

with

january 1959

cite. — **mo'ti·va'tion** (-vā'shŭn), *n.*

mo'tive (mō'tīv), *n.* [OF. *motif*, fr. ML. *motivus* moving, fr. L. *movere*, *motum*, to move.] **1.** That within the individual, rather than without, which incites him to action; any idea, need, emotion, or organic state that prompts to an action. **2.** A theme or dominant feature, as of a literary composition; a motif. **3. Music.** The theme or subject; a leading phrase or passage which is reproduced and varied through the course of a composition or a movement.

Syn. Motive, spring, impulse, incentive, inducement, spur, goad mean a stimulus to action. Motive implies any emotion or desire operating on one's will and driving it to action; spring (or more commonly *springs*), the basic motive, often unrecognized; impulse, an impetus or driving power either as given by another or arising in oneself; incentive, a motive developed through extraneous influences; inducement, one prompted by enticements or allurements; spur, one that stimulates the mind or increases energy or ardor; goad, one that keeps one going even in spite of drawbacks.

— *adj.* **a** Now Rare. Moving or tending to move to action. **b** Relating to motion or the causing of motion; as, *motive* power. **c** Pertaining to a motive or motives.

— *v. t.* **1.** To prompt or incite by or as by a motive or motives. **2.** To connect with the guiding or controlling idea of a work, as in art, liter-

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M O T I V E

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let us practice christianity seriously

OUR political leaders insist that we are a peace-loving nation. I believe this to be true, but it is also true that the United States has been engaged in war in every generation of its history.

IN the economic life of the nation, conflict has characterized our development. The labor struggle has often exploded in regrettable violence. Finally, the right of labor to organize was recognized. The Wagner Act was passed, and subsequently amended by the Taft-Hartley Act. Once again, the nation is divided over so-called right-to-work laws and alarmed by the revelations of corruption at high level in some of the major labor organizations.

IN the field of race, bitterness is present. The clear violation of law is practiced; and within the church itself there is serious division.

RELIGION faces its fundamental test. Can it develop the harmony it professes to possess? The Apostle Paul believed that harmony is one of the fundamental objectives and that it can be created when followers of Christ "treat one another with the same spirit that they experience in Christ Jesus."

IS it not true that we have had fundamental conflict in the realm of spirit? There are those who insist that enlightened self-interest is essential to the maintenance of our economic order. Paul, on the contrary, summons Christians who would treat one another with the spirit of Christ "never to act from private ends or from vanity, humbly to consider each other the better man, and each to act with an eye to the interests of others as well as to his own." How do we expect to get Christian results when we repudiate the practice Christianity demands?

WHEN Jesus summons us to love one another even as he has loved us, how do we express that love in segregation? It must be self-evident that society cannot be united upon the basis of class, race, or nation. A larger unifying concept must be found. It lies in the Christian conception of a common Father and the fact that all of us belong to one family and that our relationships with each other should emerge from love. It is no good to preach the idealism of Jesus and to reject it in practice.

GOOD trees bring forth good fruit. We have been expecting the fruit of the spirit to grow upon other than spiritual trees.

IT is high time that the church began to take Christianity seriously. If we do not believe its essential teachings, let us be frank enough to say so. If we do believe them, let us turn to their practice in the relations of states, of economic interests, and of races.

BISHOP G. BROMLEY OXNAM



THE DOM OF FEAR



SOME aspects of the past are difficult to recapture. The world tends to judge a present-day revolution by its atrocities, but a past revolution by its ideals because the terrors and sufferings of a former generation are so easily overlooked. We are not easily convinced of the existence of fear in other people, especially in states which are hostile to us or are potential enemies.

The historian, surveying the past (like the statesman surveying rival powers in his own contemporary world), tends to do less than justice to the part played by fear in politics, at any rate so far as concerns governments other than his own.

The extreme case is the situation the philosopher Hobbes had in mind—a situation in which men are not absolutely brutish and do not want to be brutish but they are made brutish by their fear and suspicion of one another. Each may be wanting peace above all things but each is terrified about the intentions of the rest.

The realm of international affairs is the one that comes closest to this situation of what we call "Hobbesian" fear; and since the war of 1914 this has become worse (not better) because a great region of Europe, where the general map of things was fairly stable and was traditionally accepted, has been thrown into the melting pot, its frontiers becoming fluid—certain to be changed again whenever there is a change in the distribution of powers.

BY HERBERT BUTTERFIELD

INATION



The demand for security adds to the strain because this is a precarious universe and no state can have a watertight security. No state can get the security it wants without reaching a position that makes it a menace to other states. The great aggressor states of modern times—France, and then Germany, and then Russia—began by resisting other aggressors, then demanding guarantees and more guarantees until the world turned round and discovered that they themselves in turn had become the new aggressors.

There can be no security for Western Europe unless America makes Russia feel insecure. If Russia were to agree to abolish armaments, even bows and arrows, we should not accept the arrangement or feel secure—we should say that, with her excess in population and her geographical contiguity, Russia would still be able to overrun many other nations, even fighting with sticks and stones.

Further than this, the United States must be aware that when a country enjoys power and predominance, even its own virtues do not exempt it from suspicion and distrust on the part of the rest of the world. If this is the case when the rest of the world needs to be saved from the communist menace, what would happen if communism collapsed and the United States were left as a single giant lord-ing it alone in the world?

Stalin might have been the most virtuous of rulers in 1945, but fear

and suspicion would still have existed—we should have said that we could never be sure about the character of his successors.

ANOTHER terrible consequence of fear is a melodramatic myth-making, by means of which we painted the Kaiser in 1914 as a monster more like the Hitler who came later. People who do this kind of thing help to produce the nightmare situation in which their own prophesies are almost bound eventually to come true.

Fear, then, plays a greater part in life and in history than we often realize, especially as sometimes it shows itself in bragging or bullying or obliquities—people being so determined to make it appear that they are not afraid.

But in spite of this, one must be anxious about the way in which the world seems to be relying on fear today. We ought never to be too sure about the efficacy of fear in the last resort. It is dangerous to assume that

fear can be used to cast out fear.

It is a tragedy that a world as intellectually advanced as our own should go on intensifying its armaments and should stand mute and paralyzed before a great issue, people grinding on in the old way, content to be locked in historical processes.

There comes a moment when it is a healthy theory to pull every cord tight and make an affirmation of the higher human will. When we seem caught in a relentless historical process, our machines enslaving us and our very weapons turning against us, we must certainly not expect to escape save by some unusual assertions of the human spirit. Here is a great human issue, at what might well be an epic moment—it is not a thing just to be decided between a government and its military advisers, whose minds are already set.

At such a moment as this, even those who never had a superstitious belief in human rectitude will have some faith in humanity to assert, so that, across all the Iron Curtains of the world, deep may call unto deep. We seem unable to subdue the demon of frightfulness in a head-on fight, but sometimes the only way is to take the devil from the rear.

The moment has come for a great assertion of the deepest humanity in us. The future of the world depends on something that we have to do over and above merely defending our system and meeting arrogance with counterarrogance.



SYMPOSIUM:

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amiya chakravarty

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s. paul schilling

nils ehrenstrom

harrell f. beck



WHEN I was in theological seminary thirty years ago, many people were discussing a magazine article entitled, "The Man Who Saw Through Heaven." It centered about a man who looked through a telescope and, not seeing God, became an atheist. In the decades which noted the conflict of "science" and "religion" most of the ultimate philosophical issues growing out of astronomy, physics, biology, and psychology were frankly faced. The encounter deepened the intellectual understanding of religion and heightened its respect among serious scholars. The new explorations into outer space have not raised any significant ultimate issues which the era of Darwin, Bohr, Einstein, Heisenberg, and Eddington had not already faced constructively. Today's issues are more practical and ethical than theoretical. But they are none the less important for these reasons.

Technological developments do not disprove religion nor dispose of the basic function of religion, which has to do with the beliefs and practices by which individuals and groups wrestle with the ultimate problems of human life, questions such as frustration, death, meaning, and hostility. The satellite era does not promise to eliminate any of these persistent problems but may actually make them more acute. Men will continue to formulate beliefs and actions which symbolize their ultimate attitudes toward those powers which have final control over their individual and group destinies.

What earth satellites dramatize is the practical need for religions to demonstrate their universal quality. Many world religions make universal claims. They are now challenged to show their power to generate world community, including creative cooperation with each other. A man-made satellite is a global event which

motive

of faculty of the boston school of theology on
THE PLACE OF RELIGION IN A SATELLITE ERA

requires a practical global ethic to interpret and to control its cultural consequences. Never was there a more acute demand for a universal *ethos*.

A satellite to rotate around the earth can be manufactured and imposed on space. An *ethos* to unite the world cannot be manufactured nor imposed, but must be grown. It is biological, social, moral, and spiritual. The satellite challenge is a stimulus to develop a deeper practical sense of world responsibility in the great religions of mankind. Religion needs a rebirth of global compassion.

—WALTER G. MUELDER, dean



It is more pertinent to ask, "Is there a place for *man* in the satellite era?" If there is a place for man, then there must of necessity be a place for religion. In my view religion is an essential element in man's experience of himself whether the era be that of Ptolemy, Copernicus or Einstein. The era has to do with the context in which life is lived; it has to do with the creative inventions of the mind whether or not such inventions correspond accurately with man's experience in and with his environment. While religion has to do with how man feels and thinks about himself and his meaning in whatever era he lives, works, suffers and dies.

Religion is a part of the given; it has to do with a man's *total* reaction and response to life. It concerns itself with a way of life that is worth living, it yields to the individual a faith that can be honestly and intelligently held and it is the constant threat to despair and futility. It faces man with a demand that gives structure to all the facets of his life. It makes little difference as to the character of the facets: the task remains constant.

The atomic age or the satellite era does introduce a crucial element into the picture—one that has not appeared in human history before—for in all past eras that have been catastrophic in character, it has been possible for new generations to pick up the scattered pieces and start over again. Always there has been the remnant to carry on with a fresh start once the debris has been cleared. Man has always remained, though countless men and all that they had built have been destroyed. Not so with catastrophe in the satellite era. If destruction comes in the satellite era there would be no biological survival. This is new!

What does religion do with this new fact? First of all, it calls the fact by its true name by admitting it as fact. Despite all that is good in man, he has contrived a means for vast racial suicide.

In the second place, given the fact, religion seeks to assess its meaning by calling attention to the source of

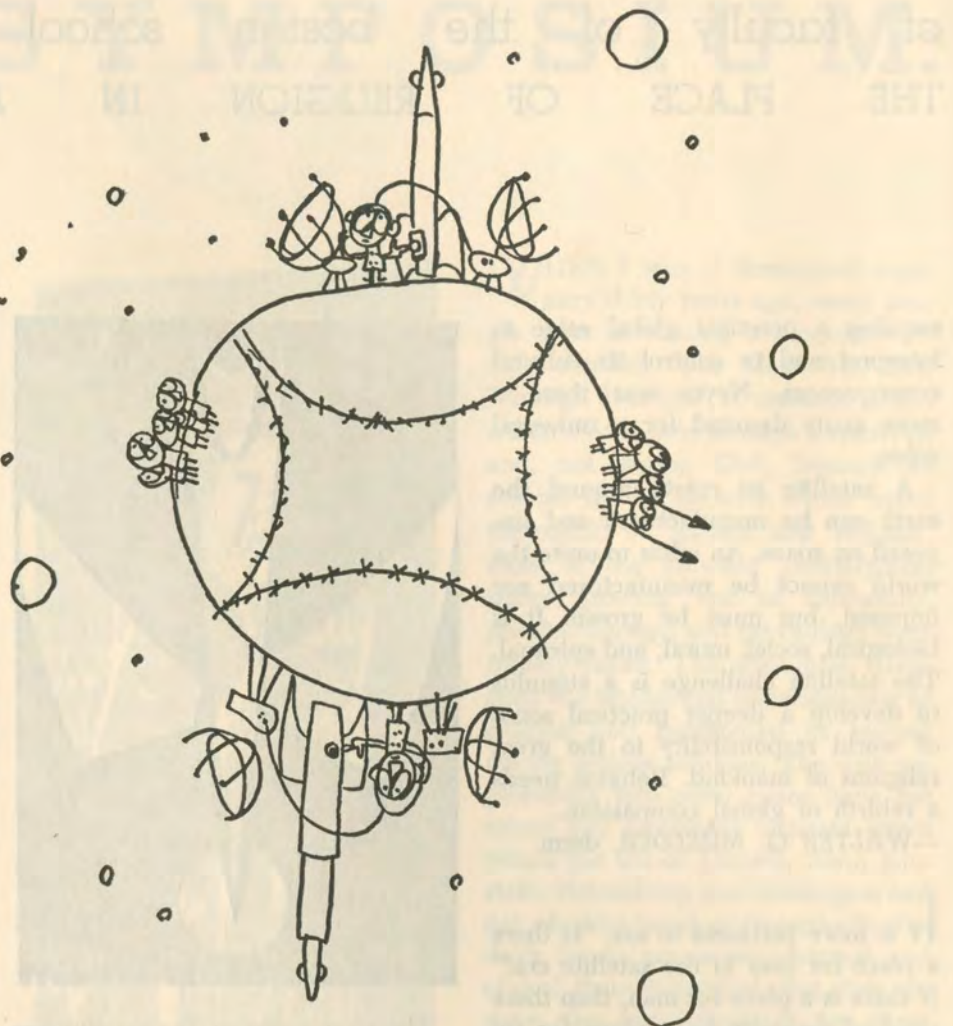
the evil in the spirit of man himself. It is not to be found in his new knowledge, as such. It is not to be found in the secrets of nature that have been wooed and snatched from the stubborn and recalcitrant hands of the stuff of life. The blame cannot be placed at the door of the impersonal state which after all is an abstraction. It is man who makes the state concrete. Therefore religion must challenge the unprincipled and impersonal state—this it does by presenting a moral demand to the concrete state, the men who govern and those who delegate to them their power in the first instance.

This means that before the blow falls, while there is a time interval before destruction, however limited it may be, the claim of religion must be made. What is that claim? It is that to use the vast energies of nature for destruction of life is a monstrous evil, and that man is under the judgment of God for the living of his life. It counsels that what is against life is against God, and that he who puts his energies and his mind against life will not survive. Whoever is committed to this way of life becomes the conscience of the race—the number must grow by geometric proportions until what was the conscience of a few becomes in fact the conscience of the many.

—HOWARD THURMAN, dean of the marsh chapel and professor of spiritual resources and disciplines

THE term satellite age is a misnomer. What is really meant is an age in which vast new regions of knowledge and experience have become available. The true role of religion in society is in the area of recognition of and attitude toward the deeper mysteries of existence: birth (or origin of the human species), experience of

the end in the eyes of man himself... it is not to be found in his own knowledge... it is not to be found in the world... it is not to be found in the world... it is not to be found in the world...



value and disvalue (ethics in its widest sense), and death (the end, and perhaps purpose of individual and species existence). Religion's "integrity," so to speak, has never been dependent upon the concepts used by any cultural or religious group, but rather upon the adjustment to the experiential areas covered by the concepts. Thus all definitions of "God," and other religious concepts, may be proven insufficient and obsolete, yet the necessity of the religious operation still remains. If by satellite age is meant an epoch in which new controls of causality and power are mastered, then religion must surrender her previously valid hypotheses in these matters and construct new ones. The centrality of the

earth, the centrality of man, the particularized causal decisions of "God," the moral rewards or punishments in an "immortality," are all open for re-formation. Yet for us men and our experience, these "personal" values remain our only area of true moral growth and so religion will continue to be the life of man within the larger life of "Creator" and "Universe." To view all life, the Creator (be this in personal or beyond-personal categories), and the expanding universe under the aspect of reverence and cooperation, is to be religious in positive affirmation. To thwart all cooperation and reduce attitudes to tribal arrogance, personal favors from "God," reward-punishment ethics, is to be religious in a retrogressive nega-

tive aspect. Of course, in an enlightened scientific atmosphere all appeals to other-than-rational revelation, or to a "faith once delivered," or to a holy Book, or to an authoritative office or church, will doom the religious concept so grounded to extinction. But the role of religion really becomes more and more vital as the field of knowledge widens. The relationship to "cause," to "action," and to "destiny" grows richer with the increasing vision of the vastness and

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majesty of the universe. Religion remains the centralizing area of true value, and the area of psychic-health-preserving cultural survival.

