

The flesh of the world is torn, and a voice in the wilderness cries —“And other sheep I have, which are not of this fold: these also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.”

The world suffers, waiting the men of good will who must heal its wounds—Gather, missionaries of tomorrow, men of all colors and races. Be one together. Make your lives testaments of love. Let your feet trace paths of devotion in the mountains and in the valleys of every land.

The world cries out—Christians! Christian students! Your mission is before you.—H. A. E.

Mission

to

Mankind

Yale Divinity School
New Haven, Conn.

Dear Harold,

When word reached Yale that “our” Creighton (Corky) Lacy was editing the January issue on Far-East Foreign Missions, it was agreed that “motive” really knew how to start the new year right.

Always one to welcome a fellow-sufferer, I stopped around at Corky’s room today to see an editor in turmoil. After all, a guy that is putting the final touches on a book for John Day (China—A Democracy), is pulling down straight A’s in Divinity School, as well as piloting “motive” for an issue, ought to be stirring up a little turmoil about this time. Not Corky!

I found the usual non-plussed Lacy leisurely reading the “New York Tribune”! He had come across a story on Chiang Kai-shek’s rejection of the idea of China as the next imperial power in Asia, an idea now being sponsored by some fuehrer-minded people.

To me it was a surprising statement by the great general. But not at all to Corky. He had spent 16 years of his life in China as son of the son of the Lacy first to take Methodist missions into Southern China; and he knew the love of the people for peace. He knew, too, the Christianity of Chiang Kai-shek.

Corky has definite ideas about missions, as you know. Two of those ideas I imagine you’ll see working out in his issue, namely: (1) we need a sense of mission as well as a sense of missions, and (2) we need to respect the countries we send missionaries to as having people with a culture in many ways superior to ours, with leaders often more world conscious than our own, with ideas on post-war reconstruction that are often more realistic and of more promise for lasting peace than our own ideas.

Corky embodies the first point, for he has beneath that composure a sense of urgency about him that I hope gets into the copy. The whole world has become a mission field—we all need saving—and he knows it.

On the second point he has written a book with the thesis that in spirit the Chinese people have more democracy than we. He has the revolutionary idea that it wouldn’t be bad if some of these countries we have been so long trying to save would send over a few missionaries occasionally to save us.

From what I can pull out of Corky, the issue should be a sell-out. He has the pundits Latourette, Diffendorfer, and Espy pounding out the Logos on the mission scene. He has Chinese, Japanese, Indian Christians putting facts out of their own lives into burning words. And he has a nice friendly symposium blooming on Japanese-American Student Problems and one on Missionary Children—Their Future.

“What are you doing all this editing work for?” I threw at Corky on my way out.

“Doing it for? I believe in it,” he countered. “Isn’t that enough?”

“That’s enough,” I agreed.

You’ve got an editor there.

Cordially,

Ken Underwood.

Mission to Mankind

THE world has heard a great deal in recent years about missions. There have been economic missions and political missions, missions to Moscow and missions to Berlin, foreign missions and home missions—and even, for Wendell Willkie, a mission around the globe. In our determination to separate church and state, we forget that their respective embassies have more than a semantic relation. Webster defines a mission as “the act of sending, or state of being sent with certain powers, especially to propagate religion.”



“Go ye into all the world . . .”

As citizens of democracy we are continually engaged in the act of sending many different persons to many different places for many different purposes.

Whether they go as official diplomats or plenipotentiaries or personal envoys of the President, our political agents are representatives of the American people. Time and again in history we have failed our responsibility toward these men—and women. The act of sending has been subordinate to the act of negative criticism and withdrawal.

All of us are in the state of being sent. Some call it heredity, environment, personal interest, fate, the wave of the future. Others call it God. Whoever is playing the game, we are—according to modern Khayyams—mere golf balls waiting for the master stroke. A golf ball is sent with the power of its driver alone. A mission is sent “with certain powers” deriving from the source behind it, but exercised by the individuals chosen. In the political realm a would-be mission is rejected immediately if it cannot produce evidence of authority, intelligence, and some semblance of honor, stemming from an organized government. In the religious field, a few missionaries have set out, not knowing whither they went, without the wealth, prestige, encouragement, inspiration, and fellowship of friends or denominational boards. But no missionary has ever gone completely alone.

It has often been said that a sense of mission is vital to religion. Here, in that most secular of books, the dictionary, is evidence that religion has earned first claim to the word “mission.” John Dewey would utterly discard the noun “religion” as a stultified theology, a decadent institution, an obstruction to rational life. William E. Hocking defines it as “a passion for righteousness and the spread of righteousness conceived as a cosmic demand.” In this simple statement shines the sense of mission which has become not merely a Christian imperative, but a world imperative.

A passion! We who are young know what a passion is—and what it does. No mission was ever successful without a driving force behind it. Those who read Sir Neville Henderson’s “Failure of a Mission” to Berlin, one of the first personal elegies to peace, could not help but feel the absence of any real strength or sense of duty. It was a passion that sent the seventh century Moslems sweeping around the Mediterranean. It was a passion that drove the Mongols from the Pacific to the Danube. It is a passion that makes our opponents in war such fanatical fighters. A passion for what?

A passion for righteousness! Regardless of past distortions, the new sense of mission must bring along no axe to grind, sectarian or cultural or national. Paul built no Gothic cathedrals, laid down no creeds or politics, took up no symbols but the Cross. He preached Christ living, God loving, and man leaving home and family to go into all the world. Righteousness is no sanctimony. It is justice, equity, honesty, holiness, moral integrity. And these are terms that we are hearing from other sides, from post-war reconstructionists.

And for the spread of righteousness! Here is the heart of missions. For religion or righteousness, like democracy, is contagious; it spreads not by injections or doses, but by contact and the breath of life. If other nations in the past have failed to catch it, it is because we ourselves have had too mild a case. This is one virus that must be spread, by travel and study, by friendship and understanding, by unselfishness and love. One further fact is inescapable: we can and must catch it from others, as they from us.

Conceived as a cosmic demand! A missionary collection was being taken. A man at the aisle whispered to the collector: “I’m not putting anything in; you see I don’t believe in missions.” “Well, here, take some out,” replied the usher; “it’s for the heathen.” This is the lash which stings us now: the realization at last that the heathen of the world are its isolationists; the idolaters are those who worship money, fame, and power; the superstitious, believers in national or racial superiority; the pagans, men who put their trust in reeking tube and iron shard. All others—whatever their history, culture, race, or creed—must send and be sent on a mission to mankind.—C. L.

The Great Age Is Now

A PERSPECTIVE ON THE WORLD MISSION GIVING FUTURE HOPE

PERSPECTIVE: In any study of Christianity and the world in which we live the perspective of history is both illuminating and encouraging. As one looks back across 19 centuries certain facts stand out with crystal clearness.

Christianity lives and spreads through a visible community. There is no disembodied Christianity. It has been only through the Church in one of its many organized forms that the Christian Gospel has survived and been propagated.

Not always is this immediately apparent. At once some of us think of seeming exceptions. We recall schools, colleges, hospitals, orphanages, and various projects for social relief and betterment in which the spirit of the Gospel has been expressed and through which the Gospel has been transmitted. We remember, too, that the Gospel spreads by contagion, from individual to individual. That was the way of the Master. From His time to our own one loving soul has set another soul on fire. There rush to mind the weaknesses of the Church. We know full well the Church's enervating divisions, its failure to speak with one voice against the colossal ills of mankind, its ecclesiastical politics, its compromises with the world, its inter-relation with un-Christian economic and political systems, its infection with class and race consciousness, and the lukewarmness and imperfect commitment of the vast majority of its professed members.

We recall those whom we have known whose lives have been indubitably Christian and yet have had the most tenuous connection with a church, or perhaps none at all. We remember the offense which baptism and church membership give in some lands, notably in India, and the fashion in which through them individuals are torn loose from their families and never are fully adjusted in their new church relationship. We wonder whether so violent a measure is wise. Cannot an individual be Christian without calling himself such? Why not be Christian in life and thought without the embarrassment of a label? Why have churches?

Yet, on the basis of the experience of 19 centuries, we repeat: It is through visible communities, tangible expressions of the universal Church, that the Christian faith has spread. The schools, hospitals, and orphanages which have sought to embody the Christian spirit have had their rise in those who have been nurtured in some church. Those who become sincere followers of Jesus find necessary some form of association for corporate worship and action with those of like mind.

In spite of changes and divisions *this Christian community has had a continuous existence from the time of Christ.* We of today stand in a great succession. We are the heirs of the Christian generations who have gone before us. We are their debtors.

The center and the tie of this continuing community are in Jesus Christ. Although in the days of his flesh our Lord seems to have given little thought to organization, the Church is his creation, his body. It is a simple fact of history that those visible branches of the Church which have subordinated him or who have denied either his full divinity or his full humanity have either perished or have suffered in vitality. While it is impossible to prove that the failure of any of these churches was due to their views of Christ, yet it is clear that the main stream of the Christian faith has gone on through those churches which have centered their faith in Jesus Christ as God incarnate, as the eternal God become flesh for man's redemption.



Kenneth Scott Latourette

source

But they will maintain the fabric of the world
And in the handiwork of their craft is their prayer.

—Ecclesiasticus 38:34

MISSIONS IS BROAD

Christian missions is a broad term; it covers teaching, preaching and the most varied forms of human service. Here is a trained kindergartner with her little group of children, and there is a scholar conducting a seminary in the graduate school of a university; both are missionaries. Here is a doctor using the X-ray and modern surgical instruments, and there is a Bible woman teaching a peasant woman elements of child nurture and reading to her parables from the Gospels; both are doing the work of Christian missions. And so with translation, the teaching of scientific agriculture, and the publishing of books, magazines and newspapers. Hardly anything that ministers to human enlightenment and well-being but will be found somewhere within the scope of present day missionary activity.

—*A Theology for Christian Missions*,
Hugh Vernon White

CANNOT BE DEFEATED

The missionary outreach of Christianity is religion at work laying the indispensable spiritual foundation for a world community. Ultimately this world community cannot be defeated . . . It has its ultimate sanction in the heart of Reality itself. Its foundation is established in the nature of God the universal Father of all mankind, as we have seen him manifested in Jesus.

—*World Peace and Christian Missions*,
Harold E. Fey

TO SCHOOL WITH ART

. . . If you want to know better what Paul was like or Francis Xavier or any other great missionary, it is best to go to school with art. Go to Chelsea or the Latin Quarter, and you will find there men like those born of the spirit—whimsical, changeable, unaccountable, but dynamic. “The wind bloweth whither it listeth. No man knoweth whence it cometh, or whither it goeth. So is he that is born of the Spirit.” This quality of surprising undullness you will find among artists and among the saints, saints in our modern sense. I advise you to make friends with artists, so that you may discover the secret of saints. Artists are more numerous than saints not because art is more important than holiness, but because the material in which they deal is more easily handled, more easily understood, and the discipline needed for understanding and cooperating with their more tractable material is more within the reach of man and human effort than the supernatural discipline and obedience that must be won by those who would be disciples of the Great Master in the school of the Way of Life.

In another sense the artist's way is important for missionaries also. The artist's material is limited, but he deals with it whole and as a whole. So must a missionary. Modern missionary training has gone to school more with science than with art and suffered accordingly. For science rules by dividing. But art is not interested in ruling. The artist, like God, prefers enjoying people to improving them. And the good artist, also like God, has a passion for redemption. Improving and correcting are shockingly unartistic, but redeeming and giving, spending, loving, and giving away are the very soul of art itself. Redeeming and giving, spending, loving and giving away are the very soul of art because they are the soul of God.

—*The Missionary Artist Looks at His Job*,
Ronald Owen Hall

THE continuing Christian community has from time to time suffered severe reverses, but each major defeat has been followed by a fresh advance through which the faith has become more widely influential than ever before.

The first and proportionately the greatest series of disasters was from approximately the close of the fifth to the close of the 10th century. In its initial five centuries Christianity had won the nominal allegiance of an overwhelming majority of the population of the Roman Empire. But it had not gone far beyond the bounds of that realm. When the internal decay and external invasions brought about the progressive disintegration of the Empire, the Christian community suffered. Indeed, it seemed on the way to extinction. From the north and east invasion after invasion of pagans laid waste the northern shores of the Mediterranean. From the south and east came the Arabs, bearers of Islam. They conquered the southern and part of the northern and eastern shores of the Mediterranean. By the year 1000 in about half the former territories of the Cross, the Crescent was in the ascendant.

Yet the Christian communities went on. They never entirely recovered all the ground lost to Islam, but they re-won the areas lost to paganism and reached out into fresh regions. By the middle of the 14th century the Cross was to be seen from Greenland on the north and west to China on the east and the Upper Nile on the south. Never had Christianity been so widely spread. Moreover, upon Western Europe Christianity was laying a deeper impress than it had upon the Roman Empire.

Then came fresh reverses. Corruption within its ranks weakened the Church in Western Europe. A resurgent Islam, carried by the Ottoman Turks, overwhelmed the Byzantine Empire, long an effective outpost of Christianity, and the Prophet became dominant in Asia Minor and the Balkans. The Mongols, once wavering between Islam and Christianity, had become either Moslems or Buddhist. Christianity died out in Asia except in India and the western fringes of the continent. Christianity's last strongholds, in Northern and Western Europe, were threatened.

Once again Christianity revived and became more widely distributed than ever. The 16th century witnessed great awakenings in the Church—the Protestant and the Catholic Reformations. Not far from the same time the age of European discoveries and colonization saw Europeans skirting all the continents. Christian missionaries accompanied them and the faith was planted in more countries than in any previous age.

In the latter half of the 18th century Christianity was again threatened. The inner impulse which had made the Roman Catholic Church the chief vehicle for the expansion of the faith in the preceding two and a half centuries had subsided. The Spanish and Portuguese Empires with which the spread of Christianity in that period had been mainly associated had become decrepit. The Society of Jesus, which had provided many of the missionaries, was dissolved. In Europe a rationalistic scepticism seemed to be undermining the Church.

However, even in the midst of the turmoil of revolution and war came the beginnings of the modern Protestant missionary movement. The 19th century witnessed the greatest geographic expansion which Christianity or any other faith or set of ideas had displayed up to that time. The Gospel had a more extensive effect upon mankind as a whole than it had ever had. To be sure, contrary tendencies were not lacking. In so-called Christendom there was much of religious scepticism and open denial of the traditional faith. To many, modern knowledge appeared to make Christianity untenable. Yet in North America the westward spread of the white races in the United States and Canada was accompanied by a phenomenal home missionary effort which planted the faith firmly in the sections covered by the advancing frontier. In the United States the proportion of church members to the total population multiplied and more than half the large Negro population was brought in the faith. Christianity became the dominant religion of the new nations which arose in Australia and New Zealand.

It was firmly planted in the Islands of the Pacific and throughout Africa. Throughout most of Asia the numbers of Christians greatly increased and the faith had an increasing share in molding the changing cultures of the continent. By 1914 Christianity was on an advancing tide.

CONTRARY to a widely prevalent impression, *the years since 1914 have been marked by the continued advance of the Christian community.* Viewed from some angles, the quarter of a century and more has appeared to have been prodigious losses. The world wars have shaken mankind and have brought hunger, death, cruelty, and hatred on an unprecedented scale. In the very heart of traditional Christendom totalitarian programs have swept great states and have set themselves against the Church and its faith. In one of the largest nations, once known as Holy Russia and esteeming itself the champion of true Christianity, the Church has been discouraged and crippled and a vigorous campaign befriended by the state has sought to wipe out all traces of the Gospel. In Germany, the home of the Protestant Reformation, a new paganism has captured the state and from Germany has submerged much of Western Europe.

Yet when one views the world as a whole, Christianity has gained, even in these terrifying and revolutionary years. Proportionately it is much stronger in the vast populations of China, India, and Africa than it was 25 years ago. In its impress upon the cultures of these lands it has notably increased. To make this fact vivid and concrete, one has only to call attention to the place of Christians in the national leadership of China, to see far-reaching movement among the depressed classes of India, largely the result of the impact of Christianity, and to the advance in native leadership in the churches and of Christian education in Africa. Moreover, Christianity from being almost exclusively Occidental is taking root among non-Occidental peoples. The striking witness of Madras to the extraordinarily able leadership in the younger churches brought home to those who were there the rapid fashion in which Christianity is becoming the conscious possession of non-Europeans. More than ever before in its history Christianity has become ecumenical—as broad as the inhabited world. Then, too, we are realizing that Christianity has by no means died out in Russia or in Western Europe. The churches in these distraught lands, although sorely pressed, are displaying amazing vitality. Some are declaring that even in Europe Christianity, although organizationally weaker than for centuries, in its inner spirit is stronger than it has been for several generations. We must recall, too, the ecumenical movement which has been gaining momentum in the past few decades. As never before, while the nations have been pulling apart the Christians of the world are coming together. We are in the midst of one of the great ages of the Christian Church.

The best days of the Christian community lie ahead. This is partly a matter of faith. It is also a faith firmly based upon the experience of the past. From the perspective of 19 centuries it is clear that the history of the continuing Christian community has been one of advance. The advance has been punctuated by reverses, but each reverse has been the precursor of fresh and larger gains. Never has the threat to Christianity been greater than in our day. Never has the faith been so widely disseminated or so firmly rooted in so many different lands. Never has the world-wide Christian community been so nearly conscious of its essential unity. If we are faithless God will not be defeated. He will triumph in spite of us. If we are faithful the triumph of His Kingdom and His Christ may be hastened.

[Kenneth Scott Latourette is Willis James Professor of Missions and Oriental History in Yale Divinity School and Chairman of the Department of Religion in the Graduate School of Yale University. He is probably the world's greatest historian of missions, and is the author of many books on this subject. His *History of the Expansion of Christianity* is the definitive work on which he has now completed four of the seven volumes originally planned. He was on the faculty of Yale in China from 1910-17. He took a leading part in the Madras Conference in 1938.]

January, 1943

source

FROM THEM TO US

Dr. J. R. Mott has repeatedly declared that one of the most important conclusions driven home upon him by the Madras Conference was this:

If, through the disintegration of Western Civilization and the tidal sweep of pagan totalitarianisms, Christianity should disappear from the Western lands where it has been planted for centuries past, it would not disappear from the earth. So deep and tenacious is its rootage in the small but vigorous Younger Churches that it would remain alive in them, continue to grow and expand until ultimately the West would be re-evangelized from the East.

—*The Healing of The Nations*,
Henry P. Van Dusen

HARD TO BREAK THROUGH

The Christian mission does not exist primarily to get more people to acknowledge Christ as Lord, to follow him instead of Buddha or Mohammed or some other savior. Its chief concern is not to have more hymns sung to his praise, more stained glass figures of him in church windows, more lofty and honorable titles accorded him, more theological distinction heaped upon him. Already Jesus is burdened with so much of this semi-pagan aggrandizement that it is hard for Him to make his voice heard in the councils of men and to break through the splendid and glittering barrier to the hearts of men . . .

—*A Theology for Christian Missions*,
Hugh Vernon White

PECULIAR COMPLACENCY

I have sought vainly . . . for some phrase that would characterize the peculiar complacency of the idea that God has favored any one race over any other, or purified or ennobled any one race in preference to the rest. The only satisfactory comment I have been able to find upon the majority of this self-laudation is in an essay of Mark Twain's. A Jew had observed to him that there was no uncourteous reference to his people in Twain's books and asked him how it happened. Clements replied it was "because the disposition was lacking. I am quite sure," he said, "that (bar one) I have no race prejudices and I think I have no color prejudices nor caste prejudices nor creed prejudices. Indeed, I know it. I can stand any society. All that I care to know is that a man is a human being—that is enough for me."

—"Tribalism," Howard Mumford Jones in
The Atlantic Monthly

The Basis of a Christian Peace

WORLD FELLOWSHIP IN REALISTIC LIVING IS THE GREAT NEW FACT

IF I am ready to die for a just and lasting peace, there is hope that it will come. If my desire for peace means any less than this, it is blasphemous to talk as if I meant it while thousands of others are dying in the hope that their death is making peace possible. For peace is indivisible. Unless we who remain at home are as ready as the men in the turrets of battling tanks to give the last full measure of devotion, our discussion of peace is a mockery. The first prerequisite of peace is that we, the students of America, really care—even as Jesus cared when He went to the Cross because of His faith.

The second requirement of peace is that we stretch our imaginations. Basil Mathews recently asked Sir Alfred Zimmern, professor of International Relations at Oxford University, "What, in your opinion, is the greatest obstacle between us and the building of enduring world peace?" The eminent authority on the technical complexities of world relationships replied with simple conviction: "The small-scale individual!" When enough of America's students and of other common men throughout the world will stretch their minds to embrace their fellow-men around the globe, when they have forsaken their small-scale perspectives, a world of peace and generosity will be in the making. But not before! An ordered world society will have no foundation in fact without this consciousness of world citizenship.

Moreover, the deep concern and the broad imagination of which we speak can easily be led astray if they lack a common sense of direction. Two people of the best intentions in the world can cancel one another out unless their ultimate goals are similar. Even the goal of peace is a highly flexible objective. Hitler, too, wants peace! Thus a third essential of any adequate peace is the possession and observance by the different peoples of common basic concepts concerning the meaning and content of peace. It is imperative that there should exist among men a set of principles, a common loyalty, a sense of supranational moral values, a world ethos which the peace is to serve. The only other basis is personal and group self-interest, rooted in precarious balance of power or some other illusory foundation that makes true peace impossible.

A fourth and arresting fact is the uniqueness of the Christian religion as a source of these prerequisites. The Christian faith has aroused the concern for peace in the hearts of millions of individual people; it is the primary stimulus of their imagination and understanding as citizens in a world brotherhood; it provides a dependable soil in which world ethos can grow. No political or social system alone can guarantee a world ethos. Because it concerns the total world, the only authority sufficient to

sustain it must embrace and transcend the world. It must be above all the divisions of men—ethnic, political, geographical, cultural, historical, economic, national. It must be rooted in universal verities. In the last analysis the kind of peace we desire as Christians must be a Christian peace, both for the sake of the peace and for the sake of Christianity.

Let us not forget that as long ago as the early part of the second century an apostolic father wrote to Diognetus about the amazing fact of the supranational Christian fellowship: "It is they who hold the world together!" And in our own day no less an international statesman than Dr. Max Huber, who in his position as President of the Permanent Court of International Justice, at The Hague, was fully aware of the grim realities of international tribalism, wrote as his considered judgment, "It is only through the Christian Church that a possible basis for an international and supranational law has been created."

In short, the persisting power of Christ is our best assurance of ultimate peace. It has provided the moral foundations, and it has built a channel of expression in the world reality of the Church. For the first time in 1900 years we can speak in this century of a world Christian community, for it is now established in practically every nation, and constitutes a bridge of common loyalty among men and women across all the barriers of the world. Never before in history has there existed a similar bond of purpose and hope as a basis for peace.

Why then do we take this fact so lightly? Many Christian students, whose sincere desire for peace is consciously or unconsciously rooted in Christ and in His message of universal love, debate with easy assurance the many proposals for a new world order, and leave out completely the chief source of order in which there is ultimate hope. If we seek to disavow Hitler merely by projecting various schemes of world organization which we regard as better than Hitler's, we are missing the point entirely. The heart of the matter can finally be illumined only by the piercing light of Christian truth itself. It is when we apply the rigorous Christian norms of the universality of God, the moral structure of the universe, the value of the humblest man, the privilege of human brotherhood, the fact of divine redemption, that Hitler's flimsy Teutonic deities, the repudiation of universal law, the crushing of the individual, the denial of all true brotherhood and the spurning of Christ's salvation, are reduced to hallow absurdities. How much more relevant to deal with the root disorder than to tinker with only the symptoms!

BUT how is this to be done? We are exhorted to be zealous Christians, to remember our membership in the world Christian community, to become consumed with a sense of mission. All this is very well. But even a sense of mission is not enough. We must harness our zeal to practical enterprises. A limited number of students will find opportunities in the program of reconstruction, either at home or abroad, which will follow the war. Others will serve in other ways, and let us never forget that our individual attitudes right where we are, regardless of our vocation, are the final determinant of peace.

It is becoming increasingly clear, however, that the most dependable single channel for the expression of our world Christian conviction, and specifically for reconstruction and the building of peace, will be the missionary enterprise of the Church. If there is truth in the importance we have attached to the centrality of Christ and of His revelation of God's will for the world of nations, then nothing is more imperative than that the knowledge and practice of His way of life should be spread throughout the earth. There is no short-cut to the kind of peace which we want as Christians. Until it is rooted in Christ, men will still be at cross-purposes. In this as in all other human relationship, "Other foundation can no man lay."

Not only in this basic sense, but in terms of practical possibilities, the missionary enterprise is our surest road to peace. It is missionaries who have established the Christian faith in the soil of practically every land on earth, and hence have uniquely provided the groundwork for a world ethos. It is Christian missions which have developed a bond of community and confidence across all human barriers. It is this same enterprise which has builded Christian personalities and Christian principles into the fiber of many nations. Even in Russia, after a systematic attempt for 25 years to destroy Christianity, it was recently disclosed by a leader of the Godless Movement that two-thirds of the people in the rural areas of

Russia are still devoted to the Christian faith, and one-third in the great industrial areas. It is reported that Christian mothers are the missionaries of Russia. Here is a sturdy bridge of post-war understanding.

Objective observers evaluating the potential sources of brotherhood among the nations, are acknowledging increasingly the strategic importance of the missionary enterprise. One finds it prominently noted in the observations of such recent world travelers as Mrs. Clare Booth Luce, who attributed the friendship of the Chinese people for America to the missionary enterprise; and Mr. Wendell Willkie, who put first on the list of causes for the good will of the Asiatic and African peoples toward America, "the hospitals, schools and colleges which Americans—many of them missionaries—have founded in the far corners of the earth." In facts like these are the tangible and enduring building blocks of the new world order.

The Archbishop of Canterbury, on the occasion of his recent enthronement, put it succinctly: "Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. Almost incidentally, the great world-fellowship has arisen from that enterprise. But it has arisen; it is the great new fact of our time. . . ."

[R. H. Edwin Espy is General Secretary of the Student Volunteer Movement. A native of the west coast, he took his theological work at Union Theological Seminary in New York and later studied in Germany. He was the Executive Secretary of the First World Conference of the Christian Youth in Amsterdam in 1939. He was the Youth Secretary of the World Alliance for International Friendship through the Churches and the Provisional Committee of the World Council of Churches. He is directly in charge of the plans for the proposed Continental Student Conference on Missions in 1943.]

source

HOPE OF A NEW WORLD

In a future number of *motive* we hope to devote more space to William Temple's new book. The Archbishop of Canterbury has written a very concise, but a fairly satisfactory book dealing with certain conceptions of what may be expected from English religious liberal thinkers as far as the post-war world is concerned. This little book not only treats the political aspects of the problem but also goes into the religious concepts which are basic in any future world order. *The Hope of a New World* is published by Macmillan Company for \$1.35.

CATHOLIC BISHOPS SPEAK

Secularism cannot write a real and lasting peace. Its narrow vision does not encompass the whole man, it cannot evaluate the spirituality of the human

soul and the supreme good of all mankind.

Exploitation cannot write a real and lasting peace. Where greedy might and selfish expediency are made the substitutes of justice there can be no securely ordered world.

