

MOTIVES

Old evils die hard. They have such skills of coloration; they are so adept at disguise. ● The obviously corrupt and venal sins, acts of violence and extortion, blatant lies and deliberate mischief, are not the problem for the Christian. They are patent. ● We have, however, a tacit conspiracy of silence with ourselves and others not to speak of covert evils. In safety they hide—latent, beneath the surface of convention, hardly worth commenting upon. ● Then we find ourselves shouting down the Saviour, throwing stones at the Man on the Cross, choosing up on the side of Barabbas. We do not know why, nor take the trouble to justify it, for we want a bunny to visit us on Easter, not our consciences. ● Or, if we would only face it, most of us do not have a conscience worthy the name, knowing not the meaning of the moral severity of the Passion nor the triumph of Easter. Prettily colored eggs, new bonnets and a space in church pews are sufficient unto us. Why worry? ● We cannot escape that easily. Our social carelessness and personal irresponsibility help us refuse to face old evils. But as the sins grow bolder they launch fresh measures. We join them, thinking we are fighting an enemy, but all the time the supposed opponent laughs at us for the fools we are. We become captive for we are fighting on his ground, using his tools. Soon we cannot distinguish the obvious

—lying, violence and fever are our weapons, possessors of our own hearts. We become the enemy.

● We decide it is virtuous to crucify the right. A dialectician will lead the way. A theologian will provide plausible support. All the best people join in. Down with messiahs who preach love in the midst of hate!

● Love is too strong for hate. Crucify it! Love will foil the schemes of violence. It will reform the depraved. It will wrestle with the conniving and through an act of moral jujitsu throw off balance the harbingers of fear. Be as Elmer Gantry and shout it down! ● Love holds up to us a mirror and we see ourselves as we are, not as we think we are, but as we actually exist. Love can make us whole. Love can make us one with ourselves and with our neighbors. Love desires not to possess but to give. Love comes to free us. For love, as Tagore said, is the harmony realized in wills which are free. ● We are not free when possessed of ancient evils. ● If, however, Easter says anything (and it says a lot), while old evils die hard, they are vulnerable. Immortality belongs to the right.

Easter at Barcelona

by A. R. Caltofen

IN Santa Cruz, the cathedral is darker and sterner than at other times, because black cloth hangs down in front of the small Gothic windows so that the excellent reflection of the stained-glass paintings can't play in the vaults. With anxious shyness, as it seems, some solitary tapers burn. Even to the strong bundles of pillars the weight they have to carry seems too heavy. The palm trees in the inner court of the church garden gravely look into the archway; even the geese in *Fuente de las Ocas* are silent. Side by side the pious churchgoers kneel. Deep sorrow expresses itself in their faces. Trembling lips pray the rosary. The silence is so deep that one forgets time.

BUT scarcely is the Gloria in Excelsis heard from the mouth of the priest, when all is changed. All of a sudden, all sorrow and mourning have disappeared; the faces brighten, the precious coat of arms above the carved pews shines in many colors. The silver angels laugh. The bells, which have been silent for days, jubilantly ring out the Easter peal, and the organ roars so that even the stone Moor's head beneath it seems to be alive. The sun flashes, the men beam with joy and optimism, just like the bold knight Vitardell who, under the relief, kills the dragon. The geese in the yard of the cathedral get their first Easter dainties and express thanks for them by a piercing cackle. But their cackling is drowned by a terrible noise, for a great many people, big and small, begin to move in the streets, trumpets peal, drums are violently beaten, the drummers jealously compete to show which of them can drum the loudest. He who can get a rifle, fires it with a loud crash.