—EDWIN PRINCE BOOTH, professor of historical theology

THE satellite era brings new evidence that all being is in one system. Indeed, the confidence that this is so underlies the scientific discoveries and achievements which make the recent and proposed adventures into space possible. This confidence was historically generated by the faith in one God, who is the author and sustainer of all being. There is a deep underlying harmony between the scientific assumptions of the satellite era and the great religious faiths rooted in the belief in one supreme God.

Man's new ventures into space pose fascinating new religious questions. Are there other children of God on other planets of the solar system or on planets of any other system? Has God revealed himself to them in ways similar to those known to us? What new social obligations, perils and privileges will be presented to us if and when we confront other intelligent creatures unknown to us through all the centuries of man's earth-bound existence?

Every new assumption of power by men presents new temptations to self-centered pride. Such pride has in it the seeds of self-destruction. In an age of such rapidly expanding power as we are now experiencing there is the most urgent need for true religion to humble us before the power far vaster than all that we can control and upon which we remain utterly dependent.

In an era when clever human folly may destroy all earthly human life, new courage is needed to be true to the best we know; new forces of love and the dedication of human will to socially responsible means and ends are absolutely required. The new world responsibilities of the United States are showing that to be controlled by the provincial prejudices and desires of a particular earthly society is to be unfit for ventures beyond that society, let alone ventures beyond the earth. Cosmic living requires cosmic

grounding of faith in the God who is author of all existence. Such faith is strong in courage, firm in principle, yet humbly open to new light from the living God.

—L. HAROLD DEWOLF, professor of systematic theology



WHO wants to know? The tone of voice in which the question of this symposium is asked is important if the answer is to be an answer to the real question hidden in the words. Did you see the question as from a man in a discouraged mood? Such a person says miserably: "The satellite age will finish religion, I suppose. Oh, dear, oh, dear, is there any hope for religion?" Such a defeated cry needs one answer.

Punch, in a famous cartoon about an entirely different subject, suggests it. A caveman is showing a bow and arrow to a low-browed, gape-mouthed fellow whose stone ax, in which he has hitherto put his trust, hangs limply in his hand. And the caption: "I can see the end of war in this."

Just as on the one side I have no hope that the fear engendered by the atomic age will be the motive to keep men from going to war; so on the opposite side we should have no fear that the satellites will eliminate a religion worth anything. The answer to the dismayed—"Is there a place for religion in the satellite era?"—will be a confident: "Of course—more than ever."

But there is a second question hidden in the words: that religion will be needed in a satellite era we will agree; but—is the religion we have known adequate?

The answer to that for most people is, "No." There must be a re-examination of the skeleton of religion—its backbone with its appendages and their articulation. There must be a more inexorable application of what

we say is true, to what we do in what are sometimes called practical matters.

Some men under these pressures have gone back to a respectably dressed-up medieval orthodoxy. The dual phenomena of the Yankee Stadium filled with the people of the Church of God and the universities saturated by the modern otherworldliness of what is sometimes labeled neo-orthodoxy are split results of a felt need for religion in a satellite era.

But taking both these phrases—and trying to rescue them for hope in this world rather than despair—the Church of God, which should be all of us, needs a neo-liberalism to stand with adequacy in the place of religion in a satellite era.

The old-time liberalism was often merely negative, emphasizing what we did not believe out of the old-time religion. Liberalism has sometimes been inclined to neglect the harsher facts of slums and segregation, of sorrow and sin. "Ivory tower" and "rose-colored glasses" have been deserved rebukes to such soft thinking.

A competent and uncompromising neo-liberalism will have to rethink its ideas about God and man—about the relationship between them—to take more seriously the problem of man's obligation to men—to re-examine the words we use about Christ in his nature and in his leadership plus the acts we do in following him in daily life—to review the meaning and the power of the Church—and, in and through it all, the way by which man can live honestly and victoriously in the somewhat exaggerated importance men are feeling about the newness of the satellite era.

—ALLAN KNIGHT CHALMERS, professor of preaching and applied christianity

FOR Einstein a journey into far space was a celestial encounter. In his own words he climbed the mathematical ladder to glittering worlds which lay beyond the reach of the analytical mind. Astrophysical measurements and correlated probings into the material universe re-

vealed further dimensions of external reality, but the vastly enriched resources of science failed to interpret man's response to experience and the meaning of that experience. The telescopic nearness and the recording of galactic darkneses and lights, whether seen or calculated, he once added in a conversation, gave him no more understanding of the ultimate meaning than the reflection of a few stars on the retina would give any terrestrial onlooker. Einstein was a supreme scientist who touched the religion of science, when he spoke of the dimension of wonder and order, of laws sustained by truth, and of the purpose of the humanity in God.

This great relativist sought a unified field not only in the realm of nature but in the behavior and future of human relationships. He combined in his own person intellectual clarity with a compassionate heart. He believed in human dignity and freedom, and he had the foresight to warn us against a fratricidal use of the mechanics of power.

We live in an epoch of whirling man-made satellites which are flung into orbits by nuclear fuel. We trace trajectories fraught with even graver danger than Einstein knew. But the simulation of planetary patterns and the brilliant thrust of metallic rivals into space have not diminished the mystery of creation nor our need for spiritual comprehension and control. Actually, the ballistic age has deepened man's search for human welfare and imperishable values in life, because now he has discovered the limited satisfaction of missile performances. Not food, not health, neither neighborliness nor family affections flow from the exhibitions of weapons and projectiles. Pyrotechnical skills, even when their display brings no human disaster, cannot satis-

fy man's need for affection, prayer, or unitive and divine faith. International confusion rather than amity has been the immediate result of mechanical rivalry. While the satellite age is a further evidence of man's creative power, it demands additional creative power of a different nature. The over-arching flights through earth's upper air have brought us closer and nearer to our earth-home. We can see our human communities more clearly as one great neighborhood. And religion has become more meaningful and sought after in the renewed context of our obvious human problems.

Our need for religion has grown more insistent in a supersonic era that has so upset our ordinary rhythms and norms of behavior. We long to recover or create the dynamic serenity and the quiet simplicity of spiritual living. Hence the ecumenical movement in the great Christian community and conversations between different faiths which can lead to deeper understanding. A new revelation is here. Our work is to seek it individually and to live it in our life of service in the human community. More than ever before the light from the Sermon on the Mount can and is leading mankind as a whole to realize the divine spirit and interpret the extensions of our new knowledge and achievements.

How can satellites dispel religion any more than they can dispel reality itself? Religion gives us the power to interpret the real and to practice it in the widening field of our responsibilities. Thus we move toward the redemptive faith that has been given to us and resolve our conflicts with the assurance of a genuine happiness.
—AMIYA CHAKRAVARTY, professor of comparative oriental religions and literature

AT first glance the achievements of science in the space age have moved ahead so rapidly that religion may seem to have no place here. Scientific invention and discovery are so amazing as to keep us in a state of breathless and dizzy suspense. The power unleashed from the tiniest atom, and the vast space brought within orbit



of the satellite bring us to the verge of consternation. For we do not yet know how to make the best use of them or how to control them in the best interest of the human race. Already these conquests of the physical world invite frantic rivalries and anxious fears lest we lose the race for power and security from enemies.

In the face of these threats to our peace of mind and health of society, it is clear that science is unable to save us. The works of scientific invention may readily destroy us or divide us against each other in bitter and fatal enmities. For such invention is external and materialistic; it is powerful to whatever use we make of it to save or destroy life. If we ask the meaning and destiny of life we already move beyond science. And if we ask how to agree on the main purpose of living, or how to control the passions within and powers around us we are asking religious questions. For religion arises from such ultimate concern and seeks to find larger perspectives to decide what is best to do and most worth living or dying for.

Actually, the need for religion has never been so urgent as in this hour of history. The greater the power we hold in human hands the deeper is our danger and distress that we not misuse such power in terrible destruction. Yet religion must shake off the superstitions of the past if it is to confront the challenge of the satellite era with the answers we earnestly seek. And religion will need to lay aside the petty repetition of trivial formalities and come alive to the crucial issues of this hour.

Violent and disruptive human pas-
motive

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sions must submit to forgiving love. Divisive rivalries must yield to a stronger brotherhood of man in one family of God. The great ethical religions of the world have enough basic principles and goals in common to unite mankind and welcome every person into a larger fellowship of love and service. Nothing less than religious devotion can heal man's lethal violence by which he destroys himself. It is the religious purpose to save life that is devoted most deeply to peace and committed to reverence of life. It is the religious respect and faithful love for every person which is our truest security. It is our utmost hope for a better world where each is responsible for all, and where all are responsive to each.

—PAUL E. JOHNSON, professor of psychology and pastoral counseling

If religion were simply awe before the mystery of the unknown, its importance would decrease with advances in man's knowledge and physical power. But truly understood, religion is our total relation to the source or ground of our being, and especially our devotion to the things of supreme worth. At its best, it is fellowship with God and man in the realization of high values, concern for the growth of love toward God and those God loves. Hence religion in the satellite era is not less but more important than before. It has not only a place, but a fundamental place.



Beyond the technological problems which must be solved if man is to voyage successfully into space are more ultimate questions which press for solution: What shall we do with our new-found mastery? To what ends shall it be used? How shall we find the spiritual power needed if it

is to be a blessing instead of a blight? How shall we avoid the disaster which is certain if the nations of this planet make outer space a battleground for the nationalistic rivalries which bedevil us on earth? These questions are at heart religious. They concern the ultimate objects of our human striving, the basic goals we seek. Unless they are answered rightly our proudest achievements will become instruments of destruction.

The greater our control of outer space, the more urgent is our need for wisdom and power to guide our inner motives and purposes aright. As Plato wisely said, "Whenever we give something too big to something too small to carry it, too big sails to too small a ship, too big meals to too small a body, too big powers to too small a soul, the result is bound to be a complete upset." Only through commitment to the "Lord of all being, throned afar" will our spiritual capacities be big enough to match our material strength.

The plottings and lethal struggles of the heroes and villains of science fiction, bizarre though they often are, may still mirror with real truth the problems men will face in the space age. We shall carry into the new era the same conflicts, fears, frustrations, and weaknesses that beset us now, except that they will have increased power for evil if they are not resolved. Man the space-traveler no less than man the earthling will need to be saved from greed, self-centeredness, and trust in things. He will need as much as ever deliverance from the guilt and power of sin, and victory over those ways of thought and life which separate him from God and his fellows. He will need, as now, restoration of inner harmony, re-establishment of right human relations, and reconciliation with God. In short, he will need the salvation which dynamic religious faith alone can give.

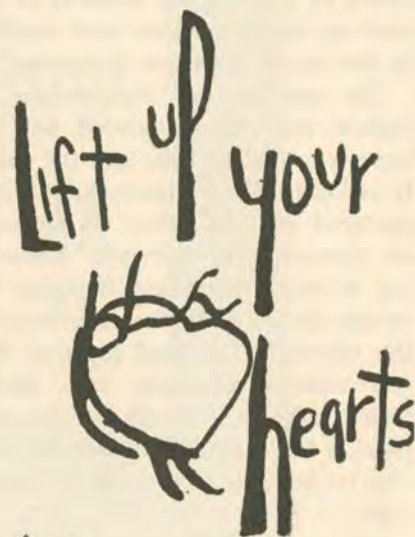
—S. PAUL SCHILLING, professor of systematic theology

WHAT is the place of the satellite era in God's purpose for man? How will it affect our relation to him and to our fellow beings? The conquest

of outer space may lead to discoveries and to an enhancement of human life beyond our wildest imaginings.

It will not spell any basic changes for religion, however. The human race has always lived on a sputnik whirling in the immensities of space; and religious imagination has never ceased to soar across the starry skies in flights of reverence and wonder. Above all, the crucial event in human history has already taken place—2000 years ago.

Yet there can be no doubt that the satellite age will affect also the life of religion, perhaps chiefly by making us more acutely aware of the misery and the grandeur of human existence. It sharpens the edge of the



rcb +

choice: Are we earthlings content to exist like short-lived animals in a sputnik? Or do we accept to live as beings touched by the breath of eternity?

There is no blinking the perturbing possibility that the "progress" of the satellite era might result in a catastrophic diminution of human freedom and purpose. This is religion's concern. For what is at stake here is a divine image—that which makes the anthropoid into a person and gives significance to life.

This is a summons to greater spiritual maturity and moral responsibility. A religion, fit for the coming age, must be of a sterner and more sacrificial stuff than the worship of trivialities and frivolities of life, the

“peace of mind” tranquilizers and other pseudoreligions in which we are indulging. Mankind is one; we have got to learn to live together as brethren on this puny planet and to bear each other’s burden. The cutthroat battles between human groups, the deadly preparations for nuclear and chemical warfare, the race to grab a foothold in outer space for sectional interests, are worse than an atavistic stupidity. They are a crime against both God and human solidarity. And the Christian churches—what are they doing to prevent the scandal of extending their divisions and rivalries to the future “colonies in heaven”?

The satellite era shatters the illusions and pretensions of any religion centered in man and the earth. It makes God more inescapable. God-centered religion offers no security, no guarantee of survival, however, but an activating hope. It stakes life on the daring faith that the heart of the universe is eternal joy and love—a personal Presence, who, like a loving father, cares with infinite compassion for each and all his children, also us here on this speck of cosmic dust.

Man is not lost among the galaxies. For “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

—NILS EHRENSTROM, professor of ecumenics

RELIGIOUS beliefs and practices are frequently regarded, by both critics and adherents, as having arisen primarily in response to man’s sense of insecurity and his fear of the future. The assumption that as scientific and technological advances are made our need for religion will gradually disappear is also widespread. The validity of both of these conclusions is being questioned in



these early years of the satellite age.

Obviously advances in science and technology in recent decades have been spectacular; these discoveries have directly affected all our lives, sometimes basically, often beneficially. Unfortunately it cannot be said that these discoveries have decreased man’s sense of insecurity nor have they allayed his fears. Everywhere thoughtful people are intensely anxious about the future and evidences of a bewildering sense of personal and social insecurity are apparent. The ability to foresee the future, often alleged to be one of the goals of various sciences, cannot even be approximated in our time.

To these circumstances the Judaic-Christian tradition as well as other great world religions offers a redefinition of the meaning of security, of well-being, and of wholeness for the

individual and society. Security and peace are not to be found only, or even primarily, in conditions but in principles. According to these religious traditions peace and a sense of security do not consist in the imagined ability to circumvent danger and suffering but rather in a full knowledge of the concepts and ideals which make it possible for the individual to confront immediate dangers and the unknown future with courage and serenity. At its best religion has not, in any age, offered men a way around trouble but has proposed a system of ideas and ideals which will see them through trouble and uncertainty.