Totalitarianism, whether Nazi, Communist, or Fascist, cannot write a real and lasting peace. The State that usurps total powers by that fact becomes a despot to its own people and a menace to the family of nations.

The spirit of Christianity can write a real and lasting peace, in justice and charity to all nations, even to those not Christian. . . . If we are not to have a Christian peace, then we shall be given only an armistice and we shall begin to prepare for a third world conflict.

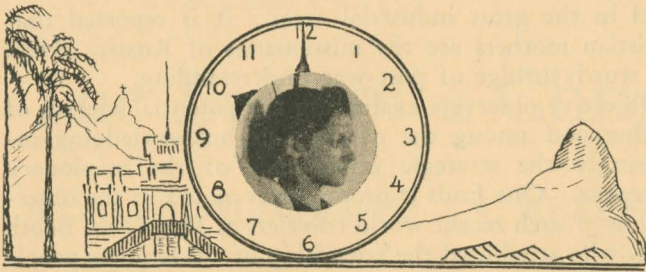
—Catholic Bishops of the United States
Statement issued November 14, 1942

WE KNOW NOT

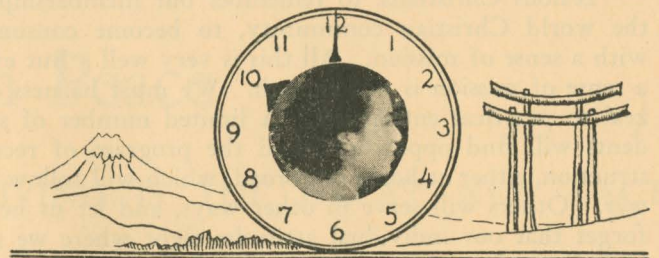
We are to live not by sight but by faith. To the eye of sight the prospect into which we look is dark and obscure beyond discerning. To the eye of faith it is not less hidden, for we know not what a day may bring forth. But we know also that God is at work and that He is to be followed, loved and obeyed. What can be plainer than the duty of the Christian and of the whole Church to go on with the world mission; to yield in method to the exigencies of the time, to change here and concentrate there, to be stern and realistic about money, to be bold in experiment and alert to seize the occasion—to do all these things but in and through them all to go on, to go forward?

—The Editors, William Paton and M. M. Underhill, in *The International Review of Missions*, January, 1940

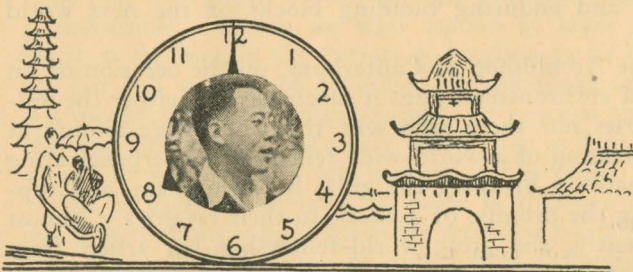
The Time is Now for Christian Student Work Around the World



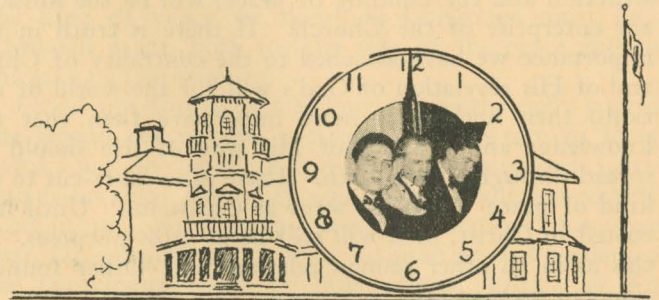
Colegio Bennett, Rio de Janeiro, Brazil
Vital in making the Good Neighbor Policy personal and real are mission schools in Latin America—and exchange students here.



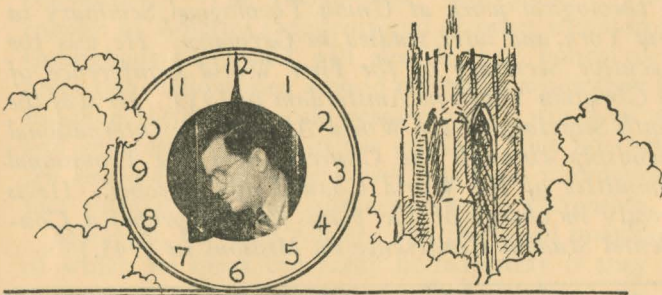
Aoyama Gakuin, Tokyo, Japan
Expression of Christian fellowship with Japan is still possible through reimbursing one of the Gripsholm repatriates who left his personal funds with the Wesley Foundation.



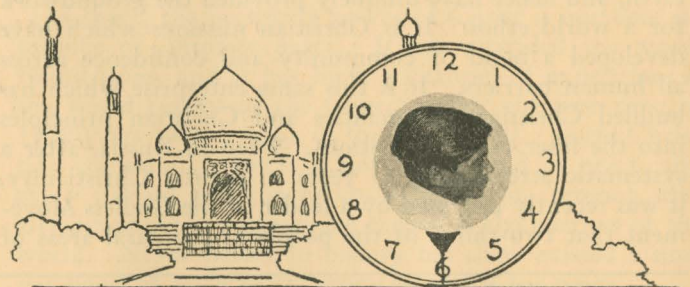
United University Center, Chengtu, China
With shockingly inadequate facilities, hundreds of miles from their home campuses, the largest student bodies in China's history are preparing to build a new nation.



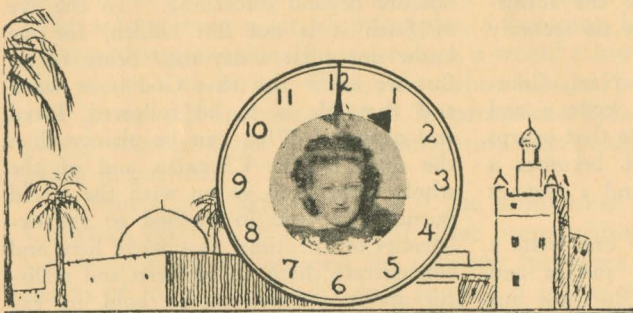
Scandinavian School of Theology, Gothenburg, Sweden
News from this seminary has been especially scarce of late, but news reports testify to the kind of fellow Christians who carry on in neutral and occupied Scandinavia.



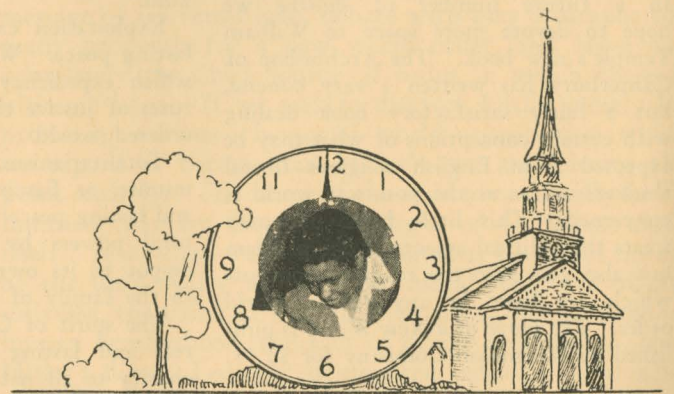
Scarritt College, Nashville, Tennessee
Starting a second half century of training for Christian service, Scarritt has earned its growing fame and opportunity—especially with foreign students and missionaries.



Lucknow Christian College, Lucknow, India
Student opinion in India, as in all lands, runs high, but at Lucknow, Hindus, Moslems, and Christians take political turns, for the aim is "that they all may be one."



Student Hostel, Algiers, French Africa
Located close to the "pre-invasion" rendezvous, this international home for students from all the Mediterranean lands may now be having visitors in American uniform.



Bennett College, Greensboro, North Carolina
With particular emphasis on practical training for home and community life, Bennett College is fast becoming one of the outstanding schools in the country for negro girls.

Sketches drawn for *motive* by Henry M. W. Leiper, Amherst '41, Yale Divinity School '44.

Our Mission Is to Reconstruct

CHURCH ADMINISTRATOR TELLS HOW ENTHUSIASM CAN BE HARNESSSED

AT the recent convocation of Methodist youth in Ohio, and in the presence of many of you, Dr. Walter Van Kirk sounded a dramatic call for volunteers to help in the post-war reconstruction. Even if you did not hear him, the idea is familiar to you and, indeed, an intimate personal concern. This is clear from your own resolution, seconding Van Kirk's idea, in which Oxford called for one to 10 thousand recruits who are ready to give a year of their lives whenever and wherever their church needs them. It is clear from your applications and conversations and persistent pressures which reach pastors and other church leaders today.

As a missionary administrator, I seem to be the Malta of your assault. You have stormed our offices for the past five years with your zealous offers of service, and the tempo is at its highest right now.

Naturally we welcome this. It is a most encouraging sign of vitality. For the sake of the record, we can say that your offers are not going unnoticed, and something is being done to harness this tremendous drive toward service. You can be assured of that.

But let us reflect a moment upon the whole complex of this zeal, its roots and origins, its historical parallels, its present state, its relation to "crisis" thinking, its purpose, its promise. There are three questions I want to ask:

(1) What is this powerful drive toward post-war reconstruction?

(2) How is the drive to be brought to focus on the problem?

(3) What's ahead?

Number one—*What is this powerful drive toward post-war reconstruction?* When I tell you what I think it is, you may not believe me. For some reason or other, many refused to face the implications of this "new discovery" in terms of disciplined, organized service. But, quite honestly:

It is missionary!

I can say this boldly, because few seldom think in these terms.

Let those three words make a paragraph for you to ponder at some length. This current dynamic compulsion toward world service is *missionary*. It is evangelical Christianity (evangel-bearing) in the historical sense of the term. It implies (a) dissatisfaction with the loss of things (persons and collectives) as they are, (b) conviction concerning the way they ought to be, and (c) zeal and method for bringing (a) up to the (b) ideal. The dominating idea of the whole thing is redemption,

salvation, transformation of the evil toward the good. The missionary has no other formula for his life than this. And never has. No matter how old the words, yours is the same passion that put Paul in Rome, Carey in India, and Mott everywhere. Forgive me if I insist: it is missionary.

FUZZY TERMINOLOGY

I want to stress this point, because I am convinced it will help you clear your own minds and purposes and methods for the future. Until you see the missionary nature of this compulsion, you are simply muddying your intention and spoofing yourselves. I am anxious about this point, because I see you using a strange vocabulary to express your mind. The nomenclature you use is fuzzy on this point—Commission on *World Friendship* and Committee on the *World Christian Community*. For a long time, I have questioned these phrases not for what they are in themselves, but for what you are making them stand for. They fail as words to express the urge and compulsion, yes, passion to do something to meet the present-day world's need. "World friendship" is not synonymous with "The World Mission" just as "Christian character" is not synonymous with "Christian Education." The former in each case is a form-concept. The latter is activated, vitalistic, with movement and passion in it. Defense will not win our war either.

I have no brief for the word *missionary* as a word, and especially the phrase "Foreign Missions." If someone could supply satisfactory substitutes, I should use them. But let us not accept substitutes which miss the connotation of "serving," "sending" and "redeeming" which are the genius of our Christian spirit. (Maybe we should have a contest for a new name!)

Number two—*How is your drive to be brought to focus on the problem?* There are a number of alternatives in answer to this question.

(a) Maybe, not at all. This may sound cynical, but it is a live alternative. There is a kind of starry-eyed, romantic interest in world reconstruction which is substituting wishful thinking for the disciplines necessary to accomplish the task. "Reconstruction" is a good idea academically, and sounds heroic, and a certain group has fallen for its glitter. These people need to be pinned down: much of the heroism is going to be unsung, is going to be hard work. Maybe it will never necessitate setting foot outside your own home towns, where "reconstruction" may lead to more headaches than service in China. Hometown jobs can be a mission for world re-

construction. Maybe we will be only the source of supply for the front lines. Can we do "k. p." and yet relate it to the big campaign? Are we willing to prepare ourselves for reconstruction? Take a lesson from the North African campaign of the United Nations—discipline, training, preparation, home-base support.

Beware of using the emotional escape of the reconstruction idea to avoid personal responsibility, at your own fingertips.

(b) Another group is sure that post-war reconstruction will go forward through battalions of loosely-organized volunteers who march to Europe and Asia and start the job. They will come out of a new movement and their organization for works of reconstruction will, likewise, be new and especially created for the immediate tasks.

This may be possible, but it is not probable. Such groups will probably have no entree, and most reconstructionists hold out only the slimmest hopes for groups which are newly organized and untrained. Furthermore, they don't see the organizations, and they see much of the zeal for service and organization used up in impatience and frustration.

(c) Then, there is the American Friends Service Committee. In a sense, this has provided a pattern for small-scale reconstruction, and all religious reconstructionists are indebted to them for their vision and experience. Fortunately, this group does provide a working plan, and is the example of the spirit and method of real relief and reconstruction.

GOVERNMENT ACTION

(d) Most likely, for reconstruction, governments will take over the major operations in relief, relocation, reconstruction, and rehabilitation. All indications today point to the fact that voluntary and religious groups are not going to have much chance at the big problems of reconstruction. This is to be understood when its relation in many lands to the military victory and forced policing are realized and when the size of the tasks is appreciated. Enormous feeding, rehousing, rebuilding, engineering, educational problems are in sight, and no less than international political agencies can care for them. Voluntary groups can serve the non-political needs of recovering populations, the spiritual ministries, and the prophetic witness to judge what government does; but they can not enterprise for themselves against the immensity of the immediate tasks.

Some persons believe that government will not open any doors at all to voluntary relief, and will entirely requisition all supplies and resources. There seems to be division of opinion here, some of it within this country, some as between the United States and Britain.

This much we know, however: a large part of reconstruction is going to be done by governments. This may

mean that part of our reconstructionist zeal should be directed toward the services and the men who will be manning these jobs.

THE CHURCH

(e) The fifth possibility for harnessing the reconstructionist enthusiasm is the missionary enterprise of the churches, its machinery, its entree, its experience. It is interesting that the Co-ordinating Committee on Christian Reconstruction has almost reached the conclusion that the mission boards are the best channels now for working at the jobs of reconstruction. As Christian young people, facing an evil world with a tremendous evangelical passion to make it over, there is no reason to expect anything other than your prompt turning to your mission board for expression of this purpose.

Number three—*What's ahead?* As a Methodist missionary administrator, I want to make clear to you that your Board of Missions is ready to do its utmost to express your desire.

We are even now preparing. We are tightening our Latin American program, taking some of your own friends for jobs down there, and are speeding up the tempo in the very best way we can. You may be interested that quietly we are on the lookout for persons to use both in Europe and Asia. This means language, spiritual training for their task, study, and many other qualifications. But we are moving! People frequently ask me the number of workers which might be used by the Board in post-war service. That depends upon the background of support and supply which stands behind them. We are simply your agents. But to be as specific as possible, probably not a great number of workers can be trained and placed. We shall have to be patient with small, distinctive services; yet we shall have to keep them flowing out in as large a stream as the Church will authorize. We are thinking somewhat of candidates for Russian-speaking Europe although no one knows when we may be able to enter there. One of our missionaries returned this month to China and the manifold opportunities for Christian reconstruction there. In the meantime, the opportunities here at home are legion and we are confident that youth will match them as always with heroic devoted service.

[*Ralph Diffendorfer is the Executive Secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church. He is a graduate of Ohio Wesleyan and Drew Seminary. He has attended the recent leading church conferences, including the International Missionary Council in Jerusalem in 1928, the Madras Conference in 1938, and the Oxford (England) Conference on Life and Work in 1937. He is the author of numerous books, and has served on the boards and in the councils of many of the important missionary bodies in the world today.*]

At first we had the land and the white man had the Bible. Now we have the Bible and the white man has the land.

—Bantu Saying

TO SUCCEED

... Christianity to succeed must stand, not with Caesar, nor depend upon gov-

ernment backing and help, but must stand with the people. It must work with the national grain and not against it. Christ must not seem a Western Partisan of White Rule, but a Brother of Men.

—*Christ of the Indian Road*, E. Stanley Jones

Some men are made for couriers, exchange-

ers, envoys, missionaries, bearers of dispatches, as others are for farmers and working men.

—Emerson

A new faith in a new moral purpose is required to reanimate our political and economic system.

—*Condition of Peace*, E. S. Carr



"The Christ" by Luke Hasegawa has aroused much controversy as to its Christian merits. Some praise it as representing "the highest a convert has known in Buddhism." Others fear the obvious syncretism, or point out that Jesus came not to meditate, but to minister. The painting is reprinted with the permission of Daniel Johnson Fleming, of Union Theological Seminary, from *Each With His Own Brush* (Friendship Press, 1938). The three prayers are taken from his book, *The World at One in Prayer* (Harpers, 1942).

Our Father, we thank thee for the beauty of this New Year's Day. We thank thee for the New Year's decoration of pine, bamboo and plum placed at each gateway. They turn our thoughts to thee for they have been chosen from thy generous store of natural beauty.

Teach us this year to learn their meaning and their message to us. Like the pine may we be unchangingly steadfast. Like the bamboo may we bend without breaking during the storms and when the storm has passed may we be straighter and stronger. Like the inconspicuous plum flower blooming among the falling flakes of snow may we bloom courageously and give fragrance to the air about us, reminding men that spring is near.

As thou art in the trees giving life and strength and beauty, be in our hearts that we may glorify thy Son, our Savior Jesus Christ in whose name we pray. Amen.

—Toyohiko Kagawa

January, 1943

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about!

—Toyohiko Kagawa

Japan at Prayer

God, our Father! Thou hast promised us in thy name to make the people of the world one, and also thou hast promised to make this world thine own Kingdom. O God! Fulfill this thy promise for us soon.

—Kali Yuki (1896)

O God of infinite beauty and perfect love, at this hour of peace and calm, I open to thee the moon-window of my soul's chamber. Flood it, gracious Father, with the celestial light, fragrant with the winter plum of thy divine love and purity.

—Hachiro Yuasa
(a bedtime prayer for
a girl student)

Through the Eyes of Japanese Youth

THE PEACE OF TOMORROW IN JAPAN MUST BE DEMONSTRATED BY US NOW

HOW difficult it is to see clearly through another person's spectacles! Yet, perhaps part of our trouble today comes from our inability to appreciate the world that the youth of Japan see through their thick-lensed glasses. How does the world look to them?

To the youth of Japan, as indeed to the youth of Asia, life is grim. Japan is a lean country. It is no accident that our cartoonists draw a Japanese as a little, thin man, for not many of them are fat. Between the shores of the broad, blue Pacific and the steep, volcanic mountains, relatively few square miles are available for farms—one-sixth of the total area. To us, the diet would seem pretty poor: rice, a few vegetables, a bit of fish. No sweets, no candy bars!

Japan is poor in coal, iron and oil—three things which a modern state must have. Cotton and wool for fabrics must be imported. Japan wants to become an industrial nation like England, but tariffs, trade quotas and barriers discourage her. The militarists seemed to have the argument when they said, "Our only hope is to build an army and navy on Western pattern, and get some colonies just as the powers of Europe did." Whether we like that solution or not, the problem remained. Her youth looked out on a world where jobs were scarce and wages low, and where the struggle to make a living left little time for leisure or luxuries.

The struggle begins when boys and girls should enter junior high schools. There are never enough desks in high schools and colleges for those who wish to study. So there are stiff entrance exams, just to see who can get into high school or college. For one who is fortunate enough to be admitted, four or six or sometimes even 10 applicants are weeded out in the "entrance examination hell." We would call it a grim world where the majority are doomed to stop at grade school education.

ONCE admitted to school, it is a serious discipline. Six or seven hours of lectures every day are the rule. The method is too much one of memory work, and the purpose an indoctrination of the "proper" thoughts concerning society and state. The student is not taught to think, but is discouraged from becoming an individualist. "Thought control" is a major duty of teachers, and there is a section of the police dealing with the suppression of "dangerous thoughts."

But what awaits those who never go beyond sixth or eighth grade? There are jobs on the farms—dull, hard work for a farmer who is steadily sinking deeper into debt. There are increasing numbers of jobs in factories and shops—monotonous hard work, too. The techno-

logical revolution there, as in the West, has proceeded with little thought for the individual worker. "The swift change from an all-farming economy to one with half the people living in cities, from barter to money, and from primitive living to high industrialization is a forecast of what all Asia will be doing in the years to come," writes Dr. C. W. Iglehart. Will the inevitable industrialization of the rest of Asia be accomplished peacefully or painfully?

Perhaps the greatest difference between a Japanese youth's world and our own, comes from the social pressures which control his every choice and action. The legal head of the family—the father, or after his death the eldest son—makes all important decisions. What school shall a boy or girl try to enter, what job shall he take, whom shall he marry—all these are settled for him. His own wishes or dislikes take secondary importance beside the convenience or the wishes of the family. A marriage which joins two families for mutual advantage or prestige takes precedence over mere individual hopes or plans.

Conformity to the family system, to the social group, to the state and its policies—conformity is expected from all. Of course, sometimes, there are rebellious individuals, but society usually finds ways to surround them with pressure that is irresistible. Invariably, they conform.

Looking through Japanese glasses, Mother Nature holds a significant place. Youth feel a mystical relationship with her. Whatever may be its poverty in some ways, Japan is wealthy in lovely mountains and sparkling waterfalls, in the gorgeous colors of autumn and the rich gold of ripening rice. But, as Japanese writers point out, though Nature often smiles, sometimes her face is grim and forboding. The little houses and the fields may be cruelly lashed by a sudden typhoon, destroying life and property. The earth knows the torture of violent earthquakes and tidal waves; floods and famines seem to make sport of the toiling peasants.

So poverty always lurking close at hand, stern discipline, regimentation and conformity, nature sinister as well as beautiful,—all combine to drive some Japanese youth into frustration and pessimism. The yawning mouth of the volcano Mihara, on an island in Tokyo Bay, has an irresistible attraction for hundreds of youth who throw themselves into its fiery crater each year.

BUT to stop here would be misleading. Life is grim for Japanese youth, but youth the world over are seldom dismayed by grimness alone. Life is challenging too, and ambition grows with the challenge.

In America we look back on less than 200 years of national life. What would it mean if we felt behind us nearly 2000 years of continuous national existence? In the western hemisphere, the day of kings and rulers has gone; yet we can appreciate something of the loyalty and pride that Japanese feel when they think of their emperor, the 124th in an unbroken imperial dynasty. There is a solidarity with those generations of fellow countrymen who have gone before, a unity reaching back into antiquity. Pride in an ancient past is in itself a challenge to make the future glorious. Probably the most cohesive force in all Japan is the throne, and no look into the future can ignore its strength and value.

Youth in Japan have been tremendously challenged by two ideals which, at first glance, seem to contradict the one mentioned above. In the 1920's, much was said about democracy and its promise for the welfare of the common man; and in the early 1930's, communism was a growing influence, again holding out hope of liberation from outgrown custom. However, communism was persistently, even violently, hunted out and suppressed; and now the trend of events has turned the thoughts of youth back to more traditional and orthodox Japanese molds. Yet, I am sure that the challenge they feel in the future still holds some hope of a more abundant life for every man.

The challenge of the future holds also for them the aspiration to make Japan a leader of Asia. They say that Asia has suffered long enough from the exploitation of the white race—territory has been seized to become colonies of western powers, "unequal" treaties have restricted their tariff rates, extraterritoriality has limited their political independence. Asia has long resented the tradition of racial superiority of the West. Now Japan has challenged this western dominance over the East. The tragedy is that, while crying out against the wrongs of western exploitation, Japan has become the arch-exploiter of the Orient. Whatever power she might have

had as the leader and spokesman for the East, she has forfeited. The ambition to seize a place in the sun, to make their country great, is, alas, a part of the challenging world beckoning to Japanese youth and their elders.

Japan has chosen militaristic aggression and the domination of Asia as the methods to solve her problems. But when the war is over, and the time comes to build the peace, the youth of Japan must be challenged by a realistic prospect that the abandonment of those methods will lead to the truest well-being of their nation. What shall be offered them as a better way?

They will ask what the Four Freedoms mean for them. The world can not exist peaceably, half free and half slave, or half hungry and half satisfied. There must be a world brotherhood. That peace will take more of sweat, tears and toil than the winning of the war.

JAPAN will be watching for some nation—powerful, practical, idealistic, cooperative—that will lead the way toward the world community we must have. They must be convinced that imperialism (even economic imperialism) and race prejudice have no place in the brave new world. The prestige, the strength, the democratic traditions of America lay upon us an inescapable responsibility—but we must put our own house in order. We cannot challenge the youth of Japan, tomorrow, if they see discrimination against race or color, here, now. We must demonstrate that the Golden Rule is good economics, good sociology, good internationalism.

If we are to challenge the youth of Japan for peace tomorrow, they, indeed, will challenge us to show today the patience and the sacrifice, the love for God and man, upon which peace is built.

[Floyd Shacklock, former missionary in Japan, is now the director of the Methodist Committee for Overseas Relief.]

source

JAPANESE "TRIBUTE" TO MISSIONS

The following statements appeared in the Shaohsing Shi Pao, a Japanese-controlled puppet newspaper in China, in June, 1942. The Committee on East Issue, Bulletin, No. 174, calls it "an excellent example of the type of propaganda used today."

"Following the Opium War the Open Door Policy toward China was adopted. The Foreign Powers took the opportunity of coming to China to undertake various activities along political, financial and cultural lines. Outwardly it appeared to be only an investment. Actually it was the use of money for oppression. Outwardly it was preaching in the name of Christianity. In reality it was a method of oppression through the use of religion and culture. . .

"Let us review the ways in which America has oppressed China. The most reprehensible act of the Powers is the

preaching of religion. The preaching of religion is universal and very severe. In reality it is a method of oppressing civilization. According to history the beginning of American propagation of religion in China was in the year 1830. At that time American missionaries first came to China and started evangelistic and educational work. From the years 1830 to 1910 America paid each year for these activities \$15,000,000.00. Although after that time a part of the work was transferred to the Chinese, yet in reality it was still in the hands of the Americans. During that period the center of American missionary activity was Shanghai from which center it spread to all parts of the country.

"The Americans at the beginning of their religious activity believed that they were making a contribution to the educational work of China. There was a Rockefeller who in the years from 1918

to 1920 gave \$4,000,000.00 for the Peking Union Medical College and other medical projects. In order to provide for the permanence of the work, a further gift of \$120,000,000.00 was made. In addition a part of the Boxer Indemnity Fund was returned to China, a part to be used for sending Chinese students to the United States and a part for establishing Tsinghua College. Furthermore, 12 colleges were established in China with American funds. With reference to the YMCA and YWCA, although these organizations have become established on a self-supporting basis, they still receive help from America.

"Of course, all this help is a contribution to China, but it is also a fine opportunity to obtain tremendous privileges. Consequently the propagation of religion has made much easier the matter of convenience and the securing of converts."

Japan Ends a Missionary Epoch

JAPAN AND THE WORLD IN GENERAL NEED CHRISTIAN LIVING

source

I believe in you because I believe in myself. We are all one family. I believe in your Inside, not in your Outside, whoever you are, whatever you are, wherever you are.