While an hour ago black veils hung out of the windows, now gay silk curtains and many-colored carpets

hang down from the balconies. Behind them, women and girls are sitting closely side by side, their baskets and hands full of holy pictures and sweets and consecrated palm branches. Whenever one of the many processions passes, such little gifts are thrown down from all windows, while, with the music playing jubilantly, holy objects and statues of saints are ceremoniously carried past, and the spring sun sparkles and glitters like pure gold, reminiscent of the glories of the resurrection, just on the spot where yesterday the black coffins stood with the veiled candles. The black garments have disappeared, even the black mantillas are not worn today. Traditional many-colored costumes compete with the latest Paris fashions. Feathers and jewels are presented to the view. All shout for joy, all feel like prisoners freed. Even the palm trees spread their youngest shoots in happiness, and the old plane trees on the *Ramblas* seem to enjoy catching air balloons and long colored paper strips.

As if by magic the *Ramblas de las Flores* are filled by hills of nosegays and flowerpots, and the merry buyers make their choices amidst flower scents and gorgeous hues. From the *Ramblas de Estudios* little birds twitter in their tiny cages. An excellent job. Who wants to eat, buys for his Easter meal one of the snow-white lambs which are offered for sale by the hundreds on the sheep market in *Paseo de San Juan*. One can't miss that place as the thin bleating can be heard in the neighboring lanes.

But also those who can't afford to buy roast meat, have a hearty meal after the days of fasting. The *Bacallaus*, a dried fish, is not eaten for a couple of days, still less the traditional soup on which they have lived during the fasting: a cold mixture of oil, vinegar, water, salt, onions and spices. Now everyone wholeheartedly

enjoys the piece of meat that is waiting for him on the table and before all the dainty egg dishes. It is not the custom to give eggs for presents, but they are eaten with pleasure, and friends are invited for the meal. The eggs are eaten in various forms, e.g. in hard yolks preserved in iced sugar and orange squash is drunk. It is difficult to know all the secrets of a Spanish housewife's Easter recipes for cooking.

At Barcelona the Easter festival reaches its climax in the afternoon, when the procession is held with the well-known and very popular *gigantes*, without which Easter is unthinkable. Eight giants march on, with heads of paste-paper, wigs of ropes and armors of gold paper. They represent, as they did in days of old, the four seasons with their wives. Each tries to behave funnier than the others. Now they hop forward, then backward; now they stand stiff and still, then they bow deeply or even make droll somersaults, for which a master of ceremonies with a wand gives the orders. Their four pages, four children disguised as dwarfs, spring and dance like madmen among them, much envied by all those who, this time, are only allowed to join the noisy fun and play in the costumes of shepherds, sailors, kings or other characters. The adults, too, like to disguise themselves. And many a sober businessman or dry professor joins the general pantomime so merrily that tomorrow he will wonder at himself.

ON this evening many opportunities for pleasure are offered. Taxis pull up in front of theaters and concert halls. Cinemas allure their visitors with glaring arc lights and gigantic posters. The coffee-houses are overcrowded and the radio sets broadcast dance music. But yet neither radio nor underground, neither speed nor mechanization has conquered the whole heart of the Catalonians. Somewhere in a secret corner, some piece of old romanticism still dreams. And so up to this day, the magic notes of the sardana are heard here and there, and in the quiet garden streets the sighs of a timid lover join the soft sounds of a guitar, that very old interpreter of love in Spain.

The Church Rediscovered

by J. Robert Nelson

"Even the Reformation principle of the priesthood of all believers has been commonly misinterpreted to mean that in matters of faith it is a case of every man for himself—rather than the opposite, true meaning, that each Christian is a priest responsible for his neighbors!"

IN a day when nothing seems to be permanent, we are not astonished in the least when told that the thinking of many Christian Protestants is undergoing a radical change for the better. The duration of popularity of books and songs is measured in weeks. The hair length of fashionable women varies more quickly than the hair can grow, and a pattern which is in vogue today may be *passé* tomorrow. Novelties are obsolescent before people become familiar with them. And it takes only the turn of a year or so for national allies to become enemies, or enemies to change to friends.

So don't expect to see the raising of many eyebrows when it is reported by usually reliable experts that sections of the Church today are experiencing an upheaval which is of profound and lasting significance. Despite the yawns of the imperturbable, with their immovable eyebrows, *the fact is clear that more and more Christians are discovering the meaning and centrality of the Church.* For the Christian world this is headline news, because the change in the attitude towards the Church constitutes a real about-face in Protestant thought in America.