The principles offered in these religious traditions are numerous and varied. In general they have centered around certain basic emphases: if man has the capacity to transcend the natural level of selfishness he is obliged to make the attempt; our sanity and survival depend quite as much on our response to events (how do we face them?) as upon the event itself or our understanding of it (why has this happened to me?); the meaning of life, always in part a mystery and therefore never fully fathomed is best seen in relation to something or someone more ultimate than ongoing earthly existence. The permanence of life’s values stems from their origin in this ultimate reality which is the source of all values. In most religious traditions this ultimate is best understood as a person between whom and mankind a relationship of mutual love is possible and desirable.

Evidences for the validity and significance of these principles is always essentially biographical. Such evidences affirm that there is a meaningful place for redemptive religion especially in times of change and crisis when great areas of contemporary life are poisoned by anxiety about the future.

—HARRELL F. BECK, associate professor of old testament

JEWISH HERITAGE OF **studentmanship**



BY EMMANUEL M. GITLIN

UNIVERSITY students are quite accustomed to seeing the Jewish fraternity on the campus take top scholastic honors year after year. I had become so used to this myself that it did not occur to me to ask why this was so until the question was put to me in the course of leading an informal discussion on the assigned theme of "Christian studentship."

I had never heard the term "studentship" used before, and not being too familiar with all that should go into the discussion, I was glad to be given this opportunity of probing back into my own experience. My

parents were both of Jewish background. They accepted the Christian faith, and brought their children up accordingly, but some of the historical Jewish folkways remained. Besides, during my four years of teaching the Old Testament and Hebrew at a state university I had an opportunity to observe many Jewish students of differing personal backgrounds.

A previous discussion of a related theme with the members of the leading Jewish fraternity on the campus convinced me that most Jewish students did not wish to recognize that the Jews were characterized by any

distinctive mores in this matter. They, rather, made an effort to appear average and unobtrusive. They had good reasons for doing so. Nevertheless, I felt that a few cautious remarks could be made that would characterize the rich Jewish heritage of "studentship."

The impressiveness of Jewish participation in every phase of human culture is so well known that it does not need to be recited. It is out of all proportion to the number of Jews in the world, or to the opportunities which the general society has granted to them. Although until recent times higher education was denied to the Jews, there is now no country in the world which matches Israel in the number of books produced each year per 100,000 inhabitants. Someone told me that there are proportionately four times as many Jews as Roman Catholics listed in *Who's Who in America*, though their migrations have been fairly parallel, and the level of formal education at the time of immigration was not significantly different.

IN the seventh century A.D. Muhammed gave the Jews the name "the people of the book." This is how they are known in the Quran. It is an accurate designation. The Bible, with its commentaries, and commentaries on the commentaries, motivated every phase of their individual and communal life.

The gospel representations of Christ's conflicts with the Pharisees, and the antilegalism of Paul, have conditioned us to think that the law was an intolerable burden, imposed upon the Jews by their hypocritical leaders. The famous Christian student of Judaism, George Foot Moore, has succeeded in delivering us from that misapprehension concerning the nature of Judaism. The law was God's most precious gift, and the Jews approached the task of studying it with a sense of deep joy. They knew that wonderful things lay hidden in it—waiting to be discovered. This mood of joy, serious expectation, and the tradition of consecrating oneself to the task, are the essence of what we

may call the Jewish heritage of studentship.

Gifted Yiddish authors have immortalized the daily life that went on in the ghetto and the *shtetl* (a Jewish village or town in Eastern Europe). It is well that they have done so, because within the past generation the *shtetl* has disappeared, giving way to the onslaughts of the Nazis and the pressures of the modern world. And what was it that made the *shtetl* the delight of the humorists? It was the perpetual asking of questions about the seemingly most insignificant affairs of communal life. They lacked the skills to formulate their questions intelligently, and to discuss them with any skill, but they were trying in their simple way to carry on the great debates that produced the Talmud.



I. L. Peretz (1851-1915), one of the best loved of the Yiddish authors, has a story about a *golem*—a clay image into which the great Rabbi Loeb breathed the spirit of life when the Jews of Prague were threatened with a pogrom. The *golem* fell upon the enemies of the Jews, until the Jews complained to the rabbi that "there will not be a gentile left to light the Sabbath fires." So the rabbi ordered the *golem* back to the ghetto, removed the spirit of life from him, and hid him in the attic of the synagogue. But Peretz does not end the story there. The real climax is in the debates that went on as to whether such a *golem* "may be included in the congregation of the worshipers," and what should be properly done with him.

In the *shtetl*, as in the ghetto, there was a continual deliberating; even in

ordinary conversations questions were habitually answered by returning a question. Peretz's short story "The Dead Town" (which may be found in the new Meridian Books paperback, *A Treasury of Yiddish Stories*) is a delightful caricature of the type of questioning and speculating about life and death that went on among the simplest Jews of Poland and Russia. Here the heart of the problem is this: "But suppose the man was no man, his life no life, and he did neither good nor evil, because he could not do anything, because he had no choice and slept away his whole life as if in a dream? What shall be done with such a soul? Hell? For what? He never harmed a fly. Paradise? For which good deed? He never troubled himself to do anything."

What we have here is a strange combination of a consecrated awe before the mysteries of life with an ability to recognize the comic aspects inherent in the process of getting at the problems. The relation of humor to the processes of discovering and learning has not yet been sufficiently understood. When it is, we will have one more key to the understanding of the Jewish heritage.

AS the discussion proceeded we found ourselves repeatedly returning to the problem of "emotional protection." How much of such protection should be given to both the student and the teacher in a true learning process? Apparently, it was a lively issue on the campus. The recency of the problem was witnessed by the fact that the questions and protests relating to it were expressed without recourse to solidly crystallized sentiments.

The American classroom etiquette has within the past decade shown an increasing amount of watchfulness against bringing about situations which would expose any one party's insecurities and thus "get up his defenses." I am not enough of a student of the American academic scene to be able to say how far back this development goes, or what it really represents. Someone suggested that

motive

Dale Carnegie has had a great deal of influence in this regard via the business world. Another student felt that it was a reaction against the dog-eat-dog attitude which was characteristic of America during the frontier days. In any case, we agreed that it was a *heretical perversion* of the Christian concept of love; and by that we meant that the principle in question would be quite sensible were it not carried out to ridiculous extremes.

There were faculty advisors on our campus who were so cautious with the students committed to them that their advisees were completely misled as to their standing or possibilities. There were seminars in which students read papers that were neither earthly nor heavenly good, which were, nevertheless, seriously discussed. The poor prof would try to glean something out of the mess before him, so he would tell the student, "What you meant is, of course, that. . . ." The student agreed. They were both lying, but most of the times no permanent harm was done since the student knew perfectly well that the faculty member was simply "protecting" him. From time to time some naïve soul just did not happen to catch on to the game and was out of luck. But if he had any intelligence at all, the nature of the situation would soon dawn on him and he would enthusiastically join in the fun.

It was my experience that posting grades on the classroom door produced too much embarrassment and that, therefore, it was wisest to let the departmental secretary spend most of her time during the examination period answering grade inquiries over the phone. In my Hebrew class I discovered that some students who began to question their ability to handle a foreign language had no more doubts when I stopped calling on them for class recitation. It was too difficult for them to submit themselves to the censure of the whole class. Some of these students may have been emotionally disturbed, but most were simply unprepared by anything in their past for an experience of real self-revelation in an open encounter within the group.

I observed fewer difficulties of this nature on the part of my Jewish students. Through the long centuries of their persecutions the Jews have developed many defense mechanisms. The survival of the Jews is a partial proof of the effectiveness of these defenses. They also devised powerful ways of bearing up each other's burdens, and learned well how to shield their children from extraordinary shocks. Yet the Jews have never introduced into their learning and teaching processes anything remotely resembling the thing that I call "emotional protection"; certainly not as a routine pattern.

Jesus was voicing the ideal of Jew-

HOLY +
HOLY +

ish discipleship (although the particular context in which the call is made implies a Messianic claim) when he said, "He who loves father or mother more than me is not worthy of me." (Matt. 10:37.) The disciple must be willing to dispense with the emotional protection which his home provides for him. He must make the choice of wishing to be fathered or wishing to be taught. There was a time when he needed to be fathered, but the call comes to him to make a break, and, if we can be allowed to mix metaphors, to "launch out into the deep."

But even the Jewish home, in so far as it has remained an educational institution, has refused to be over-protective *except in periods of unusual stress*. In my home we argued all the time; we pushed arguments to their bottoms and stayed on until the other guy was checkmated. Whatever

protection or defenses had to be provided, the loser took care of that himself. Nobody conspired to help him. He developed his own techniques. Maybe there were times when he could have used some help in making these defense techniques less annoying to others, but they seldom failed to serve his immediate needs.

| MUST emphasize one point so as to leave no ground for misunderstanding. Whenever a teacher can detect that a given student *really* needs "sugar coating" in order to retain his emotional stability, he should not begrudge it to him. The problem is the same as that usually asked in the form of the question, "Should the physician hide his real concern when speaking to a patient whose recovery depends largely on the reassurance which the physician is able to give him?" I think he should. But the teacher and the doctor should know what they are doing. They should not allow that which serves best the exceptional case to become also the way of dealing with students or patients who may be assumed to have a fairly generous supply of internal resources. The longer they fail to make that distinction the faster will the disease spread, until there will be in reality a great host of students whose defense muscles will become either chronically flabby or incurably paralyzed through a lack of use.

Not only the student, but also the professor, is suffering from overdoses of "emotional protection." The student all too soon learns to avoid treading on the thin spots of his professor's repertoire.

It is this attitude which also explains our slowness to promote public-school teachers on other grounds than seniority or the number of education courses they completed. It explains in part our hesitation in providing special opportunities for our gifted students.

Undoubtedly, there is here a manifestation of the traditional American concern for personal values. We have already referred to the problem as a "heretical perversion" of the Christian

(continued on page 34)

communication through the art of

Mathias Goeritz

By MARGARET RIGG

HE began by saying, "All persons have something to say—when I speak I want to be heard and when you speak you want someone to listen—this is true of everyone. I am a sculptor; that is my work—another man makes shoes, another something else, but we all do the best we can with our work, and we all have something to say." The conversation was about communication because Mathias Goeritz is a man who is deeply involved in communication with all kinds of people. He feels with them what life means and he shares a "simpatico" with them. He is not an artist who lives in an ivory tower, dreaming and idealizing about human nature.

Mathias Goeritz knows the complexity of the human soul, and has a sense of the dignity of man. But he also has an understanding of the ludicrous in human nature. Our fallibility, our pretentiousness, our pettiness, the things that tempt and drive and bewilder us all leave their traces in his sculptures. He understands the paradoxes in our nature: the foolishness and wisdom, warm-heartedness and viciousness. All life is rich and sacred material to him. He makes his art the visible response to and expression of the reality which he experiences.

Experiences brought to the level of consciousness and transmitted into an art-form can thus live for others. They are no longer private experiences. They become an emotional or spiritual experience powerfully felt within the discipline of the artistic form. This is what happens in the sculptures and architectures of Goeritz. Something keeps breaking through from the depths in his work. His art begins on the surface, but it soon takes us from surface fascination to a deeper, searching revelation of our spiritual condition. It is at this level that all theories of language or technique slip away and we have communication.

But communication of what? As in the case of many contemporary artists, the art-form is a means of communicating a man's image of himself in the world. It is a searching of ourselves in order to discover who we are and why. It is a means of asking timeless and ultimate questions of existence, in terms of the present,

particular moment in history. Who am I? What am I doing here? Why was I born?

Each person has to ask the questions of himself, but the artists help to clarify and make these questions vivid in each age. Without these questions none of our answers, not even the most venerable answers of faith, have any meaning; they will all be empty and lifeless answers to people who do not even know what the questions are. One of the functions that the artist is performing in our century is to present reality and express experience in a way that makes the ultimate questions vigorous in us again. Then the answers of faith will signify a real meeting with our world and our own situation.

Because dynamic questions are asked, real emotions can be experienced again in a living relation to questions. There is **Moses** (page 15) holding the tablets of God's Ten Commandments. These commandments terrify Moses; they are addressed to him and to his people. Can they keep them? What will it cost them to be God's people? In the **Self-Portrait** (page 16) is also this searching and self-questioning.

These questions which the self asks are religious questions. We wonder if we are many persons in one; we catch a glimpse of ourselves: **The Walking Idol** (page 17), **The Sorcerer** (page 18), **The Aged Superman** (page 19) and even as **The Butcher** (page 19). And sometimes we run away from reality when it is too much for us: **The Frightened Man** (page 22); sometimes we hide our fears and suffering: **Wounded Mask** (page 23). There is something of ourselves in these figures. Our spiritual condition has been expressed, not in condemnation by someone from the outside who has all the answers, but by one who shares our situation with all its bewildering conflicts and perils.

Goeritz' power to express the condition of modern man through sculpture is immediately felt in his work as an architect as well.

He says, "Art in general and naturally architecture also, is an expression of man's spiritual condition at

continued on page 27

Courtesy, Carstairs Gallery, N.Y.



MOSES
23 1/4" high
wood and iron nails
1954/55



MATHIAS GOERITZ in his mexico city studio

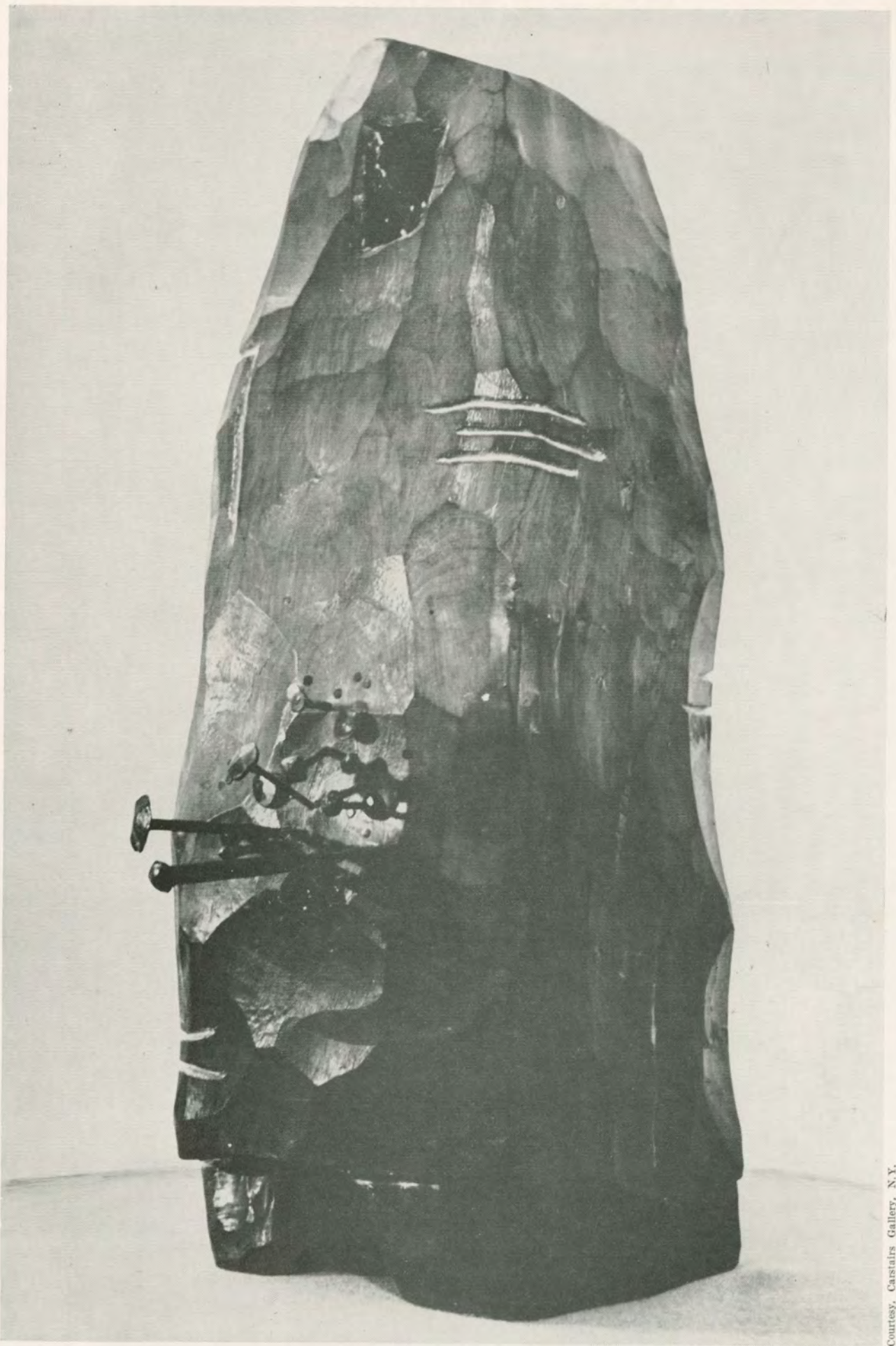
MATHIAS GOERITZ, sculptor, architect and educator, was born in Danzig in 1915. He took his doctorate in philosophy but he wanted to be an artist. So, he studied art history, drawing and painting in Berlin, Paris and Basel. The famous *Blaue Reiter* group and the *Bauhaus* artists, active between 1919 and 1928, had a direct influence upon him, as well as the *Bruche* artist group.

