wrote 19 leading athletes and received favorable replies from 14. Then Don approached the Christian laymen's league of Oklahoma City who responded with \$1,000 to be used in exploring his idea further. In June, 1955, he left coaching, and since then has been going up and down the United

States in the interest of the Fellowship.

One of the Fellowship's early successes came at Denver last winter. Robin Roberts, star pitcher for the Philadelphia Phillies and Dan Towler, star fullback for the Los Angeles Rams, spoke before mass meetings of high-school youth and college students. Other speakers were Carl Erskine, ace pitcher of the Brooklyn Dodgers; George Kell of the Baltimore Orioles; Bob Richards, Olympic pole-vaulting champ; and Otto Graham, all-time star quarterback of the Cleveland Browns. Simply and sincerely they told the students, "Play for the Master Coach. Join the side of righteousness. It will take discipline as much as any sport. You'll make mistakes. Sometimes you'll fumble the ball. Sometimes the crowd will jeer you. You'll get knocked down, but get up and keep going." Each star testified to his own faith in Christ and how it helped him in the losses as well as the victories in sports.

Brotherhood was mentioned during the program and one boy asked Robin, "As an athlete, what do you do about brotherhood?" For a moment, Robin's mind was blank. He wished he was back pitching against the Dodgers—"something that was easy." Then he answered, "Well, I pitch to all sorts of batters—white, Negro, Protestant, Catholic and Jew. And they all hit home runs off me. That's one of my contributions to brotherhood."

Otto Graham expressed his view. "Whether you are black or white, Catholic or Protestant, makes no difference to us. What's important to us

is how you can play football and what kind of person you are."

ONE of the purposes of the F.C.A. is to bring Christian athletes together. "Sometimes a member of the Fellowship has been playing on the same team with a devoted Christian and never knows it until we bring the two together," explains Coach McClanen.

The biggest project of the F.C.A. so far was the first annual convention at Estes Park, Colorado, last summer. The star-studded staff included Branch Rickey, "Mr. Baseball," now chairman of the board of the Pittsburgh Pirates; Forrest "Phog" Allen, "Mr. Basketball," recently retired coach at University of Kansas; and Dean Cromwell, "Mr. Track." Cromwell coached nine consecutive national track teams at the University of Southern California before his recent retirement. Otto Graham, Doak Walker and Donn Moomaw were there. So were Keith Wegeman, ski champion of the 1952 Olympics; R. J. Robinson, former All-American basketball player at Baylor; Roe Johnston, former All-American end at Navy; Temple Tucker, basketball star at Rice Institute, and many others.

Harry Stuhldreher, one of the famed "four horsemen" of Notre Dame and former football coach at Wisconsin, Tad Wieman, athletic director at Denver University, and "Biggie" Minn, former football coach and now athletic director at Michigan State, were among the coaches participating in the conference.

All the coaches recommended prayer by a team before athletic con-



tests. "Don't pray to win," said Stuhl-dreher. "The other team can do the same thing! Just pray that you will do your best."

"Phog" Allen told the conference, paraphrasing some of Jesus' words, "Lose yourself in the game and you will find yourself."

As expected, one of the emphases of the conference was on clean living. "Have no minor vices," declared Dean Cromwell, Olympic track coach from the University of Southern California. "For the best athlete, smoking, drinking, and swearing are out. Ignore the television ads. You don't have to taste beer to find out what it's like. I've never tasted manure and it's made from the same stuff. . . . Control the minor vices and the major vices will take care of themselves."

Carl Erskine could not attend the meeting but sent this telegram from St. Louis, where the Dodgers were playing, "Only the baseball schedule keeps me from attending your conference. Athletes call for the best and a Christian athlete is every inch a man." Part of the F.C.A. program is to emphasize that Christianity is not just for those who can't get into fraternities or sororities. It's a virile faith for those who are strong, for those who "can take it."

Although the Fellowship is open to women athletes—and Patty Berg has just become a member—no women attended the Estes Park Conference. Some may come to the second convention next summer.

The morning and evening sessions

of the four-day conference were filled with talks on the Christian faith and its relation to athletics. Afternoon sessions were given to demonstrations in the various sports by the star players and coaches attending. The featured speaker was Dr. Louis Evans, minister-at-large of the Presbyterian Church. Dr. Evans formerly was an All-Pacific Conference football and basketball player. Many of the athletes learned for the first time that a large number of the stars are Christians, unashamed to witness for their faith.

Tying athletics to Christianity is not something new. The Inter-Varsity movement, Youth for Christ, the Christian Athletes Foundation, and others have used star athletes to give testimonies to their faith. The emphasis has been fundamentalistic—in the theological sense—and the value of such testimonies has been discounted by leaders in religious education.

The new Fellowship of Christian Athletes has a broader theological representation, with neo-orthodox, liberal and fundamentalists joined in a common endeavor.

Future course of F.C.A. will depend largely on the executive committee and Don McClanen. Chairman of the committee is the Rev. Roe Johnston, pastor of First Presbyterian Church, Indianapolis. (He was an All-American end on Navy's 1943 football team.) The F.C.A. is young and will probably make mistakes, but the prospects for the future seem large.

In the opening address, Branch Rickey declared, "I have never faced

a program which is so pregnant with promises for so many young men in terms of service to God." As they find out about the organization, more and more star athletes are lining up with it and making themselves available for college and high-school meetings. Up to now, many have paid their own expenses and none have received money for their time and effort. In its first two years, the F.C.A. had a difficult time financially. But now, the Lilly Foundation of Indianapolis has agreed to give \$5,000 per year for the next three years. Businessmen in many areas are beginning to contribute to the program. The Fellowship has just produced a movie, "More than Champions," which features Branch Rickey, Robin Roberts, and several other stars telling why they are Christians. Considering the small budget of \$10,000 and the fact that this is the first production of its kind, the movie is good. It will serve its purpose of introducing athletes to the Fellowship aims. (About 20 minutes long, the movie is available from the F.C.A. headquarters: Suite 518, Professional Building, 11th and Grand Streets, Kansas City, Missouri, for a small rental fee.)

There are dangers as well as opportunities in such a movement, but stress is being put on humility as well as self-confidence of athletes. Too, McClanen points out, the athletes giving their testimonies do not claim to be perfect in their own lives.

The Fellowship will not attract those who are not impressed with the importance of athletics. The Fellowship appeals more to the emotions than to the intellect. But there is no doubt that American youth today are hero-worshippers and they will follow athletes. It is the hope of the F.C.A. that this fact can be used to bring more students "to Christ and his Church."

WANTED: STUDENT HYPOCRITES

by Dave Steffenson

THE campus needs hypocrites. Not hypocrites of the old school who "love to stand and pray in the synagogues and at the street corner, that they may be seen by men" (Matthew 6:5 RSV), but hypocrites of a new school who are sincere in not practicing what they support. Sincere student hypocrites!

Are you a hypocrite? I am, and I have found that it is the best way to find a faith that is satisfying to my spiritual and intellectual self.

Hypocrite is a negative word. A term of derision? Yes, it has been in earlier days and still is today, but today the word hypocrite has taken on newer meanings also. Webster, our wise old sage on meanings, says that hypocrisy is "an act or practice of feigning to be what one is not. . . ." It still means this, but in modern context it also has taken on a further meaning. Hypocrites today can also be those who profess to be religious but who do not actually believe in what they profess and only go through the motions.

A student who follows the last meaning with sincerity can become strong in his religious growth. When a student meets with the doubting intellectuality of college and begins to doubt his own faith, it is time for that person to investigate his faith. If he searches for the truth with intelligence, he will become a sincere hypocrite.

As a starting place for the quest for truth, a student should begin with the faith he was brought up to believe. Just because it is the faith of childhood when intellect was not the rule, does not necessarily mean that it is false or invalid. A student should not rush to throw over what he has been taught because it appears wrong in the light of new teachings. Rather, he should investigate his original faith thoroughly before discarding it completely. He may investigate with the attitude of "I believe, but I want to make sure"; with the attitude of doubt, but "let's make sure"; or with the attitude of disbelief, but "let's be completely sure."

To carry on the investigation of one's original faith, it is rather foolish not to investigate as close to the source of information as possible—within the faith. A student's original faith, if he comes within the sphere of the American norm, is usually what the church taught that he belonged to or attended. If this is true, then the student should first investigate within that church. A student may come from a background of belief that is not centered in a church but in other ideologies such as humanism or even atheism. If this is so, then he should begin his search in the framework of these beliefs; not accepting these beliefs as final but investigating them thoroughly as membership in them indicates.

The best place for the college student to begin this investigation is in the college youth group of the background in which he was raised. To most students, this will be a church group that is found on almost any campus. It is through discussion with leaders and other students in the church that the ideas of that faith will become clear. The student can accept or reject the ideas presented after he has given them a fair hearing. This should be part of the learning experience of every student. To miss this aspect of college life is like signing up and paying for a class and then never attending.

OF course, investigating through an organized church group has its dangers. A church group may attempt to indoctrinate the student more thoroughly in his childhood faith and may not give him a fair chance to study the ideas fairly and objectively. A church group should naturally make its ideas attractive because this is what it believes and should not try to discourage others in believing them, but a church group should never stifle attempts at questioning and investigation. In an atmosphere of indoctrination, a student's faith cannot grow and mature.

A church-related group may also be-

come centered around less-important and sometimes superficial things such as program mechanics and recreation and will ignore the questions of a searching student. This type of group is also alien to collegiate life.

If a student should run into these types of groups in his quest for truth, he should not run from them. I would venture that most student religious groups want to serve the student in the best way possible. The student should make known his needs and how the church group can serve them, and if the group still refuses to help the student, then only is the time to look for help outside the college group. He may find it in other areas of his church or even outside it, but the search should not be taken elsewhere until every effort is made to find the answers where they may best be provided.

For the student whose background does not lie in the framework of the church, all effort should be made to seek out individuals from similar background. Organized college groups outside church groups are rare, but they may be found or perhaps could be organized. If not, then other persons from the same background, especially leaders, should be found for discussion and study.

A student who looks to a college youth group must participate in that group if benefit is to be gained from it. The degree of participation may vary, but since the student comes from the background in which the group is centered, he will most likely find many aspects of the program to his liking.

To participate in a youth group which is based on beliefs that the student may doubt or perhaps disbelieve is a form of hypocrisy, but through this hypocrisy may come the faith the student is looking for. Perhaps the faith he finds may be alien to the youth group and the student has left it, but he will know that he has kicked over the traces honestly without cheating himself. This is hypocrisy that the campus needs. The call for sincere student hypocrites is going out. Doubters—please answer!

from revelation to revolution

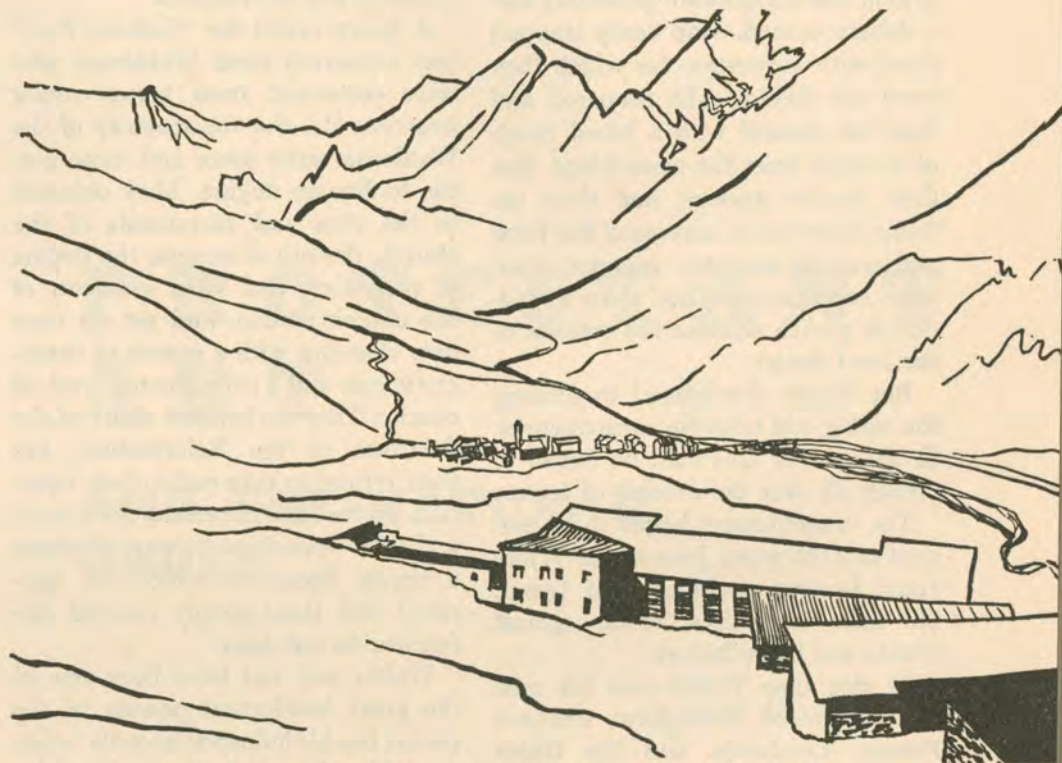
--- the Waldensians

THE Reformation climaxed in a revolution in man's idea of the Church. It began less conspicuously, as a revelation in the minds of a few individuals, something that occurred quietly but that contained a dynamic dimension which finally exploded into history.

Among those to experience the revelation which was to lead to revolution was a rich Lyons merchant who became a saint and a heretic, Peter Waldo. The sudden death of a friend first led Waldo to think seriously about his own salvation; and a trivial incident made him change the course of his life.

He was standing listening to a troubadour in a crowd of townsfolk one Sunday in 1173. The singer's theme was the legend of St. Alexis, a fourth-century Roman saint who was said to have forsaken his property for poverty. Waldo pondered the words of the song and the next day went to inquire among the town's theologians what he must do to be saved. They reminded him of the Gospel words to "go sell what thou hast and give to the poor." And he resolved to obey. After giving his property to his wife for her future provision, Waldo systematically gave his money away, partly to those he had dealt harshly with in business matters, and partly to those begging alms on the streets. He once scattered coins to the beggars while explaining that people should learn to trust God and not riches.

Like so many of those Reformation leaders who were to come, Waldo had a searching mind and soul. He was not satisfied to hear Latin scriptures read



Agape in the foreground, Prali Ghigon center, looking toward the Italian frontier.

in mass and not be able to understand them. As a result, he engaged two priests to translate the Bible into the French vernacular. Thereafter, he went about preaching and reciting his new scriptures and teaching portions of it to others who would memorize it. From Waldo came a striking entity in Christian history: the uneducated Bible preacher of modern times.

The hit-or-miss translation made for Waldo by the two priests provided medieval Christianity with a new dynamic. Waldo began to attract followers. They began to multiply the vernacular version of the scriptures and preach them widely. They also adopted a garb much like that of the wandering preachers before them and

were called the "unshod" in many of the villages where they preached. They became expert in reciting Bible passages, an ability which was much admired by the medieval man in the street. At the same time, Waldo and his followers were looked down on by students of the Latin Bible who did not memorize but could better understand the meaning of the scriptures. However, Waldo and his followers had, as a result of their ignorance, a freedom from the traditional interpretations which gave their preaching a new force.

But to preach without a license was a violation of church law and in 1178 Waldo was forbidden to preach publicly by Archbishop Guichard. He

made a simple rebuttal, answering: "Go ye into all the world and preach the gospel," and added the words of St. Peter: "We ought to obey God rather than men."

He was immediately expelled from the province of Lyons.

In Lent of the following year Pope Alexander III held the Third Lateran Council. Waldo came to the assembly with his followers to ask permission to continue preaching. The learned Welshman, Walter Map, stood against Waldo and his ignorant preachers and a debate ensued. Map easily trapped them with a question for which they were not theologically prepared and drew his reward with a broad laugh of derision from the assemblage. But their further answers and their extreme devotion so impressed the Pope and council that they escaped complete suppression. They were forbidden to preach without the consent of the local clergy.

But Waldo determined to disobey the ruling and take the consequences. In defiance of Guichard he began to preach all over the diocese of Lyons.

The consequences began to be evident in 1181 when John of the White Hand became Archbishop of Lyons. He took immediate action against Waldo and his followers.