JUST a generation or so ago in this country, a large proportion of serious Christians were willing to jettison the whole historic Church in order to lighten the burden of the ship of faith and give it stability to ride out the storms caused by encounter with a skeptical and irreligious society. Between the teaching of Jesus and the existence of the institutional Church there appeared to be an inherent in-

compatibility. Even some of the theologians were inclined to agree with the tolerant humanist, Lewis Mumford, when he derogated the Church as an imposing, but silencing, tombstone erected by misguided Christians over the remains of Jesus' words. To be a Christian meant primarily to be a follower of Jesus' way of life, but secondarily—and *optionally*—an active member of the Church. Some even went to the extreme of asserting that membership in the Church is veritably a hindrance to being a Christian. Why all this troubling with matters of the congregation's worship, organization and activity when the only important thing is to follow Jesus in one's personal living?

This line of thought is far from obsolete today, but it is unquestionably a line of diminishing influence among Protestants. Rising against it and displacing it to a large extent is the older Christian belief that the communal life of the Church is prior in importance to the isolated life of the individual Christian, that membership in the Church is not an optional adjunct to Christian faith, but implicitly and inseparably a part of faith. Moreover, an increasing number of persons are coming to believe that the Church is not a social and religious organization instituted for the enjoyment and convenience of like-minded men and women, but that it is the unique institution which derives its existence from a mighty action of God in human history.

In the eyes of many people this is a fantastic claim. Everyone knows that specific churches are often ugly, bigoted, dishonest, unloving, belligerent, divided, and wholly uncooperative

with other churches. Communist propagandists tell us nothing new when they charge the churches with having fostered lies, injustices, murders, massacres and wars. No one is able to be more critical of the actions of the Church in history than the Church historian. No anti-Christian mudslinger can discover so many ills in the Church as a pastor who lives within it can. But no amount of defection from truly Christian behavior on the part of individuals or groups can keep many Christians today from professing belief that God has set the Church in the world to be his instrument for the extension of the saving work done by Jesus Christ. The grievous sins of church members cannot negate the God-given nature of the Church anymore than a husband's occasional infidelity automatically invalidates a marriage.

THE causes of this redirection of attention upon the Church are not difficult to perceive, and may be noted briefly.

First is the *Ecumenical Movement*, which has been gathering power like a rolling boulder during the past four decades.

For more than 350 years Protestants had seemed to be engaged in finding ever-new reasons for separating themselves from each other. Varying theological positions, opposed interpretations of the Bible, contrary political interests, different national and cultural backgrounds, wranglings over social issues—all these factors conspired to splinter the Church to an almost irreparable degree.

It is hardly astonishing that conscientious Christians around the world

should have grieved over these many barriers to fellowship and begun to work towards unity. But when they began to speak of unifying the Church, it became obvious that relatively few people, even among the theological authorities, could agree on the meaning of the Church. Their consternation stimulated study of the matter. Study necessitated more conversations among representatives of many denominations, and this intercourse is still resulting in the sharing of valuable insights from such varied traditions as the Lutheran, Anglican, Reformed, Baptist and Orthodox. From such variety, how can there be attained a unity of attitude towards the essential nature of the Church? This is still the major problem confronting the Ecumenical Movement, but the remarkable degree of consensus already secured gives a basis for real hope of future accord.

The second cause for new appreciation of the Church is the growing realization that *individualism* is just as contrary to true Christianity as it is to the nature of a good society.

For a long time, we Americans had been living on the assumption that uninhibited individualism is the divinely given prerogative of every person. It seldom entered our minds that all rights of the individual are balanced by responsibility for the good of society. The nineteenth-century hero was the towering figure of the rugged individualist, whether he di-

rected his titanic energies towards good or evil ends. And without perceiving its inconsistency with the Gospel, we transferred this ideal to the sphere of religion, applauding Professor Whitehead's definition of religion as that which one does in his solitariness. Even the Reformation principle of the priesthood of all believers has been commonly misinterpreted to mean that in matters of faith it is a case of every man for himself—rather than the opposite, true meaning, that each Christian is a priest responsible for his neighbors!