—Ralph Alfert Parlette

NEW CHURCH IN JAPAN

The Associated Press reported on November 25th that the Tokyo Radio had announced the foundation of a new Church of Christ in Japan, effecting "the unification of all Protestant denominations in the country on a permanent basis." The new church, according to Domei News Agencies, differs from the National Christian Church established some six weeks before Pearl Harbor in that it includes the Episcopalians who remained outside the previous unification, and also embraces such organizations as the YMCA, the YWCA and the WCTU. The Associated Press suggests that observers of Japanese propaganda believe this may be a part of a peace offensive which Japan may eventually address particularly to the churches and benevolent groups in this country. Roman Catholics in Japan formed their own association in May, 1941.

CHURCH OF JAPAN

The Church, accepting the Old and New Testaments as its scriptures, being founded upon the Apostles' Creed and recognizing the various confessions of faith of the uniting denominations, professes the following to be its essential teachings:

The triune God—Father, Son and Holy Spirit—as revealed in the Holy Bible, forgives sin, justifies, sanctifies and endows with eternal life those who believe through the atonement of Jesus Christ, who died for the sins of the world and rose again. The Church, as the Body of Christ is the organization of those who, called by grace, worship, observe the sacraments, preach the Gospel and await the coming of the Lord.

—*The Creed of the United Church of Japan, 1941*

THE Church of Christ in Japan may be characterized as a young, minority, struggling church and yet it is an indigenized, deeply rooted, mature, united, on-going church. It is a young church because the first Protestant missionary to reach Japan came from America in 1859, and the first church there was founded in 1872. It is a minority church because there are approximately only 200,000 Protestant Christians and 100,000 Catholics in Japan proper, constituting a fraction of one per cent of the total population of 75 millions. It is, however, deeply rooted in the spiritual soil of the people and is well adjusted to the national climate. It is a mature church because *it is self-directing, self-supporting, self-perpetuating, and now keenly missionary-minded.* It occupies a position somewhere between the churches of the West and the churches of the mission lands. It is a united church because the long hoped-for church union was recently consummated among 40 or more Protestant denominations. *As the Church of Christ in Japan, it is now presenting a united Christian front—an achievement practically unparalleled anywhere in the world.*

It is, however, a struggling church in that it was caught unprepared by the war, and is confused and burdened with unsolved social, cultural, political difficulties aggravated by the tragic war. The problems of church and state and war and peace, which are admittedly standing problems of the universal church everywhere, weigh heavily and ominously now on the newly-united Japanese church. And war naturally taxes it to the limit of its spiritual resources. Challenged by the tragic realities of the world, the Japanese church is a chastened church, in penitence struggling to maintain its prophetic function in spite of overwhelming difficulties.

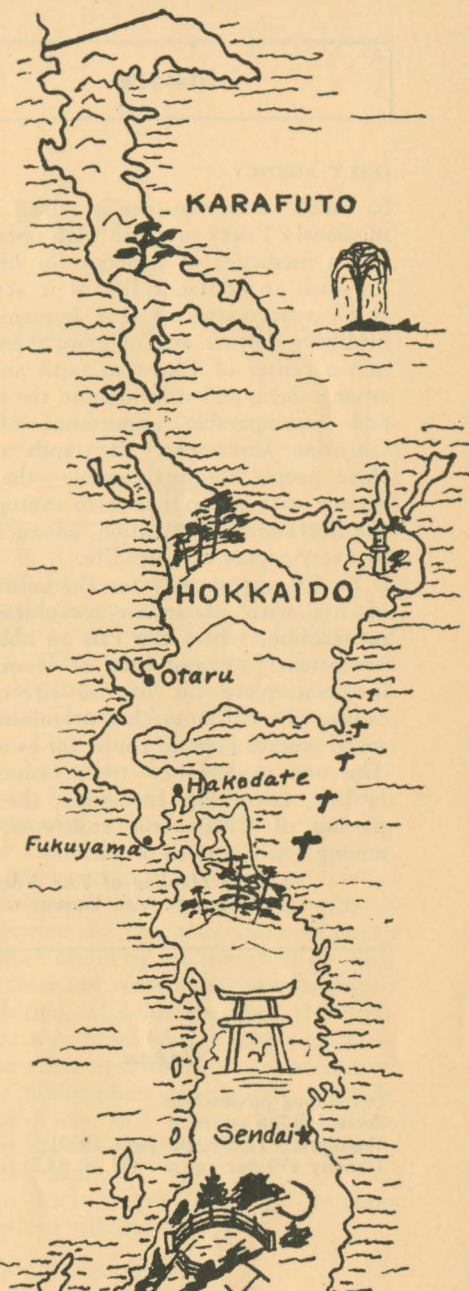
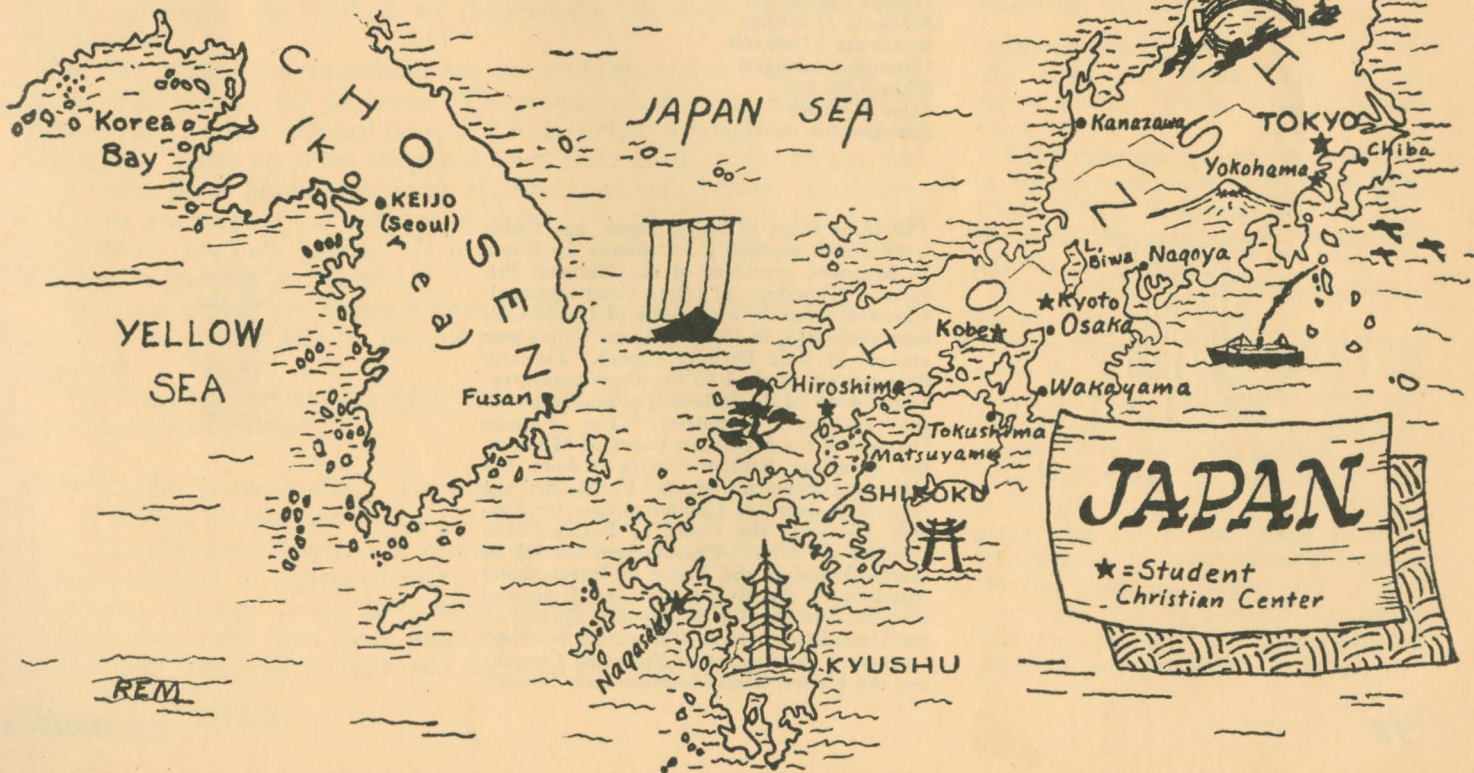
Traditionally speaking, the Japanese are a religious-minded people. Japan is a land of many religions, both ethnic and ecumenical. For centuries, Buddhism basically, Confucianism diffusely, and Shinto narrowly, constituted the spiritual and moral foundation of the people. Christianity came to resuscitate and to fulfill the religious aspiration of the Japanese people because it may justly be considered as the fulfillment of all religions existing in Japan. To the truth-seeking Japanese, Christian missionaries from the West brought the supreme gift of God to humanity—Christ. And because discipline, loyalty, sacrifice and service for a cause greater than self-interests, are traditionally familiar with the people through experience, they found it not too difficult to comprehend and even appreciate Christ and his cross—his way of life—long before they become conversant in Christian theology. However, they made the natural but almost fatal mistake of identifying western culture with Christianity and also the church with Christ. Perhaps this was unavoidable when the people knew practically nothing of the realities of the western so-called Christian nations. But this naive assumption of the identity of the western civilization with Christianity accounts much for the apparent popularity of Christianity in the earlier years of its history in modern Japan. Of course, due credit must be given to the insight and foresight of the leading statesman-like missionaries. It is perhaps due to the hang-over of this false identification which puts the Japanese church on the spot in this epoch of ultranationalism everywhere in the world.

Aside from its primary religious message, eternally valid and ever more vital, the contributions of Christianity to Japan are both numerous and far-

reachingly important. Christianity introduced a new concept of personality—a new philosophy of man. It inculcated a new standard of morality. It helped to instill a social consciousness new to the people and gave them new social vistas. It accelerated the emancipation of womanhood through its pioneer work in their education. It championed the causes of the underprivileged and the oppressed through its practical programs of social reforms. Japanese Christians have been very active in peace movements. They have supported international movements of all sorts. It is therefore not inaccurate to state that the Christians in Japan have contributed definitely to spiritual leadership, to education, to social service and reform, to international concern and peace, and in general to the liberalization and democratization of the nation.

FOR all these contributions, the Japanese nation owes an everlasting debt of gratitude to foreign missionaries and their supporters at their home bases. Without them, there could not be the Church of Christ in Japan, a historical fact which no one can doubt. In the heyday of missionary enthusiasm, more than 1,200 missionaries, mostly from America, were working for the building of the Kingdom in Japan. Four years ago their number was about 800, in December, 1941, about 160, and today practically none. For the past 80 or so years, these men and women gave their best and most of their lives for the cause of Christ in Japan. In their services and in their persons, they represented the greatest and the noblest in the spiritual life of America. They were not there to subjugate, to exploit, and to dominate. Instead they came, lived, and died to lift, to give, and to serve. *America—the real America-to-be—could not have chosen a more effective means or better representatives than these missionaries for the creation of a better world order.*

The complete withdrawal of missionaries from Japan today does not spell the end of Christian work in Japan. It does not necessarily mean even the weakening of Christian influence and prestige. It simply signifies the end of a missionary epoch. Needless to say as long as there are 75 million Japanese yet to be brought to Christ, Christian work must go on unceasingly. The Church of Christ in Japan is carrying on even today as well as possible under the difficult conditions inevitable in time of war. And if it seems timid and slow in its activities at present, it is only fair to remember that the precious life of the church must be safeguarded at all cost so that it may once more become dynamic and creative after the catastrophe is over.



ONLY AGENCY

So much utter nonsense is talked about missions! I defy any one with open eyes and a modicum of concern for his fellow-men to confront life as it actually is for vast masses of that humanity of primitive culture and religion, then witness a center of Christian faith and life among them, and still question the reality and incomparable importance of the Christian Movement. It stands among these people absolutely alone—the only agency with a comprehensive strategy for the liberation, illumination, advancement of every aspect of their life.

As for opportunity for the enlistment of life with maximum usefulness and satisfaction, where else can an able and competently trained man or woman of medicine place his life so effectively? Where else can a teacher or minister or social worker hope to count for as much? The one medium of truth, education, healing, friendship, mediation, the compassion of Christ, the reality of God among a whole tribe or nation.

—*The Healing of The Nations*,
Henry P. Van Dusen

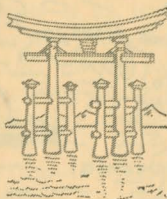
The problem of Christianization of Japan is a crucial part of the problem of Christianization of the world. *War or peace, missionary or no missionary, what Japan needs is Christ.*

The war is a tragedy of history. So long as we maintain the present system of international relationship, war is practically inevitable and peace realistically impossible. *What is required is not simply a new world order. What is demanded is a definitely Christian world order.* This means nothing but an unprecedented demand after the war for thoroughly qualified Christian workers everywhere in the world. When the time comes after the war for the resumption of Christian co-operation in Japan by American Christians, there will be needed a new attitude and a new type of Christian colleagues. By new attitude is meant a complete evolution of the Christian worker from being the leader, the teacher, or the director to being the co-worker, the helper, or the friend. By new type is meant Christian statesmen who can place the total resources of Christianity where they are most needed in the most effective and creative ways in the total strategy for the Christianization of Japan as an integral part of the Christianization of this pagan world of ours. To bear witness to Christian fellowship across national, racial, cultural barriers, to help in the processes of reconciliation and healing of the nations, to be the enzymes and yeast for the spiritual regeneration and reconstruction of the world, and to dedicate one's life for the supreme cause of Christian world order—the Kingdom on earth,—such are the burning challenges of the new Christian epoch which is to come in Japan as elsewhere.

[*Hachiro Yuasa was formerly president of The Doshiska, the famous Christian College in Japan. Several years ago he was forced out of this position because of his liberal tendencies. He is now with the Church Committee for Japanese work in New York.*]

Japan

(excluding possessions)
Area 148,756 sq. mi.
Population 72,875,800 (est. 1939)
Density 490 per sq. mi. (U. S. 44.2)



India

(excluding Burma)
Area 1,808,679 sq. mi.
Population 352,837,778 (1931)
Density 195 per sq. mi. (U. S. 44.2)

Religious Divisions
Hindus 239,200,000
Moslems 77,700,000
Buddhists 12,800,000
Christians 6,300,000
Sikhs 4,300,000
Jains 1,300,000
Zoroastrians, Jews, etc.

China

Area 2,906,475 sq. mi.
Population 457,835,475 (est. 1936)
Density 174 per sq. mi. (U. S. 44.2)
Protestants 618,600
Catholics 2,624,166



The three maps of India, Japan, and China were drawn especially for *motive* by Roger E. Manners, president of the National Pilgrim Fellowship of the Congregational-Christian Church; a graduate of Doane College, Nebraska, in 1942; and now a first-year student in Yale Divinity School. The student centers marked on the three maps represent work of the following organizations in the respective countries: The Foreign Division of the Methodist Board of Missions, the American Baptist Foreign Mission Society and Women's A. B. F. M. S.; the American Board of Commissioners for Foreign Missions; the Board of Foreign Missions of the United Presbyterian Church of North America; the Board of International Missions of the Evangelical and Reformed Church; the Foreign Missionary Society of the United Brethren in Christ; the National Council of the Protestant Episcopal Church; and the United Christian Missionary Society.

China Is Young Again

A CHINESE STUDENT IN AMERICA TELLS OF HIS EMERGING COUNTRY

TO paraphrase a British slogan for China: "Never before have so many accomplished so much with so little." It may be glib word-play or profound paradox to say that our country is emerging from national imperialism and international isolationism. Out of the selfish corruption of the late Manchu Dynasty, out of the chaos of civil war, we have built a new nation on solid social and cultural foundations. The achievements to date are due in no small measure to the inspired leadership of the "G'issimo" and "Madame" (whom, at the time of writing, we proudly welcome to the land of her education, and ours).

Only an eye-witness could believe the transformations which have taken place in China within the past two decades. The memory of those of us still students embraces within 15 years the first airplane, the first escalator, the first double-decker bus, the first skyscrapers, the first motor road more than seven miles out of Shanghai. And these were in the fifth largest metropolis of the world, largely owned and operated by Western interests. This fact of foreign domination and exploitation not only kept us from reaping the great values of trade and material progress, but even minimized our pride in them.

Perhaps that is why we shed so few crocodile tears over the inevitable loss of our Eastern seaboard. At Peiping we abandoned, temporarily, the historic center of our political and cultural heritage. At Shanghai we left behind not simply a cosmopolitan port but a new Greater Chinese Municipality, with a Civic Center which was the joy of our youth: public swimming pool and gymnasium, largest stadium in the Far East, museum, hospital, library, housing projects, and the like. At Nanking we forsook an ancient and modern capital, splendid with great new government and university buildings. At Hankow we deserted the last major industrial area of the nation.

But our culture, our education, our government, our industry were not left in the hands of the Japanese. The essence of these we took with us into the rural regions, the real heart of China. Here we continued to build materially. There are more telephone lines, more roads, more college students, more home production, more aviation than ever before. Co-operative units are turning out millions of dollars' worth of goods for civilian and military use each month. It is not our material progress, however, which gives greatest satisfaction.

"We must thank our Japanese friends for compelling China to become united, to become modern, to become patriotic," the mayor of Canton once remarked.

"Yes," replied a peasant organizer fresh from the hinterland, "and to become democratic as well."

CHINA has become united. Common suffering, the migration of nearly 50 million people, government and social agents visiting remote districts, the phenomenal spread of education—these and many other factors have contributed to a national unity which the country has never known previously. Chinese people have never stooped to race prejudice as such. Social barriers have been more disastrously shaken by the war even than in England. Financial fortunes still carry an excessive weight.

source

WISDOM OF CHINA AND INDIA

As we go to press, word comes of the publication of Lin Yutang's new compilation of *The Wisdom of China and India*. This book includes the great epics of India and new translations of the great Chinese philosophers and writers, Laotse, Confucius, Chuangtse, and Mencius. The task of collecting this material was begun five years ago. It is a monumental volume wherein can be found the sources of much of the folk lore of occidental civilization. It is perfectly true that some of the tales of Shakespeare and Boccaccio and even Aesop had their origin in the literature of Asia. Two thousand years before our American Revolution, Mencius preached the democratic way to millions of Chinese. Here is the enduring work of a civilization whose philosophers anticipated Aristotle and Socrates and whose moral leaders taught doctrines embodied in the Sermon on the Mount.

The book is published by Random House and sells for \$3.95.

CHINA'S REPORT TO WSSF

The latest data from China as received by the World Student Service Fund:

Fifty thousand students were enrolled in colleges and universities as of May, 1942. This is an increase of 5,000 over the preceding year—and in a country fighting for its life!

Seventy-five per cent of these students are on relief.

Nine thousand of them received help from the World Student Service Fund, in the form of food grants, travel aid, medical care, summer service projects to support them during the holiday.

In West China, the index of the cost of living in June stood at 3,000 as compared with 100 in the spring of 1937. It now takes US\$7.00 to purchase what US\$1.00 would purchase in 1937.

It takes US\$7.50 a month for simple food for a student. An ordinary cotton padded winter coat costs US\$15.00.

ONCE HOSTILE

The *China Critic*, an organ of intellectuals often severely hostile toward missions in the past, has represented a host of Chinese in the following statement:

One of the many things that have come out of the present war has been the realization that, whatever doubts may have existed in the past, the Christian missions in China fully and indispensably justify their existence . . . How without a moment's hesitation they faced the test and were not found wanting will remain one of the most dramatic and epoch-making pages in the history of Christian missions throughout the world. Today, after two years of hostilities, the Christian missions in China have built themselves a record of which they may be justly proud. They have preached the gospel not with words but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail.

—M. S. Bates (teacher of history of Nanking University and missionary), "The Sino-Japanese War and the Christian Movement in China," in *The International Review of Missions*, October, 1941

NO ANACHRONISM WANTED

It is a tendency in all corporate organizations to begin in the service of a cause and to end in the praise and service of their own existence; this clinging to our own life is the prelude to death, and missionary work is not exempt from this tendency and spiritual law. The mission must recognize that it is the forerunner, but not more than the forerunner, for the Church. To an ever-increasing extent, this will mean an actual delegation of power and leadership from the missions to the Church. If it is hard for an individual to be willing to lose his life, it is a thousand times harder for a group or a society to lose a self-centered loyalty to itself and to find its life within a larger whole. Yet it is precisely this that must happen, if missionary work is not to be an anachronism standing in the way of the forward movement of the World Church, and if it is to become the World Church in action, reaching out from every land and into every land to lead the nations to Christ.

—G. F. Allen (of staff of Union Theological College, Canton), "Some Missionary Anachronisms," in *The International Review of Missions*, April, 1941

China has become democratic as well. Friends in this country criticize the Kuomintang (National People's Party) for its totalitarian powers and exclusive monopoly of government. They overlook several factors. That the Party membership is little over two million may or may not matter. That the leaders sincerely regard their authority as a trusteeship and plan immediate post-war adoption of the democratic constitution (already in draft form), must be accepted on faith—although the Generalissimo and President Lin Sen voluntarily introduced such a bill into the last People's Political Council.

This body is the first step toward representative government. Of its 240 members, over two-thirds were elected by provincial councils serving as electoral colleges; 12 were chosen to represent Mongolia and Tibet and overseas Chinese; and 64 were elected by leading cultural and economic institutions. In the first Council were 19 college presidents, 27 professors, 15 former cabinet ministers, 15 business men, 10 editors, and six religious leaders (in addition to the numerous Christian educators).

MORALE is high in China today, but living standards are shockingly low. Not only in occupied areas, where the invaders force opium instead of food production or confiscate all available supplies, but also in Free China, food prices are far out of reach of most citizens. There are college professors pulling rickshaws to supplement their inadequate salaries, and students far from home on crowded campuses fainting for lack of proper diet. Still they carry on, confident that China needs more than anything else, trained leaders for reconstruction.

That is why many of us are in this country. Sun Yat-sen once commented that "only in physical sciences is China surpassed by the West." For that reason many of us are engaging in technical work, engineering and medicine and physics and industry. Recognizing that without an educated public, constitutional democracy will have hard sledding, many of us are preparing for educational tasks, which now include all phases of social life, from hygiene and sanitation to agricultural rehabilitation and co-operative industry. Some of us raised in the Christian Church in China are preparing for the ministry or religious education, grateful for the incentive and loyalty of the missionaries, but determined that their faith shall be rewarded by an indigenous church, ready to welcome them back as friends and helpers.

Many of us are interested in politics and feel a deep responsibility for the future of our country and the world. There are innumerable internal problems we must face. Perhaps the greatest of these is the tension between the reactionary members of the Kuomintang and the Communists. Each maintains its faith in democracy and Sun Yat-sen's Three Principles of nationalism, democracy, and livelihood. Yet the "Old Guard" Kuomintang fears the "Reds" perhaps more than the Japanese, and therefore distrusts all progress toward constitutional government. The Communists on the other hand, accomplishing tremendous good for thousands of humble peasants, undemocratically insists on maintaining its own autonomous regime and army within the larger whole of China.

Until 1937 our country was moving slowly up the escalator of modern progress. In that year an enemy shut off the current and started chasing us. But we still had our own manpower. Tired and aching, but never discouraged, we have gone on up, while he—like Alice in Wonderland—has run as fast as he could to stay where he was and now is slipping back.

Chiang Kai-shek, in his message to the *New York Herald Tribune* Forum last November, assured the world that our country is concerned primarily with its "responsibilities, not rights."

"China has no desire to replace Western imperialism in Asia with an Oriental imperialism or isolationism of its own or of anyone else. We hold that we must advance from the narrow idea of exclusive alliances and regional blocs, which in the end make for bigger and better wars, to effective organization of world unity. Unless real world co-operation replaces both isolationism and imperialism of whatever form in the new interdependent world of free nations, there will be no lasting security for you or for us."

Christ in China

Take away my very-much-no-peace heart, and put thy peace heart within.

Help each one of us, gracious Father, to live in such magnanimity and restraint that the Head of the church may never have cause to say to any one of us, this is my body, broken by you.

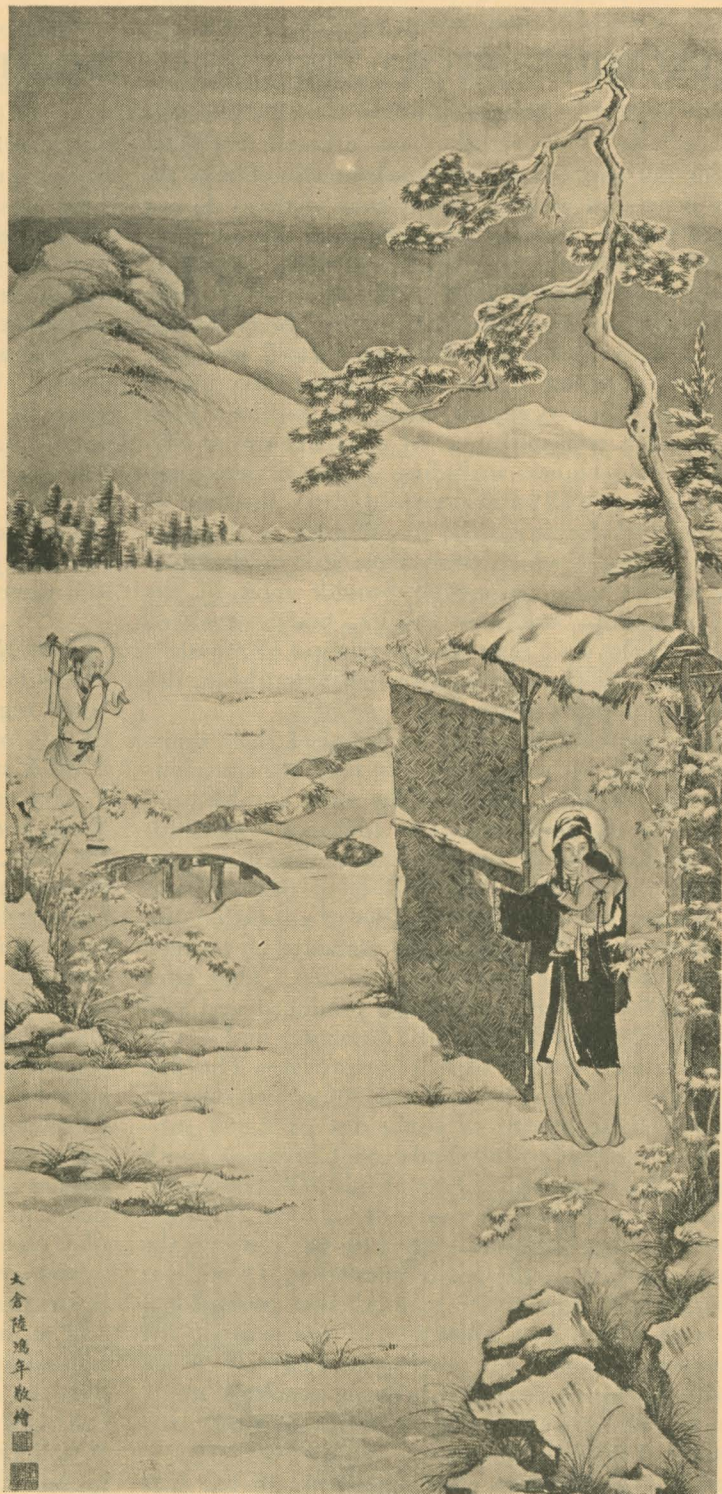
Heavenly Parent, as the miry bottom of the pond helps the lotus flower to grow, so may our unlovely environment encourage growth in us. And as the lotus flower in all its radiance rises above the mire, so help us to transcend our earthly environment becoming heavenly personalities worthy to be called thy children.