At this time Waldo and his men were scattered throughout southern France, Lombardy and the Rhine country. Wherever they went they preached and circulated the scriptures. Then, in 1183 at the Council of Verona, the "poor men of Lyons" along with the Cathari, Apostolicals, Arnoldists and other heretics were condemned for preaching without a license and for the denial of the sacraments. They tried to appeal this accusation but their protests went unheard.

WE cannot follow Waldo throughout his later years. If he survived the first dispersion he probably went to Picardy. An official known as "the Picard" was in Bohemia in 1212 and his identification with Waldo has been suggested. There is also tradition of his organizing the movement in Lom-

bardy. He was certainly dead by 1218 when the Waldenses of Lyons and Lombardy disputed as to whether he had gone to heaven immediately after death.

While under heavy persecution, the Waldensians penetrated all parts of Europe. They left traces of their beliefs whenever they were chased from town to town. The Bible continued to be their arsenal. Much to the embarrassment of the hierarchy, the vernacular version continued to appear in newly printed editions.

A group called the "Catholic Poor" was organized from Waldenses who were reclaimed from heresy under Innocent III. But the majority of the Waldenses grew more and more hostile to Roman dogma. They objected to the rites and sacraments of the church, the use of images, the dogma of purgatory, and other elements of the church system, and set up their own churches with a system of democratic rule and a co-ordinated work of charity. They anticipated many of the doctrines of the Reformation; but their refusal to take oaths, their rejection of the death penalty for crime and their opposition to war, illustrate a simple liberalism which the educated and theologically minded Reformers do not share.

Waldo may not have been one of the great intellectual powers of the period but his influence is vastly wider than that of his sect as a result of his popularization of the Bible. Later, Luther's Bible was to meet a demand that had been aroused by Waldensian propaganda. Calvin's first religious publication was an introduction to the new French translation for the Waldensians by his cousin, Olivetan, in 1535. Waldo thus had a great deal of the future in his hands.

The Waldensians were the object of severe persecutions throughout their history after Waldo. In 1665 the infamous Easter massacre occurred in the Waldensian Valley. An irresponsible army of Frenchmen who had been serving under Louis XIV combined with a remnant of the Irish army which had been defeated by Cromwell, to attack the "heretics" in the Valley. More than 1,700 were slaugh-

tered that day. In 1685 another persecution of longer duration broke out against the Waldenses. This time more than 4,000 were killed. These persecutions went on until 1848 when an article added to the Piedmontese constitution by King Charles Albert granted the Waldenses, along with the Jews, complete freedom, including all civil rights and the right of studying for academic degrees.

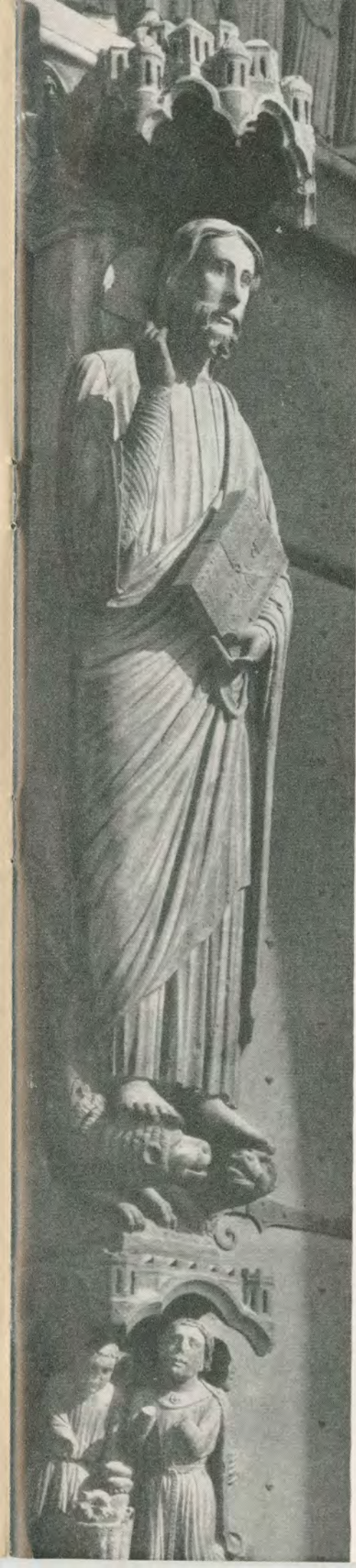
TODAY, the Waldensians still carry on the fight for religious freedom and democracy in Europe. In a land that is predominantly Roman Catholic, they are a growing and active group. They have a highly ecumenical nature and as a result their youth work, among other things, is carried on on an interdenominational and interracial basis.

The famous Agape institution high in the Italian Alps now carries on a full program of youth conferences, study groups, work camps and religious conventions and meetings the year around. Young men and women from all over the world visit Agape to worship, study and live together in Christian community. The Waldensian work there symbolizes their great belief in the brotherhood of men and the dynamic of love in the world.

The Waldensians still flourish in spite of meager finances. They maintain a theological seminary in Rome, a home for the sick and aged, a publishing house, four orphanages, summer camps and hospitals throughout Europe.

As the oldest Protestant body, they have a highly educated clergy now leading in the biblical revival in more than 30 countries over the world. The church now has 130 congregations in 120 communities and 26,310 adult members.

It is easy to see the historical significance of this group. They are the pre-Reformation Protestants. As a result, they were the spark of the Reformation. Beginning as a simple revelation in the mind of a Lyons merchant, Peter Waldo, they led, and continue to lead, in the world revolution for religious liberty and truth.



PROTESTANT ART

AND THE NATURAL ORDER

by John Dixon

OUT of primal disorder, God created man and the earth and all things on the earth. Out of the disorder of his material man makes works of art, but he does not create as God creates. The form he gives to his material—whether stone or paint or pencil—is not a creating out of nothing but a realizing of his interior vision of the meaning of things. It is an “enforming” of this inchoate vision, an “enspiriting” of the material until the two become a whole, a reality that stands for itself and its own right to exist, yet also serves as a revelation of the meaning of life and history.

Protestant art may, then, have much to say about the meaning of Protestantism’s place in the Christian tradition. Let us look then at five representations of the Christ.

The first is a sculpture for the Cathedral of Amiens made by an anonymous sculptor in the north of France around 1250. So impressive was this figure to those who saw it and so completely did it manifest their ideal of the Christ that it has been known for centuries as *Le Beau Dieu*—the beautiful God. This can be taken as representing the ideal of an undivided Catholicism (which is not the same thing as the post-Reformation Catholicism).



Christ Healing the Sick (The Hundred Gilder Print) etching, Rembrandt.



Christ Healing the Sick (The Hundred Gilder Print)
—detail, Rembrandt.

Two pictures show the conception of the two main branches of a divided Western Christendom. The first is by Rembrandt, the Dutch Protestant, the second by El Greco, the Spanish Roman Catholic.

From our day comes another pair. The split this time, however, is less between Catholic and Protestant than between the many and the few. The representation by the French Catholic Georges Rouault is greatly respected by a few people, and is looked at with distaste or derision by the mass. The American Warner Sallman has what is probably the most popular representation of Jesus ever made. While the man who made it is a Protestant, in style it is not different from the general product of both Catholics and Protestants in our day.

This split is not inevitable. Both critics and public agree on the Amiens statue and the Rembrandt etching. Yet there is the split, and the reasons for it may say something about the nature of Protestantism as well as the value of the two pictures.

A little historical background may be useful in treating the theoretical problem. Certain main facts about the relation of Protestantism to the visual arts are well known—primarily the fact that the visual arts virtually disappeared from the life of the later Reformation.

This is not so much a fact as most people assume, but it will do at the moment. Certainly all the reformers were not necessarily opposed to the arts, but they were opposed to idolatry and there was no doubt in their mind that the church was far gone in idolatry. Consequently, the Reformation was quite literally iconoclastic and there was a great deal of breaking of images (although not nearly so much as is commonly assumed). In any case, opposition to images became a significant element in the Reformation. There was no demand for art works and hence no market for religious subjects.

Painting and sculpture almost disappeared from Protestant churches.

Architecture could not be avoided, but, where older churches had not been taken over, the new ones tended to be simply meeting halls.

The one bright spot in the graphic arts came in the seventeenth century with Rembrandt. Protestantism had influenced artists both earlier and later but in seventeenth-century Holland it produced its authentic giant, unquestionably Protestant and unquestionably a great artist. From that time the development was consistent to the sort of thing represented by Sallman and Hoffman ("Christ in Gethsemane"; "Christ Among the Doctors").

Is this development unique to Protestantism? At first, yes. The "new Trent religion" as post-Reformation Roman Catholicism has been called, thought of itself as much in anti-Protestant terms as Protestantism did in anti-Roman terms. As much as Protestantism opposed art, so much did the Roman church set itself to bend all culture to its service. The result was a tremendous flowering of art in Catholicism in the sixteenth and seventeenth centuries. The finest flower of this came in the Spaniard, El Greco, also in the seventeenth century. After him the long decline to the plaster saints, the sentimental Madonnas and the Sacred Hearts, provides a precise parallel to the Sallman "Head of Christ."

Whatever happened, then, happened in both communions, and the explanation must fit each. As a matter of fact, an explanation must be found that belongs to a wide range of experience for, while art outside the church did not decline, it lost its hold on people and its place in the common life.

Thus the responsible quality in Protestantism did not cause this development in art but is simply a particular manifestation of a wider phenomenon. Yet it can be seen clearly in Protestantism, perhaps more clearly than in Roman Catholicism or in secular history.

It was not simply the iconoclasm of the early Reformation, for the art-making impulse of man is much too powerful to be blocked permanently by arbitrary fiat. The cause is more positive than that.

OF the doctrines which received particular emphasis by the Reformers, the one most relevant here is the doctrine of the Word of God. Partly through a powerful sense of the glory of the revelation through Scripture, partly in reaction against all the medieval perversions of the sacramental, Protestantism rapidly moved to a position of subordinating all else to the Word, taught through preaching and interpreted by the individual conscience.

Whatever the merits of this development—which were considerable, for it was a development essential to the continued health of Christendom—one result was an effective separation of man from any vital relation to nature and the whole created order. The sense of the sacramental in nature was destroyed and nothing took its place. Truth became identical with that which was communicated by the literal meaning of words and understood by the rational mind.

Thus the world of things, not just objects themselves but the whole created order in all the dimensions and qualities of its substance and the relation between its parts, this vital and fecund world was shut off from the productive consciousness of men and became simply objects for control and manipulation.

No matter how far he may depart from nature in his finished work, the artist has always nourished himself in his communion with nature and the whole of the created order. It is in the interaction of his chosen material with some aspect of the total world—its sensuousness, its drama, its organic structure, its cruelty or grandeur, its geometric structure or mathematical relation—that the art work appears. The natural source may be invisible to all but the most sensitive eye since the artist by necessity

The Crucifixion—El Greco





Courtesy Museum of Modern Art, New York.

Christ Mocked by Soldiers—1932 Georges Rouault



abstracts from the whole the element which is vital to him and is fertile to his creativity. Yet always it is there, and the artist is productive only in a world which has not desiccated his consciousness of the involvement of man with nature.

In a world where truth could be exhausted in verbally expressed concepts, the artist was no longer essential. He became, at best, a decorator, at worst a dispensable and distracting luxury. To the church, then, he became only an illustrator paid to provide pictures of scenes whose meaning had already been exhausted by their verbal expression.

In such a situation the artist fled the church, and every significant development in the visual arts since the seventeenth century took place without vital contribution from the Christian Church and nearly always apart from the church entirely.

Those whose piety held them in the work of the church became mere illustrators. There was in them no vital contact with the story (since it was fulfilled in the words), no vital contact with nature (since words are the sole bearers of truth and revelation), no vital contact with his material (since it is a part of nature). Thus he is reduced to a rationally thought-out arrangement of figures imitating what the scene might have been like. But there is in him no vital relation to man as a part of the natural order and consequently no grasp of the body as an expressive instrument. Thus gesture, a principal instrument of the thirteenth-century sculptor, the great Italians of the fifteenth and sixteenth centuries and Rembrandt, is reduced to mere posturing with no essential connection to the reality of human life and emotions.

Sentimentality is the excess of expression over the emotion which motivates it. The church illustrators, dimly aware of the structural weakness of their work, press the postured gesture far past any adequate motivation and lose the work in a morass of sentimentality. Or else they seek to substitute detail for life and heap on details that have no meaningful relation to each other or to the picture or to the conception of the theme.

Eventually they collapse even as illustrators. The things in the picture have no life nor existence and inevitably succumb to fashion. This creates the picture of Jesus as an effeminate figure, dressed in a department-store nightgown, making conventional gestures of piety. The alleys of old Jerusalem become pink and blue confections and nomadic patriarchs look like Santa Claus. Art with no source of life but the rational word becomes the enemy even of the word itself—not to mention the Word.

SALLMAN'S head of Christ belongs in this tradition. The line is flaccid and lifeless; color and light are artificial and jejune. The conventional upturned eyes carry the whole expression. So it has no claim to artistic power. But it fails even as illustration. The features are neither those of a living man nor an expressive departure from realism. The face does no more than reproduce the fashionable and facile attraction of a movie star or an advertisement in a woman's magazine. The sleek and flowing coiffure is effeminate (which means a loss of the strength of the masculine without achieving the grace of the truly feminine). Worst of all, the blue-eyed, auburn-haired Nordic effectively insulates us from recognizing the fact that Jesus was a Jew. This is not the Incarnate Word but the cult hero of a culture that can think no higher than an unsexed matinee idol.

Rembrandt is less an exception to this development than the victory over it or else its redemption. Without losing his hold on the natural order, he saw the story in the world and built his greatest art on the revelation of man caught at the intersection of the timeless with time. The word to him was never the rational concept but the word of God which is "living and active, sharper than any two-edged sword, piercing to the division

of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do." (Hebrews 4:12-13)

This was not a doctrine to Rembrandt but a truth incarnate. This is dramatic truth, the hardest of all to fix in the static material. Yet because he could envision the drama in the substance of creation his is the only genuine Protestant art.

The development in Catholicism is little different. The word, to the Catholicism of Trent, was not scriptural but hierarchical and not much less separate from the order of life. For a time art was a powerful instrument and flourished mightily. Yet art can survive its reduction to a tool no more than its reduction to illustration.

Whether or not El Greco was the greatest in this stream as Rembrandt was in his, he was certainly the last of the fully Christian artists in that development. He bears comparison to Rembrandt again, in the structure of his work, although in him it was more the intersection of time with the timeless. Where Rembrandt was dramatic, the artist of the incarnate word that reveals the mystery and substance of life, El Greco was mystic, the artist of transfigured creation revealing the path to the throne of grace. And after him, too, came the illustrators.

THERE is no contemporary Protestant to put beside the Catholic Rouault. Rouault does not speak out of a tradition accepted by his church but out of his private consciousness of the tragedy and grandeur of the Christian revelation. He is not yet a full part of the life of the church.

Only a foolish man ventures to predict the future, especially where the arts are involved. By its nature music is the farthest from the enervating touch of the rationalist word. Being pure sounds in meaningful relation to each other, it could develop without fear of idolatry and without subservience to the verbal. Hence it lived vigorously throughout Protestant history.

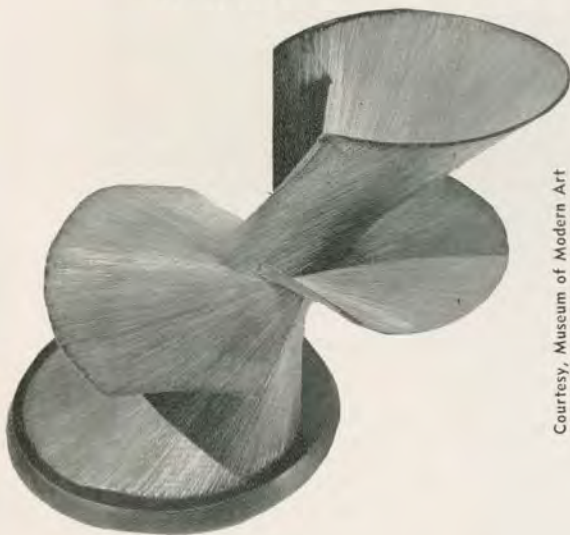
In our own day music has come to life again. The decisive art, however, is architecture. An art which, in the church, has been captured by the illustrators does not simply free itself at will from its captor but must metamorphize itself into something newly creative. This may be done successfully through the artistic essence of architecture.