DURING the second world war Mathias Goeritz went to North Africa where he taught philosophy, languages and art history in Morocco. Then in 1945 he moved to Spain and founded the *Escuela de Altamira*, a school near the caves of Altamira. The school has become a place where artists from all the Spanish-speaking countries can meet for discussion and work.

IN 1949 the University of Guadalajara invited Goeritz to come to Mexico. Since then he has made his home in Mexico City. He works on his own sculpture in his home. And as head of the *Visual Education Workshops* in the National School of Architecture in Mexico City and as director of the Fine Arts School of the Ibero-American University, his fame is increasing as an educator.



SELF PORTRAIT 1953 wood
courtesy, galeria de arte mexicano, mexico.



WALKING IDOL (THE HERO) 1956 burnt wood and iron nails 24 $\frac{3}{4}$ ".

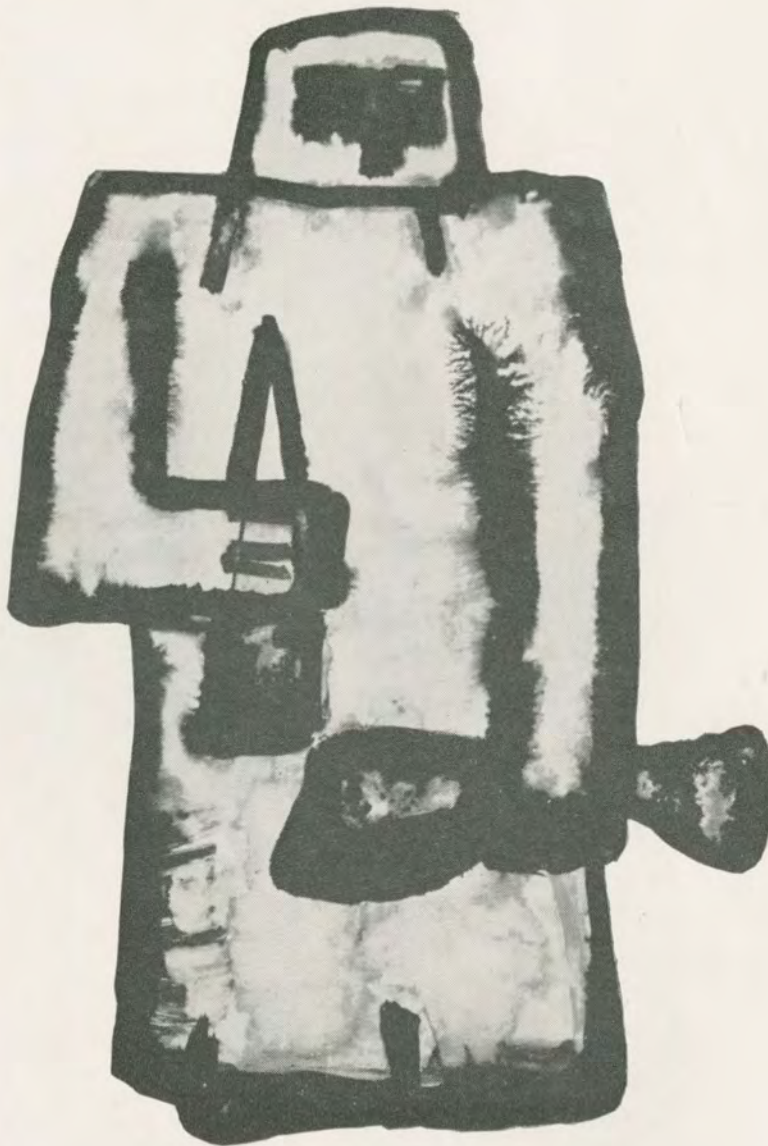
January 1959



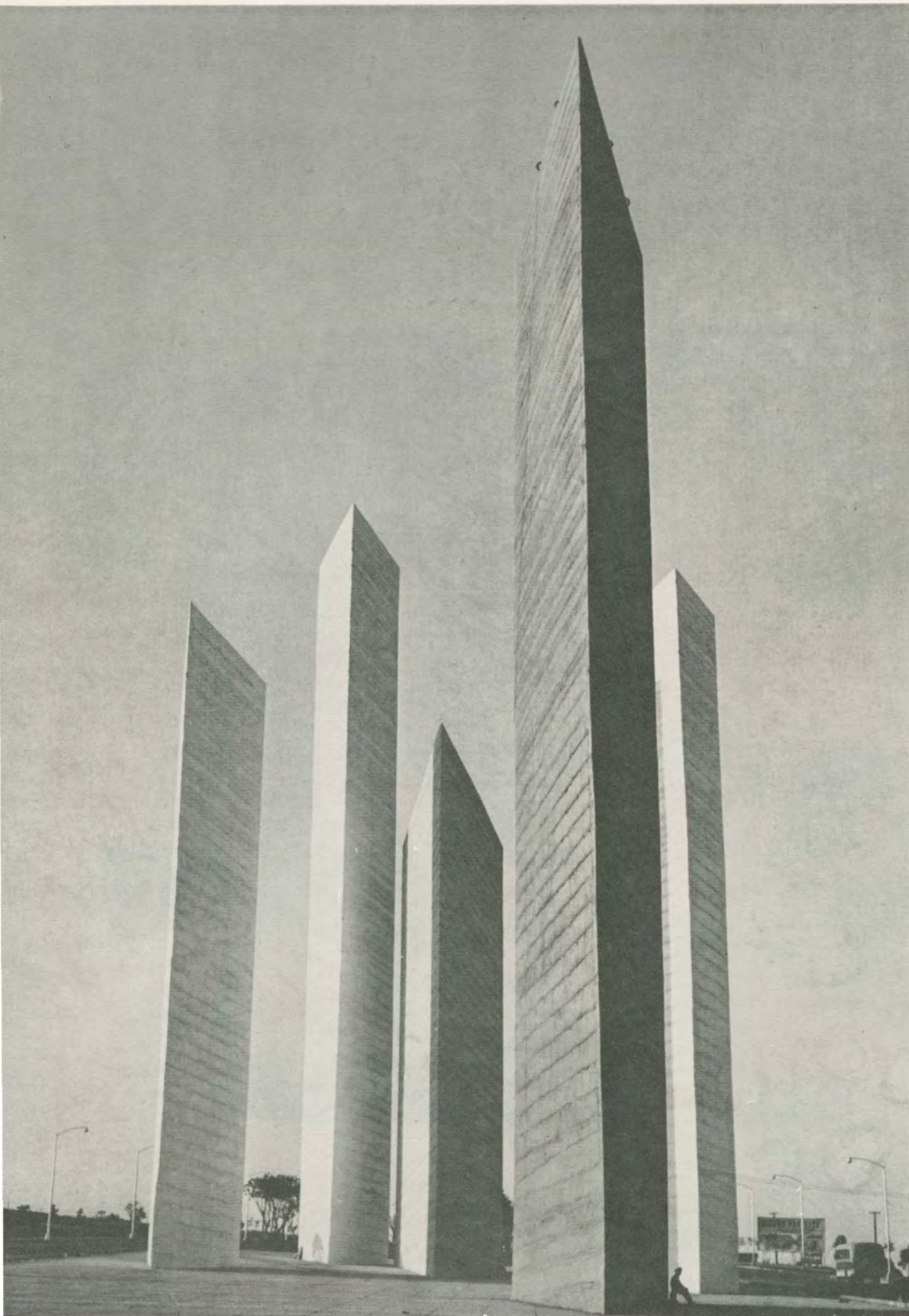
THE SORCERER 1956 burnt wood 26" high. courtesy, carstairs gallery, n.y.

A human being is for me the most essential unit.
Sometimes I try to understand him as composed of many pieces. But then again
I feel him as a block.
It has been possible to split the atom, but not man.

THE BUTCHER 1955
ink on paper 37½" x 27½" courtesy
carstairs gallery, n. y.



THE AGED SUPERMAN 1957/58 burnt wood.
courtesy proteo gallery, mexico city.



I would like to ho



above: **HERE AND THERE**
version was the inspirati

right: **UNFINISHED CONS**
courtesy, carstairs gallery

left: **A CLOSE VIEW OF T**

motive



above: photograph taken in march, 1953, of the satellite city towers and highway approach. left: air view of satellite towers relationship and spacing. ink drawing by mathias goeritz.

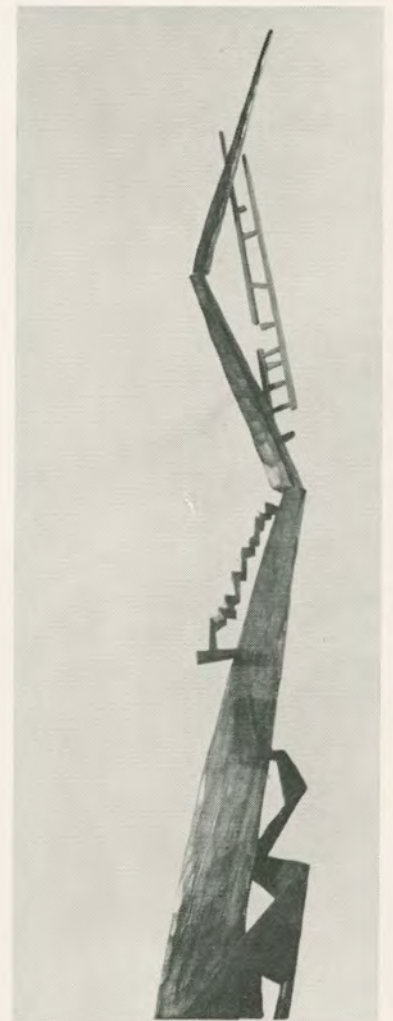
ive my blocks standing, enormous, like buildings, in a desert landscape . . .

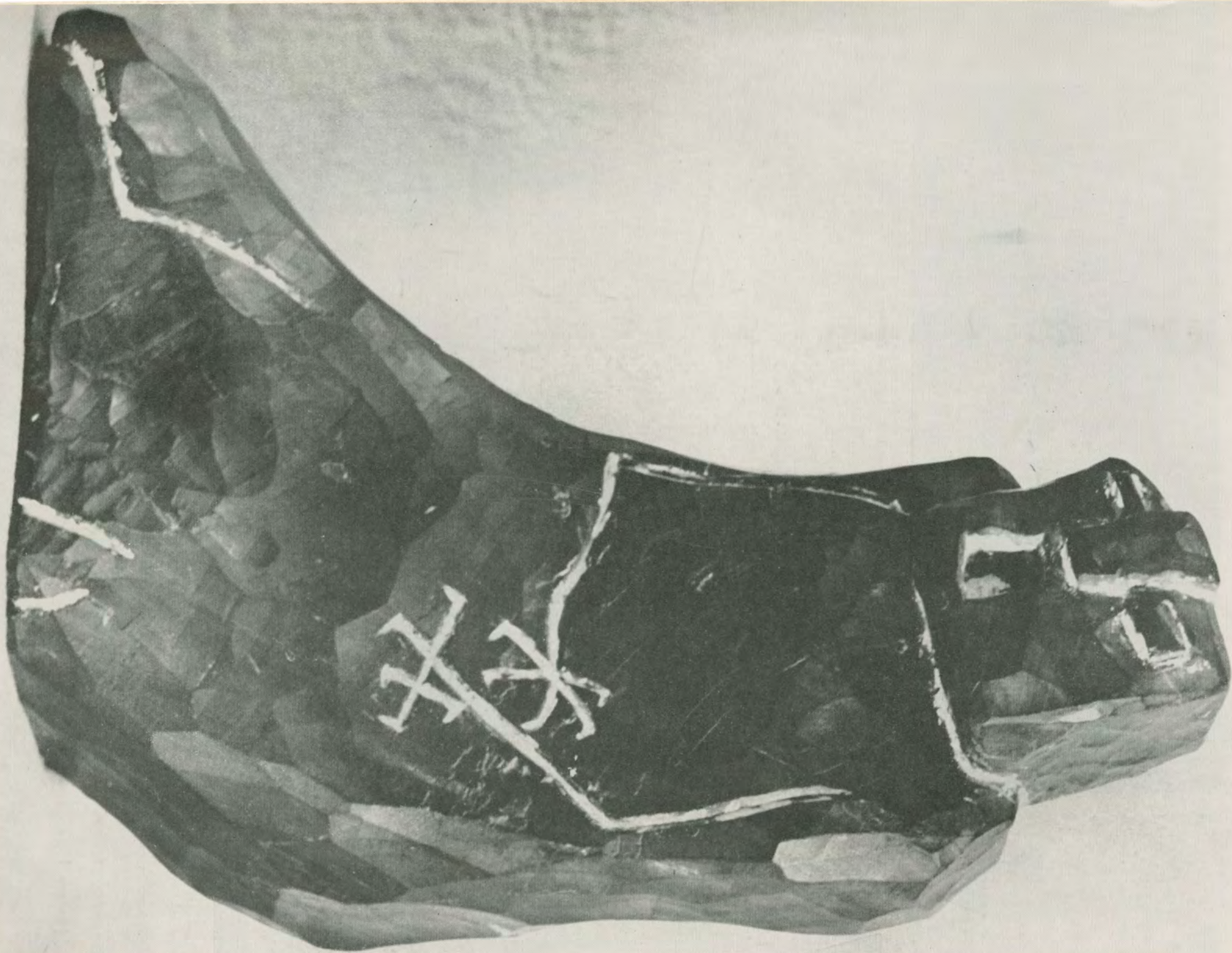


E (first impression of new york city skyscrapers in contrast to a mexican village. this on for the satellite city towers.) 1955. collection of mr. and mrs. thomas creighton, n. y.