Almighty God, our Heavenly Father, thou hast made the earth and the people thereon, white, yellow, red or black, at thy will and they are all good in thy sight. I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns, give me wisdom that I may understand that people of whatever complexion are all thy children and thou art their Father and Creator.

O Lord, bless the people of Japan, who are sure to be suffering from this war as much as we are. O God, help us to root out of our hearts all hate and fear and greed and pride, for we know it is these things which make wars like this possible. In Jesus' name, Amen.

(The first four selections were taken from "The World at One in Prayer" by Daniel Johnson Fleming, of Union Theological Seminary. Harpers, 1942.)

January, 1943



The Holy Family in Winter by Lu Hung-Nien. Joseph carries a saw and axe, the typical tools of a Chinese carpenter. When the artist drew this scene at the age of 24 he was still considering becoming a Christian. The picture is supplied by Daniel J. Fleming from his book of indigenous Asiatic and African art, *Each With His Own Brush*, Friendship Press, 1938.

Troubled Glory, Anxious Faith

THE EXCITING STORY OF THE CHRISTIAN MOVEMENT IN CHINA

THE 600,000 Protestant communicants in China are mostly poor, and perhaps 30 per cent of them do not read. They number a mere one-seventh of one per cent of the total population. The war has cruelly scattered, despoiled and partitioned them. A majority of their schools and hospitals, and many church buildings as well, have been destroyed or pillaged or confiscated or taken in hand by the Japanese armies. In North China and to some extent in other occupied areas, the military have forced through a reorganization of churches under officers of their own choice, including Japanese personnel. In free territory as well as in occupied areas, shortage of food and fuel and clothing is the common lot, with catastrophic rise in prices which bears most grievously upon the lower middle class folks who provide most of the Christian leadership: teachers, pastors, health workers, government employees. Loss of strength and of morale is extensive after five years of extraordinary hardship, despite the splendid effort of spirit.

The Protestant Christians have multiplied their numbers by five within 40 years. Socially they are conspicuous on the one hand for appeal to the most humble, and on the other for the development of educated leadership; they have brought forth tens of thousands of worthy persons from the severely limited lives of peasants and unskilled laborers into the opportunities of education and professional service. The Christians' standard of literacy is high above that of the general community. They have maintained 237 Christian periodicals, produced and sold each year some 200,000 Bibles and Testaments and nearly 2,000,000 smaller portions of the Scriptures. The fine new union hymnal, which has sold 300,000 copies, selected 60 original Chinese hymns or tunes out of 2,800 submitted. The relatively tiny body of Christians, with the necessary and considerable help of missions, conducted before the war, and through much of it, over 250 high schools with some 45,000 students (10 per cent of the high school students in the entire country); 13 colleges and universities, besides other medical and professional training, with over 7,000 students (15 per cent of the nation's college students, last year up to 9,000 or 20 per cent of the wartime total). Christian hospitals numbered nearly 300, with 600 dispensaries and 4,000 student nurses in 140 training courses.

Battered as the Christian enterprises were in the first year of the war, they rallied excellently to do with lessened material strength the rough equivalent of their usual services, and to add great new responses to overwhelming distress. Nearly half the schools and hospitals were knocked out at one time or another, but almost all of them were in some way reopened or replaced

to serve through until Pearl Harbor brought new Japanese pressures and the loss of mission aid in occupied territories. Meanwhile Christian centers manned by missionaries and by Chinese Christian workers had given refuge and some measure of physical and spiritual assistance to millions of persons driven from their homes by military destruction and by widespread cruelty and terror. Relief undertakings of many sorts translated gifts of money into food, medicines and useful labor among vast numbers of suffering people. At one time full 800 missionaries (including Catholics) were engaged in relief work. A single instance suggests the scale: the Nanking International Relief Committee within that one city gave some measure of aid to an average of 60,000 persons in each of the first four winters of the war.

THE National Christian Service Council for Wounded Soldiers in Transit has had in the field at one time 1,000 regular workers and 5,000 volunteers, supplemented by other extensive and local undertakings. The YMCA suffered cruelly in loss or forced closing of half its city associations. Yet it started new ones in the Free West, and set up 500 workers for help to soldiers behind the lines. One of the YMCA huts was six times destroyed by bombs and six times rebuilt on the same spot. Hundreds of Christian congregations in occupied territory rallied after dispersion and grievous losses, to re-establish their membership and to train lay workers as never before. Meanwhile the movement of professional classes to free areas told heavily upon Christian leadership in the occupied areas, while it has stimulated and enriched the relatively undeveloped churches of the interior. Christian effort in wartime cost many lives, beyond all count in the broken communications and divided organizations of wartime China. Few in number among Chinese Christians, and protected by neutral status and irregular care on the part of the Japanese army, Protestant missionaries lost 12 by soldiers' bullets and by bombs in the first four years of war.

The outlook is this experience and demonstration of fellowship in faith, of loving service in the face of evil; plus the conditions which the Christian Movement must confront in the next decade. The war is far from over. It will yet multiply destruction and tuberculosis, further reduce the depleted and exhausted staffs of Christian workers. Only providential protection can preserve the equipment and even the structures of nearly 200 hospitals in Japanese hands; and with the partial exception of church buildings (we trust that much), there can be expected little material basis for the organized Christian movement in the important occupied areas which remain

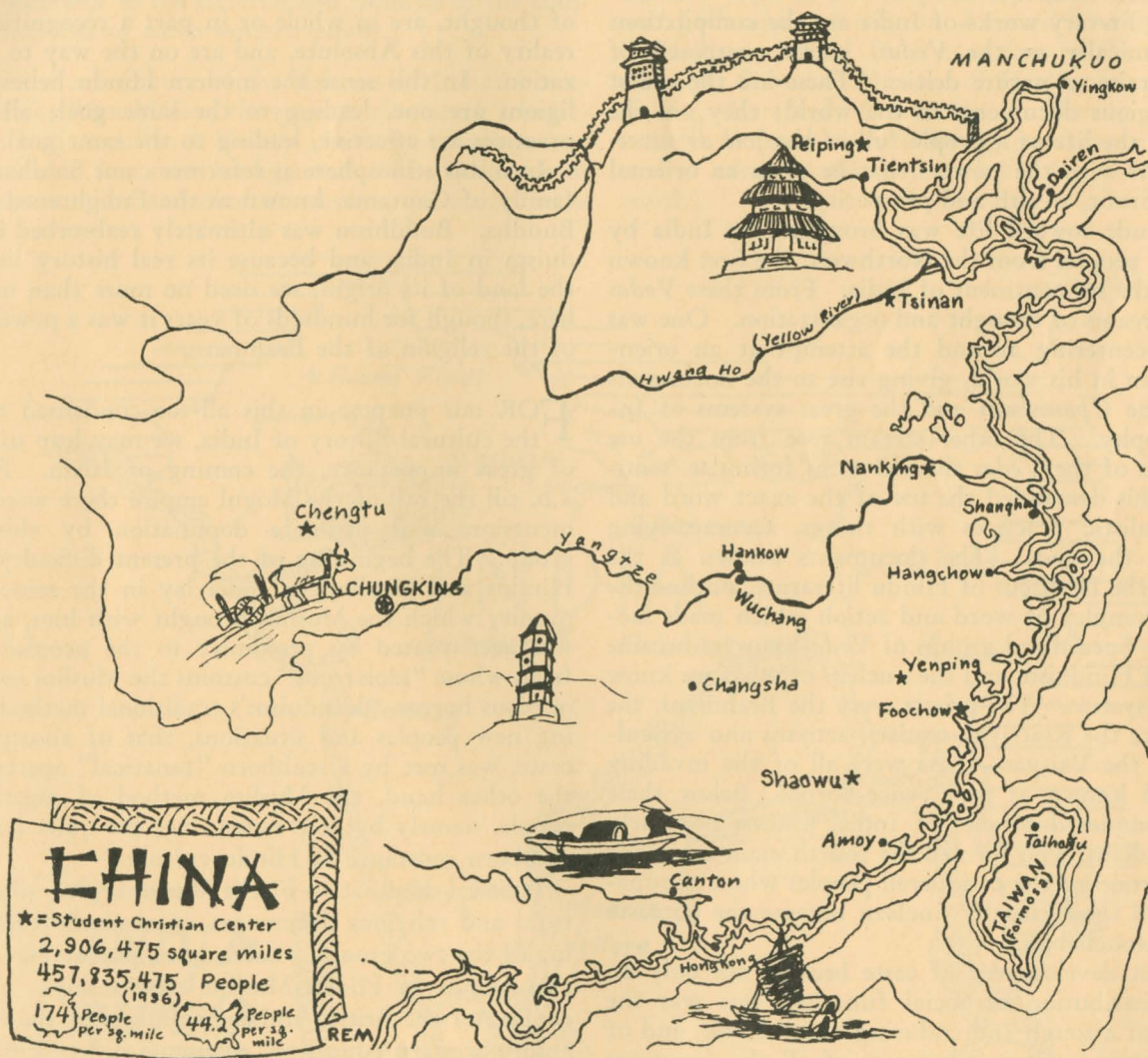
to be fought over and to be resentfully abandoned by ill-tempered, unprincipled invaders. Missionary aid is now thoroughly eliminated by war and by the Japanese program in those regions, though some 1,800 missionaries are at work today in Free China. (For all China, about 4,900 were on the field in 1936-37.)

CERTAIN of the wartime developments of intense national anxiety and pride, of vastly expanded governmental activity and control in all social enterprise, and of possible disappointment with western acts and attitudes in war or in the making of peace, they place limitations on the activity of foreigners in China. Yet the appreciation of the general public, warmly expressed by many governmental spokesmen and by communist leaders, for extraordinary Christian services in these years of disastrous strain, is likely to reinforce the natural friendliness of the Chinese people toward those who are friendly to them. The needs of men for food and medical care, for

opportunity in education, for fellowship in faith and worship, for co-operation in good works, for demonstration that brotherhood is possible across the lines of race and nation, stare forth in immensity. At the same time Chinese resources are critically reduced.

The Christian imperative, the will of God for His children, is unmistakably in this direction; and during the hardest days in China many Christian nationals and missionaries have found uncalculated resource of spirit in the attempt to live thereby. The comradeship of Chinese friends, striving against desperate odds to live full and useful lives, is added call for all that we can do in life and in means.

[Dr. Bates is vice-president of the University of Nanking and professor of history. He was a missionary of the United Christian Missionary Society through the Nanking invasion. At present he is active in the International Missionary Council.]



Back of Rebirth

A DISCOVERY OF HER OWN HERITAGE POINTS TO NEW DAY IN INDIA

THE fact that there are no early documents dealing specifically with the history of ancient India is not without reason. India has concerned herself with interpretation of life, with man and his universe, rather than with records of dynasties and kings.

The story of most ancient India is only now being discovered in the archaeological excavations in the Indus Valley. It would appear from these that there was some relationship with early Sumerian civilization. Just what that relationship was, and in which direction ideas and implements traveled, it is not yet wise to say. The earliest existing literary works of India are the compilations known technically as the *Vedas*, books composed of hymns of praise to nature deities. These are the oldest existing religious documents in the world; they are the reflection of the life of a people full of the *joie de vivre*. They bargain with the powers that be as in an oriental bazaar, for profit, wealth and prosperity.

This attitude toward life was brought into India by fair-skinned peoples from the Northwest, the first known invaders of the subcontinent of India. From these *Vedas* came two streams of thought and organization. One was speculation centering around the attempt at an orientation of man in his world, giving rise to the documents known as the *Upanishads* and the great systems of Indian philosophy. The other stream rose from the use of the words of the *Vedas* themselves as formulae, semi-magical. This demanded the use of the exact word and certain ritualistic practices with things, accompanying sacrifices to the gods. The documents known as the *Brahmanas*, the Leviticus of Hindu literature, outline the meticulous complex of word and action which made sacrifice valid. Specialized groups of *Veda*-knowers became the priests of Hinduism and the nucleus of what we know as the caste system. The priests were the Brahmins, the warriors were the Ksatriyas, traders, artisans and agriculturists were the Vaisyas—these were all of the invading Aryans, and known as the "twice-born." Below these were the conquered peoples of India, known popularly as the Dravidians, who formed the fourth main caste, the Sudras. Certain of the conquered peoples whose occupation rendered them ritually unclean became the outcaste and the "untouchables."

Subsequent development of caste became not only an economic distribution of social function, but was the instrument of a tough and enduring social fabric, and of racial absorption. Caste takes care of all the functions of social security—the care of the aged, unemployment insurance, and the like. The development of caste has emphasized social and economic inequalities to a degree most embarrassing to modern Indians; but in Indian

theory caste is the instrument of the law of Karma which spells for them universal justice. Economic inequality and social discrimination are necessary to an adequate justice, and to a cosmic process of education.

Release from the law of Karma and from its responsibilities has been the aim of the moralist, the philosopher, and the devotional mystic of Hinduism. The means which have been used by the three are goodness; absorption into the only Real, the impersonal Absolute; and devotion to a person, usually an incarnation of deity, who epitomizes Reality itself. All types of worship, all phases of thought, are in whole or in part a recognition of the reality of this Absolute, and are on the way to It's realization. In this sense the modern Hindu believes all religions are one, leading to the same goal; all religious practices are effective, leading to the same goal.

Into this atmosphere as reformer came Siddharta of the family of Gautama, known as the Enlightened One, the Buddha. Buddhism was ultimately reabsorbed into Hinduism in India, and because its real history lies outside the land of its origin, we need no more than mention it here, though for hundreds of years it was a powerful rival of the religion of the Brahmins.

FOR our purpose in this all-too-condensed review of the cultural history of India, we may leap to an event of great importance, the coming of Islam. From 711 A.D. till the fall of the Mogul empire there were political incursions and ultimate domination by this foreign group. The beginning of the present difficulty between Hindus and Muslims in India lay in the sense of community which the Muslim brought with him, and which was accentuated by proximity to the peoples of India from whose "idolatrous" customs the Muslim soul shrank in pious horror. Hinduism's traditional method of meeting new peoples and situations, that of absorption into caste, was met by a stubborn "fanatical" apartness. On the other hand, the Muslim method of meeting other people, namely by conversion, met the quiet but equally stubborn resistance of Hindu culture.

Political domination of the Muslims, plus inherent cultural and religious differences, marked the earlier meeting of the two groups. Later developments have brought two trends in Hindu-Muslim relationships. With the coming of the British and the readiness of the Hindus to absorb western education, economic differences began to play a very great part in the more flexible ability of the Hindu to meet modern conditions. On the other hand there has developed in India a new fusion of cultures from the long neighborhood of Hindus and Muslims. Irenical

movements there have been and still are between the two communities.

In the Middle Ages great mystic saints such as Kabir and Nanak have seen in devotional mysticism the unity of the two communities. As often happens in movements seeking union, there comes not the fusion of the two original groups, but the formation of a third. This explains the origin of the "disciples" (Sikhs) of Nanak, who are now an important minority in the Punjab, where they form what they conceive to be a nation, a commonwealth within the nation. This sense of commonwealth is so strong that their greeting to each other is "Khalsa ki jai"—Victory to the Commonwealth. In the new India they associate themselves with Hindus politically as opponents of their traditional enemies, the Muslims.

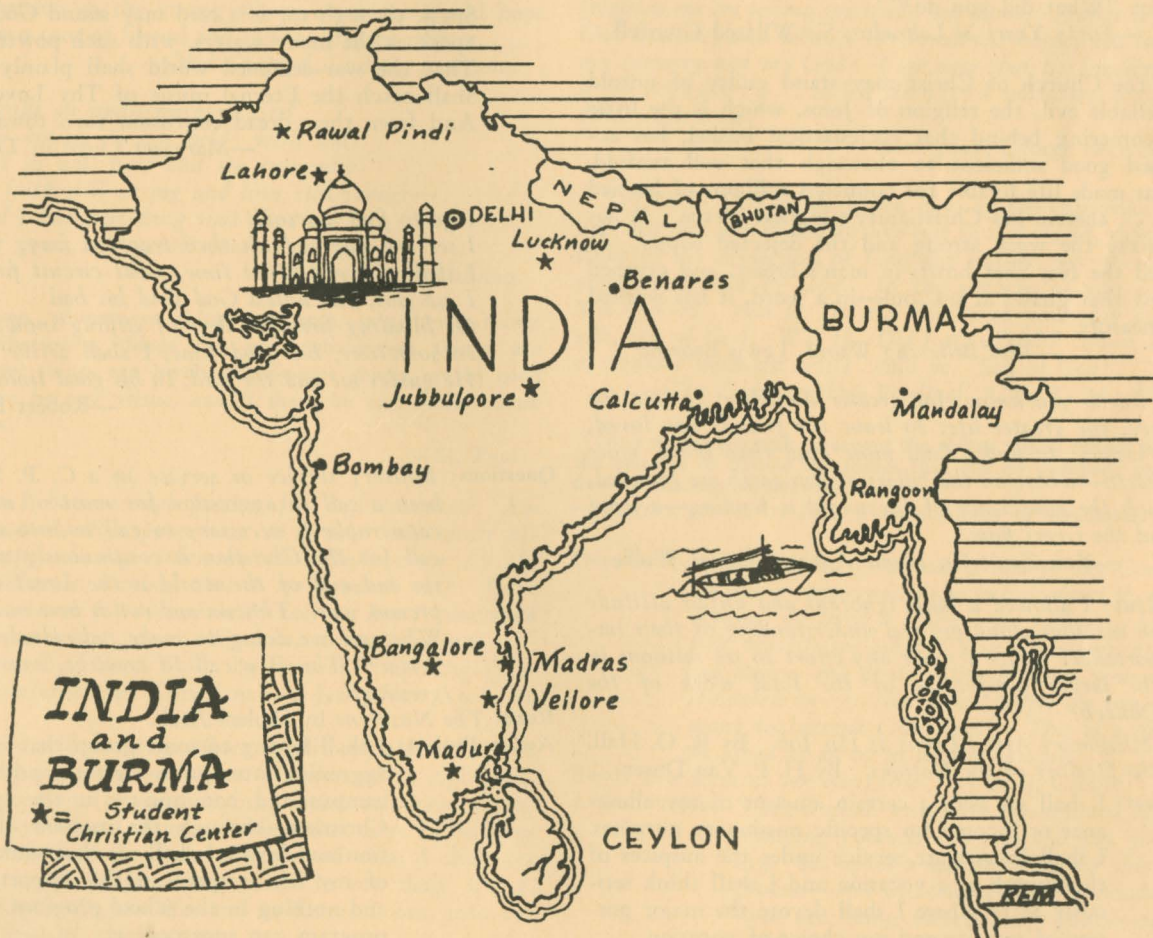
ALSO of vast importance to the history of India is its contact with the West. This was first a commercial relationship, and the western powers involved were the Portuguese, the Dutch, the British and the French. There are still French and Portuguese possessions in India. The first reaction of India to these queer specimens from the West was one of envy and admiration. India was an interested spectator to the rivalries and enmities of the commercial interests of these western powers.

WITH the discovery of the richness of Indian literature by Max Müller, the respect of western scholarship for Indian cultural history challenged India to an appreciation of her own background. The influence of the historic method and modern western science on India

has brought about in general three movements within India's modern life and thought. One is the use of the scientific method to bolster essentially orthodox attitudes. The second is the modification and adaptation of the old to the new. The third is an approach to the new day without consideration of whether or not its necessities have their origin in the West or in India.

At the moment the political phase of the Indian-ness of the new India is all-absorbing. Nationalism as the dynamic for social reform, for the reconsideration of education, and for religious and philosophical renaissance, has produced a scene of unwonted activity. India's aspirations toward nationhood, self-esteem, and self-expression have grown out of a recognition of her rightful place among the nations and a critical evaluation of the resources of the West for her rebirth. She looks to her own heritage for the inspiration of a new and brilliant future.

[Malcolm Slack Pitt graduated from Rutgers, took graduate work at Harvard and Drew. He was a student at the University at Leiden and has since studied at both Columbia University and Union Theological Seminary. For ten years he was professor of Greek New Testament and philosophy of religion, Leonard Theological College, Jubbulpore, India. He is now dean of the faculty of the Kennedy School of Missions of Hartford Seminary Foundation, Hartford, Connecticut. During the last few months he has been in Washington doing special research and in advisory capacity on India for the State Department.]



MISSIONARIES TO MANKIND

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.

—Herbert Spencer

Jesus Christ challenges us to be His knights, to go forth into the world to make it better. We are not here to be "safe." We must have faith and take risks. Life is not meant to be easy and humdrum. Life is a challenge, and we are so made as to respond, for we are the sons of God. In 1883 I heard Christ's challenge and accepted it, and for thirty-five years I have been going on with this work in Labrador. We now have a fine little hospital at every hundred to one hundred fifty miles along that bleak coast.

There is the terrible fact that if I had not heard the call of Christ that day I might possibly have been a physician in Harley Street, being driven about in my Rolls Royce! I would not have lost the opportunity of going to Labrador for anything. Nine-tenths of my staff are volunteers. Love is the force, the dynamic, by which God enables us to serve and save the world, and He works through us in the common things and common ways of everyday life. God calls to us because He needs us. By and by it will not be, "What did you know?" that we shall be asked, but "What did you do?"

—Forty Years in Labrador, Sir Wilfred Grenfell

Though the Church of Christ may stand guilty of untold and untellable evil, the religion of Jesus, which is the little light glimmering behind that ecclesiastical bushel, has accomplished good sufficient to outweigh that evil tenfold. For it has made life livable for countless millions of harried souls. . . . therein lies Christianity's highest virtue. It has helped make the weak strong and the dejected happy. It has stilled the fear that howls in man's breast, and crushed the unrest that gnaws at his soul—in a word, it has worked—in a measure. . . .

—This Believing World, Lewis Browne

To lose the earth you know, for greater knowing; to lose the life you have, for greater life; to leave the friends you loved, for greater loving; to find a land more kind than home, more large than earth—where on the pillars of this earth are founded, toward which the conscience of the world is tending—a wind is rising, and the rivers flow.

—You Can't Go Home Again, Thomas Wolfe

Questions: Have I allowed a false, ignorant and unfair attitude on missions cloud my real understanding of their importance? Have I made any effort to see missions in the larger perspective of the total work of the Church?

Read: *The Missionary Artist Looks at His Job.* By R. O. Hall. *For the Healing of the Nations.* By H. P. Van Dusen.

Action Project: I shall set aside a certain amount of my allowance or income for specific missionary purposes. I shall investigate service under the auspices of the church as a vocation and I shall think seriously as to where I shall devote the major portion of my life and my choice of vocation.

CALL TO AGGRESSION

Leave thine own house, O youth, seek distant shores!
For thee a larger order somewhere shines—
Fear not thy fate! For thee through unknown pines
Under the cold north-wind the Danube pours;
For thee in Egypt the untroubled lands
Wait, and strange men behold the setting sun
Fall down and rise. Greatly be thou as one
Who disembarks, fearless, on alien lands.

—Virginia Simmons

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee and thou with me,
For we are bound where mariner has not dared to go,
And we will risk the ship, ourselves and all.
O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are not all the seas of God?
O farther, farther, farther sail!

—Walt Whitman

Oh Thou Divinest, Whom at last we hear,
Be not as hidden music in our lives!
But, rather, may this still, small voice of Thine
Speak through us, as a reed may sound God's wind,
Speak as the many waters, with such power
That the war-deafened world shall plainly hear,
Shall catch the Eternal music of Thy Love,
And from their dread confusion turn toward Peace.
—Margaret Lloyd in *The Friend*

I go to find my soul!
I see my way as birds their trackless way,
I shall arrive! What time, what circuit first,
I ask not, but unless God send his hail
Or blinding fireballs, sleet of stifling snow,
In sometime, his good time, I shall arrive:
He guides me and the bird, in his good time.

—Robert Browning

Questions: Military service or service in a C. P. S. camp has been a call to aggression for most of us. A world catastrophe is necessary to call us into action. The call for the Christian is continuously urgent. The sin and evil of the world is the direct cause of the present war. This sin and evil is here now among us. What are we doing to make individuals and society better? This is a call to creative, constructive aggression!

Read: *The Nazarene* by Sholem Asch.

Action Project: I shall belong to some group that is making an aggressive attempt to meet the problems of my campus and community in the spirit of the Christian—through the method of reconciliation and love. I shall see that some major part of my life is spent in this important work—and nothing in the school program or any other program can supercede it.

PASSION FOR RIGHTEOUSNESS

*Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride;
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp, and leaden-eyed.*

*Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.*

—*The Leaden-Eyed*, Vachel Lindsay

Man's enemy should not be man. No, not so long as there is the stormy sea to conquer, the burning sun, floods, etc. Since many profess it is man's nature to fight, let us see to it that man's good sense directs him to fight against the evils of the world rather than against his brother.

—*Shake Hands with the Dragon*, Carl Glick

The American atmosphere of prosperity has made even fairly high-minded people desperately afraid of the loss of public repute, of position, of money. No one has the courage to be poor; no one dares to be an outcast. Yet a handful of flaming, voluntary outcasts might serve as a sterner monition to the young whom alone one could hope to affect than tons of liberal and radical printed matter. . . .

—*Mid-Channel*, Ludwig Lewisohn

*So toils an undiscouraged God
And covers barren fields with sod,
And so will hate and sin surrender
To faith still strong and love still tender—
And I know nothing that the true,
The good, and gentle cannot do.*

—Strickland Gillilan

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—St. Paul

Questions: *Do I have a real passion for righteousness? Am I constantly spurred on to greater and more effective living either by the blindness or by the deliberate sinning that I see around me? Have I concern for the minority races? Am I concerned about a just peace? How much am I hating?*

Read: *The Growth of Good Will*. By Everett R. Clinchy (National Conference of Christians and Jews, New York, 10 cents).

Action Project: I will make an effort to ally myself with some group or project that is dedicated to righteousness in personal living, social relations or international affairs. I shall seek first to discover what is the right thing—and then I shall attempt to implement that in my daily living, into campus life, and as far as I can, into the life of the nation.

CONTAGIOUS LIVING

The human heart so naturally yearns to offer itself up that we have only to meet along our pathway someone who, doubting, neither himself or us, demands it without reserve, and we yield it to him at once.

Is it not better to die for an unknown and even false ideal than to live for the vain realities of an utterly unpoetic existence?

—*St. Francis*, G. K. Chesterton

Now in the matter of converting the Great Khan and his millions, I have little hopes. He wants to be argued into it, you see. Religion is not a matter of argument. It is a wisdom that surpasses wisdom. . . . And now you might say, what is the use of sending me to China if you know I cannot bring these millions into the fold? My son, things of the spirit we cannot reckon as a husbandman reckons his crops. A great and noble thought must not die. You may think you have failed, child, but remember that in the coming times your name and fame will awaken beauty, and for this you must keep your dream. Never let your dream be taken from you. This is all I have to say to you.