Architecture as an art is like music in that it is the meaningful ordering of the abstract elements of the visual arts, particularly space, mass and light, a language uncorrupted by lifeless illustration.

In the other arts the nearest to this purity is the so-called "constructivism" (at left). Twice before abstract ordering of relations apart from the representation of objects has served as the language of the church: once in the twelfth and thirteenth centuries when the architect imposed on space the geometrical diagram of Gothic proportion and transfigured the whole with light; once in the fifteenth and sixteenth centuries when both architect and painter, in the cool clarity of Bramante, in the curiously dehumanized painting of Piero della Francesca and even in the humanistic art of Raphael, saw in perspective and proportion the revelation of the order of God.

Constructivism today is a desiccated and devitalized art, but at least it is free of the sentimentalities of illustration and the isolate subjectivities of expressionism. If the artist can free himself from the sense of the mystic or the demonic, then perhaps he can take into himself the humility that is part of the gift from God's grace and in humility communicate with the reality of God's created order. From this he might again produce an art that can both teach the church and speak as one of its voices.

Developable Column, 1942 Antoine Pevsner



Courtesy, Museum of Modern Art

MOUNTAINEER WEEKEND, . . .

by Mary Lee Grimmett

SHADES of the Hatfields and the McCoys—the students at West Virginia University, Morgantown, have done it again. That “it” is the annual Mountaineer Week End celebration. Yep, you found WVU students dressed in typical mountaineer fashion the whole week end—Sept. 27-29—as studies took a back seat and just “having fun” captured the top spot.

The week end was born in 1947 when the student body president decided that the students needed a celebration that would arouse more school spirit. Features of the first celebration included a re-enactment of the Hatfield-McCoy feud and a greased pig race, both of which took place during half-time of the football game around which the week end was built.

The steering committee for the 1956 version of West Virginia University's Mountaineer Week End started planning early in the year to make this year's the biggest celebration yet. Activities began on Thursday night with the election of the queen.

In conjunction with the voting for queen, a fashion show of old and new trends in women's dress was staged with the queen contestants serving as models.

On Friday of the big week end, you saw male students in overalls, patched in strategic places and held up with lengths of heavy rope. The women on campus wore calico skirts, sunbonnets, and smoked corncob pipes.

The main activities of the week end began with a parade winding its way through the center of Morgantown. The Mountaineer Marching Band discarded its traditional snappy blue and gold uniforms in favor of mountain garb—complete with straw hats and bandana handkerchiefs.

After the parade, a giant “thuse” was held on a drill field in the center of the campus. Of course the band, the cheerleaders and speakers—including past “greats” on the West Virginia sports

scene—were on hand with the rest of the student body to start the week end off right.

Following the “thuse,” was the big Mountaineer Week End dance at the student union, Mountainlair, where a big-name orchestra provided the music. The winners of the beard-growing contest, and the float and house decorations winners were presented with trophies at intermission of the dance.

HIGHLIGHTING Saturday's activities was the football game between the Mountaineers and the Richmond Spiders, and the annual half-time presentation of the Queen and her court. Instead of riding on convertibles like most collegiate royalty, Miss Mountaineer and her attendants circled the field in a fitting manner: the Queen riding a brown and white steed, and her court on a hay

wagon, piled high with bales of hay, and pulled by a team of horses.

After the game this year's students and returning alumni were treated to a new feature of the week end, which may well become tradition. Since 1956 Mountaineers are more modern than ever, the usual square dance was replaced by another dance—this one held outside with a gigantic cider and doughnut giveaway—in fact everything free.

Since the week end belongs entirely to the students of the University, it was all-student planned. The head, or coordinator of the week end was chosen from applicants by members of Student Government. The co-ordinator, with help from the Student Government, chose students who applied to fill the committee chairmanships. These committee chairmen in turn selected from applicants the committee members.



A group of students “all dressed up and ready to go” during the Mountaineer Week End at West Virginia University.

THE co-ordinator and the committee chairmen made up the steering committee, where an over-all picture of the week end was always kept in view.

The students weren't the only ones in on the fun. The residents of Morgantown went all out to carry the theme and spirit of the week end on, serving such things as "Mountainburgers" and "Shot-gun Soup."

For those who didn't feel like stitching for days getting ready for the festivities, bonnets, mountaineer dresses and coon-skin hats were on sale. The women's auxiliary of one of the local churches made skirts and bonnets for coeds.

Men students wouldn't be left out on the costume end of things. So they held a mammoth public shave about a month before the week end, and pledged themselves not to shave until after the week end was over. Then, the same night the Queen was chosen, a team of Morgantown barbers chose the "best beard" and two runners-up. These men were presented with gold trophies.

Mountaineer Week End will live in the hearts of students for a long time. The only sad note was Monday morning bringing eight o'clock classes and reminders of work long neglected in favor of the fun-filled Mountaineer Week End activities.



A real live jug band made up of West Virginia University students. They played for events during the week of festivities.



These men sought the Best Beard Grower title. The clean-shaven hillbilly at the right seems a little skeptical about it although.

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christian unity in a divided europe

by Fredrick K. O. Dibelius

Bishop Dibelius is one of the persons who reminds us that the Reformation is not dead. He is a "tough" little man who has fought the battle of evangelical Christianity in the heartland of the modern pagans, both Nazi and communist. One of the presidents of the World Council of Churches, he is quite aware of the scandal of Christian divisions and the requirement of Christian unity.

THE situation in Europe has changed since the second world war. This is so obvious that we need not labor the point. Political considerations are now concentrated on Asia. The world is watching with close attention the course of events in India and China with their 1,000 and more millions of inhabitants, and the political and cultural consequences of the industrialization of Asia. We must add that during the next decades decisions will be made in America and Russia, not in Europe. In connection with this trend, the churches of Europe will have less influence on the rest of the world.

But even in this changing world, little Europe still retains its great task, one important aspect of which is the responsibility of the Christian Church. It was from Europe that Christian missions first went out to the non-Christian world. And in spite of the achievements of American missions during the past decades, the Christian churches of Europe still bear responsibility for this missionary work. They have a long heritage of experience which is worth preserving, even when mission fields have grown into young churches.

If only for this reason, the churches of Europe must get together.

The growth of such unity is one of the welcome developments of the last few decades. During the last war German mission stations were taken over, and later given back. Missionaries of the different churches have helped each other in China. Missions from widely differing countries and churches have contributed toward the growth of the young churches in Asia. And the friendly feeling between the International Missionary Council and the World Council of Churches, represented by the C.C.I.A., has also played its part.

A great deal still remains to be done. And the Protestant churches should not give up trying to reach an understanding with the Church of Rome. Even though it is not possible to reach an understanding on the ultimate, deepest questions, nevertheless their equal responsibility to their common Lord can express itself in greater mutual consideration, and possibly in occasional cooperation. It may be recalled that in 1952 Oscar Cullman, in his book *Petrus, Jünger, Apostel, Märtyrer*, raised the question "whether a similar bond of common action should not be sought even today between the Roman Catholic Church and the great federation of Christian churches which are independent of Rome—deliberately not attempting any fusion in church law nor in dogma." (Page 43, Note 63.)

IN addition to responsibility for foreign missions, there is the responsibility for home missions. Here Germany may be taken as an example. The Protestant churches in Germany developed separately, both politically and confessionally. Then came the big social organizations—the Innere Mission, the Gustavus-Adolphus Association, the Foreign Missionary Societies, etc. Through these organizations, the churches with their different origins and different confessional tendencies learned to cooperate with each other. The confessional differences were by no means obliterated thereby. But the tension between the confessions relaxed, and in the political and social sphere the consciousness of the different German peoples and prov-

inces that they belonged together was strengthened. Nearly all the above organizations sprang up in an atmosphere created by one particular confession. But they did not become a great missionary force until other influences had also made themselves felt and confessional narrowness had been overcome.

Meanwhile the world has become more unsettled and more fluid than in the nineteenth century. Great waves of thought are not held back by political frontiers. The crucial factor which confronts the Christian churches with tasks they never had to face before is militant materialism, which proclaims itself as the ideology of a great new future.

A counteraction cannot be organized with material weapons. It will have to be undertaken by persons with a firm faith and by small groups of people rooted in the church. And these people will all have their own confessional views. But they will not become an effective force until the confessional barriers are overcome and the divergences of church form welded together by the one tremendous task which they have to face.

ON Karl Barth's seventieth birthday, German Protestants recalled the vivid memory of the Theological Declaration of Bramen in 1934. On that occasion Lutheran and Reformed Christians united in common defense in face of the threat to their existence, and their cooperation proved very effective. The churches will have to cooperate in the same way throughout the whole of Europe. Perhaps the ecumenical movement is the prelude to a general theological (or non-theological) mobilization of all the Christian churches against the materialistic ideology of the East!

There is, finally, the responsibility for the political existence of the European nations. A divided Europe is doomed to decline. We must either have a "United States of Europe" or else Europe's spiritual and ecclesiastical heritage will decline, just as the

heritage of the Christianized Roman Empire disappeared for a thousand years under the influence of the "Völkerverwanderung."

After the experiences of the nineteenth century, it is clear that the "United States of Europe" can only come by way of economic unions. A beginning has already been made; and there is reason to look forward to further progress.

But it would be fatal if the union of Europe were achieved on a purely materialistic basis. The eternal questions of man and mankind are the only ones which make life worth while. These questions must not be thrust aside as merely private affairs. More united spiritual leadership must be established between the nations and their churches, parallel with their economic union.

This is no easy task for our churches with their confessional character. For the Roman Catholic Church perhaps the difficulties are even greater than for the Protestant churches, in spite of its centralized organization. The Protestant churches categorically refuse to become a single organization. They only want friendly relations and practical cooperation. Ecumenical contacts between German and Danish Lutherans will be easier than friendship between German and Polish Catholics.

Here too the first steps have been taken. The ecumenical movement is a fact. The separate countries of Europe are fostering their ecumenical contacts in special circles of friendship. It is natural that the plan to create a special ecumenical federation for the continent of Europe has been launched. Thus a European Council of Churches would have been established long ago, if the leaders of the church today were not all worried by the idea of a superorganization whose conferences would exhaust all their time and resources.

But in one way or another this European Council will be formed. Europe came to birth under the Cross. And it is only under the Cross that it will be able to survive.

—*Permission of Ecumenical Review*



*positive
and*

The distinguished political and intellectual Lebanese Christian, Charles Malik, insists that Christians must not try to out-communist the communist. Christians have something to offer, the Gospel, which can confront the communist with the evidence that will shake his faith in a materialistic faith.

POSITIVE Christianity cannot mean only the Sermon on the Mount. In fact, our difficulties in the world today stem in part precisely from the tendency of reducing so-called "Christianity" more and more to mere moralism. Apart from its essential falsehood, such a reduction cannot withstand the terrific communist and Eastern onslaught. Positive Christianity can only mean the full

motive

plentitude of Christ's will in history, including the life of the humblest no less than of the most exalted person. This implies a certain definite faith with respect to God, to his historical dealings with the children of men, to Jesus Christ, to what happened during Holy Week and especially on that first Easter morning, to the church and its diverse activities, to the destiny of man, of the church and of nations, and to the Second Coming of Jesus Christ. If by "positive Christianity" we mean anything less than the full life and doctrine of the church, then the first thing that must be said under the title "Positive Christianity and Communism" is that "positive Christianity" is something quite superficial and therefore quite likely to be supplanted by communism.

Nothing therefore is more misleading, more dangerous and more false than to pose as competing with communism on communism's own ground. If all that the Christian, or the church, says to the communist, or to the Communist Party, is: "You want social

tianity is already communized! If Christianity cannot put up a higher and deeper challenge than that, then communism has already won. Communism is the absolute assertion of the material, the economic, the social, the immanent, the concupiscent, the human (in at least one sense of the term), and this assertion cannot be arrested and refuted except by stepping out of this domain altogether.

THE falsehood and superficiality of communism do not reveal themselves on the human and natural plane; for man, as Dostoevsky said, can stand and become almost anything. Those who naïvely wonder how this or that people can stand a communist regime with all its oppression and capricious change have failed to ponder this profound Dostoevskian truth. It is only the challenge of the revelation of Jesus Christ that can demonstrate how utterly false communism in its ultimate pretensions is. This is not to say that a communist properly and sufficiently exposed to the life and faith of the church will be automatically converted; for the great mystery of freedom leaves the possibility of rebellion even in face of the full truth absolutely intact. What is here asserted is only that the concrete knowledge of Jesus Christ and what he meant and continues to mean in human life absolutely refutes the dialectical-materialistic metaphysics of communism.

On the side of theory and conviction, Christianity must never faint nor falter in stressing the truth it is absolutely sure of. The communists display a very great respect for ideas and the Christians must match them with an even deeper respect. Therefore to the communist theory of the infinite perfectibility of man, Christianity must boldly oppose what it knows of the essential sinfulness of man. To the communist theory that everything about man—his ideas, his hopes, his actions, his attitudes, his institutions—is the outcome of his economic and social experience, Christianity must boldly oppose what it knows of the original potency of the human soul to rise above every social

and economic determinism. To the communist rebellion against history and tradition, Christianity must boldly oppose what it knows of the unity of the human spirit in history and tradition. To the communist apotheosis of the group, Christianity must boldly oppose what it knows of the essential mortality of all groups (except the church) and the essential immortality of the individual human soul alone. To the communist doctrine that truth is a function of the class struggle and that therefore there is no law of nature, Christianity must boldly oppose what it knows of objective truth apart from any class and any struggle, of the power of reason to seek it, find it and be sure of it, and of the natural and inviolable dignity of man. To the communist dogma that the immediate, visible, bustling, social excitements and achievements of life are all that there is, Christianity must confidently oppose what it knows of the inner, personal life of the spirit, with all its suffering, joy, freedom, creativity, victory, certainty and depth. To the communist dogma that there is nothing above time and that the immanent process of history embraces everything, Christianity must boldly oppose what it knows of God as the transcendent judge, not only of the hearts of men, but even of the course of events, and as the living Lord, not only of those who love and fear him, but even of those who hate and resist him. Christianity can quietly and lovingly let the Gospel life of the obedient Son of God judge, explain and forgive the rebellious life of Marx, Lenin and Stalin. To the communist assertion that death ends all, Christianity can confidently oppose what it surely knows of the resurrection of Jesus Christ and of the real, objective, individual, eternal life vouchsafed us through that event.

IT is on its own distinctive ground, on the ground of what it surely knows, has proclaimed, lives for and has flourished under (always of course under and through the Cross) that positive Christianity can and must face communism. In convicting men of their sin, in affirming the independence of

christianity communism

by Charles Malik

and economic justice? Look here, I want more of that! You want to liberate the oppressed and down-trodden? Look here, I want more of that! You want to raise the standard of living of the masses? Look here, I want more of that! You want to overcome the profit motive? I too want that! You want all men to be brothers, without distinction as to race, culture, nationality and religion? I too have been preaching that! You want the nations and cultures of Asia and Africa to be free and independent? I too want that!" —if that is Christianity's only response to communism, then Chris-

man's will and spirit, in displaying in love the beauty and truth of tradition, in declaring the immortality alone of the church and of the individual human soul, in stressing objective truth and its knowability by reason, in holding fast to the joyous inner life of the spirit, in proclaiming God as the living Lord and Judge, in preaching the Gospel in its fullness, and in bearing witness to the resurrection of Jesus Christ, in doing all this Christianity has the firmest ground on which it can stand and conquer.

This is all on the side of theory and faith. But faith passes into works and

church, the undying appeal of the Gospel of Jesus Christ, the power of forgiveness and love upon those who are touched by the Cross.