Events of history since 1917 have proved the fallacy of individualism in the political and social sphere, but in its place has arisen its opposite evil, a greater evil, which is depersonalized collectivism, wherein the worth of the individual is fully denied in order to satisfy the demands of the state.

If Christianity is not an individualistic religion, does it have a positive alternative to the tyranny of collectivism? To be sure, it has. Not collectivism, but *community*, is its answer; and this community is the genius of the Church. In the New Testament we discover that the characteristics of life in the Church are unselfish love, mutual participation and sharing in goods and sorrows, corporate worship. Individuality is not lost, nor its value minimized, but it is transcended by love for the brethren, who are incorporated into the Church by

faith in Jesus Christ. How could a religion centering on the love of Jesus issue in anything but a community of loving persons?

Motives for becoming part of the Church have not always been so near to Christian love; but this has ever remained the cement of persons who have brought the essential life of the Church to realization. And today, more than ever, Christians are seeking to rediscover this treasure as an antidote to the collectivistic disease now epidemic in the world.

The final cause underlying the renewed importance of the Church for Protestantism is the contemporary resurgence of serious concern for *theology*. Not many Christians have the interest or time to take spade in hand and go digging for theological knowledge. Theology is usually regarded as a dull, academic pursuit for introverts in ivory towers. This it certainly is not. It is the study of God's relations to men, and there is nothing dull or academic about that. The influence of theology, moreover, is not limited to the theologians, but it sifts down through the preachers and teachers to every practicing Christian, for whose personal faith it is made relevant.

Now, among the Christian teachings being emphasized in theology today—God's sovereignty and mercy, the Incarnation, the forgiveness of sins, the ever-present work of God's spirit—is that of the Church as the

One of the most significant milestones in the growth of the ecumenical church was the Cleveland Conference held in December to combine the major Protestant, interdenominational groups in the United States and Canada. This picture shows part of the processional which opened the history-making convention.



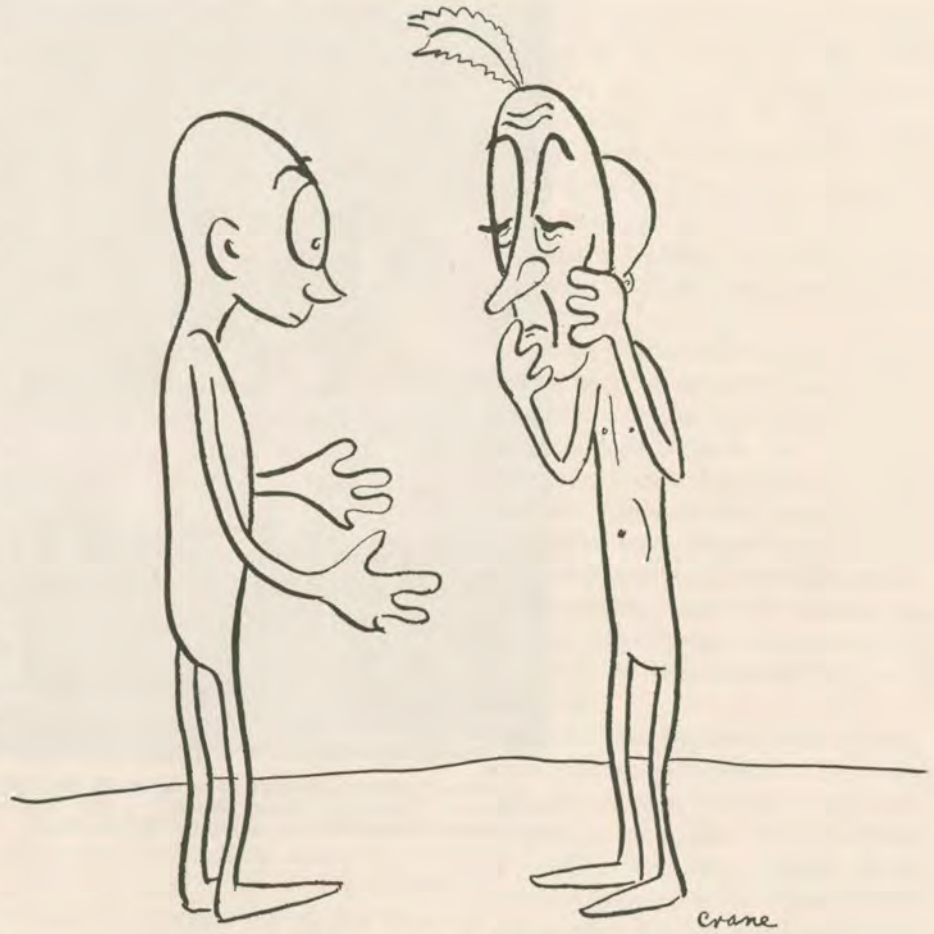
"Body of Christ." In four epistles of the New Testament this phrase is used to designate two aspects of the Church: its organic unity and its supernatural nature.