—*Messer Marco Polo*, Donn Byrne

Hear the voice of Joan of Arc. "Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone; and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is his strength. . . . In his strength I will dare, and dare, and dare, until I die."

—*Saint Joan*, George Bernard Shaw

Try this. All through the day, as the expression of a belief that you are trying to live out in the world, that Jesus was right in his revelation of God the Father, say these words in your mind, *Son of God*. In the subway as you sit waiting, *Son of God*. *Am I?* In the chinks of your day say to your self, *Son of God*. *Was I? Did I act as one? I was almost out of contact with the best I could be. Son of God!*

—*The Commonplace Prodigal*, Allen Knight Chalmers

Give us the strength to accept the things which cannot be changed; the courage to change the things that can be changed; and the wisdom to distinguish between them.

—From a prayer by Mrs. Harper Sibley of Rochester, N. Y.

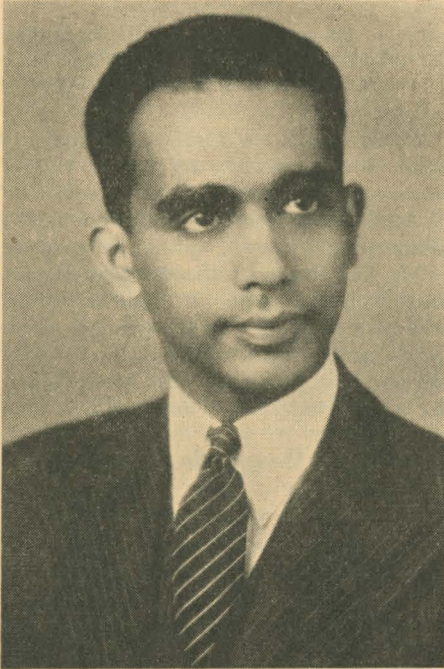
Questions: *A Communist guide was proud of her Communism. At every opportunity she talked about it, and in her actions, she lived it. When she talked to her capitalistic tourists she asked, "You Christians, are you living unique and distinct lives? Does your Christianity catch on—so that when people see you, they, too, want to become Christian?" This is a question to be asked of all of us on the campus.*

Read: *The Keys of the Kingdom*. By A. J. Cronin.

Action Project: With a small group of like-minded friends, try checking yourself daily on the way you are living. Set apart a definite time for this checking process—and be honest. Try to discover whose lives are being affected by yours—and whose actions are changed.

Like a Grain of Mustard Seed

IMPACT OF CHRISTIANITY ON THE LIFE AND THOUGHT OF INDIA



Abraham J. Thottungal

[Abraham J. Thottungal comes from Travancore, S. India. He is a member of the Mar Thoma Syrian Church of Malabar—the oldest Christian Church in India, traditionally founded by the Apostle Thomas. He is a graduate of the University of Madras and taught school in Mysore, and later in Kolhapur, near Bombay. He came to this country in 1938, attended Presbyterian Theological Seminary in Chicago, from which he received his B.D. in 1941. He was granted an S.T.M. by Hartford Seminary Foundation in 1942. He is now working toward his doctorate at Hartford.]

SO EXCITED

The early Christians went across the world talking about Jesus. Like the Lord, they were not theologians nor social reformers. They were men and women who had met one whose life had transformed theirs, and they were so excited over the change that they talked to everyone about it who would listen to their tale.

—*The Revolution in Christian Missions*,
Roy L. Smith

MANY people in this country assume that Christianity reached India for the first time with the coming of western missionaries.* Hence they consider their churches older, and call the Indian church a “younger” church. This may be true in regard to some parts of India. But it is rather strange after a century of contacts, that surprisingly few people in America have ever heard of a Christian church in India much older than any of their own. The tradition is that Christianity was brought to India by one of the Twelve, the apostle Thomas. Whether it was Thomas or someone else much later, it does not matter, for the fact remains that the Syrian Church ** on the Malabar coast has been in India for well over 1600 years. It is also worth mentioning that one out of every four Christians in India is a Syrian Christian.

The beginnings of Christianity in India and its subsequent history until 1500 A.D. are shrouded with uncertainties. This may well be called the “unknown years,” for it is impossible to make any connected account of the church until the coming of the Portuguese. Their coming, however, turned out to be very unfortunate for the early Christians. The Roman Catholic missionaries started a persecution to reduce these Christians to submission to the Pope. This resulted in untold miseries and a split for the ancient church.

With the arrival of the Portuguese in India, the second stage in the history of the Christian movement begins. This period (1500-1825) may be characterized as the period of “personalities.” Francis Xavier was sent as an apostle to the East by his friend Ignatius Loyola, the founder of the Jesuits. Xavier went from village to village along the coastal areas of southern India, without any knowledge of the vernacular, and baptized thousands without any instruction except that of a formula. While another Roman Catholic who followed him, Robert de Nobili, studied the languages, adopted Indian customs and manners, and even caste, calling himself a Brahman. He thus tried to identify himself completely with the people. Each of these pioneers left his impression both on the newly formed Christian groups and subsequent Christian missions.

About this time the Pietistic movement in Germany created considerable interest in Christian missions. Under the patronage of the King of Denmark a mission arrived in South India. Thus Ziegenbalg and a friend have the singular distinction to be the first Protestant missionaries to India. The work and achievements of Ziegenbalg are only outdone by those of his successor, Christian Friederich Schwartz. Two instances may well prove the greatness of this man. Hyder Ali, who was ruler of Mysore, would not trust any foreigner except Schwartz during his negotiations with the English. The old king of Tanjore, on his deathbed, would appoint no one but Schwartz as the guardian of his heir who was then a boy of 10.

Towards the close of the 18th century, another great personality arrived in India, this time not in the South but in Bengal. William Carey on his arrival found the English hostile, for the Gospel and exploitation were in-

(Continued on page 30)

* The writer wishes to acknowledge his indebtedness to “Rethinking Christianity in India,” a Symposium by several Indian Christians.

** The ancient Christians of India were originally called “The Christians of St. Thomas” or “Thomas Christians.” The name “Syrian” was applied to them more recently.

India at the Feet of Christ

O Heavenly King that gavest thy Life for me, grant unto us thy Holy Spirit. We are thy lamps. Pour the oil of Holy Spirit that we may burn. Trim our wicks that our light may increase. Take out the black soot of the taint of sin. Make us bright shining lights through Jesus' name.

—Arulanandam

As thou hast set the moon in the sky to be the poor man's lantern, so let thy light shine in my dark life and lighten my path; as the rice is sown in the water and brings forth grain in great abundance, so let thy word be sown in our midst that the harvest may be great; and as the banyan sends forth its branches to take root in the soil, so let thy life take root in our lives.

Dear Lord, make our school a power house for thee in this District. Help us all to be shining lights in the darkness of unbelief.

—13-year-old girl

O Lord and Father of mankind, open our eyes to see the vision of thy Kingdom to which all the nations of the world are to bring their respective contributions. Enable us to so live and work and make known thy Message of Love given to us in Jesus Christ that men may be led to surrender themselves to thee and thy purpose of love. Strengthen the bonds of spiritual fellowship that men of diverse races and heritages have been able to discover in Jesus Christ. Amen.

—Puthenvettel Ooman Philip

(Selections from
The World at One in Prayer
by D. J. Fleming, Harpers, 1942)



*Christ
and
the Dawn*

by
Alfred D.
Thomas

Used by
Permission
from
*Each with
His Own Brush*
D. J. Fleming
Friendship
Press, 1938.

January, 1943

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NO DEATH

. . . There is no death for the Christian except spiritual death. And no man or woman has any right to be a missionary unless and until the spiritual mortality in their own country has become such a nightmare to them that they will never fall into the trap of thinking that the redeeming love of God has more to do in China than it has in Oxford or in Philadelphia. You must be sharing the cross of Christ just where it hurts Him most in your own country before you know enough about it to come, bringing it with you, to another country. Until you know what it is to suffer with Christ, more at the sight of souls that are spiritually diseased than at bodies that are physically diseased, you must not be a missionary. Nor must you be a missionary until your reaction to spiritual disease is not that you know how to cure it, but, rather, an immediate feeling of the pain that the diseased person is incapable of feeling for himself. God not only made Jesus to be sin for us but He has rooted in us the same "ministry of reconciliation." We must become "sin for them."

—*The Missionary Artist Looks at His Job*,
Ronald Owen Hall

PRACTICAL WORKERS

The keynote of our medical contribution is service. We do not go primarily as teachers or evangelists but as practical workers to demonstrate Christianity in action in daily work—which is simply demonstrating love to one's neighbours. Service is the purest form of love that we can give; and it is that pure spirit of service, free from secret desire for recognition or gratitude, which should be fostered in training medical missionaries. It is the very spirit of Christ who, when teaching love of one's neighbour, Himself demonstrated love in action by first washing the disciples' feet. Not till afterwards did He say (not, "Ye ought to love one another," but) "Ye also ought to wash one another's feet."

Dirty, lowly, unpleasant, uncomfortable service—the mission hospital with its all-day-and-night service stands for that. It is its great asset over other forms of missionary service. The European meets the African not as a superior by virtue of his knowledge and culture, not as an equal, but as a servant.

—Janet Welch (medical missionary of Church of Scotland) in *The International Review of Missions*, April, 1940

compatible, and missions were a jeopardy to the policies of the English East India Company. So Carey sought a haven in the Danish colony of Serampore. Several years later, when Judson and his group of American missionaries arrived in India, they were not allowed to land in British controlled territory; hence Judson went to Burma. India's loss became Burma's gain. As scholar, teacher, preacher and translator, he has few equals. The Serampore trio, Carey, Marshman and Ward, were followed by Henry Martyn, Alexander Duff, John Wilson and others.

WITH the lifting of the ban on missionaries, a great number of them from Europe and America entered the field. Each denomination vied with the other in sending them. At the outbreak of the war in 1939 there were about 120 different missionary organizations and over 5,200 foreign missionaries in India. During this period the emphasis fell on organization and denominationalism, which naturally created not a little confusion among the seekers of truth, among the educated people in particular.

Perhaps the most outstanding personality in missions in India during this century was the late Charles Freer Andrews, a great Christian and a true friend of India. It is a signal tribute, not only to Mr. Andrews, but to the whole missionary movement, that the Indian people—98 per cent non-Christian—raised half a million dollars to perpetuate the memory of this great ambassador of good will, nick-named "Christ's Faithful Apostle" (after the initials of his name).

During the last quarter of a century or more we have been witnessing another stage in the history of the Christian movement in India, viz. a transition from missions to the Indian church, even though this church is as yet without a theology, liturgy or government of its own.

TO measure adequately the strength and momentum of the Christian movement in India, we have to look at both Christian and non-Christian India. Remarkable as the achievement in the ingathering and consolidating of the Christian community is, it is not by any means the sole achievement of missionary endeavor. "As pioneers in the field of modern education, as harbingers of a new day of hope to the outcaste millions, as exemplars of a way of life in which reverence for womanhood, sanctity of home, respect for human personality, played a determining role, the Christian missionaries have spread a healthy and invigorating spirit beyond the limits of Christian community." It is not that Indian culture did not recognize these values, but at the time when, due to historical causes, it was unable to carry out in practice the ideals enshrined in its ancient literature, this new way of life proved to be a powerful spiritual ferment and stimulus. Enlightened Hindus, including Mahatma Gandhi, acknowledge freely the service which missionary endeavor has rendered and is rendering. And resurgent Hinduism has not only adopted missionary methods and organization, but also such things as congregational worship and books of family prayers.

Let not the reader be under the delusion that the picture is all rosy. There is resentment against the aggressive type of missionary propaganda, the unsympathetic and unappreciative attitude of many missionaries towards Indian religions and culture, and the policy of making "highly faultfinding reports" by many for the consumption of the home-constituencies in Europe or America. National self-consciousness has created a desire to preserve at least something of the ancient culture on which many potent solvents are operating with alarming rapidity. A people who are agonizingly conscious of long political subservience, dread the possibility of their coming under the religious dominance of the West. Yet many recognize the superior claims of Jesus, and even if they are compelled to resist, their standard of ethical values is nevertheless Christlike character. Thus the permeating influence will go on regardless of the wishes or plans of both Christians and Hindus.

The new ferment has produced two kinds of movements, one progressive, critical and reformist, and the other conservative and defensive. For instance, in Hinduism, in the first flush of the new enthusiasm for reform,

the reformers applied the pruning knife so freely that in the movement called Brahma Samaj very little of the distinctively Hindu ideas and practices was left. Most of them had a genuine admiration for the human Jesus, which in some cases rose to loving devotion. But when Keshab Chandra Sen, one of the reformers, to remove his countrymen's prejudice against Jesus, proclaimed that he was an oriental, the reformers sensed danger. They have gone too far. Thus reaction to the Brahma Samaj manifested itself in the Arya Samaj and the Rama Krishna Mission. The Arya Samaj is as aggressive as any Christian missionary society, chiefly in re-converting from Islam and Christianity those, especially of the depressed classes, who had sought asylum in these alien religions. Ramakrishna proclaimed that all religions were true, thus making it possible for a Hindu to believe in Christ and still be a Hindu.

But the more reactionary movement is the one towards stiffened orthodoxy. The assault of Islam and Christianity on Hinduism and the way Hindu reformers reacted to it, caused considerable agitation in the doves of orthodoxy. So the Hindu Maha Sabha came into being. But it was doomed even before its beginning. No enlightened Hindu can go back to orthodoxy. Most of the political, women's and Untouchables' movements can no longer tolerate caste, child-marriage, enforced widowhood, other inequalities of women and many other things.

THERE is one great stumbling block to the progress of Christianity in India. It is the identification of Christianity with western culture and civilization. And unfortunately enough, a great many missionaries in India identify themselves more with the British government than with the people of India. Thus Christianity, coming as it does from the West, is unfortunately regarded as the other arm of western imperialism.

Another great result of the missionary enterprise was the awakening of the Syrian Church in southwest India from its age-long slumber. With the translation of the Bible into Malayalam and direct contact with Protestant missionaries, the Syrian Church received a new impetus. And though it was perhaps the last to enter into the current of new life, it bids fair to be the foremost in the field of service and most fruitful in the field of indigenous missionary experiment.

The third great result of the missionary movement was the coming of age of the Christian community. The stimulus which this gave was so powerful, that even before attaining a perceptible measure of self-support or unity among the denominations, Christians from all parts of India united in a common endeavor of evangelism and brought into being in 1905 the National Missionary Society of India. For the first time it has succeeded in bringing together Lutherans, Presbyterians, Anglicans, Congregationalists and others. Today it has work in 11 different centers in India. And the Indian Christian who supports the N.M.S. does not ask to which field his contribution goes. This concession to the existing ecclesiastical situation should go if the N.M.S. is to enter into its own as a living and unifying force in the life of Indian Christianity. By the sacrifices it is calling forth and the new methods which it is forging for itself, it promises to be the most constructive and creative force within the Christian movement in India.

It may also be mentioned here that the Indian church is not entirely on the receiving end, for some of their missionaries have been at work for some time now in East and South Africa.

One more influence of the Christian movement may be mentioned here. This has been the flowering forth of the Christian spirit in poetry and literature. Krishna Pillay and Vedanayaga Sastriar, Goreh and Tilak are only a few in the list of Christian poets of India who should be known more widely and better appreciated by western Christians. Their poems have been read and their hymns sung by both Christians and non-Christians alike.

Thus the Christian movement in India, like a grain of mustard seed, steadily grows, spreading its branches in all directions and casting its shadow on the life and thought of India. Its influence is great, but its needs are greater.

source

HIGHWAYS OF INDIA

Christ is becoming a familiar figure upon the Indian Road. He is becoming naturalized there. Upon the road of India's thinking you meet with him again and again, on the highways of India's affection you feel his gracious Presence, on the ways of her decisions and actions he is becoming regal and authoritative.

—*Christ of the Indian Road*, E. Stanley Jones

STATISTICS BECOME ALIVE

Statistics lack soul. To read in the report of work in Europe made possible by the World Student Service Fund that 23,773 books were sent to prisoners of war last year means little. But to read *this* is really something: "I have only received your kind letter of January 1st, as well as your valuable gift of books, for which I wish to express my most sincere gratitude to you and your organization. It is certainly a great relief to know that there still exists in this world the idea of mutual help and understanding. I hope that I shall soon be able to pay my share in helping to rebuild what has been destroyed." Against that background, the statistic of 23,773 books comes alive.

INCREASED SUPPORT

The World Student Service Fund is finding greatly increased support in the colleges this year. This is due in part to the increasing concern of students about the war and their desire to do something in the area of relief. It is also due to the deepening realization of Christian students of the vital necessity of finding similarly motivated fellow students in many countries whom they may help in the great task of rebuilding after the war.

A significant group of leading colleges and universities are undertaking together to raise \$100,000, one-third of the WSSF's goal of \$300,000 for 1942-43. These universities will raise from \$1,000-\$5,000 each. A number of colleges have already expressed their willingness to become one of these key colleges which are setting the pace for American college giving. Some of these (unofficially as yet for some) are: Cornell; Duke; Massachusetts State; Mt. Holyoke; Randolph-Macon; Smith; Syracuse; University of California; University of Illinois; University of North Carolina; University of Rochester; University of Texas; University of Washington; Winthrop; Woman's College, U.N.C.

Convictions from International Childhood

SONS AND DAUGHTERS OF MISSIONARIES

GIVE A TESTIMONY

SPIRIT OF "ALOHA"

There I was, right in Honolulu, and I didn't know until I was 12 years old and went to live there that "The Little Grass Shack in Kealakekua, Hawaii" was a song about a real place. And what a very real place in thinking of the mission work of the Hawaiian Islands!

Where Captain James Cook discovered the Islands in 1778; where Queen Kahumanu walked one hundred miles up to the crater of Kiluaea to break the pagan religion by defying Pele, the goddess of the volcano; and where six months afterwards in the spring of 1820 the first missionaries arrived—this is Kealakekua. Here native Hawaiians have been Christians and have lived peacefully with their new neighbors, the Chinese, Japanese, Portuguese, and Filipinos for almost a hundred years.

In the early days of mission work in Kealakekua, the white missionaries and ranch owners organized a union church for themselves and their children. As coffee growing superceded ranching and Japanese replaced whites and native Hawaiians, Japanese children from Buddhist homes were invited to the white Sunday school. A few came at first, and then gradually more and more joined them. During recent years the number of Japanese in the community and in the church has grown considerably so that at the time I was in Kealakekua, the church had about four Japanese members to every white member. At the present time, the pastor of the church is an English-speaking, American college and seminary trained Japanese minister.

The Young People's Society, as well as the Sunday school, is very alive and active. Its young Christian members are also the leaders of the Hi-Y and Girl Reserve clubs in the large public high school where all races mingle on a basis of equality and cordial friendship. The slogan: "It's a hundred miles across the street from a Buddhist temple into a Christian church, but it's only a half a block by way of a Hi-Y or Girl Reserve club", has certainly proved itself true in Kealakekua. I remember well a little Japanese member of the Junior Girl Reserve club whose parents were

[EDITOR'S NOTE: *It has been suggested that a recognized designation, perhaps parallel to the familiar PK, should be adopted for "missionary kids," so thickly are they scattered through many sections of this country. Of even greater significance is the multitude of them who are following in their parents' footsteps. The international childhood of MK's provides inescapable influences, opportunities, responsibilities. But few would ever claim the disadvantages outweigh the advantages. The following six glances at the past are taken from as many different angles, yet they add up to one united conviction for the future. C. L.]*

Buddhists who told me, "I have to go to the temple with my parents now, but as soon as I grow up, I want to be a Christian." I've heard from her since, and she is now an active member of the church there in Kealakekua.

Programs followed by the Young People's Society, the Hi-Y, and the Girl Reserve club of Kealakekua are the same type as those we have here. The night the Young People's Society held a discussion about the conditions of migrant workers on the mainland I was particularly interested. After these earnest Japanese Christian young people, whose parents were still Buddhists, had discussed the conditions, they took up a collection and sent it to the Home Mission Council in New York to help the children of these families have more of the finer things of life and have an opportunity to hear the Christian gospel.

The "Little Grass Shack" has gone from Kealakekua, but the fine Christian spirit of the Hawaiian people still lives on to help peoples of all races to live together in Christian fellowship. Multiply this mission work at Kealakekua by 105, and you will have the mission work of the Hawaiian Islands. It is mission work which is truly reciprocal. The spirit of "Aloha" lives on in spite of the war.

—Margaret Killam, Hawaii
Agnes Scott College, '45
Decatur, Ga.

ON THIS ROCK

During the rape of Nanking in December, 1937, a Japanese officer came to my father and said, "I am a Christian, and it is on the rock of Christianity in China that the Japanese military fear their conquest may be wrecked. They would kill me if they knew I had told you."

Even after the skeptics have made their qualified interpretations, this confession remains a powerful tribute to what a century of Christian work in China has accomplished. The strength which the Japanese were encountering was the result of the education, the science, the medicine, the faith in life which three generations of Christian missionaries had been spreading among the people and leaders of China. The Japanese were discovering what Christian missions are.

My interpretation of Christian missions can only be based on what they have meant in my personal experience. The lessons I absorbed as a child in China are inevitably my sole criteria, for I do not profess to have studied the philosophical or historical development of the mission movement. What, then, have they meant to me?

First, it seems to me, Christian missions are part of the total movement for social betterment. They stand for education of all people without distinction of wealth or position. In China alone, there are numerous schools and 13 colleges which were founded by missionaries to prepare leaders for the modern state. There are countless hospitals whose motto has been: "Cure first: ask questions later." And there are intangible, but important, dynamic social changes like the liberation of women which can be attributed to the Christian movement. As we move into a world order which is going to demand more and more for each of its citizens, the experience and selfless philosophy of practical Christianity as demonstrated on the field will play a dominant role.

Christian missions are secondly a source of tolerance, not in the ineffectual vagueness of those who do not know, but in the constructive manner of the liberal mind. The tolerance shown in China and India on questions of race, creed and caste will have much to do with insuring

permanent victory for justice. The tolerant frame of mind which a new movement like Christianity must instill in its followers does as much to break down the rigidity of social censure and superstition, paving the way for a new era of understanding.

Most obvious, nonetheless important, is the contribution of Christian missions to the cause of internationalism. Divorce for a moment, if you can, the international implications of Christianity from the fact of the tremendous experiment in international co-operation which is the Christian mission movement. The change in the last hundred years from the paternalistic, dictatorial pioneer in China to the friend and fellow worker of the present is indicative of the change in the structure of international relations which must come to insure peace. And who are better trained to know the need for this mutual appreciation or better able to help establish it throughout the world than those who have learned the lessons in practice?

It is no wonder that those who endeavor to pit a system which denies social stature to the individual, marshals his mind, and instructs him to hate those different from himself, fear the Christian mission movement and, where they are in power, seek to tear it out by its physical roots.

—Harriet Mills, China
Wellesley College '41
John Day Co., New York

MISSIONS MEAN LOVE

Missions mean divine love—an overpowering conviction of God's love for each of His creatures—yes, the 2,145,200,000 of them on our world today—Norwegian, Italian, Czechoslovakian, Jewish, American, African, Japanese. It is love beyond human understanding, yet made real to us by a tree; a person who *lives*; the Bible; Jesus, who is the Messiah, the Son of the living God.

Missions mean human love—the heart of an ordinary person—the heart of Maria Fearing, your heart, my heart—concerned for the physical need, the destitution of life, the soul-emptiness of our neighbor, whoever he is, wherever he is, whether across the seas or in the street-car we ride.

Missions mean transformed love—our narrow, prejudiced, changeful love made free-flowing and world-wide and consistent by the Christ who even today says to us, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And again, "In this is your

love made perfect, that I have first loved you."

Missions mean enlightened love—clarified by an alert mind that searches and grasps and understands; that, out of all the complexity of our modern society, out of all the data of historical, scientific, literary, psychological, sociological, and ethical research of our day, knows how to dig out and apply what is true and related to life; that in the mad turmoil of wars and rumors of war, is unified and ordered by "the fear of the Lord which is the beginning of wisdom."

Missions mean directed love—a good will made meaningful by a daily, increasing consciousness of the human need right on our streets, crowded into bus stations and factories, isolated in

the best section of town; an attitude of true brotherhood to every race of the earth; an unassuming deed of thoughtfulness and appreciation, an honest vote, a timely letter to a Congressman, a deepened thirst for justice, cheerful giving, praying, and the consecration that means "Thy Kingdom come, thy will be done."

Missions mean undaunted love—sustained peace and joyousness that hold fast through the misunderstanding of friends, the giving up of your closest plans and dreams, internment in concentration camps, the torture of the "water cure," the grind of an apparently lost life.

—Billie Davis, Brazil
Georgia State College for Women
Presbyterian student-secretary
Middlegeville, Georgia

CULTURE — TRANSCENDING TRUTH

There is a tendency today to think of missionaries as the Luther Burbanks of society—men and women who cross variant cultures instead of species of roses in their effort to produce new and improved brands. This interpretation, when stressed as the chief missionary objective, indicates skepticism as to the genuine Christian (and thereby missionary) purpose and stands as an attempt to justify religious activity by recourse to its resultant by-products.

Not that such by-products are to be sneezed at. Certainly mutual understanding among the peoples of the world has never been a more pressing need, and all that is done to promote it is to the good. But the point is that this is not the supreme concern of Christian missions, or if it is, then let us lose no time in adding Wendell Willkie to our foreign deputation. Inter-cultural fertilization is an important result of the missionary enterprise, but unless a religion is convinced that it has a culture-transcending truth relevant to all human life, it will certainly prompt neither intensive nor extensive missionary zeal.

The future of our missionary enterprise depends upon whether Christianity remembers or forgets that it has such a truth. Its message—if it remembers—begins with the explicit denial of the relativity of values. The man of religion is one who sees a way of life above all other ways, and subordinates all his subsidiary desires to the achieving of this unique quality of living. It is life best (though not completely) described in our culture by the word "love" when this is taken to mean not a sentimental outward glow, but action

based upon genuine, intelligent interest in others. Jesus expressed it in the phrase, "Thou shalt love thy neighbor as thyself." Unless one sees this pattern of life vividly he is not a Christian; if one does, he is *ipso facto* a man of mission (even if not professionally a missionary), for we humans are social creatures and only perversion inhibits us from sharing our greatest joys and aspirations with others. Universalize this social instinct in relation to supreme values and you have the missionary motive full-blown.

Missions of tomorrow will be very different from those of yesterday. The socio-historical study of our religious tradition has shown us that Christianity is not sheer religion, but an amalgamation of a vision of the abundant life with a culture. Missionaries of the future will devote their lives to advancing the essence of religion—i.e., the promotion of a concrete way of living. But they will seek to accomplish this more within the indigenous social framework of the people among whom they are working than they have in the past. It may be that western Christianity is so set in our form of society that its essential point can penetrate other civilizations only when removed from its current cultural sheath. This means, simply, that missionaries of tomorrow may be apostles of a religion the symbols, traditions, literature, and perhaps even God of which may appear strange and bizarre to us.

In doing so will they be betraying their Christian mission? Not if this is conceived in its only worthy sense: as the promotion not of a stubborn framework of rigid beliefs and inflex-

ible practices, but of a way of living felt to be supreme above all other ways.