There is no magical shortcut to the salvation of the world. Not by tricks, nor by cleverness, nor by force, nor by negative feeling, nor by catering to the lusts of the flesh, can Christianity answer communism, but by profound understanding on the basis of the word, the forgiveness and the Cross of Christ. "If I had not come and spoken unto them . . . if I had not done among them the works which

more other man did, they had not had sin. . . ." Christ transforms the natural man in us into one tormented by, and at the same time forgiven for, his sins. This is the creation of souls. The church must therefore accept the hatred and persecution of men awakened by Christ to their sin. It must love, serve and pray for them in the power of the Holy Ghost. And it must never lose sight of the fact that, whatever happens, it belongs altogether to another lord, another kingdom and another destiny.

—*Permission of Ecumenical Review*



life. Who today convicts and moves the communist? Not the social workers, not the socialist parties of Europe and Asia, not the mighty armaments of the West, not the economic prosperity of the noncommunist world, not even the diplomacy of the West. All these have their own necessary domain of real validity. But since the communist has also these things aplenty, he is left completely unmoved by their existence across the chasm. What really baffles him and forces him to think is the sight of monks, hermits and contemplatives, the discipline of faith among the faithful, the active potency of the mysteries and sacraments of the

How fares the Christian Church in China of the mainland? That question is persistently asked. One slant on the question was given by Anglican Bishop H. K. Ting of China at a recent session of the Central Committee of the World Council of Churches, held at Galyatetoe, Hungary. The report is from a World Council of Churches press release.

ALTHOUGH Christians in China argue with communists regarding the party's lack of belief in God, they recognize "the very important good things" accomplished by revolution, and feel the churches have been strengthened by their independence from Western ties," said Anglican Bishop H. K. Ting of China. Dr. W. A. Visser 't Hooft, general secretary of the W.C.C., said that though it had not been easy to have discussion with Chinese churches in recent years, present contacts are easier because of the "old ties of affection and the link of friendship with leaders of Chinese churches."

Bishop Ting said "it is no secret that the Chinese churches are not too satisfied with the position the World Council of Churches is taking. This accounts for the tensions that exist today, but we are glad that by inviting Bishop Rajah Manikam of India (at that time a member of the World Council staff) to visit China, and by sending an observer to this meeting, we have taken the first and second steps toward reconciliation."

Bishop Ting said "the fact that China had been through a revolution

was not any political nor diplomatic accident," and that it marked a turning point in history long overdue. He said Chinese people "don't want to see this reserved," and that although Christians in the West may regard the new China as a judgment of God, Chinese Christians in the past six or seven years have come to see it as "an act of God," and a demonstration of his love for China.

"The communists," he said, "do not believe in God nor Christ and think that in one or two hundred years religion will wither away. In all these matters we do not agree and have frequent arguments with them, but we do not think this should prevent us from recognizing the many good things they have done for China. We thank God for the good things they do and feel humbled. We believe we can best serve mankind by maintaining integrity for our Christian faith. To put loyalty to State first has been a very great danger, but not only in China. This is a universal danger. In the early days of the Revolution, Christians thought it their mission because of the Revolution to establish a theological synthesis between Marx-

ism and Christianity, to go beyond the level of action in which Christians act with others with the same concern. We have this danger in China, but in China there is another sense in which the danger is less than in other countries, because we are under an openly atheistic and nonreligious government. This open atheism is a sort of guarantee that the communist attitude to the church is not that of using it. All through history those who have used the church have done so under the guise of religiosity. Are we Christians in China too naïve? Are we going deeply enough into the essence of the communists? If I must err I much prefer to err on the side of naïvete than cynicism. We think we know the essence of the communist. He is a child of God and in him there is something God regards as worth saving."

THERE is freedom to conduct services, hold Sunday school, establish student work in universities, and to print and distribute literature in China today, Ting declared. He emphasized the importance of developing a relevant Chinese theology which was not possible as long as the churches and particularly the intellectuals were dominated by Western thought.

"In the last century," he said, "Christians in China were Christians in a colonial setting. Christians in such a country are likely to develop a cult of the West and contempt for their own people. Now we don't repeat so much what we have heard from others. Our theology is more oriented toward our own lives. In the past we were dominated by pragmatic Christianity of the social gospel school, or of the narrow pietistic type." Bishop Ting said that it is the duty of the church to proclaim Christ in both the socialist and capitalist world. This does not mean, he said, that the church must join the world in competing for worldly power and position; the fact is that the Chinese churches, divorced from missionary funds, have developed a program of self-administration, self-support and self-propagation.

He pointed out that it was not a

movement of self-sufficiency but a movement toward a dependence on God. He said stabilization of crisis and exemption of church property from taxes had helped the churches to attain self-support, "but self-support is first of all a spiritual and theological experience." A new sense of unity has developed in China, and while they have not been actively represented in the W.C.C., the churches have become more ecumenical in their own way. "We have learned much from the West," he continued, "but in this stage we must be ourselves. For the present we must not have libraries flooded with Western books. The missionary movement did a great deal for China, but it has been made use of by certain colonial forces in spite of the good will of many missionaries. For all the good things we are grateful and all the good things will remain. But today we are rather excited about building up our own church. We must build a church appropriate for the new life our people have entered into. Only a small minority still misunderstand us and say untrue things about us."

BISHOP Ting mentioned especially help that comes from prayers of Christians abroad. "I do not know that fellowship with other Christians means a great deal to Christians in China," he said. "It is simply impermissible that our relations should be so unnatural." He was asked whether delegations could go from W.C.C. and be accepted by the Chinese Government, and whether such a delegation could see all they wish to see. Bishop Ting replied, "I don't think such a visit is impossible." Some visitors, he said, left China feeling happy that they had seen everything, and others felt they had been given a guided tour. It depends, he said, on the visitor himself.

In response to questions whether the Chinese churches could hold open-air meetings, he answered that it was not their practice to do so.

Dr. John Baillie asked whether Ting was convinced the churches had attained a degree of autonomy not to be weakened if no more missionaries

come from the West. He replied, "We are weak, the West can help us in many ways. In this period we must build the church in China itself. After that we may perhaps come back to learning from the West."

Dr. Manikam reported on his visit to China: "I was amazed by some of the things I saw. I had heard so many things from ex-China missionaries in Hong Kong who told me not to go. I am very sorry there exists a group of these who seem to have no other jobs than to spread bitter reports about China. When I got there I was impressed by the stabilization of the currency. Beggary has been practically abolished, prostitution abolished, honesty is remarkable. From all reports, not a single employable person is unemployed.

"The whole of Asia is watching the two experiments in India and in China and finally facts will tell. It seemed to me that through self-administration and support, China has gone a long way. There is still far to go in propagation. Christians plead that they must first consolidate the situation. They must go out and witness as Christians."

a statement of the need to evangelize the college campus by several of the day's most provocative thinkers and educators. . . .



edited by roger ortmyer
publisher: methodist student
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THE ROSE

The reoccurring crises in the Middle East leave most Americans puzzled and exasperated. "What's the fussing all about?" and "Why don't they slap Nasser down?" are the reactions. There is a legitimate Arab side to the story.

by Philip C. Hammond, Jr.

BLOOMING like a rose in the desert," a new power has arisen in the land of Palestine—the State of Israel.

In this election year the Near Eastern "problem" is sure to be an issue, openly, or behind the scenes. It is the purpose of this article to present certain facts that seem to have escaped general attention on the part of most Protestants.

Consider first the present state of the Arab nations in the area concerned. The tiny State of Israel is surrounded by five potentially powerful neighbors—Lebanon, Syria, Jordan, Saudi Arabia and Egypt. The total population of those five nations is approximately 30 to 40 millions, in contrast to about two million Israelis.

At the present time, the Arab states are united by little except a common language, a common religion and a decided dislike for Israel. Since neither their language nor their religion has ever brought them together in the past, it is only the mutual fear of Israel that presents a threat to peace in that area today.

The threat to peace, however, lies not so much in the possibility of united action to extirpate Israel from their midst, but rather from the fact of the collective weakness of all five, singly or united. To overcome that weakness, the five major Arab states must seek outside military assistance—arms, technicians, material, etc. The source of that "outside" assistance is

the potential threat to world peace. Up to the present time, the direct help these states have received from the Soviet Government has been almost *nil*, but the time is ripe for the Kremlin to engage in an "evangelical" campaign.

Strange as it may seem to the West, the religion of Islam, with all of its bizarre aspects, still resists any creed that denies God. But that religious objection, which *has* been an element opposing communism in the Near East, is breaking down in the face of sheer expediency.

The West also generally overlooks the fact that a rather large proportion of the population of several of these "Arab" states is Christian (Lebanon, for example, is at least 50 per cent Christian in religion and possibly more). The authority of the Roman Church has kept *their* congregations on the anti-Red side of things—but even that authoritarian institution cannot hold its adherents in political check in the face of other considerations for much longer.

If the Arab states of the Near East become an armed camp for the Soviet Union, the West has lost more than a small geographical area—it has lost the corridor between three continents! It has not lost allies, assuredly, but it has gained an enemy of 40 million people, for most of whom a "holy war" would mean a ticket to paradise! It has lost oil, the black gold upon which the economy of our own Euro-

pean allies depends, and which would have to be replaced from the oil reserves of the United States and Canada.

If the five Arab nations directly concerned in this area are lost to the West, their cousins in Iraq and Iran, their distant relations in Turkey, and their aunts and uncles in North Africa will join the party out of sheer self-defense.

IT seems preposterous to believe that anything like "real" war in that area could be of any significance to us in the West. We in the United States, particularly, tend to chortle over the antics of those camel-riding Arabs, with their fierce beards and musket-loaders, who are opposing progress in that part of the world. We have seen them flee into the desert sands (in our motion pictures) before the unyielding march of a mere platoon of the Foreign Legion. Assuredly the picture painted above, of any actual menace to us, here at home in the United States, is overdrawn.

But we have forgotten that times have changed. The camel-riding "Arab" is still there—with or without his beard. But he now wears the olive-drab uniform of the Arab Legion, and is a match for *any* Western soldier in the trackless and waterless wastes of the desert. But he is really only a relic—his "bedouin" brothers are also in olive-drab, wearing their "quaint" *kuffiahs*—and squinting most professionally through the sights of the most modern anti-aircraft guns, or meditatively squeezing the triggers of modern machine guns. The desert tribes, which fifty years ago spent their time waging war against each other, now march along side-by-side—unified by a common uniform and still remembering the fine points of armed combat (along with every rock, every gully, every track and every reference point along miles and miles of barren wasteland).

And that is the case in all of these Arab states. In Lebanon, Syria, and Egypt, the standards of "civilization" are beginning to rival the best that can be found in the West. If war erupts in the Near East, the story-



book "Arab" will not be found, and the Near East of the tourist will be found not so naïve as it now seems.

Along that line, much of our information about the "native" life of the Near East comes to us via tourists. It would shock most of them if they could understand even a little Arabic, when they are traveling in the Near East. While *they* are putting over a "big deal," bargaining against some "poor simple merchant" the latter is laughing up the sleeves of his "quaint, native" *umbaz*. It used to be amusing to sit in a shop, politely sipping coffee with a merchant friend, and then to hear him "work over" a "sharp" American tourist. The rustic residents of the hills never bought more shares in the Brooklyn Bridge than do their brothers, the tourists, when the latter try to outwit an "ignorant" Near Eastern native.

AND that has been the danger in *all* this affair—we have underestimated the determination and the potentiality of the people in this area. By our caricatures, and our tourist "reports," we have passed over the fact that any mass of people, heavily armed, given a smattering of tactics, and possessing a thorough knowledge of their own terrain can inflict incredible damage. One of the most regular battle reports out of Korea,

was that describing the "masses" and "waves" of the enemy. To be sure, the West might ultimately "defeat" a pan-Arab alliance on the field of battle—but at what a cost! Soviet Russia has made it a policy, since World War II, to fan-up "little" wars, costly only to her allies—and to the West! *We* do not have a "stockpile" of such satellites to do our "police" work—we and our children must bear the brunt of any slaughter that results from such Soviet-inspired affairs.

Along with our gross underestimation of the "civilization" of the present-day Near East, is there an underestimation of the rise of *nationalism* in that area? Most of us frankly are puzzled by the uproar going on over there because of the establishment of the State of Israel.

We cannot conceive of any group opposing progress in its midst nor of any group being inhumane enough to oppose a home for helpless refugees. Linked with this is our rather pronounced indignation over the buying of arms from Red countries, the blockading of ports, the border disputes, and now, the Suez affair. Assuredly all these incidents are contrary to our Western concept of helping the other fellow. But two facts escape us—one is that the Near East is *not* "Western" in outlook—and, secondly, that these Arab states are in the throes of a nationalistic upsurge! Just as our forefathers raged against King George and his Hessians, so are the Arab states struggling to remove "foreign" domination and "foreign" interference in their domestic affairs. In that struggle, the leaders of those states are making errors, from our point of view (and our detached vantage point). But some of these errors are the results of sheer expediency. The "arms from the Reds" deal was dictated, from Egypt's outlook, by the need to expand her military forces (our own budget includes an item like that, as well). Request was made to the West, first of all, for permission to *buy* arms—and was denied. Logically, even to us, the next source of supply was consulted, and *would* sell. Our own allies trade with certain Red countries (most prominently, our

cousins, the British), and we do not protest. Why do *we* have the right, then, if we choose not to sell, to object? For some reason, deep within us, we want both sides of the coin to show on the same toss. Or take the matter of blockades. Why should Arab countries interfere with the free trade of Israel? We overlook the fact that from both the Arab and the Israeli standpoint, *a state of war exists* between the two sides. No commander, of any army, has ever been so much a fool that he allows his opponent to restock men, arms and supplies during a truce, merely to give him a better chance next time. On the same basis, our curtailment of supplies to Germany during the last war, our refusal to send strategic goods to the Soviet Union and her satellites today, as well as our present position in Formosa are all "reprehensible." Border incidents are in the same category—along with the additional factor of the hotheadedness on both sides. What is often cloudy there are the facts prompting the incident. Most of the time the U.N. Investigating Teams report the facts after newspaper headlines have given one side's view. Often the background of the affair is completely ignored and the sheer *report* of an incident is all that is heard. It might be interesting for an American town to be faced with the situation of having a political boundary suddenly set down its main street. Merchants could look over at their shops, farmers could admire their fields, men and women their family inheritances—and not be able to cross over to them. Such a situation breeds unrest and rashness.

EVEN more productive of unrest is the case of the refugee farmers, who, once having land in Palestine, now find themselves in refugee camps in Lebanon, Syria, or Jordan. One such camp lies on the flat area between the mound of Old Testament Jericho and the mountains. It is occupied largely by (once) landholding peasants. They are in a paradise for farmers, now—beyond their sandy camp stretches the fertile Dead Sea Valley with its lush, semitropical verdure

centering about Ain Es-Sultan. The only catch in this idyllic scene is that there is no land for them to farm. This land is owned by others, wherever cultivatable. Rank inhumanity again, our tourist friends used to say—could not the land be shared? Or why does not the government undertake an irrigation project and reclaim more land? The problem is that farmers there are like farmers here—and one wonders how many of our own rural areas of about five thousand inhabitants would welcome 85,000 more people desiring a share of the land already in production. Irrigation might be a solution, but the cost is far beyond the resources of Jordan. We could, of course, raise our own taxes and send a gift, to ease the tensions, but it is highly doubtful if we will.

But all these refugees are not farmers. Some are office workers, "white-collar" men. They assuredly could leave the camps and take jobs in one of the cities. And that is true, except for the fact that no such jobs exist. When the Palestine question was "settled" by a truce, two countries were merged—Palestine and the Hashemite Kingdom of the Jordan. But that did not mean that the governmental (or business) offices of *both* countries were retained. The new government could not have afforded the luxury, and it would have been unnecessary duplication, since the total area of the new country was not greatly increased by the annexation of the small part of Palestine still in possession of the Arabs. Many businesses were similarly wiped out overnight. Thus the clerk sits with the farmer, and the age-old difference between the city man and his country cousin is bridged by a common bond of the loss of livelihood and home, and a new nationalism transcends the profession. How long it would take an astute communist to build up feeling in such a circumstance (without even mentioning the abstractions of the "workers' paradise") leaves little leeway for indecision by the West.