TRUCTION (from the series of emotional architecture) 1955 burned and painted wood. n.y.

THE SATELLITE CITY TOWERS.





THE FRIGHTENED MAN 1956 wood 16½" high.



WOUNDED MASK 1958 wood with iron nails and red paint. owned by the artist.



THE LITTLE TRUMPET ANGEL 1954/55 bronze. 16" high. collection of mr. and mrs. john mcandrew, wellesley, mass.



ANGEL 1953 wood. 56" high. collection of mr. eduardo lopez, mexico city.

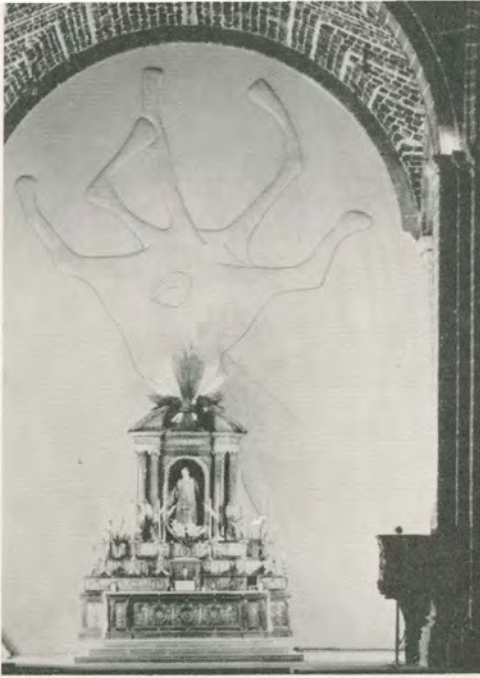
SAVIOUR
metal. 1953.
collection of dr. eduardo rojas,
mexico city.



SAVIOUR OF AUSCHWITZ
in memory of those who died at
auschwitz, a concentration camp in poland. woven tapestry 1952.
collection of architect luis barrigan, mexico city.

THE CRUCIFIED / opposite page
101" high. wood. 1955.
courtesy, carstairs gallery, n. y.





THE DIVINE HAND 1954. low relief in plaster. church of san lorenzo, mexico city. ricardo de robina and jaime ortiz monasterio, architects.



THE HAND 1953 wood 12" high. courtesy, carstairs gallery, n. y.



THE PROPHET 1954/56 wood. 103 $\frac{3}{4}$ " high. owned by the artist.

MATHIAS GOERITZ

a particular time." Because of his feeling for man's spiritual condition he differs in important ways from other contemporary architects. To Goeritz the modern architect is often too individualized and intellectual and often exaggerates the idea (perhaps because generally the architect has broken off his close ties with the community) of the importance of the **rational aspect** of architecture. "The result is that the twentieth-century man feels overwhelmed and crushed by so much 'functionalism,' by so much logic and utility within modern architecture. Man looks for an escape, but neither the external aestheticism known as 'formalism,' nor the organic regionalism, nor even dogmatic confusion has confronted the fundamental problem that contemporary man—creator or receptor—aspire to have something more than a nice house, efficient, comfortable and livable. He wants and will someday demand from architecture and its modern materials and techniques, a spiritual uplift; simply stated: an **EMOTIONAL** rather than a functional architecture."

"Man wants the spiritual uplift similar to that received from the architecture of the pyramid, or the Greek temple, or the Romanesque and Gothic cathedrals and the Baroque palaces. Only by experiencing, in architecture, true emotions, can man consider it again an art. Our own time is full of high spiritual demands."

Mathias has done more than announce this philosophy of architecture. He has experimented in architecture and he has produced the architecture he talks about. In vast proportion these works are evidence that architectural theories can again become tangible in our midst. The **Towers to the Satellite City** (pages 20-21) are the newest of his works in architecture. He worked with architects Mario Pani and Luis Barragán in relation to the total project of the new city, nine miles north of Mexico City. Satellite City is a new venture in city planning because it **begins** with the consideration of the spiritual demands of man in our time. The towers announce this from afar. The tallest tower is 170 feet. They give a profound emotion to the passer-by. The Mexican peasants in the adjoining field pause as they pass. They feel the emotional impact. No one is called upon to understand the "reason." You can see on the faces of these people that they receive an emotion, and you can feel it yourself. Goeritz has asked a peasant family, living in the shadow of the huge towers, "What do they mean?" and they thoughtfully answered, "It is our world; it is us."

A sculptor with the capacity to express the nature of man with such sensitivity seeks also to express his faith. From the emotional level breaks the sense of the sacred in everything Goeritz does. In his sculpture the particular Christian symbols arise not as aesthetic art-forms alone, but as liturgical art-forms. Sculpture not only may imply questions but, as in the case of liturgical work, embody the answers of the Christian faith. This is the proper realm of liturgical arts. Liturgical expression exacts great discipline from the artist but it also

allows for great freedom. Goeritz approaches the matter of angels sometimes whimsically: **Angel** (page 23) and **The Little Trumpet Angel** (page 23) have a warm and human quality.

But when we are confronted with the Christ figure all playfulness is replaced by a profound expression of the central event of Christianity: the Crucifixion. Christ is seen as the Man of Sorrows, the Suffering Servant, the **Saviour** (page 24), **Saviour of Auschwitz** (page 24), the **Crucified** (page 25). These sculptures eloquently express the meeting of the will of man and of the world, with the Will of God in Christ.

The same eloquence is in **The Divine Hand** (page 26), a low relief, sculptured in plaster on the wall of a Mexican church. In this and the earlier **Hand** (page 26) done in wood, there is something of the same depth of feeling, the fervor and expressionistic quality found in the magnificent Colmar Isenheim Altar crucifixion painted in 1510-14 by Matthias Grunewald. In the **Hand**, as in the Grunewald hands, all the misery of man is felt but through this breaks the glory of God.

Through these sculptures the suffering and the death of Christ speak with renewed impact. And people who know what it is to suffer see in this Christ a God who suffers all pains, terrors and misery with them. In these works biblical events spring to life again. "It is an awful thing to fall into the hands of the living God . . ." becomes contemporary in **The Prophet** (page 26) which conveys the awe and the sense of mission of the Old Testament prophets. The sense of the sacred thus meets us where we are.

We had lost the spiritual dimension, this sense of the sacred, in our preoccupations with having fun, in our concern for status, for comfort and material security, and in our overutilitarian society. We usually think of an artist as the maker of useless objects while such things as razors and gadgets of every type are supposed to be products of real necessity. But material necessities have not fulfilled the needs of the whole man. In an essay "Religion and the Mission of the Artist," by Denis de Rougemont in a recent paperback, **Spiritual Problems in Contemporary Literature**, de Rougemont says, "Many civilizations have existed and perhaps will exist, for which a stone or a piece of wood, sculptured or painted in a certain manner, has been infinitely more 'useful' than an electric razor is for us. These objects have been regarded as eminently useful, because they contained a power, an exalting or terrifying quality, a meaning."

"They were taken seriously by the peoples who believed that the meaning of life, the fear of death, the sense of dread before the sacred power, are serious things."

Perhaps once again man is beginning to sense the seriousness of the sacred, wants to find meaning in living and experience true emotions. Perhaps we feel that all our industrialization, mass production of utility objects, automation and functional efficiency are not the full dimension of our nature nor the proper meaning of existence. We are beginning to take spiritual problems seriously, and it is that dimension of life which Mathias Goeritz recaptures and communicates to us through his work.

the significance of work

BY JOHN W. McCONNELL



WE here in America are beset by economic problems which bear heavily upon our future welfare.

It is not easy to challenge things as they are. The very complexities of life make us waver in our convictions. And the material achievements of our society encourage us to bask in the warm summer sun of indifference. The continuous increase in the volume of things we possess appears to confirm the belief that whether we do something or nothing, tomorrow will be better than today.

A period of rapid change is a time of uncertainty. It is also a time of opportunity. At no time in history has our nation, and the world about us, been so ripe for, and so much in need of, a moral and spiritual rebirth.

Certain hazards confront anyone who attempts an economic analysis. Our economy is unbelievably complex. A clear, significant description of economic institutions is difficult to achieve. Moreover, if Christian values are to be applied intelligently and sympathetically to our economic practices, the economic practices must be described not as the workings of immutable natural laws beyond the reach of human control but as the consequences of choices of millions of people whose ethical principles are of some importance.

This nation still retains in principle and largely in practice, a free market. Consumers still have the right, limited as it is, to spend or save, to buy where they wish and what they wish, and to control prices by shopping around. That consumers do not exercise the power they have, is not to deny the existence of that power. And despite the increasing limitation upon consumer freedom arising from legislation, from market control by large-scale business, and from the power of advertising, a large measure of freedom still persists.

Consumer choice and political freedom are twin supports of our economic and political life. These are the elements of national strength, they are also the cause of economic and political instability.

But, faced with overwhelming problems too complex to be left to chance or merely expedient remedies, interference with both economic and political freedom is inevitable. The important question is not whether there will be interference but how much interference, by what means, and by whom?

THE greatest challenge to the Christian conscience today is the abundance of material goods we pos-

sess. In the past 100 years productivity (output per man hour) has increased 600 per cent; per capita real income has increased 200 per cent since 1930; the elimination of poverty has become a fact for all except a small proportion of our total population. To be able to provide enough food, clothing and shelter and luxuries aplenty for all of our 175 million people is a marvelous achievement, and we should give credit to those businessmen and technical experts who have made it possible.

Our wealth is based upon the ability of consumers to purchase an ever-increasing volume of goods and services. Our large-scale, mass-production industries demand that we buy more cars, more household appliances, more homes, more buildings, more planes every year. For it is only by the purchase of more goods and services that we avoid major depressions. The consumer theoretically plays the key role in a free enterprise economy. But instead of being king, he is more often puppet; an easy prey to the siren songs of the T.V. huckster, or the sex and snob appeal of the slick magazine pictures.

It follows that in a nation which emphasizes material well-being in order to keep itself alive, success will inevitably be measured in material

terms. Our symbols of success are external: job, salary, model and type of car, home, neighborhood, college and clothes.

It is unfortunate that so much of our material advance is traceable to war. The speed, if not the inspiration, of our technological advances has resulted from the impetus of two world wars. Huge government expenditures amounting annually to nearly 40 billion dollars and more than 50 per cent of the federal budget constantly inflate the demands upon our capital structure for more military goods and services.

We can make a strong effort to rout out the pockets of poverty which still remain. We can find ways and means of sharing our abundance with the impoverished peoples of the earth. Unfortunately, our approaches to foreign aid have been inspired by political and military necessity, and we have used foreign aid to buy support in our cold war against Russia. We have made our gifts with a propaganda supplement and conditional on the adoption of some particular American viewpoint or procedure. We need to expand these peaceful programs of foreign aid, and open the doors and windows of our hearts so that humanity and brotherhood will be the dominant motive of our policy. New and imaginative ways must be found by which we can aid the people of the earth to achieve decent standards of living. But whatever we do must be done in such a way as to preserve the dignity and independence of these people.

We can find ways and means of using our wealth to enrich the non-material parts of life in America—better education (including adult education), better health services, greater opportunity for appreciation of the arts, and new constructive uses of leisure.

ANOTHER aspect of economic life which seems to challenge basic Christian principles is the power of big business, big unions and big government to stifle individuality, suppress freedom and promote dishonesty, corruption, and oppression.

Studies in scientific management, which began with Frederick W. Taylor in the early 1900's, have uncovered another fault of big organizations—they destroy personality by promoting uniformity among members, whether they be workers, executives, or just plain citizens—reducing all associated with them to some impersonal interchangeable part of a big machine.

Bigness stands indicted before the jury of public opinion—and what is the nature of the charge? In summary the charge is this: Big organizations are powerful organizations. Because they are big, they cannot be run democratically. Individuals seize control of these organizations whether in government, in business, or in labor, and exploit them for their own selfish ends—cheating individuals and flaunting the public interest. Moreover, by their very size they depersonalize their members and employees—forcing them into tight little grooves, removing their identity and suppressing their initiative and character.

The public has an important stake in any industrial dispute which interferes with the flow of essential goods and services. Compulsory arbitration, often advocated as the way to preserve the public interest, is not effective nor desirable, for compulsory arbitration simply substitutes the absolute authority and judgment of government for the limited authority and informed judgment of the conflicting parties. On the other hand, publicity given to the facts and issues underlying an industrial dispute helps to establish informed public opinion as an important agent pressing the parties toward a resolution of their differences.



Any discussion of unions today must inevitably include some reference to right-to-work laws. The os-

tensible purpose of right-to-work laws is to permit workers to obtain and hold jobs without the necessity of joining a union. But these laws make no fundamental contribution to the rights of workers or to industrial peace. They are at best symbols of the conflict between organized labor and organized management. They are like the rope in a tug-of-war, or the ball in a football match. The passage or nonpassage of such a law is a political victory for one side or the other, but nothing more.

It goes without saying that a worker should have the opportunity to work in jobs for which he is fitted by skill and ability. This is not the purpose of the right-to-work laws. Basically these laws confuse the issue of whether a worker should or should not join a union by making certain forms of union organization illegal and casting doubt upon the value of union membership of any kind.

There are proposals which would improve the organization and responsibility of unions, but right-to-work laws do not fall in this category.

CHURCHES and educational institutions have a real job to do. The economic system has given us enough and to spare. It makes possible more leisure time than our moral standards reckoned upon. How can a man acquire those inner resources which will enable him to live with himself in the absence of the compulsions and rewards of paid employment and commercial recreation? The emptiness of the spiritual and intellectual life of America is painfully clear. The remedy is not so apparent.

It seems clear to me, however, that if Christian values are to become an effective part of the world in which we work, they will become so only as Christian men and women apply their knowledge, their intelligence, and their unwavering faith to the task. No technical achievement—no matter how miraculous—no theory of history, and no benevolent unseen hand can create an appreciation of individual worth, brotherhood, and justice in the hearts of men.



SCHOOL INTEGRATION AND THE **INCARNATION**

BY LAWRENCE L. GRUMAN

social psychosis that leads to domestic suicide. We can choose either to walk the highroad of human brotherhood or to tread the low road of man's inhumanity to man."

Now the record of what the Christian church teaches about meeting human problems is clear. Our own failure to follow that teaching is a reflection on us, not the teaching. At the heart of that teaching is the doctrine of the *Incarnation*. Without this cardinal doctrine there would be no Christ, no church.

This doctrine says that God's Word became flesh, that God was in Christ reconciling the world to himself. He came to earth in a body (incarnate), fulfilling his promise in Jesus the Christ. It seems to me that four steps must be considered in this incredible process which is at once the supreme mystery and the central conviction of our faith. Only the Christian among all men sees human history in the light of these four steps; and it is difficult to imagine that anyone who does not see history in this pattern could lay claim to the name Christian.

THE *first step* is God's great promise. Through the Old Testament story God makes immense promises to men, notably to Hebrews. To Abraham and Moses he promises a rich future homeland, a "land flowing with milk and honey." But when they finally reached the "promised land" they found only a set of barren hillsides. The promise was not yet fulfilled.

To King Saul and King David came the promise that the Lord would

make the Hebrews a "people unto himself" and he would not cast them away. But the people were conquered in a series of wars and were sent away as exiles. The promise was not yet fulfilled.