—Houston Smith, China
Central College, '40
University of Chicago Divinity School

THE FIRM FOUNDATION

Of the unique contributions to peace and to the missionary enterprise of tomorrow which missionaries are able to make today, probably the most important is toward the understanding of the equality, the brotherhood, and the essential "alike-ness" of all mankind. It is toward the realization of these facts: that no race or people is any better or more important in the sight of God than any other race or people; that the guilt for this war and for all national and international problems does not rest upon any innate national or racial characteristic of some power or group of powers, but upon a succession of happenings, dating from before written history, for which every individual who has ever committed a sin is partially responsible; and that the individuals of each race are inherently so similar in their nature to the individuals of every other race that we cannot condemn the nature of one group without condemning human nature as a whole.

It is upon these concepts that any lasting peace must be built, for any peace which is written in terms of the superiority of one race or group of nations can last only as long as that race or that group of nations maintains a military superiority over all other peoples. A peace which seeks to prevent war by destroying its cause must not suppress those portions of mankind which have in recent years seemed largely responsible for wars, but must struggle with those qualities of human nature which give rise to strife and which are universal with all those individuals whose lives are not Christ-centered.

It is upon these concepts also that the missionary enterprise of the future must be based. The missionary of the future must go to his field in the spirit of Christ's humility and love to share the gospel of Christ with those who have not heard it. He must teach and live, not the American or the European way of life, but Christ's way of life. He must realize that his interpretation of the life of Christ may be an incomplete one, and he must seek to broaden it at the feet of the great Christian leaders of the younger churches. He must seek to return to his native land with a finer and a clearer understanding of the meaning of Christ's life and death.

Not all the missionaries of tomorrow will have white skins, and not all will go to the newer fields of Africa and Asia. From every land in which there exists a portion of the World Christian Community there will go men of deep spiritual experience. They will go, certainly, to those places which are still untouched by Christian teaching, but they will go also to those nations like our own where Christianity to such a large extent has lost its

original fervor and spiritual power, has degenerated into habit and ritual, and has become the excuse for smugness and cold self-satisfaction on the part of some who profess to accept it.

It is the duty and the privilege of the missionary to propagate today these truths upon which peace and the missionary enterprise of tomorrow must be based.

—John Cobb, Japan
Emory-at-Oxford, '45
Oxford, Georgia

THE WORLD'S BACK YARD

I'm afraid that I'm prejudiced (very prejudiced, in fact), but when people ask me if I think missionaries are needed any more, it really burns me up! They tell me that Christian churches, schools, and hospitals have been started all over the world and now are able to run under their own steam. "Isn't it about time for missionaries to come back home and start concentrating on our own back yard?" they ask.

Well, these questions have made me think a little, but the more I've thought the more I've become convinced that I have been right all along. Missionaries are needed and they will be needed still more in the future, especially in the reconstruction period after this war! I'm just throbbing with reasons for believing this, but most of them are convictions away down inside of me that I can't put into words. But I'll try to put down a few of my ideas.

First of all, about this "back yard" stuff. . . . I think people are beginning to learn that the whole world is our "back yard." If this war can convince us of that, it will have done one good thing.

Then secondly, what is a "missionary" anyway? Isn't a missionary just a Christian away from home? In reality, every Christian is a missionary; some just stray a little further from home than others. But missionaries in the future cannot go out merely to save souls, convert sinners, and put on their own little show. They must go out to make their homes, to make new friends, to give a little and take a little of the new life in which they will live. They must become living parts of their new communities, not

merely visitors. With a background of the best in knowledge and experience, they must be ready to lead in their own field and also to train other leaders. But most important, they must show in every action of their own lives the firm, steady foundation of a deep Christian faith, and the outreaching love of Christian brotherhood.

Nations are changing these days, and it is always at times of change that Christian leadership is most needed. I always turn to China as an example because China has been my home, and, as a missionary, I hope to make it my home again. China today reminds me of a young college freshman just tasting his first shock of science and philosophy and still struggling to get his feet on the ground. You have all known boys like that, boys from a deeply religious background who suddenly found all their family traditions, their old habits, and even their religious convictions shattered to pieces in a headlong collision with scientific materialism and radical ideas of the classroom. China, and especially the youth of China, is in just such a struggle now. The onrush of science and modern war has shattered the beauty and calm of old China into a heap of rubble. Chinese youth are taking to science quickly, but otherwise their knees are still very shaky. They need young Christians to live with them, work with them, and to help them, possibly, to build one of the world's greatest Christian democracies. It will be a thrilling adventure, an adventure in sharing, hard work, and mutual development.

—Sidney Anderson, China
Duke University '44
Durham, N. C.

Home on the *Gripsholm*

PASSENGERS ON A FAMOUS VOYAGE GIVE THEIR REPORT

JOY was the dominant note on the M. S. Gripsholm. The 600 from the S. S. Conte Verde had thoroughly enjoyed the month with our Italian friends. On that last evening, in reply to our letter of appreciation, one of the officers of the ship had said, "You are going to a boat that will be carrying more provisions, but we can assure you that you will never find a crew and staff who will love you more than we do." Enemy attitude? Quite the opposite. The 900 who had suffered the discomforts of the S. S. Asama Maru added miles and miles to our smiles as they came up the gang-plank of the M. S. Gripsholm. Twelve of them were fathers whose long separation from their families ended that day.

At 12 o'clock, those beaming Swedes began to bring out huge platters of sliced ham, turkey and chicken, bowls of tomatoes and lettuce, bread and butter in abundance, olives, cheese, cranberry sauce and other good things. Some had forgotten that such food existed. The sup-

ply seemed unlimited for the Swedes urged all who wished to fill their plates again. No one hungry, everyone content, all faces alight with joy.

Soon the generous friends of the consular service began to share magazines they had received at Lorenzo Marques. Many of us had been cut off from letters, magazines and radio for months. Consequently, to catch up on what folks in U.S.A. were thinking proved even more delightful than to have enough to eat. At Rio de Janeiro we found more recent magazines. Everyone was generous, everyone was happy.

In many places Catholics and Protestants had worked together on war relief with mutual gains in friendship. We had no passenger list. Consequently, each day brought new thrills with the discovery of old friends and acquaintance with such a wide variety of persons.

When exchanging experiences, we talked of the loyalty of our Chinese friends and the ways in which we were able to get money, books, sewing machines and other useful ar-

ticles into their hands. We rejoiced over each account of safe arrival in Free China; we were moved with a deeper joy over those truly good shepherds among the spiritual leaders, the Chinese who resisted the temptation to go to Free China because they are so needed in the schools, hospitals and churches of Occupied China.

Again and again that deepest joy filled our hearts as we learned that the crowded churches in our own field were matched by the same in many other areas. When someone told of a Chinese leader asking for the privilege of serving in the Christian community without salary, invariably others in the group would cite similar cases.

Those faithful leaders continue to share the Good News with the eager people. They have asked us to return to help just as soon as may be possible. The greatest joy will come when once more we have the privilege of working in fellowship with them.

Mary Donaldson *

It was the first Sunday after Pearl Harbor. Japanese guards stood at the gate of the mission compound, challenging with stern demeanor and gruff voice every Chinese who sought to attend the church service. Despite this frightening hazard, 1,600 people filled the church to overflowing. They had come to give us a clear testimony that no matter what happened, they would be true to Christ and his church.

—Presbyterian from China

No group had given up services and each had a program for the future. . . . Each group increased its budget for 1942 . . . with much prayer and sacrifice, in the face of an extremely high cost of living and forced low prices of farm and labor products. . . . The city church has had crowded service, carried on Bible classes for men and women, has re-

vived a young people's society led by a college boy who had to return home when scholarship funds in Shanghai were frozen. . . . Until the relief work was closed the average attendance in the children's department was 550 children, divided into nine graded classes. . . . Quite often Japanese or puppet officers and soldiers attended the church services, even sending a "thank offering" to the pulpit along with those of the church members. . . .

—Baptist from China

We have reached the end of an era—nothing ever the same again. Even missions stand at the opening of a new era—different in many ways. Keynote—cooperation, fellowship, equality.

—Presbyterian from China

Well, if I had it all to do over again, there are many things I would

do differently; but of one thing I am certain: I'd do it again as I did before—I'd go out again to China to share the best I know in Christ with my Chinese friends.

—Disciple from China

Pastors are largely remaining with their flocks. It seems well that so many wish or are willing to stay even at great inconvenience and sacrifice.

—Baptist from South China

The Lord's hand was clearly shown in many ways. The trouble seemed to turn more people to God. . . . When we see the trust and faith in so many of our staff, servants and patients in our hospital, we cannot lose faith, but believe more than ever that Christ's Kingdom will come in His own time.

—Methodist from Central China

Dislocation, Evacuation, Relocation

A Glimpse into What Is Happening to 109,000 Persons

May I not say in passing, however, that I am not in sympathy with those who demand that all evacuees be placed in concentration camps, regardless of their American citizenship or of the legality of their presence here. Our Constitution guarantees to every man, before he is deprived of his freedom, that there be charges and proof of misconduct in a fair hearing.

I am talking not on behalf of Japanese, of Italians, or of Germans as such when I say this. I am talking of you, working-men of Colorado, for the farmers, the industrialists, for all American people, whether their skins be white, brown, or black, and regardless of the birthplaces of their grandfathers, when I say that if a majority may deprive a minority of its freedom, contrary to the terms of the Constitution today, then you as a minority may be subjected to the same ill-will of the majority tomorrow.

Governor Carr of Colorado in an address delivered at Colorado Springs.

AN OFFICIAL SPEAKS

EVACUATION became a certainty almost from the day after Pearl Harbor. It was ordered in haste. Anti-Japanese feelings which had long been smoldering came to the surface; certain political interests and the selfish economic pressure groups became vocal; and the racial issue seemed to affect all the thinking and feeling. It is a grave question whether such a drastic step would be taken now. Aside from the evacuation, the sudden arrest by the FBI of 4,809 Japanese aliens in the United States and possessions came as a shock because it involved some pastors and quite a number of Christians. Though some 553 have been released and 1,020 have been paroled, 1,696 have been interned and 1,540 await prosecution. A careful study of these arrests and detention leads to the conclusion that it represents much hysteria, misunderstanding and false rumor.

The question arises: what was being done after December 7th by the general public and/or by the Church to ease the tension, to create a spirit of understanding and sympathy and to render such

practical helpfulness that might be needed by individuals, families and groups?

Regarding the Government: various agencies were set up to deal with the immediate pressing problems of what preparation for evacuation should be made; what could be taken and what would be done with property left behind, what about the sick, debts; with education and a thousand other questions. But the agencies alone could not meet the personal problems. Into this situation the United Christian Forces entered with a program of Counseling and other extensive helpfulness through our Home Mission Council Committee for Southern California.

The Protestant Christian Forces made a statement to the Tolan Congressional Commission which was making an extensive and intensive investigation regarding National Defense Migration. Among other things I said: Our attitude is to render the utmost service so as to make the task of the Government in this colossal undertaking as easy as possible. . . . It is the special mission of the Christian forces in this time of crisis to deal with the inner and social life of the people in order that their rights may be interpreted and guarded and that their misunderstandings may be corrected, that their fears may be allayed and that they may be assured that the cherished freedoms of our democratic institutions will function for all alike, including the

racial minorities and aliens in our midst. We believe that the word of Diognetus of the second century to be true that—"what the soul is to the body Christians are to the world, that Christians hold the world together." Our Christian forces of this area have rendered a great deal of service. They have kept close to the mind and heart, especially of the Japanese people, in our midst. Our understanding of the Japanese people, their psychology, and the problems that have troubled them and many of us on the west coast, have made it possible for us to render unseen and unrecorded service.

We believe that mass evacuation of an entire minority group, both of aliens and citizens alike, is a policy of such profound and far-reaching significance that we need to avail ourselves of all of the moral and religious forces within the life of our people in order that our country may not become divided into discordant elements, working within the soul of the Nation to the destruction of national unity. Unjust racial discrimination and intolerance must not be laid at the doors of democratic America. To be guilty of such an attitude and action would be to play the ignoble game of the enemy and to make it possible for him to exploit this conflict, forced upon us, as a war of races. As Christians we deeply share with all loyal Americans the conviction that the rights and dignity of

From the murmur and subtlety of suspicion

With which we vex one another

Give us rest,

Make a new beginning

And mingle again the kindred of the nations in

The alchemy of love,

And with some finer essence of forbearance

Temper our mind.

—Aristophanes

every person within our borders must be guarded at all costs.

Relocation from the side of the Government has been carried on with a great deal of foresight, efficiency and human considerations. The movement of thousands of people from the Assembly Centers was perhaps carried on too speedily; that is the buildings and grounds and utilities had not been well worked out. Therefore, there was disappointment and temporary suffering. However, after a number of visits to the Centers I have yet to hear unfair complaints from the Japanese. They have taken hand in the management, in the improvement and in the social and moral life of each one of the Centers, so that today we find their readjustment almost completed. A visit to some of the Centers recently shows that the grounds are managed for the most part by the Japanese themselves; the buildings are being greatly improved both within and without; the grounds are being beautified with grass, flowers, bushes and trees; and, in some of the Centers thousands of acres of land which have been lying idle for centuries is now under cultivation by skillful Japanese farmers. In the Gila Center it was reported that cucumbers and squashes that had been planted September 3rd had issued in abundant crops October 16.

The moral and spiritual life of the communities is greatly improving. In some respects it is perhaps better than it was in the Centers where they lived in California. Education is getting attention. In one of the Centers there is a large force of trained teachers and every department of education, except college courses, is getting attention. A good many young people are leaving for the colleges in the Central West and in the East.

Having had very close relations with the Japanese people for 37 years, and having had their confidence, I must report that none of them have complained with bitterness toward America. Naturally they feel that the detention of American citizens of the Japanese race was and is unjust, but they are willing to pay the price during this terrible war between Japan and America.

I have the conviction that this bitter experience is helping the American people to understand the Japanese here; and that after the war they will have a higher place in the life of our nation. Almost without exception I have found the Japanese high-minded, patient and willing to suffer with us for all the things that we hold dear. —F. W. Heckelman

(Dr. Heckelman was in Japan as a missionary for 37 years. He is serving as Associate Chairman and Secretary of The Home Missions Council Committee for Southern California, and Counsellor of the Japanese.)

January, 1943

A STUDENT SPEAKS

I AM a student who was forced to evacuate the military area on the Pacific Coast. It did cost me a load of inconveniences and troubles. There were thousands of other Japanese-Americans in the same predicament. To all of us America was the only soil we knew and now we were torn away from that security—that home! But above all these personal miseries, I carry no bitterness. After all, this is my country and this is the least I can do for it.

I am one of the few fortunate ones who were able to leave the military area to further their education before evacuation to the Assembly Centers had started. But unfortunately there are many universities and colleges that do not admit a Japanese-American. Chicago was my home for the next five months. I lived at the International House where I met so many people from everywhere. But we all had a mutual feeling of the goal in this war—the goal of victory for the Allies! Having nothing else to do I worked at a girls' summer camp of the Chicago YWCA as a counselor. Meanwhile I looked in vain for a college. But defeat was not my word! I knew that there must be a place for me somewhere in this country—the country where we

preach equality to all!

Yes, I found it! Now I am here in the East—again enjoying all the privileges as an American. The college gave me a scholarship. Above all, out of their generosity, the president and his wife took me into their home.

It is a wonderful life at Swarthmore College. The students are very friendly and helpful in every way. I feel so much at home. Many of them have relatives and friends in our armed forces. Nevertheless, they show no hatred nor bitterness toward me. I am thankful and overwhelmed by the fact that they recognize me as a fellow American. This means a great deal to me and is something I treasure most in life.

To follow up my interest, that of social work, I am undertaking courses in the social sciences; namely, psychology, political science, social economics and American history. To be a social worker has been my one ambition. When I am qualified as one I intend to work in Hawaii.

I know my years at Swarthmore will be very happy and I owe it to my friends who enabled me to take this happy outlook in spite of this chaotic world.

—Bernice K. Abe

WHAT WE CAN DO TO HELP

(1) We can help those people of Japanese ancestry now living among us to secure adequate housing and suitable employment. Many of these Japanese-Americans are college and university graduates with a knowledge of skills and professions which are greatly needed by the community at this time. Once their loyalty is ascertained, it is sheer waste not to use the talents of these people, simply because of a prejudice against their racial ancestry. We can also welcome these people into our church fellowship and aid them through our friendship to become happily assimilated into our community.

(2) We can help in the matter of Student Relocation. Many of these young people were in the midst of their college education when they were taken into the relocation centers. They are permitted, after fulfilling certain requirements, to be released from the centers in order to finish their training and thus become capable of making a richer contribution to society. But most of these students must work in exchange for their board and room. We can welcome them into our homes for this purpose and thus help them to continue their education.

(3) We can also help in the relocation into the community of families now in the various relocation centers. The policy of the War Relocation Authority in

charge of these centers is to release people when they are certain of employment, a place to stay, and acceptance by the community in which they will live. We can help to find opportunities for these people to be released and live a normal life in a community rather than as a part of a segregated racial group.

(4) We can help those who must remain in the relocation centers by gifts of books, magazines, school equipment, house furnishings, recreational equipment and other things. These centers at present are bare of all but the sheer necessities of life. By generosity at this time, we can help to make the segregated lives of these people more endurable and, what is even more valuable, give them in this way an assurance of our friendship.

(5) We can help to educate ourselves and others on this whole problem of the Japanese evacuation and its implications both for the present and for the future, post-war world. We can read and distribute pamphlets on the subject. We can invite both Japanese-American and Caucasian speakers to talk with our groups. We can acquaint ourselves with other materials on the problem so that our views and opinions may be based, not on hearsay, but on fact.

—Colorado Council of Churches, Denver Council of Churches, Citizen's Committee of the YWCA

motive Man-of-the-Month

Toshimi Tatsuyama Garrett, '43

A Life Story by a Classmate--Larry Eisenberg

LONDREE! Cleaning and pressing!" On Tuesday, Thursday, and Sunday nights at Garrett Biblical Institute, the sound of his musical Hawaiian voice ringing out becomes the cue for students to get their laundry together and have a little chat with cheery Toshimi Tatsuyama.

Hawaiian-born of Japanese parentage, "Tosh" takes laundry for a Chinese man and cleaning for a Jewish tailor as part of his work to earn money for expenses in school!

Scholarly and athletic, "Tosh" is one of the all-around fellows at Garrett. He is equally at home flinging bullet passes during "touch" football games with Seabury-Western Episcopal Seminary across the street, or reciting in a graduate school classroom. Sometimes in softball games, the third basemen have complained that after one of his heavy drives, the flash of his swift, bare feet as he rounds their base bothers their eyes!

At any rate, Toshimi Tatsuyama, *motive's* Man-of-the-Month is a man about campus at Garrett, and a familiar figure to Methodist students and Methodist youth all over the middle west. This is due to his work in Methodist summer camps and his frequent talks on the life in Hawaii, made in and around Chicago, under sponsorship of the Board of Missions and the Board of Education of the Methodist Church.

At first it was difficult for Tosh to adjust to the new life in the Continental States, he says. Garrett at first was a disappointment to him; people always wanted to hear about Hawaii, and he wanted to study Bible and theology. Later he came to appreciate the interest of the people in his native country, and to feel the real challenge of his work as a missionary from Hawaii to people in the United States.

The third in a family of 10 children, Toshimi was born 24 years ago in Honolulu to parents who had come to the Islands from Hiroshima, Japan, a few years before. Early training brought to him the meaning of discipline in Japanese life, where fear of the father was the social control in the family. He learned obedience, cleanliness, neatness, punctuality, consideration of the welfare of others. (Once, he recalls, he received a belt lashing from his father for "cutting a class" in the sixth grade of the Japanese lan-

guage school). Always the personality of the individual was subordinated to the family and social group, he says.

From this background came "the breaking of a new dawn into a quest for newer light and greater abundance of living."

A "BORN" leader, Tosh often found himself in positions at the head of his class. Once his job as chairman of the class was to collect tuition money from each of the boys, and to check attendance.

While he was in McKinley High School, an English public high school, Tosh had a sudden, radical change. His interest shifted from a study of the Japanese language to a study of the English language. He had a strong desire to study English and to go to college. Because of parental disapproval, he prepared for entrance to the University of Hawaii secretly, completing the requirements of two years of algebra, geometry, general science, two years of Latin, and two years of military training. ("I was good in mathematics in intermediate school, but algebra stopped me cold," he says). He toyed for a while with the idea of becoming a civil engineer, later changed to teacher and passed the entrance examination for Teachers' College. This was so exciting that, bubbling over, he rushed to his father to ask once more if he might be permitted to go to school. Finally the joyous agreement was reached: he could go to college if he would work his way through.

He did. Among his jobs were government census taken, NYA job and employee of the Hawaiian Tourist Bureau.

The third year Tosh discovered his real calling. A professor, Dr. John L. Dunstan and his local pastor, Harry Komuro, helped him. Each extended a real challenge to enter the ministry. He had felt the pull in that direction, but did not think he could yield. Nevertheless, he threw himself whole-heartedly into his work as worship chairman of the YMCA at the University of Hawaii campus and "worked his head off." It was a prayer he led for the Youth Conference which changed the course of his life. His District Superintendent heard him pour his heart out in prayer and, much impressed, joined with Bishop Baker in urging him to go into the ministry.

At Garrett Tosh quickly found two warm influences—Dr. Paul S. Minear and the writings of Soren Kierkegaard. In the former he has found a real friend, he says, whose patience and counsel and help in times of need has been beyond all expression of gratitude. He has found a real satisfaction in the writings of Soren Kierkegaard, and often reads his books.

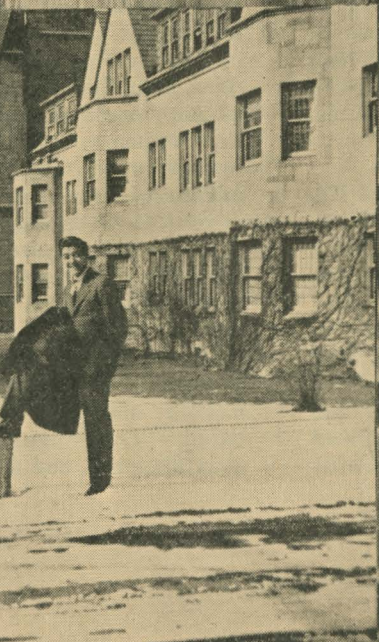
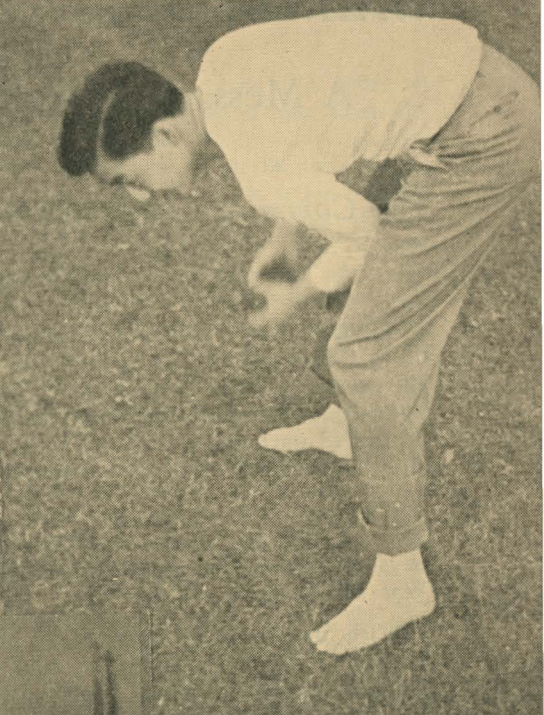
Seminary has led Tosh to believe that "God's redeeming power has new significance and meaning to me now. Where I once emphasized the justice of God in human relationships and upheld it vigorously in all of my life experience, I now see the glory of God in his increasing love for us as He pardons us for our sins, time and time again. Consequently the glory of God lies in the transformation of man's life so that he, too, becomes loving and forgiving. . . . This is my hope and outlook for the future." (He has had occasion to call on this philosophy many times in recent months).

Tosh's record in sports is impressive. At 15 he won a medal for playing on the championship team in "The Citywide Barefoot Baseball League." He has coached a team which won the sportsman-ship softball cup in the Japanese Softball league; was chosen on an all-star team of the top division in another circuit; played basketball at the University of Hawaii on a YMCA team which won many intramural honors. Sports casualties: a set of teeth from a lower jaw, due to a bad hop of a baseball in a game; a fractured nose in football. He also likes to play tennis, ping-pong, volley ball, swim, and track. Since entering the ministry he has given up most of these activities due to pressure of time.

Not only is Toshimi an athlete, but he is an old Shakespearean actor from "way back." He had an important role in the University of Hawaii production of "Forty Renin" (warriors), a transcription from Shakespeare's *Coriolanus* (with Japanese historical background). The group worked for six months before production, received a flattering review in *The New York Times*. Tosh alternated with another fellow as leader of the warriors, and on the strength of his performance, won an important role in the play of the next year, *Namu Ami Dabotsu*.

Last summer he had the opportunity of visiting the Lisle Fellowship Camp at Golden, Colorado, and to visit with some of the Japanese people in that area. He feels that people of Japanese ancestry, as well as other United States citizens, have found it necessary to find a new sense of values in this shaken world.

Toshimi is waiting anxiously for June to come. It is then that he can return to take up his work on the Islands and bring his new philosophy of religion to a large group of people who greatly need it.



A Message to College Post-War Groups

From

The Committees of Correspondence, Antioch College Chapter

Douglas Moore

SHORTLY before the American Revolution, Samuel Adams organized in Boston a Committee of Correspondence. The duty of this committee was to educate the American people for the revolution which was about to come. This was done by writing letters, holding meetings, and sending representatives to other towns; all this to start people thinking about why the American revolution was necessary then and how the American people could best benefit by the action.

We feel the world situation today is similar to the American situation of the 1780's. This war must, of necessity, be more than a World War II. It must be a revolution that includes radical social and economic changes if a World War III is to be avoided.

With the similarity between the present world revolution and the one that brought about our freedom in America in mind, the students and faculty at Antioch have established another Committee of Correspondence. The people as a whole know what they want from this war. However a study of the situation shows a need for a program of popular education which would lead to a sound reconstruction plan. The colleges and universities of America are the places to start this program as tomorrow's leaders are in college today.

Hoping to put this program on a nationwide basis as soon as possible, we recommend that the post-war groups in all colleges establish Committees of Correspondence to:

1. Share by trading letters, literature, and speakers their constructive ideas on sound post-war reconstruction and their methods which have succeeded in organizing their campus thought in this direction.

2. Encourage in every way possible the establishment of study groups and new courses to give students a better and sounder idea of how an ideal democratic post-war set up is to be brought about.

TOGETHER

THE Committee on Reference and Counsel of the Foreign Missions Conference of North America has approved the following proposal of the Missionary Personnel Committee of the Foreign Missions Conference:

"That in order to meet the challenge of young people today the Committee on Missionary Personnel be authorized to join with other possible FMC appointees in a careful appraisal of the plans of the respective boards for the use of young people who desire to give emergency service in reconstruction and rehabilitation abroad during and after the war;

"That we encourage cooperative planning among the youth movements and other interested agencies both denominational and interdenominational in regard to such service;

"That we work with the Student Volunteer Movement involving a plan for informing such young people concerning the channels that are open or might be opened for it;

"That we seek to encourage and inspire the members of such youth movements for Reconstruction as are now under way in several denominations and interdenominational agencies and to open to other denominations the opportunity to relate their youth to these cooperative undertakings."