So much for the Arab states—what about Israel? Our government was among the first to recognize this new political entity, and we have encour-

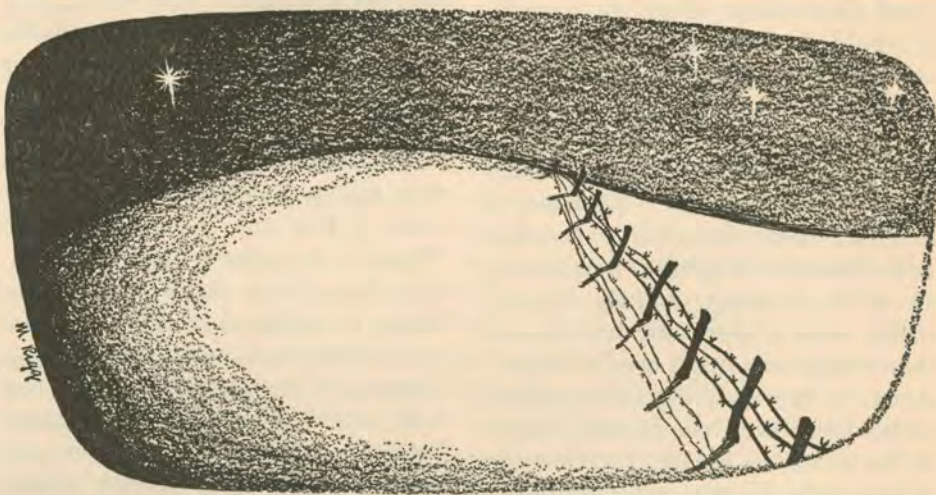
aged her growth, and at present, subsidize a considerable portion of her economy through the gifts of our private citizens and direct governmental assistance.

Israel is the child of a group of ardent, and presumably devout, Jews who have sought for many years to gain a homeland for those of their faith in the land of their fathers. Their persecution and general condition of Jews, especially in the ghettos of Europe, led the idealists of the faith to envision a land wherein Jews could work and live and practice again the ago-old rites of their ancestors, safe from pressure, mistrust and the dreaded pogrom.

At the end of World War II, the political vision seemed realizable. The British were going to withdraw from Palestine, and "Israel" was a near possibility. In addition, the cities of Europe were crowded with the poor souls left after the frightful purges and massacres of Hitler. From the

after that of the West and life in general is that which is more acceptable to our own standards. Surely the prophecies of ancient times *are* fulfilled, and a rose *does* bloom in the desert! As our own forefathers did, hardy Israeli youths fare forth to their fields with the hoe on one shoulder and a rifle on the other. Western tourists are greeted cordially, their travel by train, bus or private car is facilitated, restrictions are at a minimum and tourist information is plentiful. Our own radios, newspapers, and magazines are full of the latest happenings in Israel, so that Tel Aviv, Haifa or New Jerusalem seem as close and as familiar as Boston or New York.

What objection can there be, then, to this new state? Why cannot the Arab states leave Israel alone to produce and grow and carry Western culture, democracy and progress through the whole Near East? The answer to that question is quite simple



shadows of Buchenwald there came the sunshine of hope in Palestine.

ONCE the new state had been established and recognized, hardy Jewish pioneers surged forth to till the fields, prune the vineyards and wrest greenness from the desert.

On every side, in Israel, the machines, ideas and accomplishments of the most enlightened minds of Europe and America have planted a thriving culture and a model for progress. The government of Israel is patterned

—Israel is living in someone else's house!

If the *modern reason* for a Jewish haven had been followed, and all the refugees *were* bona fide, there would have been little problem. The refugees of Europe could have secured a safe shelter and the Near East would not be in foment.

But the fanaticism of the Zionist groups precluded this. The "homeland" of the new Israel *had* to be Palestine, the inhabitants of that area must be as many Jews, from as many countries as possible, any means was

justifiable to gain the political ends. Thus it was that the West laughed at the shrewdness of the "poor" refugees of Europe as they openly broke the immigration laws of another sovereign nation—by the boatload! We marveled that a "few" pioneers (armed so it seemed, with pitchforks) could withstand the combined armies of five nations. We contributed generously (via "bond drives") that this "barren" land might be reborn.

Never did we, as democratic Americans and *Christians* stop to consider either the legality or the morality of this "return."

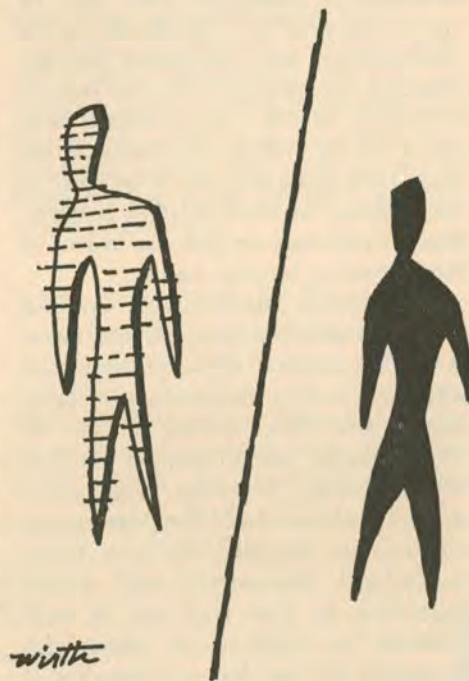
Rather, we were told that the land rightfully belonged to Jews, as a direct contribution of God Almighty! We were told, and are still told today, that this movement is the "fulfillment of ancient prophecy." We are told the "Israel" has returned—and the Messiah *will soon come*. For Christians this is a rather difficult problem—for if the Messiah has *not* come (and this must be the implication), we are falsely believing the claims of an arch imposter—Jesus of Nazareth! This latter dilemma was seen by certain tract companies, however and we hear now that "Israel has returned—and the Messiah will soon come again!"

ANOTHER problem for the Christian mind and heart is the manner of the occupation of Arab lands. If we approve Israel, we are giving consent, regardless of circumstances to the forceful seizure of another's property. Even the most loose exegesis of the New Testament finds some problem in this.

Still another factor for Christians to meditate upon is that of the complexion of the "Arab" refugees. We seem to consider them as a group of rather disreputable Muslims, cursing the Christian infidel, and praying that "Allah" (which by some historical disinclination to translate the Arabic word for "God" has always seemed to mean another Diety than the God of Abraham) will destroy them all. The vexing side of this problem, as we have already pointed out, is that a

rather large number of these "Arabs" are Christian. Of those quite a number are Protestant Christians (for those who want to draw lines within the "household of faith" for the destruction of fellow believers in Christ).

But the idea of the fulfillment of ancient prophecy is not coercive to the nonreligious in our midst. Thus it is that we are also made to understand that the rise of Israel follows the same course as did our own—a triumphant rise to "democracy" against aggression and oppression. In



addition to this, the obvious parallels (for which, incidentally, Israel must be given honest credit) of progress, sanitation, education, etc., are drawn.

Yet it must be obvious to anyone, that the formation of a *new* government by Westernized peoples would necessarily reflect Western modes, and that if that government is supported by a considerable amount of outside funds, it could do much to bring into being all the aspects of "progress" and "culture" which ordinarily take a long period of development—and a large amount of taxation—to achieve!

These advances have been assisted further by the nature of the "refugees" who make up the State of Israel. A good number *are* the downtrodden of Europe—but a very much larger number are also ex-citizens of a num-

ber of Western countries who have chosen to avail themselves of "opportunities" now possible in Israel, and not in any other country in the world. When farms, groves, and businesses are for the taking, when any merchant can thrive, without much effort, in a new population market, and when medical and other facilities are springing up without the necessary waits for tax increases—it is perhaps hard not to become a "refugee"!

At this point in any discussion of this situation, a rather ugly word invariably enters the arena—"anti-Semitism." Any criticism of Israel is, apparently, the mark of the "professional bigot" (to quote a rather prominent authority). Any demand that the Christian world stop its forward plunge into alliance with Israeli tactics is denounced (even in a large number of Protestant pulpits!) as "intolerance" of "historic Judaism, from which our own faith sprung." But let it be said that this is an attempt to becloud a *political* issue with religious half-truths! As for "anti-Semitism," the *Arabs* are as much true Semites as any modern Jew. As for "bigotry," truth is called many names, and the facts speak for themselves. As for "intolerance," it is a poor Christian who insists on the slaughter of members of his own faith, merely for the sake of "tolerance." The main issue is political, a *religious* "state" could have been achieved without demanding geographical delimitations. The religious elements introduced into the propaganda have been dragged in to gather support for the political issue (and are obviously quite effective for those who allow themselves to distort biblical and historical fact to fit their own preconceptions of what God had in mind!). To paraphrase Paul, "If Christ be not come—then we believe falsely and are the most miserable of creatures!"

The Christian must, as a *citizen*, reason with himself—and question how far he, and his government, can go to further imperil our political status in this issue—and the moral teachings of our own faith.

The rose blooms—but it has hidden thorns!

"... the Mission of the Church (is) to bring a word of hope concerning man's history and human destiny. It is this hope that speaks to the contemporary despair and cynicism so prevalent in all parts of the world today."—Tracey Jones, Administrative Secretary for Southeast Asia, Board of Missions.

special-term missionary program

by Paul Yount

SHORTLY before the General Conference of The Methodist Church this past spring, one hundred and thirty nationals, missionaries and Board of Missions secretaries met to discuss and make recommendations for strategy for mission work overseas in the coming four years.

At least one of the Board secretaries went to the meeting with a serious question concerning the future of the special-term missionary program. Since 1948 over four hundred young men and women, most of them just out of college, have been sent to join the Christian forces at work in Latin America, Asia and Africa for three-year periods. This secretary undoubtedly felt that this undertaking had met a critical need, had been significant for a particular time, and now wondered whether that time had passed. The program had been critically appraised all along and had continued only because it was felt that it made a decidedly positive and necessary contribution to the entire missionary program. But the fact that missionary work becomes increasingly difficult because its context is a world in revolution made another evaluation imperative.

The results of this appraisal came as somewhat a surprise to the secretary and to the Missionary Personnel representatives present at the strategy conference. The delegates from the particular area in question devoted a good portion of their report to the value of the special-term program, concluding that the positive contributions made overshadowed the disadvantages involved. National leaders from Africa, Japan and Korea especially praised the work done by the three-year missionaries, and the Latin American group stated that the program "has proved valuable to Methodism (in our area)" and recommended "that this program be continued and enlarged."

Students challenged by the call to

undertake a three-year term will be vitally interested in a clarification of the disadvantages and the values, and the place of special-term work in over-all missionary strategy. An excellent study was made by *motive* and carried in the May, 1954, issue and should be used by one desiring the most detailed presentation. At this time we propose to look at the picture in broader terms.

The primary disadvantages involved in the special-term program are found in the "immaturity" of the young people who serve and in the shortness of preparation that they receive. In the six weeks' training period there is study in Bible, theology, linguistics, language of the country to which they are going, anthropology, religious education, Christianity and communism, and specific orientation in their area and in work overseas. As much of an introduction as possible is given, but understanding of culture and language is limited. The question is whether the barriers can be bridged in the absence of a great deal more of specialized study.

The special-termers might be immature, emotionally and religiously. They might not have preparation and experience to carry heavy responsibilities. Now, all candidates for the three-year term (and indeed all regular candidates also) have psychological testing and psychiatric interviews to help determine whether they have enough maturity to work effectively overseas. That many candidates are religiously immature says something about the churches and student groups of which they have been a part. Students need to have experience in a faith which understands the world as it really is, and what God has done and is doing in that world.

But all of this points up too the importance of the placement of the special-termers, and real care is taken in doing

this by administrators here and on the fields.

Special-termers seem to have encountered their greatest difficulties in India, and for that and other reasons, they are no longer assigned to that field. Mission work in India today calls for specialists, persons with advanced degrees and excellent experience. There are Indian young people who can do the work in which special-termers are usually effective. And there is the matter of the difficulty in securing visas to enter the country for mission work. But three-year missionaries are being recruited for almost all the other countries and areas where Methodists carry on overseas work. A look at the positive aspects and achievements of special-termers will clearly reveal why this is the case.

Youthfulness and Zeal

Because special-termers are young, they are probably inexperienced and somewhat "immature," but the fact that they are young and enthusiastic accounts in part for the unique contribution they can make. They have energy for heavy schedules, give unselfish devotion to their work, and maintain a contagious humor.

But more important, because they are young, they can make effective contact with other young people. The two have common problems, even though they come from different cultures. Undoubtedly both are still asking basic questions; they are searching for ultimate answers. A real interchange and mutual growth can occur because the special-termers is not likely to be dogmatic, to already have all the answers. The two can search for new answers in what are always new situations. Too, it is important to have the gospel represented by young people as well as older, regular missionaries. It increases interest in Christian vocation among other young

people and stimulates their recruitment for church work as well as making clear the calling of laymen.

Finally the special-termers can and have stimulated interest and developed programs of youth work in the countries where they have served.

Necessary Work

Special-termers have been prepared by their college training and their experience in church and student groups to do the work for which they are sought and appointed. Most of them teach in mission schools: English, commercial, science, agriculture, and general high school subjects, and some subjects on the college level. They have brought new life to the schools and have worked to help raise the level of education they offer. As was stated earlier, they are especially effective in youth work in school, church and community.

Because there is a shortage of regular missionaries, many projects would be seriously understaffed without the special-termers, and important work would go undone. Their presence has lifted the morale of missionaries and nationals. It has helped to open new work. It has released regulars for more basic,

more difficult work which demands knowledge of language and culture.

Identification and Fellow Workers

Because they are flexible, and have adventurous spirits, and do not have family responsibilities, the special-termers have been able to experiment with new ways of identifying themselves with the people among whom they work. In some cases they have broken down the walls that existed between missionaries and nationals because of the difference in the standards of living. In this they have contributed to the working out of a new form of missionary life that is demanded in this revolutionary day.

And because the special-termers come, not as administrators with authority, but as fellow workers, this identification can be carried farther. It is of course true that many regular missionaries go out as fellow workers today, and the advantage comes to them too.

Social Relevance of the Gospel

Through the leadership that special-termers have given to the work camp movement and other types of community service, in some areas new attitudes have developed which make clear the social aspects of the gospel and the

relevance for daily life of the fact that God is at work now, and calls us to work with him, in history.

A word might be said too about what has happened to the special-termers themselves. Certainly their experiences have matured them. They have returned to this country with definiteness of purpose, which has led them to further preparation for work overseas or to work at home. Many have returned as regulars or are now preparing to do so. They have found through their three years a lifetime vocation. But whether they return to work overseas or remain at home, they have a new understanding of the fact of the world Church and of the World Mission of the Church. Too, they have a new understanding of the interdependent character of the economic, social and political life of the nations; their provincialism has been overcome.

With these facts in mind we can see why the Church continues to call college graduates for three-year terms of service because the special-termers have made their program an effective part of the over-all missionary program. The special-term program can never be a substitute for regular missionary service, but it can be a definite plus factor in the carrying out of the World Mission of the Church.

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CAMPUS ROUNDUP

Bus Boycott

Some tempers still run high in Tallahassee, Florida, as a result of the bus boycott in that city which was initiated last May by Negro students of Florida A&M.

It was the student body which first decided to refrain from riding city busses after two university coeds were taken to police authorities. They had refused to move from the white section of the public bus after the driver had denied them a refund on their fare.

In retaliation, residents of the city burned a cross in front of the two girls' apartment the next evening. The student body, buried in final exams and commencement procedures at that time, played a minor role thereafter but the city's interdenominational ministerial alliance took up the fight. The result: a mass boycott of city busses which carried on into the summer months and eventually stopped bus service in Tallahassee.

But bitterness continues. The City Commission has recently sought to outlaw Negro "car pools" with an ordinance requiring "for hire" tags. The idea was finally abandoned and the pools were termed "legal" by Mayor John Humphress and the Commission. In a conciliatory move, two Negro bus drivers have recently been added to the transit staff by the Commission. The Negro population is still reluctant, however. The student-inspired boycott still lingers on though city busses are running again.

The Last Rah Rah

The Pacific Coast Conference and the NCAA continue to haggle over possible athletic scandal involving football players from UCLA, Southern California and other prominent West Coast schools. During the summer every UCLA athlete faced ineligibility unless he could prove that no alumni ever slipped him under-the-table cash bonuses.

Commented Los Angeles City College editor Phil Pennington: "It's un-American . . . a person is innocent until proven guilty."