To the prophets God promised a deliverer, a triumphant leader who would restore the people to their rightful place. But year after dreary year passed, and no deliverer appeared. The promise was not yet fulfilled.

During all these centuries the people had tried to *make* God's promises come true—they built cities, organized a state, fitted out an army, played power politics—and still God's promise was not fulfilled. No wonder the people's faith wore thin and weary. Social chaos threatened. The time had come . . . God had to act!

The *second step* brought God's fulfillment of his word. The promise he had uttered took on flesh and blood. Where "in the beginning was the Word," now "the Word became flesh and dwelt among us, full of grace and truth, and we beheld his glory." Like the difference between the conductor's score for a symphony and the magnificent performance by a great orchestra, the ink blots on the pages of Scripture leapt into life in Jesus Christ.

This act offends our reason, almost drives us away from Christianity. But reason is only a portion of man's apparatus for understanding life. The whole man, with his emotions and his hopes, his imagination and his wonder, is confronted by this mystery of the Incarnation. I like to think this is what Dwight Moody had in mind

JUST one hundred years ago the Lincoln-Douglas debates were in full swing. Although they were concerned about some subtle political issues which are quite dead today, the substance of these issues revolved around the question of the Negro's citizenship. Is the Negro to be considered an "auxiliary" to our society, or is he to be indeed a citizen in an America which announced boldly: "All men are created equal"?

Today this question that brought Lincoln and Douglas to the platform is more than ever the Great Debate. For though a war was fought, and though Constitutional amendments and a succession of laws have limited discriminatory action against Negroes, we have yet to make the American dream of equality come true. The Fathers of the Declaration of Independence set the moral tone of our society in their formative document; we, as fathers of the twentieth century, will just as surely write the definitive statement for modern America by our actions in this critical time. Martin Luther King writes in his book *Stride Toward Freedom*, "In the present crisis America can achieve either racial justice or the ultimate

when he said: "It doesn't take much of a man to be a Christian, but it takes all there is of him!"

The *third step* involved the misery, rejection and death that came to God Incarnate. Initially there was the misery of divorcing himself from the safe aloofness of heaven to identify himself with suffering humanity. Then came the rejection of family, friends and even disciples. Finally there was death on the Cross. This oneness with humanity certifies that God is no far-off ethereal Being but a participant in the very grip of human toil and sorrow.

The *fourth step* marks a new quality of life emerging from this identification with men. For death did not spell the end of his ministry; rather, Christ came to life again with a supremely radiant spirit that sifted into the lives of his followers, giving them a strength and courage unimagined. And through all subsequent time, his persistent presence has lifted all manner of men to a richer nobler level of life.

All four steps are essential to an understanding of the Incarnation: the promise and its fulfillment in Christ, the pain and death followed by a triumphant and new life.

THE recent record of school integration is well known. It is the record of a courageous effort to break the chain of rigid interlocking facts that have subdued Negroes in our country for a century. Gunnar Myrdahl in *The American Dilemma* pointed to these facts and indicated the necessity of breaking into them at some point in order to raise the status of the Negro in our land. The Supreme Court in 1953 declared that we must begin with "all deliberate speed" to attack the problem at the point of public education.

This was a wise measure, for the public school open to Negroes offers

no artificial assistance but only what every citizen has a right to expect in modern America. Furthermore, an equal opportunity for education would enable the Negro to make good whatever claim he makes to social and political equality.

The reaction to the Supreme Court pronouncement was varied, but in the deep South it met with unqualified resistance. Every possible subterfuge is currently being attempted to side-step the law.

Now we must ask, "What has the Christian church to say at this juncture of history?" And I answer that it says what it has always maintained in its central affirmation of the Incarnation.

THE first consideration is, *we have made great promises* as a nation. The Declaration of Independence made a frank avowal of our intention to create a kingdom where men might be treated as men, entirely apart from considerations of their color and class. The world hailed us then as it did when the Bill of Rights was attached to our Constitution. Men sacrificed mightily, even to the point of death, to maintain this promise intact. This glorious cause gives meaning to our national loyalty; and we would not settle for a lesser promise! Nothing but the grandest dream of mankind will suffice for us to give our last full measure of devotion.

But our act has not been as good as our word. The word was at the beginning of our nation—in that word was the life that lighted men's lives. Through days of bitter strife the word shone out, and the darkness has not overcome it. But the promise is not yet fulfilled. The chain that binds the Negro people remains intact, the promise is but ink on paper. The faith of others in us, and our faith in ourselves grows thin and weary. Social chaos is threatened.

Second consideration, *that promise must be fulfilled*. The time is at hand when we reach the crossroads. We find to our dismay that labor unions, the Red Cross, theaters and restaurants and buses are far ahead of the

schools and churches in integrating all men equally—and the schools and churches are our basic institutions. Unless the promise of "one blood" is fulfilled, we shall too soon have no promise to live for. And every person who has looked to America with hope for a kingdom of equality and peace will turn away despairing.

Still, it is not because of what others may think of us that we must take action. It is because of what we think of God that we can no longer delay in making that promise come true.

Third, *fulfilling that promise will involve sacrifice, pain and death*. No less was demanded of God Incarnate, and we should not expect an easy transition to an integrated society within public schools.

Integration puts the Southerner in an extremely difficult position. For him, a whole way of life is crumbling. He sees not only the coming problems involved in an interracial classroom but in integrated school buses, athletic teams, playgrounds and swimming pools. He sees the economic threat of educated Negro men and women. He sees his children being taught by a Negro teacher. He anticipates himself seeking counsel of a Negro administrator, admitting Negroes into social opportunities in his community. The Southerner is rightly dismayed by the prospect of threats, riots, perhaps even deaths arising out of the process of integration.

And we must respect the Southerner's reaction to radical shake-up he is facing up to. For he is being asked to overturn a deep-seated emotional complex. To him, integration does not only involve the addition of a few professional men and their families into his social scheme—as it does for us in the North! It means accepting a large percentage, even a majority in places, of colored people into a condition of social equality. God save us from smugness as we ask our southern

ALPHA

OMEGA

student movement

BY DAVE STEFFENSON



brothers to accept a great revolution which they of all men are least ready to absorb!

Nevertheless, we have come to a turning point in history from which there is no retreat. Demands are now laid upon us to accept the misery, pain and death involved in fulfillment of the great promise. We can expect this and prepare for it.

BUT that is not the end of the story. For in the fourth place, *a new life will emerge* on the other side of this suffering. A fresh higher nobler quality of living unimagined before lies beyond the fulfillment of the promise. No one can describe it, for we have not yet lived in the framework of the promise fulfilled. But it will be akin to the joy of renewed acquaintance with a long-lost friend. It will be like a mother who suffers through the pains of childbirth to look with unspeakable wonder into the face of her baby. It will be like losing one dear to you and then finding a new and deeper love arising through God's infinite friendship.

I am sure that an emergent quality of life awaits our fulfillment of the promise. No longer guilty over our failure to live up to our word, we shall be freed by the harmony of our statements and our actions. As we experience this new birth of freedom there shall awaken everywhere an eager desire for the kind of justice and integrity we display in our national life. Men's imagination will once again soar, people under political tyranny will have new hopes, discouraged minorities will gain courage.

As for us, we shall be heartened and inspired as never before to live creatively in an era where principle and practice are firmly welded together. For this is how God is really praised: when our word becomes flesh and lives. Then we shall truly behold his glory!

So does a Christian look upon the question of school integration. In the light of the Incarnation, I do not see how a less positive position can be called Christian.

ATTENDING conferences throughout the country and reading student magazines, articles and booklets, I begin to feel a "creeping on the spine"—a deepening premonition that the student movement is in danger—a danger from within.

My feeling is based on personal experience, and I hold no illusions as to its completeness or accuracy, but I do think that there is a general basis for it.

It appears that the leadership in world and American student Christian movements (both professional and voluntary) is now centered in a small group that is becoming more and more unanimous in its theological viewpoint. In its literature and statements, the student movement is becoming increasingly rigid in expressing itself within the background of "biblical theology" or neo-Reformation faith.

It is not my place here to argue with this theology as I know that its exponents are firmly grounded in a sincere and honest as well as compelling faith. But in holding this faith and in holding places of leadership in the Methodist Student Movement (to which I belong) and other movements, they are unconsciously showing an attitude that I think is dangerous to the student movement.

Written between the lines of almost every modern-day student epistle and in almost every modern-day student conference is the attitude of haughty intolerance for other viewpoints.

As I see it, there are at least two other kinds of students in the Methodist Student Movement in addition to the leaders and others in this position I have mentioned.

The first is the great majority of

our students who have little background in dealing with theological issues and who really don't care too much. The raging battle of theology goes on above their heads as they go about the business of trying to create active and important Wesley Foundations and MSM's. They show some interest in the issues, but more out of duty than out of intellectual curiosity. The majority of these students has a strong faith, but it varies little from the start to the finish of the college experience.

The other group is in an active minority. These students are the thoughtful and critical ones who cannot be placed in the tradition of neo-Reformation thought. They may vary in their thinking from the extreme left to the extreme right of the theological arena, but they have one thing in common—they disagree with the basic presuppositions of the growing trend in the theology of our leaders.

What, then, could be the results of this growing attitude in the student world? What might be the reaction of these two types of students?

I can see the students in the first group—as some already have—rebeling against what they hear in their limited contact with the new thought, and then pulling in their heads like the turtle—going on as they have with little concern for the issues and purposely ignoring the things our leadership is trying to say. The leadership in the MSM faces the threat of becoming partially or totally ineffective.

An even more important danger is that the student movement may soon lose the valuable leadership of the second group—the thinking students who do not happen to fall into the new "category." Because these stu-

motive

dents are thinking, because they have intellectual ability, and because they are concerned with the mission of the Church, the student movement cannot afford to lose their leadership. But these students are being forced closer to the outside because the prevailing attitude of student leaders at the top of the hierarchy is unconscious intolerance and an unconscious effort to ignore any other viewpoint. There is not much time left to make room for these students.

ONE of the most valuable experiences in being a student is the re-evaluation of beliefs, goals and philosophy. Just because the student arrives at different conclusions than those held in the higher echelons, does not mean that he is now part of the unwashed.

Many student workers are saying that the interest in theological issues has hit a new high. This appears to be true, but in the student literature and at some student conferences, honest discussion of the issues with evaluation of various viewpoints seems to be going out of style and a dogmatic assumption of one view is coming in.

I am sure that our leaders are not doing these things with malicious intent, nor do they probably even realize what is happening—being concerned with many significant matters. However, in the new investigation and challenge of the "Life and Mission of the Church," I think the total Methodist Student Movement had better take stock of some of the conscious and unconscious attitudes behind its planning of action and program or it will alienate many valuable

leaders as well as the outsider watching our attempts.

In this time when the emphasis on the thought of John Wesley is so strong, it might be well for us to remember a quote from Wesley that appears on the masthead of *The New Christian Advocate* and perhaps gives us a clue as to why Methodism has been so vigorous in the past:

"Methodists alone do not insist on your holding this or that opinion, but they think or let think. Neither do they impose any particular mode of worship.

"I do not know of any other religious society wherein such liberty of conscience is now allowed or has been allowed since the days of the apostles. Herein is our glorying and a glorying peculiar to us."

the limits of christian tolerance

A REPLY

BY ALLAN J. BURRY

FIRST, it does little good to say that any particular criticism is unfounded, for it is obvious that when persons are moved to criticism, there has been some precipitating factor.

Second, I appreciate the fact that Mr. Steffenson does not question the motives of the leaders of the Methodist Student Movement for he knows that all of us often err in judgment rather than by intent.

Criticism such as is recorded here has become more frequently voiced recently and the time has come when it must be faced squarely.

My reply is based on the simple statement that it does make a difference what you believe.

In the past several years it has become a matter of no small concern to many of us that the theological categories and presuppositions prevalent in our church seemed at variance with what we understand the Bible and the historic Christian church have

to say about the nature of God, man and the church. Our ideals of political democracy and freedom of thought to the contrary, we do not have the prerogative to interpret the central message of the gospel as we would like. God's revelation to man is not a matter for popular vote nor exclusively individual interpretation.

Throughout the history of the Church the Bible and the Holy Spirit have called the church to repentance and reformation. The judgmental aspects of God's love are felt by all of us, as we open ourselves to it.

It is, of course, folly (as well as idolatry) to assume that anyone of us has worked out—even through fear and trembling—a final theological position. Because of this we dare not lose the element of dialogue in our searching.

The Quadrennial National Methodist Student Conference at Lawrence, Kansas, provided such an opportunity.

Liberal, conservative, middle-of-the-roader, "neo-orthodox," fundamentalist—all were engaged in extensive searching and dialogue. Reports from last summer's regional conferences indicate that this interaction is continuing in the life of our movement.

BUT we come to the main point again that, in the final analysis, the church is not a debating society. The church is, to be sure, a place where we raise questions, air our doubts, and, in the name of God, challenge each other's concepts and faith. And yet, the church demands commitment from its members. All beliefs are not equal, nor worthy of persons who call themselves Christians. Unfortunately, this involves judgment. But we cannot escape it. We only pray that, in turn, God will judge mercifully those who seek to understand his demands upon us.

Matters of opinion are relatively unimportant. Matters of the faith are crucial.

Theological liberalism of several decades ago seems to be passing, and there are few who mourn it. A liberality of spirit, on the other hand, will perish at the peril of us all.

JEWISH HERITAGE

concept of love. But it may actually lead toward depersonalization. Certainly, the hackneyed compliment one hears today in business and academic communities to the effect that "he (or she) is not a bit defensive" carries this danger. Extreme defensiveness is, indeed, something that has to be dealt with on a professional level, but an indiscriminate pointing to the absence of defensiveness as an enviable accomplishment tends to encourage not only *sublimation* but also *depersonalization*.

The writers of biblical history represented every character as humbled by God. That is why we have the story of David's sin with Bathsheba. And let it not be thought that David got rid of all his guilt feelings, or "defenses," by reciting the fifty-first Psalm. Biblical writers do not understand David's subsequent history in that way. I should think that every time he again strolled along the roof of his palace, and saw a pretty girl taking her morning bath in one of the courtyards below, the fun was spoiled by all sorts of irrational angers. It should be noted in this connection that the Hebrews never provided cultic sacrifices for "high-handed" (deliberate) sins. They thought it was best to allow the sinner to remain humbled.

An excellent dictionary of American usage (Evans and Evans, *A Dictionary of Contemporary American Usage*, New York, 1957, Random House, p. 227) speaks of humility as "the cheerful acceptance of humbleness as proper . . . being aware of [one's] lowliness and accepting it as right and proper." Biblically speaking, humility has nothing quite that cheerful or submissive about it. It is a sense of inadequacy and insufficien-

cy, and it shows itself in the kind of resistance and *defense* which Job manifested all through the time that he "was being humbled."

RELATED to the whole theme we have been discussing was the observation that Jewish students are characterized by a more than average degree of *liveliness*. In part, this is to be traced to that glowing conviction that life is good and worth living, which is Israel's great bequest to humanity. The Jew repeatedly thanks God for allowing him to live "unto this day," and to taste the new benefits of His grace. There is here no withdrawal from life—no monasteries, no celibacy.