WHERE TO BEGIN

THE Committee on the United Christian Youth Movement meeting at Lake Geneva (Wisconsin) on September 1, 1942, approved the report of the sub-committee on Christian Reconstruction. This report asks that a small committee be set up to negotiate for a national committee on Christian Reconstruction to be composed of representative young people from all religious agencies concerned with the problem of reconstruction. We hope to publish later a full report of the recommendations made by this committee to the Administrative Committee of the United Christian Youth Movement.

In a memorandum to the Central Regional Planning Conference of the U. C. Y. M., Mrs. Jean Humphreys Harbison, Chairman of the World Order Committee, of the U. C. Y. M., said in part:

The best thing to do is to dig in now where you are. Study, pray, and sink your roots deep because I believe the day will come when society and the church will need the consecrated devotion of our generation of Chris-

tian young people. There are social tension points wherever we are living and all of us can dig in and represent the spirit of Christ there.

Reconstruction will not be evaluated by our ability to carry a cocoa can across Europe, but how to go in to live simply among people and so far as it is humanly possible, to share their suffering and aspirations. There will be, of course, a great need for physical and material building, and we must keep this in our minds, but let us not forget that the greatest job that is upon us is the task of spiritual reconstruction wherein people again might regain their faith and confidence in man, in God, and in themselves.

The Need—The Crying Need of today is to think through a new pattern for life which will remove the occasion for war and the many evils of life. This can be done only by people like us actually becoming the message and spirit of Jesus in the world. This means discipline, and more discipline, and the thinking deep

of the spiritual roots of life, as we bring them into concrete practical expressions in a society wherein we are now living.

We begin where we are. It takes first of all life disciplined, spiritually, mentally, physically, in order that we may always live at our highest efficiency for God. To our immediate world we must bring this life, and this means where we are in our own community.

Let us remember that we pioneer. Few have traveled this way before, it takes initiative, courage, and loving patience. No one is going to break his neck opening doors for us. If we've got what it takes we'll open the doors in cooperation with those who believe in us.

There is nothing dramatic in this business. It is downright *hard* work.

But not only is it imperative for the sake of the people of God, but also because it will inject new life into the church in making it a power transforming society.

International Understanding and the Movies

Margaret Frakes

HARDLY a week goes by without some further evidence cropping up that motion pictures have a very real and dangerously important part to play in the development of international understanding—or misunderstanding, as the case frequently proves to be. Here are some recent items for the record:

1. A committee of British and American officials sat down in London to determine if something could not be done to assure more realistic presentation of American life in the films produced by Hollywood. There is need, they pointed out, for closer understanding between the two nations, but one barrier thus far has been that British people have gained their conception of Americans from the screen, and thus think of us as wasteful, luxury-loving people concerned about trifles, lacking any enduring ideals, pursuing as a goal a glittering mode of life, selfish and removed from everyday responsibility.

2. The Office of War Information is collecting all unfavorable reviews of ICELAND and forwarding them to Reykjavik in order to show our northern neighbors that trained writers in America realize that movie picture of life in Iceland is hokum, and that the public is not being fooled by it. This because Icelanders have protested at the phony idea the film gives of them. A Reykjavik newspaper has conducted an editorial campaign against the film, calling it an insult to Iceland and to the United States Marines.

3. A new ruling by the Hays Office insists that there be no more "villains south of the Rio Grande." For a long time, Mexican villains were stock-in-trade for the westerns—but now that we are bent on Mexican friendship, that treatment is to be, so we are told, a thing of the past. Writers assigned to HEART OF THE GOLDEN WEST at Republic Studios were told their Mexican villain must go, so they set to work thinking up a new bad man with a Nazi accent.

4. The Hal Roach studios refilmed large portions of COBANA to change the locale from Cuba to Florida, at the suggestion of the Motion Picture Society of the Americas, an unofficial organization which works with the Office of the Coordinator for Latin American Affairs. One objection was that one scene showed a young woman entering a night club unattended, a situation unheard of in

Latin America. The Society also intervened in the production of Columbia's YOU WERE NEVER LOVELIER to suggest changes to prevent that film's appearing preposterous in Argentina, where it is supposed to take place. (This film, incidentally, is unique among movies set in South America in that it contains no leering gigolos, no brazen women entertainers, no business men turning out to be mere buffoons.)

5. Also at the suggestion of the above Society, Warners' decided to withhold JUKE GIRL from Latin American distribution; it was feared that the film's threatened lynching scene would create an impression of North American lawlessness.

6. Last year, when COMRADE X appeared in Australia, there was such an outcry at the way the Soviets (allies, now, of the British empire) were lampooned that the film had to be withdrawn.

7. Argentina banned so many anti-Nazi films from Britain and the United States, at the same time clearing the way for fascist-themed films from the axis countries, that the matter became a public scandal, with anti-fascist groups demanding that an investigation of Nazi influence in high places be made.

8. Republic Studios planned to make a new FU MANCHU film, with the famous Sax Rohmer villain becoming a law-abiding Chinaman setting out to harry the Japanese. But American screen treatment of Dr. Fu has so long angered the Chinese government that he is not wanted even as an ally—so plans for the picture were laid aside.

THE remarkable thing about most of these items is that they tell of action taken to prevent certain pictures being shown—that films likely to provide misunderstanding were stopped before they had done their damage. Such has not always been the case, and the prevention now being attempted is the result of mistakes in the past—mistakes that have done much to hinder the development of friendship and understanding between the nations concerned. We have painted Latin Americans in an unflattering and condescending manner—and sent those pictures to Latin America. We have painted orientals as wily villains or as dumb-bells—and sent those pictures to

the Orient. We have pictured Mexicans as uncouth bandits—and sent those pictures to Mexico. We have painted ourselves unflatteringly as luxury-surfeited, and called upon the world to see. If only an occasional picturization were offered, the effect would not be noted; the objection rises from the fact that such treatment is not the exception but the rule. And until the government became concerned in its delving into the why of the lack of friendship for us in South America and started checking on the contents of film cans making their way southward, no one—except perhaps an occasional traveler or missionary shocked about the impression of America Hollywood films were giving to the world—had anything to say about it.

THE motion picture critic of the *New York Times*, Bowsley Crowther, recently had some interesting comments to make on the way our films have imaged our national life—the occasion being a report on his answer to a request from Pearl Buck as president of the East-West Association for help in compiling a list of motion pictures which could be recommended to audiences across the Pacific as being really representatives of American life. He quoted Miss Buck in part: "American films are shown more often than any others, and among them have been many, of course, which have not been a good sample of everyday American life. Gangster pictures, pictures full of Hollywood ideas on luxury, slapstick comedies and westerns have done their share to puzzle the East. It would interest these people, few of whom will ever see America except in pictures, to know what Americans consider their good films."

At first glance, Mr. Crowther did not consider this such a tremendous undertaking. But as he checked further he realized such pictures have been few and far between. Most screen offerings, he discovered in searching through files for the past several years, were either "cynical or Cinderellical." Some of our most interesting pictures he could not recommend for people who do not understand American history and background—CITIZEN KANE, for example, or THE GRAPES OF WRATH.

Films like THE PHILADELPHIA STORY and IT HAPPENED ONE NIGHT, while thoroughly delightful as entertainment, he concluded, were not representative of America, at least not of the America that counts. He finally submitted a list containing JOE SMITH—AMERICAN, SERGEANT YORK, MR. DEEDS GOES TO TOWN, ONE FOOT IN HEAVEN, A MAN TO REMEMBER, MEET JOHN DOE, MR. SMITH GOES TO WASHINGTON, OUR TOWN, FOUR DAUGHTERS and YOU'RE ONLY YOUNG ONCE, the latter the first of the Hardy

Family series. These films, he felt, had succeeded in varying degree in catching the American spirit in its broadest terms. A few more films, he admits, might have been included, among them *BOYS' TOWN* and *BLOSSOMS IN THE DUST*, which, while sentimentalized, reflected genuine humanity; *YELLOW JACK*, *HAVING WONDERFUL TIME* and *YOU CAN'T TAKE IT WITH YOU*. Inclusion of *MR. SMITH* and *MEET JOHN DOE* would be protested by many who feel that the picture of Congress and American politics as shown in those films would give a wrong impression beyond our shores, despite the fact that American ideals finally triumph (they point to a recent report that *MR. SMITH* was being shown last spring in Tokyo as a picture of the kind of chaos democracy breeds).

However, the list is interesting, and could be made the basis of some interesting discussion; since it was compiled last July, a check of films released since that time to see if any of them would measure up might be a valuable bit of research. And Mr. Crowther's closing remarks are particularly significant:

"It would be the move of wisdom for Hollywood, in these perilous times and in the years of readjustment beyond, to reconsider its concepts of America, to vision it more often as a land of simple, hard-working people and not so often as a get-rich paradise. The money-is-everything idea, which our films have very largely encouraged, is illusory not only to foreigners but, more immediately, to ourselves. Money and crime are not the only impulses which agitate this land. Maybe, as Miss Buck says, gangster pictures, pictures full of Hollywood ideas of luxury, slapstick comedies and westerns have done their share to puzzle the East. Maybe they have puzzled the British. But, above all, they have puzzled us."

Among Current Films

Flying Tigers (Rep.) uses the time-worn theme about the cocky flyer who endangers his comrades, refuses to accept discipline, but in the end gives his life to the cause and goes out in a blaze of glory. The story takes place among the American volunteer flyers in China before the United States enters the war, and despite its trite theme it does have some thrilling combat scenes and manages to convey something of the spirit of the group of hired flyers whose heroic story was told last year in newspaper dispatches and since in books and magazine articles. *Exciting*. John Carroll, Paul Kelly, Anna Lee, John Wayne.

For Me and My Gal (MGM) Tunes of the first World War period, along with vaudeville sketches characteristic of the times, are brightly inserted in a sentimental, oft-used tale about two entertainers—one voluble, cocky; the other silently suffering—in love with the same girl. The insertions are *pleasant enough* that you can overlook the trite story and even take the super-patriotic finale in your stride. Marta Eggerth, Judy Garland, Gene Kelley, George Murphy.

The Forest Rangers (Par.) has an even more time-worn plot—not only time-worn but inane—only here what tries to make up for it is a round of supposedly exciting forest fires in gaudy technicolor. It is colorful, yes, and the sparsely scattered indications of what forest ranging is all about are interesting. But they are *too few and far apart* to compensate for the silly, artificial plot and the miraculous escapes from raging forest fires, none of which you can ever for a moment believe. Paulette Goddard, Susan Hayward, Fred MacMurray, Lynn Overman.

The Moon and Sixpence (UA) is the serious biography of a painter who deserted his respectable but dull life as a broker to live as a Bohemian artist in Paris, riding rough shod over all who offered him a helping hand, disregarding all human decencies and responsibilities, finally dying of leprosy in Tahiti where he had gone to "paint as he pleased," leaving behind him work of genius. The film is based on Somerset Maugham's novel of the same name, which in turn was supposedly based on the real life of Paul Gauguin, French artist. From time to time in the past different producers have attempted to make this film, but feared no treatment of so un-moral a character could pass the Hays Office censorship. The present producers solved the problem by the simple method of telling the truth—by showing the character as he was—a man of undoubted genius as an artist, yet despicable throughout most of his life in his dealings with others. The

Among Current Films

device of having a novelist tell the story on the screen, with intervening episodes presented dramatically, provided chance for comment and was successful as a means of presenting the man as less than admirable. At the same time, the method makes for static scenes and lack of dramatic impact, which will render the film a dull experience for many who see it. Nevertheless, it provides a good sample of *adult, serious biography*. Doris Dudley, Steve Geray, Herbert Marshall, George Sanders, Elena Verdugo.

Who Done It? (Univ.) is another Abbot and Costello farce—a rehash of their previous wise-cracks and slapstick endeavors. No better, no worse, than their other sallies—and *satisfying, if you like the two comedians*. Bud Abbott, Lou Costello.

A Yank at Eton (MGM) goes very sentimental over those strange mystic qualities the movies somehow seem to think go into the making of that awe-inspiring phenomenon—the British gentleman. And then at the end it lapses into slapstick of purest Abbot and Costello variety—right in a sober English pub and on into an English taxi. Included are a few stretches of good comedy, so maybe you won't be too annoyed. *Sentimental, stagy*. Freddie Bartholomew, Ian Hunter, Mickey Rooney.

You Were Never Lovelier (Col.) is a frothy fairy tale set in Buenos Aires (although the setting hasn't much to do with the plot) and astonishingly free of the annoying condescension so frequently met in Latin American-set films. It is a slow-moving combination of music and dancing and comic situations that arise because the two youngest sisters in a fabulously wealthy family must wait until their big sister marries to announce their own engagements. (Remember *Iceland?* It seems the far north and the far south share the same queer custom.) Anyway, the story doesn't matter; it is slow and repetitious, but you spend your time waiting for Fred Astaire and Rita Hayworth to dance again, and being impatient because they are permitted to do so only sparingly. When you finally have been rewarded, perhaps you can forget the long dull stretches. *Bright spots almost lost in the filming*. Fred Astaire, Rita Hayworth, Adolph Menjou, Xavier Cugat and orchestra.

Among most recent film-and-time-wasters: *Apache Trail* (MGM); *Berlin Correspondent* (Fox); *City of Silent Men* (Producers); *Counter Espionage* (Col.); *Eyes in the Night* (MGM); *Moonlight in Havana* (Univ.); *Priorities on Parade* (Par.)

YOUTH HOSTEL NEAR ALGIERS



Through the aid of Mrs. Lenore E. Porter, Secretary of Student Work of the Woman's Section of the Joint Division of Education and Cultivation, Board of Missions and Church Extension of The Methodist Church, *motive* is able to print this picture of Villa Carnahan at Sidi-Ferruch, near Algiers. It is probable that this particular scene is where some of our troops landed. The arrow indicates the Fellowship Center for camps, retreats and holiday colonies. It was given to the Methodist Mission in memory of the mother of Miss Ella May Carnahan who was a secretary for work in North Africa for many years. The Arabic word for the house is "Dar-el-Frah" or *House of Joy*. It has ministered to Berber and Arab, French, English and American nationalities. It was in one of the nearby Arab villas, it is now thought, that the Advance Guard held their secret meeting with the French to make arrangements for their friendly occupation of Algiers on November 7th. The story of this student hostel, which was opened in 1930, was sent to us by Frances Van Dyne and her sister who have had a part in it since they first went to Algiers in 1924. This is another example of the admirably effective missionary work carried on by the Methodist Church.

"The Best of the Blue"

David Miller Crandell

IN January of this year a new network was born. Or should we say that a happy marriage was dissolved and each of the partners went his separate way in the world. The creation of the Blue Network, as we know it today, can be looked upon in either or both ways. The first of the NBC's Red and Blue networks became entirely separate organizations with no corporate connection whatsoever. NBC Red has always been a strong network, but the Blue has always limped a little behind. Not so these days. Once given her freedom as an independent network, the Blue has begun to show her true "color," and has acquired a strength and importance that rivals her sisters of the ether, NBC and CBS.

You may have wondered, as I once did, where the names Red and Blue came from. The obvious explanation, and the erroneous one, is that the International Short Wave Network of NBC has been the White network, and hence the national colors . . . but not so. The color names actually began with the original drafting of plans for the setting up of two networks by the National Broadcasting Company and the Bell Telephone Company. Naturally two networks of telephone lines drawn on one map of the United States would have been meaningless and confusing unless drawn in colored pencil. They were, in red and blue. Hence from the beginning they were referred to as "the blue network" and "the red network" and the names stuck. As long as they were both NBC they were still nicknames of differentiation, but now that the Blue is a network divorced from NBC, the origin of its name is interesting to know.

The Blue network differs considerably from the other networks in the types of programming it offers its listeners. Forty per cent of its programs are news programs. It has surprisingly little drama, variety, or music in comparison with the other networks. The Blue is devoting its air time to the war, and to the winning of the war. Each month the new network contributes over a hundred hours of its time to the war effort. The Blue is interested in what people think about the war, the problems of winning the war, the consequences of the war, and the inevitable readjustment after the war. It is a network that is concerned more with "attitude building" than "education," and by "attitude building" it does

not mean "propaganda" in the accepted usage of the word. What programs the Blue may have on the air now, or have planned for the future, are designed for right attitudes and enlightenment rather than for propaganda and education.

There is a daily feature for children called "The Sea Hound" which is very like the usual serialized dramatic thriller for the younger generation. But the Sea Hound is more than that, though few listeners would ever realize it. It is on the air for a purpose, a purpose of "attitude building" as well as entertainment on a high level. The sailing ship, "The Sea Hound," the speed boat called "The Spray Hound," and the plane called "The Sky Hound," have as their scene of action the Latin Americas, and indirectly through the running of the story every listener becomes interested in and familiar with the peoples, the geography and the customs of the Latin Americas. It is done so tastefully, so subtly, so indirectly that one becomes a "good neighbor" without realizing it. It is this policy of "attitude building" and "enlightenment" rolled into a tasty program that smacks of neither, that is the essence of the Blue program, and makes for good listening without conscious "education" or "propaganda."

We have gone through the programs offered by the Blue Network and culled out those of particular merit that should be on your listening list. Many of them you will know, and no doubt listen to regularly. There may be others with which you may not be so familiar. But it is our intent to recommend them, along with those of NBC and CBS in the issues to follow so that you may know the "Best of the Blue," the "Cream of Columbia," and what "NBC Presents." All times are given as Eastern War Time.

FORUMS

"America's Town Meeting of the Air"

Thursday 8:30 P.M.

The Blue network contends that as long as you have people's forums on the air you have unquestioned and unequalled *freedom of speech*. This particular program has been popular and famous for a period of many years. It is all that an open forum should be, discussions guided by a group of authorities on the subject of national interest chosen each week. The program has just been signed



Arch Oboler

for a 52 week, five year contract by the Blue. The program travels each season broadcasting remote from all parts of the nation. This year the program traveled 15,000 miles in a 27 week tour of every corner of America.

"National Radio Forum"

Wednesday 10:15 P.M.

This so-called "forum" program is usually an informal lecture by a governmental official discussing an issue of the day. Occasionally it is an interview between a government official and a prominent guest of the Blue.

"Wake Up, America!" Sunday 3:15 P.M.

This forum program includes three or four guest authorities gathered to discuss current world problems.

WAR PROGRAMS

"To the President" Sunday 12:30 P.M.

One of Arch Oboler's famous programs and a great contributor to the advancement of serious radio entertainment. The program is built on the thesis that this is a "people's war" and that the people have the right to report to the government. The dramas deal with typical American families, and their attitudes toward the war, and how the war has affected them and their lives. The source material is derived from an extensive survey representing a cross-section of the American family, and the opinions of Americans at war. Lewis Stone of "Judge Hardy" fame, is the commentator. Each program deals with one typical American family and actual incidents in the lives of its members. The program neither preaches nor suppresses laughter.

"The Victory Hour" Tuesday 2:30 P.M.

A war program built on variety show format dealing with a nation at war and done with music, drama, song

Does God Punish?

Robert H. Hamill

SKEPTIC: My problem is to figure out whether God deliberately punishes us for our misdeeds, or does He set up a moral order so that our punishment comes from our getting broken on that order rather than from a direct rebuke from God. (So writes Courtney Siceloff, *Southwestern University, Georgetown, Texas.*)

TAURUS: That's a puzzler. Go ahead. Say some more about what you mean.

SKEPTIC: In some cases it's easy to see that God is not directly involved. When I flunk a course, that's not God punishing me; it is only the orderly result of my failure to study. Same thing when a fellow gets sick from over-eating or getting wet feet. And if he gets drunk habitually, he has a hangover and slower reactions and fewer friends.

TAURUS: That's the way it works.

SKEPTIC: But in some other things it isn't so easy. For instance, I notice that many churches are saying that this war is "God's judgment." What do they mean by that? Do they mean that God deliberately inflicts this terrible suffering

on the world because of our racial prides and our imperialistic selfishness? Or do they mean that the rough justice of things requires the downfall of the proud and the break-up of injustice? In other words, is God's judgment, so-called, a conscious effort on God's part to make us pay for our sins, or is it a mechanical sort of justice that works inevitably?

How Does God Behave Toward the War?

STRONGHEART: I object. Nothing like that is true. God is the spirit of fatherhood and brotherhood. In relation to the war that spirit is not a punishing agent nor judgment, but only one of unspeakable sorrow. God is the spirit of universal sadness that catches at our hearts when we see humanity, so full of human kindness, getting into such a tragic predicament. The notion of punishment is primitive. God is love, and his Spirit is trying to love us out of this man-made disaster. Men punish one another. God does not punish.*

* Approximate quotation from Virgil Aldrich, in *The Christian Century*, August 5, 1942.

SKEPTIC: According to that, God has nothing to do with the war. He did not cause it, He does not like it, but He cannot do anything about it but weep. That reminds me of a story Miss Georgia Harkness told. A large church was having its Sunday program printed. The anthem title was supposed to be "The Lord God Omnipotent Reigneth." The printer, though, decided that surely was a mistake, so he inserted an "s" where he thought it was intended, and made it read, "The Lord God Omnipotent Resigneth." Is that the dope? Has God resigned? Or can't He do anything but weep?

CONSERVATIVE: Neither one of those answers satisfies me. You have heard the Bible talk about the wrath of God, haven't you? It seems that whenever men violate God's commandments He punishes them. When the wicked refuse His righteous will, He sends some disaster.

LIBERAL: You mean that God works Himself up into some sort of emotional fury, like an outraged oriental potentate? That sort of outburst doesn't sound much like a God who is supposed to be like Jesus. Jesus never flew off the handle just because someone crossed him up. I don't think God gets angry, either. Besides, if God sends the war as punishment for men's sins, then He is responsible

and story. It is aimed at morale building, with emphasis on cooperation with governmental agencies in the promotion of the war effort and war production. It features, with service bands and dramatics sketches, pickups from defense plants and army camps. Stars of the entertainment world and war heroes are guest artists.

"Chaplain Jim, USA" Sunday 2:00 P.M.
A "write letters home" program for boys in service. A program that dramatizes life in the Army for the benefit of mothers at home through Chaplain Jim who is a two-fisted chaplain who helps solve the personal and spiritual problems of the boys in service.

"Men of the Land, Sea, and Air" Monday-Friday 3:30 P.M.
Dramatizations and interviews with men of the Merchant Marine and Coast Guard on active duty. A program designed to balance attention and publicity given other branches of the service and to give due credit where credit is due.

"This Nation at War" Tuesday 10:15 P.M.
A program reporting to the nation on the subject of war production on the home front.

"Britain to America" Sunday 6:00 P.M.
A short-wave program from Britain

presenting England's leading actors, writers and directors in a dramatic program designed to reveal insights into the heart of England. It tells of her embattled people through the stories of men on the high seas, the workers in war plants, the little people and their tax problems, British youth on the march, and interviews with the survivors of the Battle of Britain that are now the leaders in the RAF. This program has post-war importance in the light of re-adjustment attitudes of all we English speaking peoples.

MUSIC

The Metropolitan Opera Saturday 2-5 P.M.
The great operas of all time direct from actual performance at the Metropolitan Opera House in New York.

"Metropolitan Auditions of the Air" Sunday 6:30 P.M.
A program of actual auditions, a half hour in length, of talent for the Metropolitan Opera.

"Stars from the Blue" Saturday 7:00 P.M.
Light and semi-classical music featuring Wilbur Evans and Josephine Houston. Milton Cross announcing. A pleasant half-hour of beautiful music worth hearing.

BOOKS

Ted Malone "Between the Bookends"

Monday-Friday 2:15 P.M.

Books and poetry and homely philosophy with original organ music background.

NEWS

Sunday

8:00 A.M. News summary
9:00 News roundup
11:00 Summary
12:00 Weekly War Journal
1:55 News summary
6:30 P.M. Drew Pearson
6:45 Edward Tomlinson
9:45 Dorothy Thompson
11:00 News summary

Monday-Friday

8:00 A.M. William Hillman, Daily War Journal
8:45 News summary
10:15 Roy Porter
1:00 P.M. Baukhage Talking
2:30 James MacDonald
6:45 Lowell Thomas
10:00 Raymond Gram Swing (Friday, John Gunther)

Saturday

8:00 A.M. World News Roundup
8:45 News summary
2:30 P.M. News
3:30 News
6:25 News
6:45 Edward Tomlinson
10:30 John Gunther

for the suffering of innocent people. War brings death to millions who are not directly responsible for the war.

CONSERVATIVE: God cannot help that. There is a brotherhood among men that causes the innocent to suffer for the mistakes of the evil. God has to allow that, although He does not intend for innocent people to suffer.

SKEPTIC: Then God allows innocent people to suffer for things they did not do? Either God is helpless, or He's downright immoral, if that's true.

What Is God's Judgment?

TAURUS: Hold up that question a minute. Let's get back to the problem of whether God deliberately sends the war as punishment. Let us take for granted the whole world has been unjust and selfish, some nations more, some less, but no nation is free from guilt. Assume that, and go ahead from there.

CONSERVATIVE: I stick by the Bible: God requires obedience to His commandments, or else. There is no escape for the wicked. The wages of sin is death.

LIBERAL: I would say it differently, and I think I mean something different. In order to have a good world where human personalities can grow, certain conditions are necessary. One of these is order, dependability, in both the physical and moral realms. You have to be able to depend on cause-and-effect. For instance, if a child falls off a cliff, nothing can save him from getting hurt; a playful dog may have pushed him off, but that won't save him. If a saint accidentally drinks poison, he will suffer for it, regardless of his own personal worth to society. The same is true in the moral realm. A man bursting with pride and prejudice is bound to lose friends. The nation that indulges in selfishness, as admittedly we have been doing, is bound to run into disaster in some form. There is no escape. There is a physical order, and there is a moral order which men do not create, and cannot change, but only discover. If they obey it they prosper, if they defy it they suffer. This rigidity is the first essential of a good world. Without it we couldn't make headway. *Skeptic*, I think, is right in feeling that God punishes us through the regularity of the moral order.

SKEPTIC: That sounds good to me, except I don't see why you call it God's judgment. It seems to work without God. It just is a rigid demand that people live by the Golden Rule or else endure the punishment when they don't. It is automatic.

CONSERVATIVE: You miss the important point, though. This moral order is God at work. This is God's direct and

active rule over human affairs. Every time a good deed brings a good result, that is God rewarding human effort. Every time an evil deed brings disaster, that is God punishing human failure. *Skeptic* was wrong a while ago when he said that God is not directly involved when he flunks a course. God is very directly involved. We must never leave God out of this process; this moral order is God's direct hand in human affairs.

LIBERAL: But we have to understand the purpose of the moral order. It is meant for our own good. God intends for men to live in friendship and peace, but He permits men to live in hatred and war as evidence that only friendship can result in peace. God is like a parent who disciplines a child. The best discipline often is to allow the child to get burned on the stove if it disobeys all warnings. I know a father, with plenty of money, who let his son in school go broke and get into a desperate jam, in order to teach him how to use his money. This way the parent punishes bad conduct, even though it may hurt the child. The parent need not be angry at the child. In fact, he may love the child most deeply at the very time he disciplines him. Discipline is the parent's most loving act, if the child needs to be disciplined. That is the way God works. He continues to work for our human good precisely when He demands that the results of our conduct work out: good from good, evil from evil.