The final score: all-American Ronnie Knox quits the conference to play pro football in Canada, the NCAA decides on an absurd "half punishment" for players by allowing them to participate in five games during the coming season.

Booze Blues

St. Lawrence University fraternity flags flew at half mast in mourning the ban of alcoholic beverages on university property this summer.

Said university president, Dr. Eugene C. Bewkes: "It is time to rededicate ourselves to the high standards of academic and social behavior." Student answer to the decree: that it would be "detrimental in the long run."

And a Gripe from the Brewers

Tap and Tavern magazine, in their July issue, scoffs at a recent Yale University survey. The Yale survey called the problem of student drinking "serious" and reported 333,450 chronic alcoholics in Pennsylvania.

Said *Tap and Tavern* editors: "the estimate . . . is ridiculously high." They preferred their own research man's report and asked, "How can we get the truth to the public?"

A Segregation Poll

When Florida's Supreme Court decreed that a member of the Negro race is not to be denied admission to the University of Florida, they did not state when admission was to become effective. At this point Judge John A. H. Murphree conducted a poll to find out the possible effects of admitting Negro students at this time. Answers were received from more than 30,000 students, parents of students, faculty members and alumni.

Twenty-six per cent of the students polled warned that they would drop out of college, transfer to another school or stay and try to discourage the admitting of Negro students. Seventy-three per cent claimed they would stay in school whatever happened.

However, parents were not so liberal. Forty-two per cent said they would remove their sons and daughters from the school if it changed its policy. Forty-five per cent said they would return their children to school if the new ruling was enforced.

Faculty members were strong for either admitting the Negro students immediately or after a reasonable period of preparation for integration. Eighty-two per cent cast their opinion for such a change in policy and only 17 per cent suggested delaying or abstaining admittance of Negro students.

The alumni voted 54 per cent strong that the action should be delayed or that they should never be admitted. Forty-three per cent were favorable toward integration. Thirty-three per cent said they would no longer support their alma mater.

to the theory that there is only one person in the world for each other individual are going out slowly and surely. Healthy young folks are discovering by experience, observation, and study (a course in Marriage and Family helps), the need for preparation, probation, practice, and job and character analysis in this field as in others. The time is coming when young people will not, unless they are sick, neurotic or otherwise abnormal, misinterpret the sex attraction or place undue emphasis on one outstanding pleasing characteristic. The need is for keeping the field of selection open, experiencing a number of close friendships, leveling one's sights at a reasonable achievable objective that will use all potentialities and, at an appropriate time, after growing in love, to go in love into adulthood's major responsibilities.

May we remind the reader that broken engagements are far better than broken marriages, and several crushes and cases are ever so much healthier than one prolonged, frustrating crash. Paraphrasing Paul, "it is better to spurn than to marry," although you have gone this far or too far. In spite of the realization that they are really not "meant for each other," many marry and then burn!

NOTES

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5. Kirkpatrick and Caplow, "Courtships in a Group of Minnesota Students," *American Journal of Sociology*, 50, 1945, pp. 114-125.
6. Clifford Kirkpatrick, *The Family*, Ronald Press Company, New York, 1955.
7. *Op. cit.*
8. *Op. cit.*, p. 283.
9. *Op. cit.*, p. 284.
10. Herbert Lawson, "Marriage of Coeds to Fellow-Students," *Marriage and Family Living*, 8:27-28, May, 1946.



MUSIC

SACRED RECORDS: by Hobart Mitchell

LAST year, I discussed the idea of using sacred recorded music in worship services and meditation periods. I talked about ways and means . . . the technical considerations that are important in putting together a good meditational music sequence and in using record-playing equipment effectively under religious service conditions.

This year, I want to discuss the relationship of music to meditation periods and worship services . . . get to a deeper understanding of what these religious exercises are meant to do and how music functions as a part of them.

It seems to me that the worship service and the meditation are two different paths to the same end. Both attempt to lead us either to a fuller understanding of a spiritual concept or to a greater awareness of God. The worship service does it by means of our outward, physical participation in the liturgy and other elements of the service. The meditation does it inwardly . . . takes place within the individual. Even in corporate meditation, each individual has to guide his own mind, focus it on the spiritual concept or on God, and hold it there.

All of us are familiar with the dimensions of a worship service, but we are less likely to be sure-footed in meditational worship. As we shall later find to be true also of worship services, there are two kinds of meditation, the one which focusses on a spiritual idea or scriptural passage, and the other in which the person meditating in silence of body and mind reaches out with the intent of his will to God.

I want to devote this present column to the first of these two kinds of meditation, the kind which conforms to the dictionary definition of being "close and continued thought" about some spiritual subject. In one community church, the leaflet for the traditional three-hour Good Friday service kept repeating between each part of the service: "Think on these things." That is what we do in this kind of meditation. Given a word from the cross or a spiritual idea or a scriptural passage, we think about it during the meditation period, endeavor to get new thoughts about it and to accept these conclusions that come so that we shall thereafter act in accordance with them.

What is to be gained from meditation? I used to wonder why some people re-read the Bible so often. Wasn't one reading enough? But now I understand. If I

say or read "Thy will be done" thoughtfully once a day, it will have thirty times the effect upon me that it will have if I say it once a month. The rereading and re-uttering help to bring us slowly to focus . . . slowly to acceptance. If, in addition to reading and uttering, we spend time thinking about this spiritual concept, our understanding of it deepens and we become able to accept it as part of our way of life more quickly. That is why a daily period of meditation is an important spiritual exercise.

How do we meditate? The answer is simple enough. It is the practice that is difficult. We sit quietly and comfortably (but not collapsingly so that we go to sleep mentally) in a room by ourselves or with others who are meditating; and we focus on the idea chosen, pursue the thinking of it, consider the various facets of it, and try to keep ourselves open to the idea so that our thoughts and our acceptance will penetrate deeply into us.

But the question of "how?" arises after we have followed the directions and three minutes later discover that our thoughts are miles away. Something must be wrong! No . . . it just takes a long time and much practice to be able to control our attention, to make it stay focussed on one subject. We sit down with intent to meditate and for scattered moments of the period we do focus; but most of the time is spent gently bringing our minds back from the fly buzzing at the window, the calls of children in the street, someone playing the piano in a nearby room, or past conversations or annoyances we have had. It takes a long time to learn to concentrate and hold focus. But as long as we exert the will to try, even though our meditation periods are unsatisfactory, one important accomplishment comes from our daily struggle: slowly, mysteriously, our disposition and outlook improve. Little by little we grow in spirit.

HOW does music relate to all this? It helps to hold the mind in focus, to keep back the distractions and to recall the mind more quickly when it becomes distracted. Moreover, appropriate music can give direction and added vitality to the thinking and can open the spirit to make a deeper acceptance of the spiritual idea possible.

In preparing a sequence of music to be used in connection with such a period of meditation, we at CHANCEL follow the general rule of using solo and choral music to express the meditational idea in words and carefully chosen instrumental and organ music fitted around the vocal pieces to intensify the mood expressed and to give time for those meditating to "think on these things."

For example, the Thanksgiving religious services often refer to the Pilgrims pausing in the midst of their rigorous life to give thanks to God, in this way leading those attending the service to consider their own reasons in their less rigorous existence for giving thanks to God. If we were to fashion a music sequence for a Thanksgiving meditation, it might include a choral recording of some of the sacred music of the Pilgrims in order to focus the mind on the time and plight and strength of the Pilgrims. Perhaps energetic but still meditative pieces of instrumental music might be joined to this and then later in the sequence a piece of contemporary thanksgiving choral music might be used to focus the mind on one's own time and reason for thanksgiving.

At Christmas, a thoughtful selection of carols or Britten's "Ceremony of Carols" or part of the "Messiah" set among other instrumental and organ pieces could make an effective seasonal meditation, if carefully put together. When one fashions such a festival meditation, however, it is important to focus on some thought about Christmas, some spiritual concept. A meditation focusses on an idea . . . not on the depiction of a scene. If the Bethlehem scene is used, it needs to be made a focus for deep attention, for a search for new thoughts, new observations.

In Lent or Holy Week a section of a Bach Passion, sung in English, could give the scene recountal, but before and after it should be instrumental or organ music.

JUST as it is important to focus a festival meditation on an idea rather than on the scene recountal, it is important also to use in a meditation sequence only particular sections of an oratorio or Passion, perhaps only a single chorus or aria, not the whole work. These works played whole make excellent sacred concerts; but played as a whole they are too long for a meditation period, and because of their totally choral nature, they contain no unverbilized time for meditation. In a meditation, we are not listening to a story, but are using part of that story for a meditative purpose.

As has been said, music is a help against distractions in meditation and can make a meditation more fruitful, but if it is to do so, it must be used thoughtfully and skilfully and solely for the purpose of holding the mind to concentration. A meditation period should never be considered a time when we sit idly to listen to some religious music or to get an emotional charge. It is a time when we should be in action.

SOURCE

ACT I

"The light shineth in darkness, and the darkness comprehendeth it not." The year is 1858. The anguished question of slavery is pushing itself forward to break the nation in two. There in the valley among his people John Freeman began his school. . . . And with joyful lifted heart he spoke out for these principles and against violence and war. . . .

"Yankee-lover, that's what he is!" These pioneers of the spirit, the teachers (had) to travel their wilderness road in the service of their ideal. . . . Not through jungles and woods and craggy mountains of earth did they travel—but through misunderstandings, passions and persecutions of misguided men—their neighbors even.

"We ain't going to be tromped on by them Yankees."

"You solemnly promise to uphold the supremacy of the white race?" Sorrow and tribulation came down with ever-increasing heaviness upon the people . . . and in their common suffering they turned, one to another.

Peace, O Lord, send peace!

ACT II

It seemed . . . that all that John Freeman had believed in would be lost. And there aloft in the hills he agonized in the dark hours of the night, praying to God to give him guidance—to help him see the way forward on the long wilderness road.

Goodbye!

Seemed like he was saying goodbye forever.

John Freeman died with love in his heart—died for the truth that—God hath made of one blood all nations of men for to dwell on all the face of the earth . . . to dwell in peace.

The war is over.

Let us give thanks unto God that peace has come to our distracted land.

And in forgiveness and understanding we turn to the days ahead of us.

"In him was life, and the life was the light of men, and the light shineth in darkness."



John Freeman, hero-schoolteacher of "Wilderness Road" is attacked by hooded neighbors after his association with a Negro family in the tense pre-Civil War days: a scene from Paul Green's outdoor drama at Berea College.

PAUL GREEN'S "Wilderness Road," which deals with the Civil War, has proven that an outdoor production can be utterly captivating and charming. At the same time it can be a compelling social commentary and an affirmation of deep religious faith. Produced by Berea College in the summers of 1955 and 1956, "Wilderness Road" has been seen by 95,507 Americans from every state in the Union except Utah, Idaho, Maine and Vermont. A *New York Times* critic and reporter summed it up by saying, "It ought to run forever."*

The popularity might be credited to many things: to the stirring music of the organ and chorus; to its authentic native Appalachian dance; to its outdoor setting, in the Berea College Forest, on the slopes of the largest and oldest prehistoric fortress in America; to its bold treatment of the conflict which set brother against brother; to its exciting lighting and sound effects; to its particularly professional quality accomplished by more than 100 college students and their teachers from seventeen different schools. All these have added to the totality of effect, and each is a sepa-

* John Popham, Chief N. Y. *Times* Southern Bureau, Chattanooga, Tenn.

rate reservoir of sensory and spiritual refreshment.

But there is something about it which goes beyond the limits of definition. Simply put, it is the story of a man's conscience, and thus it becomes the personal story of every man who possesses a conscience. The author, Pulitzer-Prize-Winner Paul Green, subtitles it "A Parable for Modern Times."

The man in question is John Freeman, a fictional creation of the author. He is young, sincere and spirited. He looks squarely at the social crises of his day and finds them appalling. Toward their solution he travels a wilderness road of the mind and spirit which leads him to greatness and to death. The ending explores the theme of Christian martyrdom and provides an insight into the martyr's practical interaction with the life around him.

John Freeman is a teacher. His Kentucky neighbors have little "book larnin," so in an empty store building he starts a school for their children. Here he brings all the books he can get his hands on—spellers and classics, arithmetics and *Pilgrim's Progress*. He hoists the United States flag and his pupils learn to love as he does, the phrase, "One nation, indivisible, with liberty and justice for all." An-



W I L D E R N E S S R O A D

To the Average American, the professional theater seems remote and inconsequential. Broadway is not important in the lives of most Americans. But drama is!

This is due, more than to any one other factor, to the drama departments in colleges and universities. Generally, however, the colleges stop with their productions on the campus and during the school year. A few have ventured further, however, and what Berea College in Kentucky has done the last two summers opens up exciting possibilities to others—if they will but use their imaginations.

by Ruby Claire Ball

other of his favorite precepts: "God hath made of one blood all nations of men." After hours he coaches the children of Murdock McGill, a free Negro.

All might have gone well indefinitely. But the year is 1858 and "already the anguished question of slavery is pushing itself forward to break the nation in two." Neighbors look at each other with suspicion, then hostility and finally hysteria. John's finest beliefs have, overnight, become as heresy to his neighbors. His brother Davie joins the Confederate army and his brightest pupil, Neill Sims, goes off to help the Union forces free his father's slaves. John's school is closed by his board, then ransacked and his books burned. He is beaten by men in masks and robes.

Still John sets about rebuilding his school so that it will be ready when the hysteria has passed. It is only when Neill Sims is cruelly wounded that he comes at last to the realization that there can be no peace except at the cost of further bloodshed. After a soul-searching night he reluctantly lays aside his Bible, takes up his gun and joins the Union army. Shortly thereafter he is killed by his brother's troops. In his death he achieves the kind of immortality which brings his neighbors together again in peace and which gives new impetus to the work he started.

The metamorphosis of man-into-hero has been sensitively handled. Despite the fact that John Freeman is a creation of fiction rooted in history, there is a quality of truth which does supreme honor to those who, in times of national crisis, have not shunned their ill-starred destiny of leadership.

And again, there is the moving, compelling impact of all the elements of symphonic drama. John Freeman is warm and human because he is like our grandfathers and our next-door neighbors; but also because the stage life around him is warm and human. There are bright calicoes and light feet moving to the tune of "Old Dan Tucker." There is the drunken revelry of wartime America, and there is the deep-rooted faith of God-fearing mountaineers. There are the feudings, and there is the flavor of corn shuckings and quilting bees. There is the happiness and the heartbreak of the organ as it weeps and laughs and sings with the cast. There is the moment of choice between one way and another which, in a single moment, can alter the destiny of nations.

"Wilderness Road" is undeniably a great production. It is also a priceless experiment with those new media and production techniques by which the drama can become a vehicle for ageless human truth.

John Freeman, Paul Green's picture of modern man, stands between principle and imminent danger in "Wilderness Road."



BOOKS



Reformation Comfort

Naught For Your Comfort by Trevor Huddleston, Doubleday and Company, Inc., 1956, \$3.75, 253 pages.

With the lines from the "Ballad of the White Horse" by G. K. Chesterton:

I tell you naught for your comfort,
Yea, naught for your desire,
Save that the sky grows darker yet
And the sea rises higher.

Anglican priest, Trevor Huddleston, opens to us one of the world's most tragic arenas of the present-day revolution.

The Bandung Afro-Asian Conference was the first indication to the West of the shift in world power. Taken lightly at first, we have had considerable cause since then to reflect upon this stirring throughout the Dark Continent and Asia. The Mau Mau threats, Cyprus terrors, Indo-China and Israel unrest demand nearly as much television time as the give-away programs. Under this new scrutiny our insights seem more hollow than we had suspected, and our foreign policy less sure and definite toward the Eastern peoples.

Dealing with both insight and policy, Mr. Huddleston's book brings us into an immediate encounter with the South African problem. This nation claims to be Christian, but at the same time makes measurable progress toward realizing a sweeping suppression and devastating separation of a people within its borders numbering into the 200 millions. This is *apartheid*, or segregation, and it is the theme of the book. The variations on this theme take the reader on a soul-searching journey.