The Jewish student may know next to nothing about the Passover story, but the theme of "possessing our possessions" is in his group memory. He was taught that Israel was delivered in order that it could inherit the good which God had in store for it. And at this point the Jews are not plagued by spurious distinctions between "spiritual" and "material." They throw themselves with fewer reservations and guilt feelings into taking from God's hands the opportunities which he has given for enriching our lives.

This attitude produces a wider range of emotional responses than some of our neighbors are able to elicit. Few of my Jewish students resisted getting creatively mad when their religious assumptions began to be questioned. Now, it is true that at least half of them just did not have any deep religious assumptions, and therefore had no reason to react one way or another to the classes in religion which I was teaching. But my recollection is that all of them were able and willing to express the *thrill*

of *discovery*, though the expression of this took on different forms.

How much easier it is for a student who does not find it necessary to resort to a *radical* suppression of his emotions to get into this exciting endeavor of studying! And what a pleasure it is to teach him—particularly if he extends to the teacher the privilege of conversing with him not only with his words but with the totality of his (the teacher's) emotions.

The Jewish community has always had its teachers. The teacher was recognized as such simply because of his wisdom. He was required to prove his wisdom and to keep on demonstrating it. That is to say, he had to give a constant proof of his calling.

In American society as a whole a teacher is such by virtue of his holding a "position." While within the fraternity of scholars his influence grows in proportion to the proof of scholarship which he is able to furnish, the general public demands little by way of such proof. This being his background, the professional student feels very unsure of just exactly what he should demand from the teacher as the ground for his confidence in him, and, whether, indeed, he has any rights to make such demands. If he breaks through his reservations and questions the professor's prerogative he feels so badly or uncertain about it, that, unless the challenge is answered in the gentlest possible manner, and with plenty of sugar coating, he becomes extremely worried.

The Jew not only has a clearer idea that "charismatic proofs" should be demanded from the teacher, but he also has a greater tradition of respect for the teacher. It is, incidentally, the latter attitude which makes the constant questioning of the teacher's rights not quite the ordeal which the teacher would otherwise find it to be. The teacher has had a much more vital role in the preservation of the Jewish community than in the preservation of the general American society—or at least his importance has been more profoundly recognized.

Moreover, the teacher seldom received financial remuneration for his

motive



efforts, and he certainly was never offered honorary degrees or academic promotions. Therefore, his services had to be courted by whatever gratitude and esteem the community was ready to bestow on him. In agreement with Matt. 10:37, which we quoted earlier, Jewish law repeatedly cites the opinion that if one's father and one's teacher have both lost something, or if they are both in prison, the student should attend first to the needs of the teacher, for "while his father brought him into this world, his teacher, who taught him wisdom, brought him into the world-to-come." (Baba Metsi 'a 2:11.)

SYNAGOGUE is a Greek word and is not used by the Jews except when talking with strangers or academically. Possibly, the best-known name for it is *shule*, which means "the school." It has always been characteristic of the synagogue that worship and learning have been kept very closely together. Since, until our own generation, Jewish life has centered around the synagogue, it would be reasonable to suppose that Jewish "studentship" was in part conditioned by this understanding of the unity of the learning and worshipping endeavors.

Such a unity of the heart and the head was accepted by the early Christians. To the two disciples on the road to Emmaus Christ "interpreted" the Scriptures in a careful and systematic way. He was teaching. But the disciples' response is recorded in the language which we generally associate with the act of worship: "Did not our heart burn within us . . . ?" (Luke 24:13-27.)

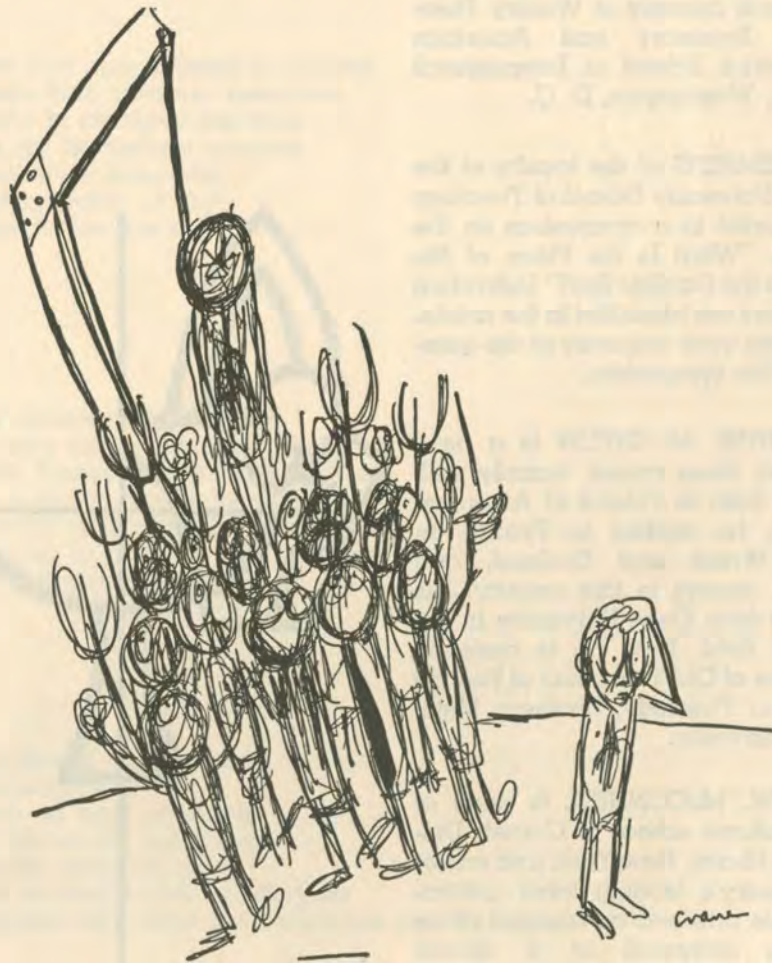
And there is one other type of unity which expresses itself in the synagogue worship. It is the unity of the congregation in the act of reciting the ritual. The emphasis in radical Protestantism has been on the individual approach to God. When this individualism is carried into the classroom the student tends to respond separately; whereas, it is not only possible, but also quite important, to develop a sense of "togetherness" in the response of the class to the lecture. I have encountered something of this

"togetherness" among students of two Negro colleges where I was privileged to lecture. Otherwise, I have found it only on inspired occasions among my Christian or Jewish students. The combined force of radical Protestantism and laissez-faire economy militates against it.

One good test of this is whether provocative material given by the professor (whether provocative for reasons of depth or penury) finds a spontaneous response, or results in "side remarks." I am not advocating a restoration of the "amen corner." As a teacher, I have often expressed the hope that there will be plenty of conversation on the part of the students, but that it be *more* than horizontal—that is from student to student. It should have this "horizontal" dimension, but, above all, it ought to be a dialogue of the whole student body,

as a body, with the professor. It is not at all blasphemous (though it may be "undemocratic") to use the analogy of worship here, for the Scriptures themselves refer to the judges as "gods" (Ps. 82:1); and if judges, then the teachers also must have this function in respect to the students committed to their care.

Prayer. Almighty God, who hast sent the Spirit of truth unto us to guide us into all truth, so rule our lives by thy power, that we may be truthful in word and deed and thought. O keep us, most merciful Savior, with thy gracious protection, that no fear nor hope may ever make us false in act or speech. Cast out from us whatsoever loveth or maketh a lie, and bring us all into the perfect freedom of thy truth; through Jesus Christ our Lord. Amen. (Bishop Westcott, nineteenth century.)



PERHAPS HE MIGHT HAVE SAVED US . . .

contributors

G. BROMLEY OXNAM, resident bishop of the Washington Area of The Methodist Church, is this year president of the Methodist Council of Bishops. His career is distinguished in many fields, as pastor, college president, bishop. His honors are numerous, including the presidency of the World Council of Churches during its first years. In *motive's* early years, the support of Bishop Oxnam helped save the life of the magazine, and for this we are grateful.

HERBERT BUTTERFIELD can rightly be identified as an eminent British historian. Editor of the Cambridge Historical Journal, professor of modern history at Cambridge since 1944, and now vice chancellor-elect of the university, he is a leading historian of the world, distinguished by his scholarship and his literary ability. We print a portion of an address at the formal opening of Wesley Theological Seminary and American University's School of International Service, Washington, D. C.

TEN MEMBERS of the faculty of the Boston University School of Theology participated in a symposium on the subject, "What Is the Place of Religion in the Satellite Era?" Individual professors are identified in the article. We invite your response to the question of the symposium.

EMMANUEL M. GITLIN is a newcomer to these pages, warmly welcomed. Born in Poland of American parents, he studied in Poland, in South Wales and England, and several centers in this country. His Ph.D. is from Duke University in the biblical field. Now he is assistant professor of Old Testament at Perkins School of Theology, Southern Methodist University.

JOHN W. McCONNELL is dean of the graduate school of Cornell University, Ithaca, New York, and one of the country's leading labor arbitrators. This article is an abstract of an address delivered at a church conference on industrial relations.

LAWRENCE LOWELL GRUMAN, introduced in the October *motive*, is minister of the First Congregational Church in Fairport, New York.

DAVE STEFFENSON is a second-year man on *motive's* campus editorial board. At the University of Denver he is a senior, social science area major, journalism minor. He has been active in the Methodist Student Movement, co-chairman now of a regional conference.

ALLAN BURRY has interrupted his class work at Union Theological Seminary in New York to work a year as interne in student work at Duke University, as assistant Methodist chaplain. Last year he was chairman of the National Methodist Student Commission, and this fall was elected chairman of the United Student Christian Council. He is a native of Florida.

JAMES MILLER, identified in the December issue for his prose meditation, also writes a good bit of poetry.

ARTISTS IN THIS ISSUE:

RCB or ROBERT CHARLES BROWN, a regular contributor, sends in so many good things that it is delightfully difficult to make choices.

JEAN PENLAND has begun a new series of liturgical illustrations which once more renews *motive's* conviction that there are endless variations of the great traditional signs and symbols of our faith to be presented by contemporary artists.

JACK MORSE cuts and pastes black and white paper, and these materials he handles with all the boldness and imagination of the great Byzantine artists. His style is expressionistic rather than illustrative.

JIM CRANE again confronts *motive* readers with cartoons (with or without captions) which communicate with a wallop.

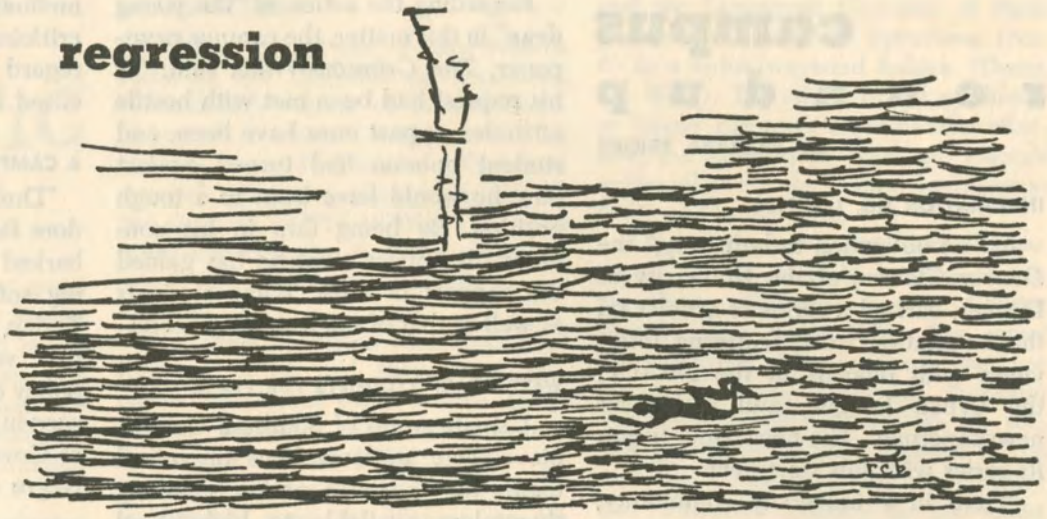
CHARLES BARSOTTI helps us to laugh a little at ourselves.

JULIA PORCELLI, whose *Head of Christ* is on the inside, back cover, has studied at the Arts Students League and privately. Miss Porcelli does only religious work and carves directly in wood and stone. Her work can be found in a church in Buffalo, a college in Washington, D. C., and in private collections in the United States and Canada. We came across her work in the Marino Art Gallery in New York and felt immediately drawn to it. This is a first appearance for this artist; we hope there will be more to come.



To submit art work to *motive* simply mail your work to: Margaret Rigg, *motive*, P.O. Box 871, Nashville 2, Tenn. Include postage and a paragraph identifying yourself as student or professional, along with any other personal information you may care to submit. *motive* is under no obligation to print any work submitted but all work will be thoughtfully considered.

deterrent to regression



One recurrent nightmare keeps me sane:
There is no Eden and I am found there
among six mesquites that pray for sudden rain
and one huge chrysalis cracking in the sun;
but not from that brown wrapping—no,
but singing in every atom of the dream
the long world birth, the long scream.

One nightmare that may change its clothes
discarding more than obvious mesquites,
wrap its drought in petals of the rose,
its rhyme and cry in obvious conceits,
disguising anguish in normality,
and still fill every ounce of sky
with one long scream, one cry.

Eden is God's projection backwards
into time to claim this snake-infested air,
an afterthought. Remembering what we there
crept towards is no temptation to return
and flaming angel is, at most, a decoration;
at least, a warning to him who seeks to earn
an early death by curling into seed.

Thus memory, abrupt and burning,
halts escape to bestiality,
seals the womb off from returning.
Whatever we are we are not Adam;
paradise no more practical to us
than marching soldiers or the blunderbuss.
There is something real when the nightmare sharply ends.

—JAMES MILLER

campus r o u n d u p

BY BARBARA BRIGHT

INTEGRATION NO. 1 SUBJECT

As "an obligation to humanity," the *Denver Clarion*, of the University of Denver, carried a series of articles on the integration issue, featuring interviews with officials in the NAACP, the Urban League, and a Denver newspaperman. The newspaper began its series with this statement:

"Here in a university community, where the intellectual environment is one of liberalism and understanding, it is the duty of the press to enlist the support of the most effective weapons in the face of ignorance, weapons in the form of free thinking minds."

After the second article, describing the race conditions in Colorado, was published, a "Fifty-Million Club" sprang up, which used the mails to spread hate propaganda against the Negro race.

"Even some educated minds are weak enough to yield to mass hysteria appeal of hate movements, in spite of the irrationality and ignorance of the principles behind the movements," commented the crusading editor.

A Tennessee college newspaper raised this question about the actions of Governor Faubus in its neighbor state: "To the students, which is the more important—segregation, integration, or education?"

ALCOHOL BANNED BY UA FRATS

By unanimous vote of the Interfraternity Council, a resolution stating that "no social fraternity will in the future serve any alcoholic beverage under any conditions or place" was adopted recently at the University of Alabama. The ruling, which followed a request from the dean of men to cease serving alcoholic beverages, also stated that fraternities will no longer assess their members for the purchase of intoxicating drinks. In the past, nondrinking frat members were billed for the fraternity liquor.

Regarding the action of "the young dean" in this matter, the campus newspaper, *The Crimson-White*, said: "If his request had been met with hostile attitudes as past ones have been, and student opinion had turned against him, he would have been in a tough position. By being firm in his conviction it appears that he has gained the support of most 'Bama students as well as that of the fraternity heads."