How Is God Limited?

SKEPTIC: Then God is limited in what He can do. He cannot stop this war, for instance, because it is only the outcome of our previous mistakes?

LIBERAL: Exactly. He is limited by our human freedom to obey or disobey. If a fellow chooses to lie to get out of trouble, even God cannot prevent him from getting into more trouble through that lying. If a nation indulges in isolation and racial superiority, even God cannot prevent that nation from suffering the outcome of strife or war. God trusts us with freedom, and tries to reason with us. He never overrides our freedom of thought and action. Thus He cannot prevent us from getting hurt by our own mistakes.

CONSERVATIVE: God is limited also by the fact that all men are bound together for better and for worse, so that one man's crime may cause innocent people to suffer. A reckless driver may kill helpless bystanders. An aggressive nation may overrun a peaceable nation and kill innocent civilians. God cannot prevent that because human fellowship requires that people shall live together and rise or fall together. The innocent sometimes have to pay for the guilty man's mistakes. (The good side of this, of course, is that undeserving people some-

times benefit from the virtues of good people: as the sick are cured through the painful researches of doctors.) Sometimes God cannot prevent the suffering of innocent people.

SKEPTIC: But that undercuts your previous statement that the moral law is dependable.

LIBERAL: That's true. But something deeper is involved. From the religious viewpoint I would say that the best side does always come out on top if it only learns from its possible defeat what it is that caused the war in the first place. If a nation only learned that war results because men defy God's will for righteousness, and undertook to correct its own mistakes of the past, that nation would come out victorious regardless of the outcome of its armies. If a nation could only learn that God is dealing with us as mature persons, that He gives us freedom and demands that we use that freedom reckoning the consequences of our acts, then that would be victory worth winning. God loves people and trusts them, and punishes them only on the necessity of guiding their growth. If we could learn that, and that alone, anything would be worth it, even the intense suffering of the war. God punishes us through the dependability of the moral order not just to make us pay for our sins but to change us to right living.

CONSERVATIVE: I am convinced that God takes an even more personal attitude toward people than anything we have said yet. God continues to believe in us, even when we are making a miserable failure of things. He continues to appeal to the best that is in us. He suffers because we are going counter to His desires and are hurting ourselves. Yet He tries always, through human love, and through the appeal of His own self-giving in Jesus, to bring us back to the ways of friendship and reason. I think we miss a great deal about God when we confine Him to a rigid moral order. There is that, and a lot more.

TAURUS: All right, now, let's finish up. We have talked about God's punishment, His judgment, and what is called His love.

SKEPTIC: I grant that "punishment" is a brutal idea, although there are some people whom I would like to see God punish. I bet God wishes He could do a little strategic punishing. It would hurry up His work. Seriously, though, it isn't a valid idea of God, I grant. But the impartial justice of a moral order—I can see that for sure.

LIBERAL: It is devoid of the personal interest of God, however; too much like a law court.

SKEPTIC: Well, I can't follow you fellows when you talk about "a lot more" in God. It will take "a lot more" talking before I go along with you there.

Glossary of Labor Terms

Harvey Seifert

- Arbitration.** Submitting a labor dispute to a third party whose decision is to be regarded as final.
- Back to work movement.** Attempt to break a strike by inducing "loyal workers" to return to the job and creating the "band wagon" impression that overwhelming numbers are returning.
- Bargaining for members only.** A situation in which a union is recognized as the bargaining agent only for its members. See "exclusive bargaining shop."
- Blacklist.** The names of "troublemakers" circulated by employers through a community or industry—resulting in one listed being barred from employment. Antonym: white list, the seal of approval given to employees uncontaminated by collective activities.
- Boring from within.** Working from inside a union to disrupt it or to change its policies.
- Checkoff.** Deduction of union dues from worker's pay envelope. The "seventh heaven" of the union treasurer. While employers may resist it violently, it is said that some prefer it because it means fewer personal contacts of employees with union officials.
- City central.** A federation of labor bodies in a single locality. Also known as trades councils, central labor unions, or city federations.
- Closed shop.** A plant in which only union members may be hired and workers must retain their union membership to continue as employees. Employers are likely to swear at it while union organizers dream about it. For comparison, see "union shop," "preferential shop," "maintenance of membership shop," "exclusive bargaining shop," "bargaining for members only."
- Collective bargaining.** Process by which a union negotiates with employers using the organized power of workers in joint action to reinforce the weakness of individual bargaining power.
- Contract.** The result of collective bargaining. An agreement between a union and management, defining such things as wages, seniority rights, or union recognition.
- Company union.** An employee's association or employee representation plan sponsored by the employer and usually limited to a single company or plant. The company likes it because it retains some degree of employer control and may forestall "outside" unions. To employees it is paternalistic at best and anti-union at worst.
- Craft union.** A union including those doing a single type of work, regardless of the industry in which they may be employed. For example, plumbers in construction work, steel mills, and suspender factories.
- "District 50."** The "catch all" section of John L. Lewis's United Mine Workers, under which all sorts of workers may be organized whether they be dairy maids or coal miners. Watch it for suppressed desires to become a new labor movement.
- Dual unionism.** The operation of two conflicting unions in the same field. Historically the refuge of radicals and individualists, and at present an outstanding weakness of the labor movement.
- Exclusive bargaining shop.** A shop in which the union is recognized as the exclusive bargaining agent for all employees, whether or not they are union members.
- "Fink."** A labor spy.
- Flying Squadron.** Groups of unionists speeding (sometimes "flying" in antiquated jalopies from place to place) to assist in picketing or union organization. On occasion thousands of caravanners have descended upon non-union mills from highly unionized centers.
- "Goon."** Member of a strong-arm squad used to intimidate workers—as in the expression "gooned by the cops," referring to man-handling by the police.
- Hiring hall.** An employment office maintained by a union to supply workers for employers with whom it has a contract.
- "Hooking."** Securing a worker to act as a spy under false pretenses, as by saying that a stockholder's committee wishes to investigate the plant with the intention of improving working conditions.
- Industrial union.** A union including all workers in a single industry, e.g. automobile or aluminum, regardless of their skill or craft. "Vertical" in this sense, as compared with "horizontal," craft unions.
- Jurisdictional dispute.** A conflict between two unions for the right to organize the same group of workers. Such membership raids are among the most justly criticized of union activities. When the plumbers and the steamfitters

declare civil war within the ranks of labor is it any wonder that employers are exasperated and sympathizers are alienated?

Labor spy. An operative planted among workers or in the union organization for espionage purposes, submitting his reports to the employer (perhaps through the spy agency). See the report of the Senate subcommittee on labor espionage for some intriguing bits of employer espionage.

Lockout. Closing a plant, excluding strikers from their jobs. Becomes the prelude to an endurance contest between the resources of the employer and of the workers.

Maintenance of membership shop. While workers are not required to join the union, all present or future members must remain in good standing to retain employment.

Organizer. The salesman of unionism. He is the man who comes into a town, perhaps to be ridden out on a rail, perhaps to leave a new local.

Picket line. Is there a student alive who hasn't seen one? Individual pickets carrying signs or a mass procession about the entrance of an establishment to dissuade workers or patrons from entering.

Preferential shop. A plant in which union members are the first to be hired and the last to be laid off. If the union cannot supply a union man, anyone may be hired. Non-union workers may or may not join the union, but they must meet the argument, "Better join up, brother. Slack times are coming, and unless you carry a card, you'll be the first to go."

"Quickie." A short, sudden sit-down strike for limited objectives.

Scab. A "blackleg," a "yellow belly," a "rat"—or a "loyal worker," depending on the point of view.

Shop steward. The elected representative of workers to whom grievances are reported and who takes them up with the management. The system is a safety valve for workers' unrest and on the employer's side a stethoscope for discovering irritations which may be removed before they become malignant.

Speed-up. Insistence by the management that the tempo of work be increased. For example, the assembly line may be speeded up so that all the nuts along the way must be screwed on faster. "Efficiency in production" to management, "death at 40" to labor.

Stay-in strike. Popularly known as a "sit-down strike." Workers stop both working and going home.

(To be continued)

Judgment in Exposure

Henry Koestline

YEARS ago, when photography was young, people began to look for ways and means of taking the guesswork out of exposure. Today that hope is a reality; there is no longer any excuse for improperly exposed pictures.

The reasons are that present day film has much more exposure latitude, and a wider range of aids to better exposure is now available. Pocket-sized, and highly accurate, exposure guides are priced as low as 10 cents each, and exposure charts are printed on the instruction sheets that come with many films. With any of these sources as a guide and reference, exposure is simplified to the nth degree.

There is one factor, however, which no exposure calculator can ever supply—the matter of *personal judgment*. To get properly exposed pictures you should first of all use an exposure guide. But, secondly, you should use your best judgment in applying the information to your picture making.

For instance, one reason many people fail to achieve well exposed negatives is that they misjudge their subject matter. They give the same exposure for every snapshot, no matter what the subject may be. And that is a basic mistake, because the same exposure does not apply to all subjects. Really *bright* subjects need less exposure than the average, while *shaded* or *dark* subjects require more than average exposure.

The vast majority of the subjects you'll want to picture will naturally be *average* subjects because most scenes do not contain a tremendous amount of either very dark or very light colors. An *average* subject is something like your house, or a fall landscape, or a friend standing nearby.

Bright subjects, on the other hand, are usually very light in color. For instance, a white sailboat with clean white sails, or a blonde girl in a white dress, would both qualify as truly *bright* subjects. But *surroundings* have something to do with the matter also, so beach scenes and snow scenes are classed as bright subjects because they reflect so much sunlight.

You'll find that after a little practice it's easy to recognize a bright subject, just as it is to spot a dark or *shaded* scene. Woodland scenes, for example, come under the shaded grouping, and so do pictures made of people while they stand in

the shade of a house or a tree. Extra or longer exposures are called for with all *shaded* scenes.

What that all comes down to is this: there are three major types of subject

QUESTION BOX

What is "open shade?" Is it any different from ordinary shade? K. R.

There is a considerable difference in the qualities of shade. *Open* shade is the term which is used to describe the type of light you find on the shaded side of a house where there is no porch roof or other obstruction blocking the light from the open sky. *Deep* shade refers specifically to the type of illumination you will find on a porch or under a large tree where there is something blocking the direct light from the sky.

Open shade usually requires about twice the exposure needed for picture making under average conditions outdoors, and *deep* shade needs almost twice as much as that. So actually, *deep* shade requires—at the least—four times the average outdoor exposure.

Send your questions on photography and your best campus snapshots to Camera Angle in care of *motive*.

matter, *shaded*, *average*, and *bright*. You should distinguish between them when calculating exposures. It isn't difficult. It takes just a moment's thought and judgment. But it means you will get a greater percentage of good pictures and become a better amateur photographer in considerably less time.

OF course, there are occasions when special attention must be paid to the exposure. Backlighted subjects, for instance, where the sun is shining directly at the camera, require at least double exposure. The additional time is needed to register the deep detail. However, no extra exposure is required for sidelighting. The regular exposure which applied to frontlighted subjects is perfectly suitable for taking pictures when the light is coming from the side.

On indoor shots the general tone of the subject has some effect, but not as much as outdoors because the lighting is usually more closely controlled. However, with very dark or very light subjects you can compensate for the differences in tone by slightly increasing or decreasing your lens aperture. For instance a girl in a white dress or some other bright subject might require a half-stop less exposure, while a picture of a dark toned room might need one-half to one full stop more exposure.

The easiest way to accurately determine indoor exposures is to use one of the regular indoor exposure calculators or consult one of the books and leaflets which deal in part with indoor picture making. Indoor exposures require special attention, because even a slight variation in the distance between the lights and the subject will produce a marked difference in the exposure.

Shutter speed in seconds	$\frac{1}{10}$	$\frac{1}{25}$	$\frac{1}{50}$	$\frac{1}{100}$	$\frac{1}{150}$	$\frac{1}{200}$	$\frac{1}{250}$
Diaphragm opening (f. number) if day is Bright sun	25	16	11	8	6.3	5.6	5
if day is Bright cloudy	18	11	8	5.6	4.5	4	3.5
if day is Dull cloudy	12.7	8	5.6	4	3.2	2.8	2.5

Proper exposure is simply a matter of balance between the shutter speed and diaphragm opening. The figures given above are approximate readings for *average* subjects when you are using Eastman's Verichrome or Agfa's Plenachrome film in natural sunlight. When taking pictures just after sunrise or just before sunset use next smaller f. number. For a more complete table with readings for faster films,

get an inexpensive exposure guide from any commercial photography shop. (Kodak Outdoor Exposure Guide is 10 cents.) With proper judgment such a guide can give you results as good as an expensive exposure meter.

Box cameras with fixed diaphragm opening and shutter speed are usually set at f. 16, 1/25 second.

A Methodist Radio Station Sirs:

The Board of Education has been spending hundreds of thousands of dollars a year. Doubtless many weeks and months go into the planning of the great educational program of the church. But in all our elaborate system one of the most obvious and powerful medias of education has been neglected—the radio. True, we have dabbled with religious programs on the air, but they have been as a drop in the bucket.

Have you ever thought of the possibilities in a church-operated station? When you realize the tremendous effect secular radio has on the American people through the 60 million sets in this country (see "Radio Goes to War," October *motive*), you can realize the unbelievable Christian influence such a station could have on our people.

Think of an *Upper Room* of the air every morning. Think, too, of the contribution we could make to raising the level of many secular radio programs which now treat their listeners as if they were immature idiots.

But let's be specific. Let's take the worship service of our Methodist Youth Fellowship.

On Sunday evening when time for worship comes, a 45-minute dramatic service could be tuned in by every young people's group in America, a service far surpassing 95 per cent of the worship services held today. Reading of parts, the traditional bugaboo of worship commissioners, would become obsolete. Think of the thrill of worshipping not with 20 or 30, not with several thousand, but with a million young people on Sunday evening. Other denominations could tune in if they wished.

My bet is that Fellowship attendance would increase 100 per cent and a tradition of promptness established. No more starting from five to 30 minutes late!

World Friendship, community service, parties, and hobby groups could be presented by radio. In addition to these areas in which the young people's work is divided, there could be programs devoted to thrashing out problems of administration. Tips to the publicity director (to take one of the officers who functions poorest in most Fellowships) could be given by expert journalists and advertising men.

Almost immediately there is going to come this superficial objection: "Won't

radio kill leadership in our local church? What will there be left for, say, the worship chairman to do?

There is the ever-present, extremely important thing called "atmosphere." The worship chairman would have charge of building a worship center that would be beautiful and inspirational for each different type of service. Then, perhaps, once a month each group could put on their own program as they do now. Instead of stunting the growth of leadership, the example set by the radio would encourage better leaders!

Naturally there will be many real problems to overcome and I cannot discuss them all here. The difference in time in different parts of the United States, the Federal Communications Commission which has a life-and-death hold on every radio station in the country through its power to grant or withhold license may be two. In the church, itself, there will be vested interests and reactionary groups which will oppose any such widespread revitalizing of religion as this will bring.

Ideally, there would be at least one 50,000 watt standard broadcasting station in each jurisdiction with facilities for a nationwide hookup whenever desirable. However, the cost of such a project and the scarcity of materials seem to make that prohibitive just now. The alternative, as I see it, is to establish one short-wave station located in a strategic place.

And start now. This isn't an idea which can lie around in committees for months. The radio can be a powerful Christian influence in knitting our church together and forming a Christian world order NOW. Tomorrow is too late.

Thomas Lee

Emory University, Ga.

Proof of what we are:

Sirs:

It has been most stimulating to read the November 1942 issue of *motive* which has recently come into my hands as a new subscriber.

This issue deals with the most popular topic of our time: "World Democracy—The Kingdom of Man." I have read carefully all the articles contained therein and have profited thereby greatly.

One point has been overlooked in the planning for this world relationship, or at least has not had much emphasis and it is this: We are looking

to a future where Orientals as well as Europeans are to be considered as brothers. In our thinking about the Oriental do we consider him a *true* brother or merely in principle, a brother?

A test to the sincerity of our thinking can be applied by our willingness to put ourselves in his place. Suppose you or I were a Chinese or a Japanese or a Negro, would we feel happy in such an incarnation? If not, then we can hardly claim that we have achieved the true spirit of brotherhood for we are of one blood.

Another test: Am I willing to work with a Negro, a Japanese or a Chinese or a Hindu as my superior? All things considered, do I respect such representatives of the Family of God as we do representatives from France, England, etc.?

Still another test: Can I invite a Negro, or a Chinese or a Japanese to my table and feel at ease while we partake of the food that God has given for all his children?

If we cannot meet these tests then we are not yet in the spiritual frame of mind which will produce world brotherhood and the Kingdom of Man upon the earth. These are simple tests and yet so absolutely fundamental that they reveal the inner man so that "what you are calls so loudly I cannot hear what you say."

Our life among the students of Yenching University convinced us that what Americans need is an objective attitude towards ourselves. We cannot "get out of our skin" without getting into another country and that privilege is not extended to a great many, but it is becoming a privilege which a greater and greater number will enjoy.

When we are able to do so, we will find that thinking people like Chinese students look upon America as a grossly ignorant country incapable of the finest leadership in world's affairs because we do not have the ability to feel like folk from other lands feel about us. We are bounded in by our pride of economic achievement, our great wealth. We boast about having the biggest and best in this or that field of accomplishment.

They also point to the fact that although we boast of being the greatest nation on earth, within our borders rage the most intense race hatreds known among Christians. The Chinese have no race hatred in their lives. They have always had Confucius' principle "All within the Four Seas are

WIN THE WAR AND LOSE OUR CULTURE

Sirs:

The successful prosecution of the war measures all our acts and all our requirements. If the knobs on our doors will help win the war, all our houses will have to open in some knobless way.

It is undoubtedly good for us to have to get along without our cars and without a second tab of butter. But when we say that our youth must forgo their college education in order to prosecute the war, that is not good. Culture, civilization, democracy—the stuff of colleges and universities—are not commodities in the sense of gasoline and butter. Civilization and its kindred are living forces. They are incarnate in human lives. They are continuous with the stream of noble human existence. Books, laboratories, libraries, and lecture halls are not civilization. They are but its arteries and veins. Students are the corpuscles.

Make no mistake! We can keep alive the flower of present American culture represented by our Deweys, Millikans, Comptons, Hockings, and Lippmans. But turn our colleges to the pursuit of the art of commando raiding and our universities into breweries of destruction; turn our high schools into hot beds of hate, and what will happen when the war is over? To whom will our cultural remnant make itself articulate? Set a handful of our great contemporaries into the midst of a hundred million war-bred Americans and what have you? Not civilization.

But, you say, here is a little college in the heart of Michigan. Who ever heard of Alma College on the banks of the Pine River? What good is it, with its 375 students, to the war effort? Or take Swarthmore, a swell place in time of peace, but why have it teaching literature and languages when its 765 students could be piloting that many planes over Kobe?

Who is prosecuting the war anyhow? Frank Knox is, and he is an alumnus of Alma College. Is Leon Henderson necessary to the war effort? He is, and he graduated from Swarthmore. Have you perchance heard of Tri-State College? Have you heard of Haverford? Does Union University of Albany mean anything to you? Or the National Normal University? Where is Kentucky Wesleyan with its 182 students located, or what college leads the intellectual life of Walla Walla, Washington? Amherst, C. C. N. Y., Gonzaga, and Cumberland—all are stabbed.

These small colleges are not necessary to the war effort. But who would say that Felix Frankfurter, Stone,

Jackson, Douglas, and Reed, all members of the Supreme Court and graduates of these colleges, are not vital to our government? Frank Walker comes from Gonzaga; Francis Biddle is from Haverford; Hershey graduated from Tri-State. Are these men unnecessary? Is Cordell Hull, who walked the streets of Lebanon, Ohio, as a student, unnecessary to our war strategy?

Take almost any of the leaders of our land today and you will see that he has a liberal education behind him. Cripple our liberal arts colleges and you strangle the very life we are fighting for. Whence shall President Roosevelt's successors get their cabinets? The statecraft of a post-war world calls for more wisdom by far than present military lieutenantancy.

If our country is to play a world wide naval and military role after the fighting is over it had better look now to the training of men of caliber. If this war is not to lower our nation to a propaganda fed, technologically conditioned mass, it had better keep its higher education intact.

It is not too late to correct the present tendency to cultural suicide. We can still, by a determined effort, stem our blind Samson-like policy of destroying our spiritual heritage while destroying our enemies. Strength we have. But have we wisdom to preserve the continuity of our civilization?

First, we must see to it that all high school students with high mental equipment, whether poor or rich, are deferred, and are enabled to go through a balanced college course. All college alumni who value the college training they received should use their influence in securing this action.

Second, we must somehow take our college faculties to our defense factories and our army camps and there proceed to teach those things which make for the inner enrichment of life.

If we appreciate the key role our colleges play in American Democracy, we shall avoid the mistake those countries have made which turned all their institutions to the ends of total war, and thus became totally inhuman and un-Christian.

W. G. Marx

*Yale Divinity School
New Haven, Connecticut*

[*Editor's Note: The Writer of this letter was born in Tibet, educated in Europe and America, and was, for a few years, a missionary in Central America. He is now studying at Yale.*]

Brothers" held up before them as their ideal and it has worked. When they come to our land, one presumably dominated by the Brotherly Love which Jesus demonstrated in his life, they find here among us a hatred and an attitude which are the antipodes of the Christlike spirit in our attitude towards the men of the black race.

A witness to the lack of race hatred among the Chinese is that many of our own missionaries who have gone to China with this race prejudice in

their hearts have had it removed by their life in China.

We need to look to the Chinese for leadership in the field of human relations. They have a great contribution to offer. If we as Americans think that we are to be the leaders in this field we shall find millions in Japan, China and India uninspired by what we have to offer. China and India have lived peacefully as near neighbors for thousands of years. Ja-

pan and China have had their difficulties but even in this war there is not the hatred that we find in our own country. Chiang Kai-shek prays for his enemies, the Japanese. Have we ever heard our national leader pray for them or for Hitler?

Bliss Wiant

*Scarritt College
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Thomas Kepler

Modernism AT the beginning of this century two French Bible scholars, Alfred Loisy and Louis Duschene, applied constructive criticism to church dogmas and the books of the New Testament; Pope Pius X on September 8, 1907, criticized these two men for their labors, saying that their contributions composed "Modernism," "the synthesis of all heresies." And thus a new theological term was born! And what a legend of ideas have ultra-conservative theologians condemned as associated with that label!

"Modernism" is a precarious term to use, mainly because it is relative; frequently it is the label which a thinker uses when describing another thinker of a more liberal nature. Usually it denotes the opposite of "Fundamentalism." It is an attitude which assumes that the church, the Bible, and the religious council are not *perfect and infallible* authorities; these three external authorities have value for us, says "Modernism," only as they stimulate or bolster man's inner feeling of relationship with God's Spirit. "Modernism" attempts to recapture the religious values that count most in the language of the day. It sees religion as a psychological experience which ought to support man; it renounces vital religion as something which man must always be supporting through argument about the infallibility of outmoded creeds.

"Modernism" does not necessarily detach itself from great historical roots. Most modernists would agree with Emerson that "the lesson of life is to learn what the centuries have to say to the hours"; but they would add that the centuries hand truth to us, not because that truth is merely *old*, but rather because the centuries more carefully refine important truths from less valuable, secondary ideas. "Modernism" reveres the past, not because of its time element, but rather as

Personals

If you have a problem, are interested in correspondence, have some particular hobby in which you need help, make a "personal" of it and send to motive. You must be a student in college, or a person of college age in the service, in war industries, or in a CPS camp. Your "personal" must be accompanied by a statement of who you are. Only box numbers in the motive office will be used, unless otherwise requested, and all correspondence is confidential. Items for "personals" or "barter" are printed without charge.

DEAR BOX 100: Am very curious about your superb substitute (in October *motive*) for old snuff habit, and especially curious how you are to refund money to dissatisfied customer when your services are rendered originally free of charge. How much do you refund? Does one sometime hit the jackpot? Sincerely, E. C. Van Keuren, Box 2042, Station D, Evansville, Indiana.

a continuing era of struggle which has given the present age a perspective of the perennial values that validate human experience . . . a wise modernism is indebted to history for her contribution to the onward progress of truth." This statement I have written elsewhere; and I want to repeat here.

"Modernism" merely wants to keep religious ideas alive, vital, and meaningful for intelligent people in every era, so that religion will not become a curiosity for them! It puts the authority for religious ideas within the spirit of man. Those ideas which adjust us to living the good life with God, our fellowmen, and within ourselves are the ideas which really count.

WHO HAS BEEN WRITING the ads for term papers? You lazy loafers! Get busy and write your own term papers! Who do you think you are? Quit your trying to cheat your way through! So, JUTTY, that is the way they do it in Georgia? Anyone want to make something of it? Then write to Box 88, *motive*.

CONSCIENTIOUS OBJECTOR wants to correspond with people interested in philosophy, psychology, medicine. Box 62, *motive*.

Barter

Have you books, records, play scripts, or other articles in good condition you would like to trade to students for other things you want? Make a note of it and send your item to motive with your name and address. Request a box number if you want to keep your identity secret.

WILL TRADE file box for whatever you have. Box is about 16x7x12 inches, includes accordion-like pleats for all 26 alphabet letters plus Mc. Has luxurious artificial covering, worth \$3.50 cash. Would like to get photographic dark-room supplies or accessories. Write Box 11, *motive*.

"BRAINSTORM IDEAS" wanted for building creative worship centers to help out the nearly exhausted supply of a Wesley Foundation worship chairman. Bargain will also include exchange of ideas. Ann Fitzpatrick, Box 1213, G.S.C.W., Milledgeville, Georgia.

I'LL TRADE you some hand lotion, girls, if you'll let me cut off my claws. Do you have a pair of fingernail scissors? I've lost mine. CAT, Box 16, *motive*.

motive Representatives on the Campus

(Additional)	James Morris Cooper Texas Wesleyan	Nancy Hall State Teachers College (Virginia)	Hix Bondurant Emory and Henry College Virginia
Ewell A. Stowell Illinois State Normal Normal, Illinois	Mary Frederick Sam Houston State Teachers College (Texas)	Elizabeth Schmitz Oklahoma Agricultural and Mechanical College	George Hazen Montana State College
Evelyn Daniels Fort Hays Teachers College Kansas	Frazier Furr University of Mississippi	Eleanor Sterett Allegheny College Pennsylvania	Jewell Alcorn A. and M. College Arkansas
Gertrude Maye Parker Kansas State Teachers College	Birdeva Kuhlman Kansas City National Training School Missouri	Frances Burns Weatherford College Texas	Jean McColl Western Michigan College and Kalamazoo College
John Ford Louisiana Tech	Leon H. Johnson Nebraska Wesleyan	Paul Deats University of Texas	June Hutchinson Harland D. Embree Pasadena Junior College
Helen Hayes Northeast Junior College Louisiana	R. S. Clemmons Kent State University	Thelma Montgomery Baldwin-Wallace Ohio	Albert and Mildred Jones University of California at Los Angeles