On his journey the American reader will inevitably make comparisons between South Africa's *apartheid* and our own brand of it called Jim Crow. Inevitably too, we will catch ourselves feeling that our methods are quite justified, when stacked alongside their extreme treatment of the race problem: South Africa is today a police state. It *lives* by the motto: supremacy for whiteness. This situation should serve to set us to the serious consideration of the minority's power. The desperateness of the white position in South Africa points more decisively to the undercurrent running beneath a serene surface, which until now the world took as the whole of the truth. Perhaps until now even South Africa took the surface truth for the whole truth.

The new truth is that every day the dilemma grows more acute in Johannesburg: what shall be done with the *tsotsi* (juvenile delinquents); what must be done with the thousands of Negroes born in the city who live in decaying shanties and make up that despised "black spot" in Johannesburg; and how thoroughly can the government educate these people for servitude; in short, how can *apartheid* be made increasingly complete?

But this new truth is a double-edged sword. Something happened when at mission schools, the South African Negro learned that he is made in the image of God. And there is something radical about the Christian Church discovering its function in society. When truth as the South African Government sees it comes face to face with Christian truth expressed in such vigorous action as Huddleston describes, the result ripens into revolution.

Intellectually most of us have grasped that this state of affairs is revolution. But so far most of us have managed to avoid becoming directly affected. So far we have been content to wait, ". . . as the sky grows darker yet/And the sea rises higher."

Naught For Your Comfort takes calculated aim at our indifference. It seeks to shatter it, and to bring us alive to the full impact of our responsibility as Christians in a world of revolution.

—MARGARET RIGG

Dagobert D. Runes' new book *On the Nature of Man* (*Philosophical Library*, \$3) takes the reader on a mental voyage across a sea alternately sprayed with light and shadows. The absence of technical terminology and a clearly defined system will doubtless prompt some of Runes' readers to question the philosophical character of his work. But it is nevertheless philosophy in the true sense—leisurely reflections on the nature and meaning of human existence by one who can neither escape the ultimate questions nor accept the usual answers. The open-minded reader of this book will put it down as he picked it up, still unsure of his whence and wherefore, still full of unanswered questions and gnawing doubts, yet he will be the richer for the experience. Not only will he feel an indebtedness to Runes for new arguments to use in debate with such dissimilar opponents as doctrinaire evolutionists and bullheaded fundamentalists, but also for clues on how to bring the "ultimate questions" into sharper focus and clearer perspective.

The latest book by Jack Finegan, *Beginnings in Theology* (*Association Press*, \$3), comes to us with the publisher's description (see the front of the jacket) of it as "everyman's primer on using

biblical truths to think about God and Christ and Life." A longer statement might justifiably describe it as a collection of biblical and homiletical sidelights on ideas of theological significance.

One might question the publisher's generosity in giving this primer to "everyman." At least a few of his (everyman's) laboratory partners would be less than impressed by Dr. Finegan's tentative "explanation," following C. S. Lewis, of Jesus' miracles on the assumption of "interrelationships between mind or spirit and the physical universe" comparable to our "new understanding of the interrelationship of mind and body." The same people might also ask why the author has been so selective in his choice of stories on the power of prayer. If the healings he mentions as being wrought by prayer prove that the world in which we live is "more wonderful than we know," can we really blame the skeptic for feeling that the failures of prayer prove that the world in which he lives is "more awful than anybody thinks"?

Moreover, as a Methodist who does his best to keep his head above water, I find myself somewhat confused by the author's discussion of baptism. If he really feels that "an outward ceremony . . . is meaningless unless it corresponds to an inward reality," why does he devote ten times as much space to the argument for baptism by immersion as to the discussion of the "spiritual meaning of baptism"? He even offers representatives of both "great streams of the Protestant Reformation, the Lutheran Church and the Reformed Church," as witnesses in defense of his case for baptism by immersion. Since these two witnesses (Luther and Barth) stand separated by four centuries, one can only wonder what has happened to the statute of limitations. His argument for the "reasonable" character of baptism by immersion also prompted a few questions. The argument runs thus: Since "the Christian life involves the head, the hands, and feet, and the whole self, . . . it is fitting that the ceremony of entrance into that life likewise involve the whole person." The questions it raises are as follows: Does not this whole argument belong in the same category as the insistence of washing the hands before meal? If immersion necessarily involves "the whole self" or "the whole person," does this not imply a new alliance between behavioristic psychology and Christian faith? Why be so insistent on a rite which even though it may involve "the whole self" can turn out so many less-than-whole Christians? How seriously can the author expect us to take his plea for the ecumenical approach to theology when he devotes ten times as much space to the mode (immersion) that divides us as the sacrament (baptism) that unites us? What more right have Christians to

change the nature of the drink used in the original observance of the Lord's Supper than the mode of baptism practiced in New Testament times? If any, what happens to consistency? If none, why not as vigorous a plea for the use of wine (not grape juice) in celebration of the Lord's Supper as baptism by immersion?

Despite the vigor of my negative reaction to certain portions of this volume, the book has its place and value. Its chief value stems from the use of the most relevant biblical passages and archaeological data in the discussion of various theological topics. Doubtless many of the weaknesses of this work may be traced to the fact it hardly falls within the domain of the author's specialty. However, if it had fallen within this area, some of its virtues would likewise have disappeared. So let's use the book, at once aware of its weaknesses and grateful for its virtues, as an additional reference for the course in theology for laymen.

—EVERETT TILSON

In Praise of the Reference Volume

The wisest advice I can give to the student lover of books is that he must put a backbone into his library. The spinal stiffening to the collection will be carefully chosen reference books. They are not ephemeral nor subject to the outrageous caprice of fads, not if they are the result of sincere scholarship.

The Oxford Companion to American Literature edited by James D. Hart (Oxford University Press, \$10) is the kind of work that belongs in the library of any person with aspirations toward becoming literate. (I use the word "literate" as an individual idiom, meaning some sense of discrimination, not simply the mechanical exercise of reading words; perhaps but proving the book reviewers should use more carefully the references they praise!) *The Oxford Companion to American Literature* is now in its third edition, revised and brought up to date.

This volume is an interpretation of the American mind and scene, as they are reflected and influenced by American literature. This is done through short biographies of authors, summaries of about nine hundred novels, stories, poems, plays and essays and information on related movements and groups. An attempt has been made always to relate the work of literature to the social atmosphere of the time and place.

The author has also given bibliographical references where pertinent. When a certain novel, for instance, needs to be placed in relation to others by the same writer or other authors, the additions are listed.

A model reference book is *The Oxford Companion to American Literature* and

one any serious student should make plans to purchase.

Long May They Live!

Without question, the most revolutionary development in the merchandizing of books has been the sale of the paperback. Despite some detours into vulgarity, the type has established itself solidly with the book-buying public, and it is now certain to continue indefinitely.

For the thoughtful reader the type of paperback which Doubleday pioneered with its Anchor series has been the most rewarding. These books make available work of the most profound and adventuresome minds in the paperback format but printed on book-quality paper, durably bound and with excellent contemporary art design for the covers.

It is curious that a distinctively "religious" line in the quality paperbacks has been so tardy in appearing. While Doubleday has printed its "Image" series for sometime, its selections have been restricted to those of particular interest to Roman Catholics. The larger public of Protestant Christians has not been directly appealed to.

This is now rectified. The publishers of the Meridian series have produced a new line, "Living Age Books." The first six selections were published late in August. Everything about the series is a cause for rejoicing.

While there is no discernible "line" in the editorial selection, the books most certainly appeal to those involved in the theological renaissance in Protestantism. Included is Reinhold Niebuhr's old study of Christian ethics, with a new preface by the author; an original edition of a new book by Rudolf Bultmann; and a reprint of an older book by the most intriguing of contemporary theologians, Paul Tillich. England is represented by three eminent and "offbeat" thinkers, Dorothy Sayers, Charles Williams and the "Gloomy Dean" Inge.

Niebuhr, Reinhold, *An Interpretation of Christian Ethics* (\$1.25)

Sayers, Dorothy L., *The Mind of the Maker* (\$1.25)

Inge, W. R., *Christian Mysticism* (\$1.25)

Bultmann, Rudolf, *Primitive Christianity* (\$1.25)

Williams, Charles, *The Descent of the Dove* (\$1.25)

Tillich, Paul, *The Religious Situation* (\$1.25)

The Anchor line continues with another batch of its exciting volumes. Attention must be called to the translation of the Dead Sea Scriptures, simultaneously printed in hardcovers and paper. I never expected to see a translation of the

actual documents so readily made available in a cheap edition.

Two other selections are particularly appealing to me: Baudelaire's comments on art and the discussions of comedy by Meredith, Bergson and Wylie.

Baudelaire, *The Mirror of Art* (\$1.45)

Wilson, Edmund, *A Literary Chronicle; 1920-1950* (\$1.25)

Petersen, William, Ed., *American Social Patterns* (95 cents)

Sypher, Wylie, Ed., *Meredith's An Essay on Comedy and Bergson's Laughter* (95 cents)

Schrodinger, Erwin, *What Is Life? & Other Scientific Essays* (95 cents)

Frankfort, Henri, *The Birth of Civilization in the Near East* (85 cents)

Suzuki, D. T., edited by William Barrett, *Zen Buddhism* (95 cents)

Gaster, Theodor H., *The Dead Sea Scriptures in English Translation* (Hardcover \$4, Paper 95 cents)

—ROGER ORTMAYER

A Christian in Politics (T. S. Denison & Co., \$3.50), by Robert Esbjornson, seeks an answer to the question "What makes for moral leadership in politics?" in the career of a man, Luther W. Youngdahl, who has consistently given the impression of a moral man in what many regard as an immoral business, politics. Mr. Esbjornson considers various possibilities in his quest for the answer to this searching question.

Despite Judge Youngdahl's use of milk, kindness to children and opposition to sin, Esbjornson looks elsewhere for evidence in support of his description of this rugged man as a "moral" politician. Neither does he end his case with a summary of Youngdahl's battles with "gamblers, racketeers and the liquor crowd." Esbjornson's use of the word "moral" in description of Youngdahl stems from the Judge's ability to formulate "moral" programs and hand down "moral" decisions despite a profound awareness of "the moral dilemmas of politicians—their involvement in the corrupting influences of entrenched selfishness and their agony of making choices between possibilities neither of which is perfectly right." It also stems from the author's recognition of his subject as a man sensitive to "the ethical issues in politics and actions that have no obvious relation to Sunday morning piety."

The appendix to this work contains, in addition to several key addresses by Judge Youngdahl, the text of his opinion in the case of United States of America vs. Owen Lattimore. Together they pro-

vide the reader with an objective basis for judging Mr. Esbjornson's estimate of the man whom Brian Gilbert has described as the "fierce defender of the rights of heretics," who "sat firm upon the bench and fought off a berserk attack upon the integrity of our judicial system." At least they prompted this reviewer to feel that no fair description of Judge Youngdahl could say less. Read the book and decide for yourself whether I drew the right conclusion. Here is a politician with whom you should get better acquainted. May his name become Legion!

Two of Bruce Barton's most popular works have just come out in a revised edition under the title *The Man and the Book Nobody Knows* (*The Bobbs-Merrill Co., Inc.*, \$3.50). The author describes the work of the biblical critic in the chapter on "How Did We Get the Bible?" In this chapter he pays a glowing tribute to the scholars whose mastery of biblical languages enables us to become the contemporaries of the biblical writers. "Their work is a strain on the eyes and a tax on the mind," he tells us, "and they rather dread publicity, for as soon as one of them publishes a discovery which gets into the newspapers, some ignoramus who is unworthy to loose the latches of his shoes raises a hue and cry. So mainly they bleed within their armor and are silent, but all the time their patient work is giving us a better and better knowledge of the Bible's exact meaning."

In view of this statement, not to mention the veiled promise in the title to disclose the mystery of the ages, one can only express surprise that the results of the "patient work" of the great textual and literary critics of the Bible have so little influenced the author's understanding of the problems involved in writing a life of Jesus or a book about the Bible. For this reason the book cannot be recommended as a text for a survey either of the life of Christ or the story of the Bible.

However, thanks to the author's unflinching reverence and vigorous pen, *The Man and the Book Nobody Knows* will help many in their search for Jesus as their eternal contemporary and the Bible as a path to the truth about God, man, life, death and destiny. In other words, Bruce Barton has done in this volume what he did by his publications as a very young man. He has made a contribution to the library of devotional literature.

Professor André Parrot, Curator-in-Chief of the French National Museums, Professor at the Ecole du Louvre, Paris,

and Director of the Mari Archaeological Expedition, has been named general editor for an important new series of monographs in biblical archaeology. The introductory volume, *Discovering Buried Worlds* (*Philosophical Library*, \$2.75), the reprint of a work by Professor Parrot that was first published in French, traces the contribution of modern archaeological discoveries to the study of biblical history and literature. Although the material in this volume presents the specialists with little information that cannot be garnered from other sources, the publishers and translator deserve our appreciation for making available this highly readable, generally reliable and very compact treatment of this subject.

The Flood and Noah's Ark (*Studies in Biblical Archaeology No. 1*), also by Professor Parrot (and published by *Philosophical Library*, \$2.75), compares the Mesopotamian accounts of the flood and Uta-napishtim's boat with the Genesis account of the flood and Noah's ark. From the numerous points of similarity between the two accounts the author concludes that "the flood," from the point of view of its being an historical event, was a Mesopotamian disaster. At the same time, and without minimizing the degree of Hebrew indebtedness for numerous details in the story of the flood, he pays tribute to the superior theological and ethical concepts underlying Genesis 6:5-9:29. "Their obvious similarities," he declares, "should not prevent us from recognizing . . . the contrast between the rude and fantastic polytheism of the Babylonian deities, and the sovereign majesty of the one God who, although he has decided to destroy sinners, has nonetheless separated out the righteous Noah in order to save him."

No. 2 in the series in Biblical Archaeology, *The Tower of Babel* (*Philosophical Library*, \$2.75), contains Professor Parrot's impassioned plea for acceptance of the biblical account of the Tower of Babel "as being profoundly 'historical.'" Inasmuch as the Babylonian *ziggurat* accounts alike for the author's conception of a tower able to reach up to heaven and his designation of this tower as *of Babel* (i.e., Babylonian), Parrot seeks the explanation of Genesis 11:1-9 in discovery of the reason for the erection of Babylonian *ziggurats*. Since "the *ziggurat* represented the mountain, whereon . . . the deity (Babylonian) ruled the universe, whose purpose was to assure communication between earth and heaven," he con-

cludes: "the Tower of Babel is the cathedral of antiquity."

Parrot declares earlier in the book that "etymology does not help much" in the attempt to arrive at the reason for the construction of the *ziggurats*. After reading his interpretation of Genesis 11:1-9, the apt student will probably be convinced—if not by his archaeologist's spade, then by his chapter on "The Tower of Babel and Theology"—that archaeology "does not help much" toward a correct interpretation of the biblical account of the Tower of Babel. As even a casual reading of this biblical narrative clearly proves, the motivation for Genesis 11:1-9 must be sought in theological rather than archaeological considerations. And Parrot's contention to the contrary notwithstanding, one had better go slow in interpreting it as a precocious anticipation of escalator theology.

The Tower of Babel serves both a positive and negative function. Positively, Parrot's description of the *ziggurats* of Babylon leaves little room for guess as to the source of the biblical writer's idea of a tower connecting heaven and earth. Negatively, the archaeologist's interpretation offers new confirmation of the old, still all too widely rejected, theory that the expert does well to limit his polemical and dogmatic assertions to the field of his own specialty. Or to substitute candor for tact: if this book makes anything more evident than Parrot's skill as an archaeologist, it is his lack of it as a theologian.

No. 3 in this series, also by Parrot, *Nineveh and the Old Testament* (*Philosophical Library*, \$2.75), traces the international relationship between the lands of Palestine and upper Mesopotamia in the light of information obtained from the exploration of Nineveh, the capital of Assyria, and the surrounding country. With a few exceptions, Parrot contents himself with a demonstration of the plausibility of biblical allusions to the glorious rise and tumultuous fall of Nineveh. He follows the lead of most modern scholars in treating Jonah as a parable and in viewing the strange creatures of Ezekiel's inaugural vision (1:10) as adaptations of Mesopotamian religious symbols.