WEST COAST STUDENTS FOR PEACE

A small group of Southern California college students have organized teams for "a peace action," making themselves available to high-school and college groups to present alternate services offered by the military services to those of draft age. Believing that most probable draftees receive only one side of the picture, the students have studied the requirements and philosophies akin to both the position of the conscientious objector and the promilitary believer. Persons interested in the group may write Rev. Vincent K. Nubling, First Methodist Church, 315 East Bailey St., Whittier, Calif.

PROFS ON RACK AGAIN

Amid the usual fall articles about the confusion of freshmen, an eastern university paper carried a piece from a confused upperclassman bemoaning the bewildering variety of professors' teaching and testing

methods. Also coming in for angry criticism were the profs who disregard the university cutting and excused class absences system.

A CAMPUS COMMENT

"During the presidency of Theodore Roosevelt, the United States embarked on a foreign policy of speaking softly and carrying a big stick. Today, a half century later, it appears that we are embodying a foreign policy of yelling as loud as we can and carrying a twig. It seems as aimless as Governor Faubus trying to get the Negro vote in Arkansas."

NO DIETERS AT UTAH

The University of Utah now has a snack bar truck that tours the dorms each night selling sandwiches, pastry, doughnuts and snacks for the students who crave food for the body along with food for the mind.

"BIG DADDY DEAN ERA" AT VANDY?

Forsaking all tradition, Vanderbilt University had a feminine baton-twirler at the head of its band for the first and last time at the Georgia football game this fall. The following week, "the act was discontinued to appease concerned alumni," stated the campus newspaper. The action was taken by the dean of men, and was not submitted to any body of student government for discussion.

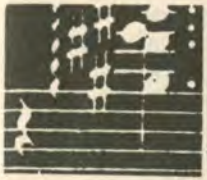
In an irate editorial on the matter, the *Hustler* came to this conclusion:

"It is not so much that afore-mentioned - twirling - act - was - discontinued but the fact that students regard this action as another in a series of steps to turn good-old-Vanderbilt into some sort of ivy covered (it's been planted) monastic refuge full of coeds wearing raincoats everyday and dedicated to the highest principles of asceticism."

The editor spoke of "the all-too-extreme paternalistic attitude on the part of administrative and faculty members that irritates the student body . . . students recognize a trend, a movement toward the Big Daddy Dean era, when students will discuss the soft pastel shades of football tickets."



WELL I COULD ASK YOU THE SAME THING



MUSIC

BY L. P. PHERIGO

THE STEREO FRONT

The latest news makes a new trend apparent. Whereas RCA Victor is issuing its new classical releases on both stereo and monaural discs, leaving the choice of form to the buyer, some companies are now issuing some (or all) of their new classical items on stereo *only*. London, for instance, is going all-stereo.

This forces us all to adapt our playing equipment to stereo. It's not optional any longer, unless we deliberately close off some of the market. My experience with the stereo discs leads me to think that they are "compatible" to monaural systems (regular one-channel hi-fi) and that we can expect to see the monaural record disappear.

The moral: get a good stereo cartridge. The perfectionist, who already has a professional-type turntable rather than a changer, will want to mount another tone arm on his base for stereo playing, keeping the regular cartridge in the old tone arm for playing monaural LPs, 45s, and 78s. Those who have a changer with a plug-in head on the tone arm can adapt to stereo discs by adding a stereo plug-in head to their collection. If you don't have either a turntable installation or plug-in heads on your tone arm, then get a stereo cartridge to *replace* your present one, and use it for both stereo and monaural discs (LPs and 45s only; the poor old 78s get left out entirely on this deal).

The pressure of the stylus on the record (measured in grams) is more critical for the new stereo discs. They must be played at whatever pressure the cartridge manufacturer recommends, or the results will be distorted and the record damaged. You must have access to stylus pressure gauge to play stereo discs successfully.

These records are also more sensitive to dust in the grooves. I strongly recommend attaching a small fine brush to the tone arm alongside of a tiny bit of polonium to neutralize the static electricity charge that normally builds up on the record and causes it to attract dust particles from the air. Since this will *double* the life of your records, it's a cheap investment.

ORCHESTRAL

Heading the list are two fine records featuring the composer as conductor. Westminster's release of Rakov's Symphony No. 1 (1940) is important. The Moscow State Philharmonic Orchestra responds well to the composer's authoritative direction (XWM 18703). The music is not modern in the dissonant sense, but sounds like Rachmaninoff. Highly recommended!

The other composer-conducted performance is of real importance also. Heitor Villa-Lobos leads a Paris group in four *Bachianas Brasileiras* (Nos. 2, 5, 6, and 9) (Angel 35547). The popular No. 5 (for eight cellos and soprano) is superbly sung by Victoria de los Angeles with a purity of voice and style that excels all other versions. No. 2 and No. 9 (for orchestra) are fascinating examples of Villa-Lobos. Don't miss this record!

Next in importance, and also from Paris, come fine performances of two modern French works. The Lamoureux Orchestra, led by its permanent conductor, Igor Markevitch, plays both works with real distinction. One work is Darius Milhaud's *Les Choephores* for chorus (with soloists) and orchestra, and the other is Honegger's *Symphony No. 5* (written in 1951). The performance of Milhaud's work rated a 1958 *Prix du disc*, and neither work is otherwise recorded (Decca DL 9956).

Respighi's *Artique Dances and Airs* (Suites 1, 2, and 3) are excellently played by the Rome Symphony Orchestra under Franco Ferrara (RCA Victor LM-2179). These suites are free and creative transcriptions of old lute music, and a real joy to hear. The Litschauer performance is the only rival, and loses to the new one mainly because of inferior orchestral playing.

Boult's performance of Rachmaninoff's *Symphony No. 2* is very effective (RCA Victor LM-2106). The general mood is one of understatement; for more "romance" try Gauk or Sanderling; for more "excitement" try Paray; for "strength," Steinberg. The best orchestral playing is by the Leningrad Philharmonic under Sanderling. But the London Philharmonic plays well under Boult and this version will wear well.

Beethoven's "*Eroica*" *Symphony* (No. 3) gets a brisk, rather shallow reading from Munch and the Boston Symphony Orchestra (RCA Victor 2233) that lacks the "gripping" power of the performances of Jochum or Klemperer. Igor Markevitch

and the Lamoureux Orchestra of Paris perform the "*Pastorale*" *Symphony* (No. 6) in a rather wayward fashion (Decca DL 9976). The efforts of the conductor to "shape" the music are sometimes effective; but more often annoying. Decca's earlier release of the Jochum performance is the one to live with.

I expected great things from the new stereo *Harold in Italy* by the Boston Symphony Orchestra under Charles Munch (RCA Victor 2228). The *sound* is superb, but alas, the music does not emerge with real distinction. Toscanini still reigns supreme here. Even the solo viola playing of William Primrose in the new version lacks the breadth and dignity that Toscanini inspired in his violist (Carleton Cooley). If you demand the latest hi-fi sound, this is the version to own, but I'd rather listen to the old Toscanini performance, personally. Berlioz needs good sound, but he requires a great interpreter even more.

Reiner fans (that doesn't include me) will enjoy his record featuring Ravel's *Rapsodie Espagnole* and *Pavan for a Dead Princess*, and Rachmaninoff's *Isle of the Dead* (RCA Victor 2183). The Chicago Symphony Orchestra plays very well indeed. Ansermet performs all these with equal color, more clarity, and a much more comforting sense of rhythm.

A reissue of Leonard Bernstein's fine performance of Gershwin's *An American in Paris* and Copland's *Billy the Kid* is welcome indeed (Camden CAL 439). The sound is quite good, the price low (\$1.98), and these are performances to reckon with.

Leopold Stokowski's record *Music for Strings* (Capitol PAO 8415) is a fine collection of easy-listening items. Some very fine work is marred by excessive "organ swells" that get increasingly annoying. High points are three choice bits of Gluck, and the only available version of Rachmaninoff's lovely *Vocalise*.

Gaité Parisienne (Offenbach) gets another lively performance in the version by Felix Slatkin and the Hollywood Bowl Orchestra (Capitol PAO 8405). I'm personally partial to the way Rosenthal plays this music, but the new Fiedler version is also very fine. Slatkin does well, however, and suffers only slightly in the comparison.



BOOKS



THE MIDDLE EAST

Some 40 years ago, the fertile brain of a British novelist produced a sensational best-seller, *The Sheik*. The hero of the novel was a fairly faithful representation of the average Westerner's concept of the Bedouin Arab. This character was fierce and vengeful, passionate and unpredictable. He lived in primitive opulence in his strife-ridden desert, racing the wind astride a horse much nobler than himself.

Rudolph Valentino captured the hearts of millions portraying *The Sheik* on film. A whole nation hummed the tune, "The Sheik of Araby." No real sheik could compete for charm with the great screen lover. And, no surprise, the Middle East was a topic of interest to Americans.

However, the interest was in a romance more exciting than reality. Few people cared to read the scholarly books about the Middle East. Theater crowds were interested in a mythical Middle East, born in a novelist's mind, with little relation to the geographic area occupied by the Arabs, a great number of whom lived in prosaic poverty.

After this brief flurry of attention, Americans effectively forgot about the Middle East. Now and then, when a news item brought it inescapably to their attention, they pulled out of the backs of their minds the old misconceptions of the Middle East as a place strange and exotic, not to be understood. But for the most part, they simply did not think about it.

Recent events have brought startling changes. The Middle East has made headlines around the world, and persons now look to the Middle East with deeper interest, keener questions, and a genuine concern.

We rejoice then, that Protestant churches of America have made the Middle East their mission study theme for this year. The Commission on Missionary Education of the National Council of Churches, acting as an agency for 28 affiliated denominations, has published a comprehensive set of materials to interpret the Middle East and

the Christian mission there. The materials are published under the imprint *Friendship Press*, and include books for all age groups and a variety of other resources.

We mention in particular two books and a booklet. *Middle East Pilgrimage* is a panoramic view of the Middle East written by R. Park Johnson, field representative in the Middle East for the Presbyterian Board of Foreign Missions. He is a skilled writer. His book faces honestly the clash between old and new, between religions and peoples and civilizations. The publicity blurbs are correct: it is brisk and clear, perceptive and comprehensive. *Middle East Pilgrimage* is published in cloth at \$2.95, paper at \$1.50.

Our second recommendation is *The Lands Between* by John S. Bandeau (cloth, \$2.95; paper, \$1.75). The author is a graduate engineer, and in 1928 began work in the Middle East as a civil and sanitary engineer for the United Mission in Mesopotamia. Later president of the American University in Cairo, now president of the Near East Foundation, he is a capable interpreter of the Middle East. His book provides the background. Here are the historical events and influences, the circumvolutions of politics, the struggles of religions. The scholarship of the author ensures the quality of the message, and his communicative skill makes the book a joy to read.

Third is a 24-page booklet, almost the length and width of this sheet of paper. John Blumberg has written a rapid introduction to the lands, the people, the church, and the future of the Middle East. Packed with information, well-illustrated with pictures, *This Is the Middle East* (60 cents) is good to have lying around a student lounge.

HILARIOUS HISTORY

For a quarter of a century, people have laughed hysterically at "a memorable history of England," *1066 and All That*, "comprising all the parts you can remember, including one hundred and three good things, five bad kings, and two genuine dates." This wacky, thoughtfully insane, and thoroughly entertaining work is the product of W. C. Sellar and R. J. Yeatman, who consider their work definitive and final, since history is now at a.

All those who love to laugh will welcome the first inexpensive edition of the now-famous work. A Dutton Every-

man paperback is now available, at the wonderful price of 95 cents per copy. Whatever else we might say about the book, you wouldn't believe. Buy it and see!

OTHER REPRINTS

Quite well known, for good reason, are John Henry Cardinal Newman's lectures on *The Scope and Nature of University Education*, republished this fall in a Dutton Everyman paperback for \$1.25. Included in the volume also is Newman's masterful lecture on *Christianity and Scientific Investigation*.

Abingdon Press, in its series of Apex paperbacks, has republished a revised edition of Charles S. Braden's *The World's Religions* (\$1.25) and the Georgia Harkness study of John Calvin—*The Man and his Ethics* (\$1.50). Both are worth the time of the average student as well as the scholar.

The Torchbook series of Harper & Brothers continues to bring excellent material of high quality in library and reading editions that people can afford. We are just now rereading some of last spring's offerings, which we recommend for your reading or your library:

Edifying Discourses (Selections) by Soren Kierkegaard, edited by Paul Holmer, translated by David and Marvin Swenson, \$1.45.

An Augustine Synthesis arranged by Erich Przywara, a standard reference work for any serious student of Augustine's thought, \$1.95.

A History of Philosophy by Wilhelm Windelband, written in the last century, difficult to read, a classic work in its field, two volumes at \$1.75 each.

The Origins of Culture (part 1 of *Primitive Culture*) and *Religion in Primitive Culture* (part 2) by Sir Edward Burnett Tylor, renowned anthropologist whose great work has been long unavailable, now in two volumes at \$1.75 and \$1.95 respectively. A scholarly reference work.

The End of the Roman Empire in the West is chapters 36-43 of Edward Gibbon's *Decline and Fall of the Roman Empire*. No more need be said, except that the price of this Torchbook edition is \$1.95—and for 522 packed pages at that!

On Religion—Speeches to its Cultured Despisers is a classic writing of young Friedrich Schleiermacher, translated by John Oman, with Rudolf Otto's introduction. Torchbook edition, \$1.60.

—Jameson Jones

motive



Courtesy, Marino Gallery, N.Y.

HEAD OF CHRIST

BY JULIA PORCELLI

at a student altar

FATHER GOD . . . MAY THE FLUORESCENT LAMP BE MY BURNING CANDLE,
THE DESK, MY ALTAR.

MAY THESE DAYS AS A STUDENT BECOME A STEWARDSHIP OF MYSELF.
MAY I GIVE MYSELF TO THE BUSINESS OF SCHOLARSHIP,
BECOMING A CAREFUL WORKMAN FOR THEE.
MAY COLLEGE NOT BECOME A MERE PREPARATION FOR LIFE AND A VOCATION,
BUT LIFE AND VOCATION ITSELF, MEANINGFUL AND WHOLE.
GRANT THAT I MAY SEE AS SACRIFICIAL, MY STUDY,
NOT FOR MY OWN GLORY, BUT TO THY GREATER GLORY.

I WOULD LEARN THE ESSENTIAL THINGS WELL,
I WOULD DESIRE TO BE OF REAL SERVICE TO THE WORLD,
TO SEE FAME WITH COOL EYES,
AND FAILURE WITHOUT FEAR OF REPUTATION.
RECREATE ME SENSITIVE TO THE GREAT PROBLEMS OF MANKIND,
TO KNOW GREAT MINDS AND INVOKE GREAT PRINCIPLES.
LEAD ME TO GREAT TASKS WITH THE COURAGE TO PUT AWAY CHILDISH THINGS
AND BE FILLED WITH GREAT THOUGHTS.
MAY THE AWARENESS OF DEBT TO PARENTS, FRIENDS, AND SOCIETY
FOR THE COST OF MY EDUCATION
MAKE A HUMBLE HUMAN OF ME.

ENCOURAGE AND REFRESH ME WHEN I COME TO THINK OF MY WORK AS BORESOME,
DRAWN OUT AND UNPRODUCTIVE.
STRENGTHEN ME, FATHER, AS A FAITHFUL STUDENT OF THY WORD,
TO ANSWER THEE,
FOR THOU HAST CALLED ME INTO THY SERVICE AS A LEARNER.

AMEN