Henri Metzger, author of the fourth volume in this same series, *St. Paul's Journeys in the Greek Orient* (*Philosophical Library*, \$2.75), presents us with a vivid, if frequently questionable, account of the trips of the great Apostle to the Gentiles. If he gives the reader occa-

sion for gratitude by reason of his intimate knowledge of the places, most of which he has visited, about which he writes, his uncritical use of Acts for the purpose of tracing Paul's journeys gives occasion for the pause that doubts. In fact, taken together with the ridiculously high price of this volume (a fault common to all the volumes in this particular series!), this glaring weakness may lead you to feel that you should go elsewhere in search of information on Paul's journeys. If so, I can scarcely blame you.

—EVERETT TILSON

Student Poetry

One of the biennial projects of the famed interdenominational Riverside Church of New York City is a poetry writing contest for students of colleges and universities in the metropolitan area.

The effort shares in one of the most significant dialogues of our time, that between contemporary poetry and the Christian faith. The result: *Riverside Poetry 2* (*Twayne Publishers, Inc.*, \$2.75), an anthology of 48 poems by 27 young poets.

Poetry judges were Mark Van Doren, Marianne Moore and Richard Eberhart. Stanley Romaine Hopper of Drew University elaborates on their opinions and observations in a lengthy but notable introduction. His comments on their great divergence in viewing the work of the young authors add greatly to the volume. It leads the reader to the necessary and inevitable questions of "what is poetry" and "what is the function of poetic criticism?"

The poems themselves reflect good talent on the whole. They certainly show that the efforts of Riverside Church and those men of letters in the various schools which sponsored the contest were not in vain. Their efforts, quite conceivably, might lead to further frontiers in modern poetry as the new writers are encouraged to continue writing in an age which often scorns poetic effort.

More than 300 poems were originally under consideration by the judges. The 48 poems chosen show varied promise. Most of them seem to embrace the well-worn poetic symbols such as nature, animals, etc. Others, and some of those which employ the not-so-original metaphor, reveal certain fine sensitivities on the part of the young writers. Donald Lehmkuhl of Columbia College is an example of one of the more skilled contributors. His poems show a creative choice of metaphor and reveal, es-

pecially in his poem "Hart Crane," a tendency toward original observation. Among others, Phillip Murray, Ralph Dolgoff, Jane Phillips and Beatrice E. Bodenstein show the most exceptional skill.

So the volume makes at least two significant contributions. One, as a contribution to the field of poetry—one that should be dealt with seriously by the more established poets and critics who realize the value of encouraging the young writer of verse. Next, as a contribution to the idea of the church—especially the churches who have as their goal the ministry to the deeper needs of today's youth. For *Riverside Poetry 2* is an expression of youth which transcends the superficial projects of so many of today's churches—churches which offer them mere diversion when they are seeking vehicles of expression and serious import.

—WILLIAM HARRISON

Students from Other Lands

Foreign Students and Higher Education in the United States, by Cora Du Bois. (*American Council on Education, Washington, D. C., 1956, \$3.50.*) An anthropologist who is Zemurray professor at Harvard University-Radcliffe College, Miss Du Bois has dealt with her material objectively. She has drawn from a wide range of research in the area.

Counselors, teachers, administrators, ministers to students, and all people who work with students from other lands will gain insights from this book which will be helpful. Foreign students in the United States often find that Americans have a variety of emotional responses to them. Often these patterns of behavior are not well founded factually. This volume deals with the student in relation to the culture of the United States as well as to his native land. It is difficult to see why the author makes no reference to the cultural role played by religion in the culture out of which he comes and into which he comes. Nevertheless, the volume is helpful for religious workers notwithstanding this weakness.

The book is arranged in three parts. The first deals with the changing scene with reference to overseas students in American colleges. The second deals with the student himself. The last is concerned with the student's arrival, campus policies and practices.

—R. C. SINGLETON

Contributors

(not otherwise identified)

BARD THOMPSON is professor of church history, Vanderbilt Divinity School . . . LAWRENCE TOOMBS is a member of the faculty of Drew Theological Seminary, Madison, N. J. . . . DAVID L. TAYLOR, Roscoe, Illinois, is editor of *The Versicle*, publication of the Order of St. Luke, a Methodist liturgical fellowship. . . . HERBERT STROUP is dean of students, Brooklyn College. . . . TERRANCE D. McGLYNN, a student at Northern Montana College, won the ecumenical poetry prize at last year's conference in that state. . . . JAMES W. GLADDEN is a member of the sociology department in the University of Kentucky, and a *motive* contributor from 'way back. . . . WILLIAM HARRISON, *motive's* editorial assistant, is a student of theology and literature at Vanderbilt Divinity School. . . . Those who look at the masthead are aware that HENRY KOESTLINE has long been *motive's* managing editor. He represented the magazine at the Estes Park session last summer of the Fellowship of Christian Athletes. . . . DAVID STEFFENSON is a sophomore at the University of Denver. . . . JOHN DIXON is on leave of absence from his teaching duties at Emory University while he serves as the executive officer of the Faculty Christian Fellowship, with offices in New York at National Council of Churches headquarters. . . . MARY LEE GRIMMETT is a student at West Virginia University. . . . PHILIP C. HAMMOND, JR., after returning from archaeological studies in the Middle East, is writing his doctoral dissertation at Yale while serving a four-point circuit at Great Barrington, Massachusetts. . . . PAUL YOUNT is assistant secretary of personnel of the Board of Missions. . . . RUBY CLAIRE BALL was publicity director for Berea College when she wrote about "Wilderness Road." . . . OOPS! Did we ever foul up the identification of MARY McDERMOTT SHIDELER (Mrs. Emerson W.) in the October issue. Her husband is not a student pastor, but a teacher of religion and philosophy at Iowa State; he is not a Lutheran, but a Congregationalist, and Mrs. Shideler is a Quaker!

THE CURRENT SCENE

"BELIEFS INTO ACTION"

Joan Gibbons

You've made your choice—you and the other citizens of this land on whom responsibility falls to vote and influence voting. The results of your action or inaction are now awaiting the new year, when they become your government. And monthly during that year of government this page will speak of the gaps between Christian ideal and political action—as it did last year. If nothing can be done about that gap, then such comments are a waste of time. They are made here in the faith that something can be done. By you.

It is said that in a democracy, government is the servant of the people. But it is not enough that the servant be chosen; he must be instructed also. One of the easiest ways for you, the master, to instruct your servant, in this case your Congressman, is to write him letters telling what you believe should be done on particular issues.

Your letter will have an influence on your Congressman for one or both of the following reasons: 1) He feels deeply the responsibility of representing those in his district or state; 2) He knows that if you are dissatisfied, you will not vote for him again. In either of these cases he may sincerely disagree with you—and he may have very good reasons. But he knows your position and likely will answer your letter with an explanation of his views and position. Certainly you chose him, not only to do what you wanted specifically, but to exercise judgment in light of facts not available to you. You may continue to believe him wrong, and tell him so. You may change his mind, or he may change yours. And you may vote against him next election. But he has done his best, and you yours.

Most particularly, your letter will be appreciated if it expresses your own conviction, with thought-out reasons and examples from your own experiences if possible. If there is anything abhorred in congressional offices, it is the group-inspired letter or postcard—hundreds of them with identical, vague phrases. One office tells of receiving a barrage of postcards, all starting, "Dear Senator ———: Write your Senator telling him to vote against . . .," obviously copied verbatim from a blackboard!

Your letter will perform a Christian service if it tells your Congressman that he is expected to represent the largest possible "circle of concern." In a talk at Princeton, E. Stanley Jones said that each of us is surrounded by such a circle of concern. Some circles are so small that they fit around the self only; others enclose a family, a neighborhood, a town, city, state, nation, ideological company, or world. If a Congressman hears only from those whose circle encloses self, interest-group, district, or state—is it fair to expect him to represent a more inclusive circle?

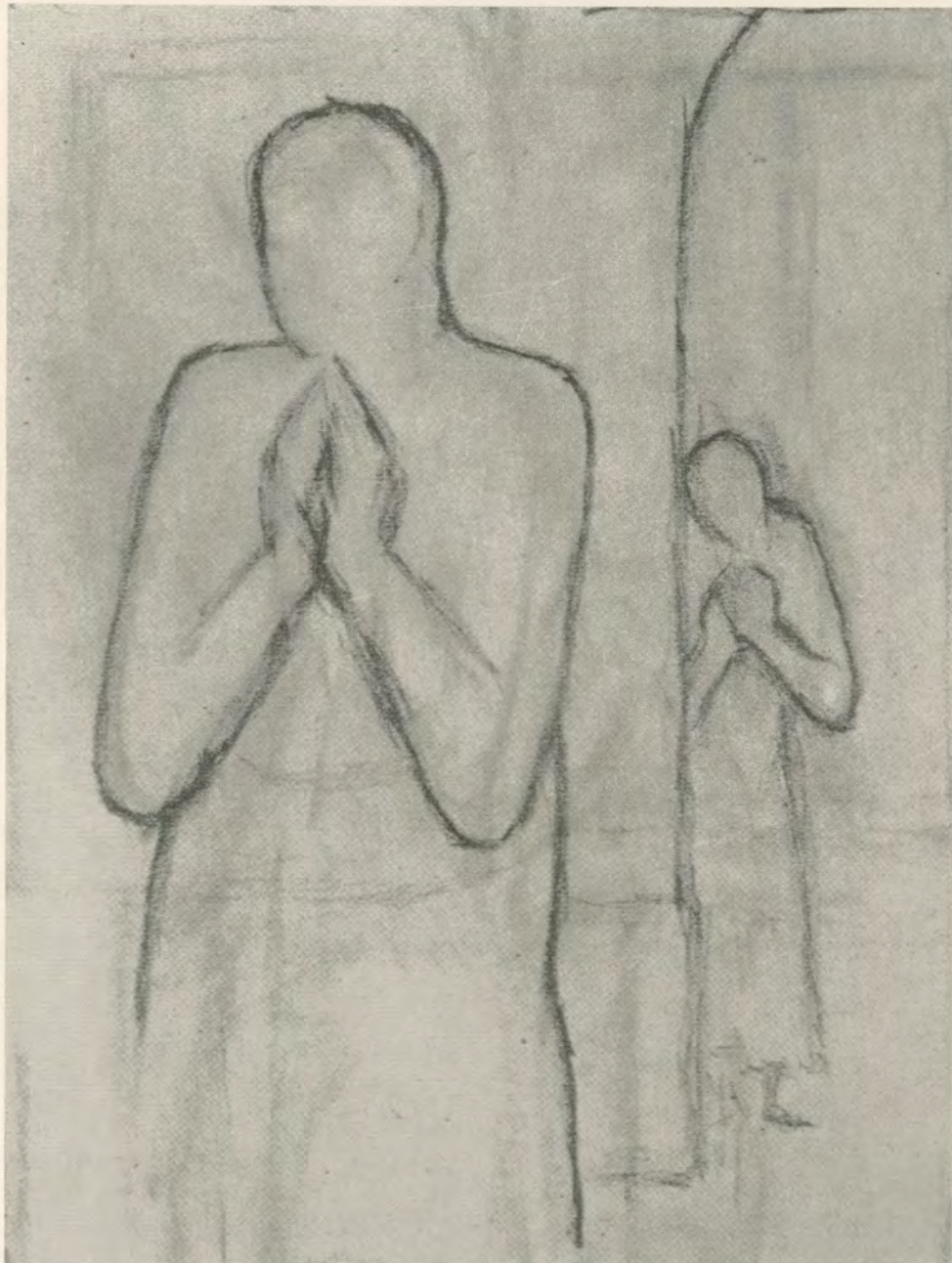
Take, for example, this situation, observed in a House of Representatives committee hearing on reciprocal trade. Secretary of State John Foster Dulles was the witness. Most dramatically he appealed for eased trade barriers between this country and others, particularly for trade with Japan—a country much in need of help in selling its products abroad. During the question period, one Representative asked: "Mr. Secretary, I want to know what you are going to do for a particular manufacturer in my district. He makes china sets. The Japanese make identical sets at half the price. What are you going to do to help him from being ruined?" Secretary Dulles answered that solutions would have to be found so that particular individuals were not ruined—but that the alternative of ruining a country was even more devastating. The Representative declared that if the Secretary could make no more satisfactory answer, his vote would be cast against reciprocal trade. Certainly this is a complex problem; one without an easy answer. Yet the Representative had probably been beleaguered by petitions from those in his district who feared harm from reduced trade barriers. And those in his district who believed that the Christian circle of concern must include Japan—those had been silent.

Therefore, please—if situations are presented on this page which offend your Christian sense of love, or truth, or justice—don't be silent, lest your silence be misinterpreted. A silent master is almost as ineffective as one without concerns at all.

Two tools for action are highly recommended:

1) Beliefs into Action, a guide to political education and action. 10 cents from Friends Committee on National Legislation, 104 C St. N.E., Washington 2, D.C. It briefly explains the lawmaking process, lists sources of information on current issues, and illustrates letters to Congressmen. An excellent supplement to the information given in motive's "Current Scenes."

2) Register Christian Opinion, a congressional directory to aid in legislative action in 1956-57. 10 cents from Board of World Peace of The Methodist Church, 740 Rush St., Chicago 11, Illinois. Here listed are every state's senators and the representative from each district, as well as the membership of each House and Senate Standing Committee. Thus you can find not only by whom you are represented, but on which committees your Congressmen are influential.



Robert Pillods

The Prayers of the Pharisee and the Publican.
(Luke 18:11-13.)

The Revision

Attend! And when we get to the end of this story you will know more than you do now about a wicked demon.

This demon was exhilarated. One day he had invented a typewriter. It had this peculiarity: no matter how lovely a tale came to it, it was always typed up as pure hokum. No matter how exquisite a sonnet was fed into it, the verse emerged as a happy thought for the day. William Blake began to read like Edgar Guest.

The demon got a patent on his typewriter and then he set out to merchandize it. It was not at all difficult to sell to some Madison Avenue establishments for now their bright young men could purchase grey flannel suits without pretending to labor. It also went all right in Hollywood, for it did a bit more efficiently what Hollywood had been paying fabulous salaries to script writers for decades to accomplish. In fact, the demon had got his idea for the typewriter when he saw what Hollywood could do with the story of the Prodigal Son.

All the young students in the demon's institution of higher learning—for he had the status of a dean among demons—felt that a miracle had taken place in their midst. They reported that now it was possible to get a true account of existence with all eccentricities and foolish experiments removed. They were so enthusiastic they tried to take one to heaven.

The angels were not enthusiastic about the mockery. So as the young demons flew higher and higher they spiked their jets and demons and machines fell to the earth. Unfortunately they landed in the midst of a conclave of churchmen who were called Christians. At the very moment the churchmen were debating a proposition on how best to sell their product, i.e., their Christianity. They were talking a lot about beginning where the people are and the treacherous shoals of being considered high-brow.

Now the machine was really to get in its mischief. Prompted by a demon, masked as a bright idea, a broad-shouldered, trim and athletic young priest with wide-set clear blue eyes and a firm chin fed the Gospel of John into the typewriter. What came out was miracle indeed:

Jesus then said to the unfortunates who had believed in him, "If you continue to peddle fluorescent crosses that can be seen in the dark and say the eleventh commandment each night before sleep, you are truly my disciples and you will know the truth, and the truth will make you free." They answered him, "We are descendants of George Washington, and have never belonged to anyone. How is it that you say, 'You will be made free?'" Jesus answered them, "Truly, truly, I say to you, don't be naughty. Remember the founding fathers (except that nasty Tom Paine) and the Ten Commandments and all will be well."

The conclave was entranced. Its members delighted in the much-revised version of scripture. When they wondered how they could get more such machines so they could get their story before the great American public, the young demons, although slightly bruised by their fall from Heaven, dumped a whole pile in their laps and their sales representative clinched a mass purchase by agreeing to give the usual ecclesiastical discount from the retail price.

Soon the machines were at work all over for the Church. People were told to be good and upright and quit drinking liquor. But especially they were told that religion was a *plus*, a nice extra to life that made it sweeter.

The Cross disappeared from the earth.

The wicked demon laughed and laughed until his sides split. Now he had them. The clergymen were selling their product all over and the churches were telling their story and everybody had happy thoughts.

(ORTMAYER)