The simple metaphor of the "body" is easy enough to comprehend, since each Christian is seen as a vital, functioning member of the corporate whole.

But in another sense, this word means that the Church is actually Christ's continuously living body, living still upon the earth and carrying on his ministry of reconciliation between men and God through the words and actions of earnest, devoted Christians. This body is composed of men and women who have literally been "called" together by God, as the Greek word for "Church," *ekklesia*, signifies. According to the New Testament, the charter of the Church is not a democratically ratified constitution, but a divine selection. "Ye have not chosen me, but I have chosen you." In short, according to our inherited faith, the foundation of the Church is not to be sought in strictly historical circumstances, but in the action of God coming from outside history. It is in the world, but does not belong to the world.

FROM the foregoing considerations have sprung nearly fifty-seven varieties of specific questions about the Church. What are the Sacraments? Who are true ministers? What is the principle of the Church's continuity in history? What is its ultimate authority? Can disunity be justified? Are any particular forms of worship indispensable? What about the "visible" and the "invisible" Church? How is the Church related to the Kingdom of God? Serious Christian students will have to find some satisfying answers to these questions before they have a working knowledge of what the Church is. These present a real challenge to student groups for further study.

The important thing is that a definite trend has begun towards finding a better understanding of the Church. There are sure signs of the trend



"But are you being quite honest with yourself?"

throughout the churches of Protestantism. In his great poem, *Choruses from "The Rock,"* T. S. Eliot raises the question:

"Why should men love the Church?"

More is involved in the question than first appears. It is not an exaggeration to say that this is the crucial problem for Christianity in this generation. But it remains to be seen how well we shall answer it.

BEYOND THE 1865 STAGE

How reluctant we are to combine our common interests, our joint intelligence, for the common good! Travelers in London have sometimes found on house fronts queer metal tags that date back more than one hundred years. These were affixed by private insurance firms, each of which had its own separate fire department. Only that firm's fire-fighting outfit would come to put out a blaze in that particular house, even though the dwelling might be much nearer to other fire crews. It wasn't until 1832 that all the insurance companies united to maintain a single fire-fighting crew and apparatus. And it was thirty-three years after that before the city of London had a municipal fire-fighting system. What could better symbolize the present state of the world! The United Nations is, of course, a brave effort to move us up beyond the 1865 stage; but it is new and as a young institution, it has its natural weaknesses.

—*Worldover Press*



A group of students listening to a lecture by Dr. Frederick Nolde in the current course at the Ecumenical Institute at Chateau de Bossey. Students in the front row are, left to right, Dutch, Norwegian, and German. Twenty nationalities are represented in the group.

Onward Christian Laymen

by Paul Bock

ONE of the lessons of history is that the greatest contributions to civilization are usually not the sensational ones which make the headlines, but rather the quiet, positive and persistent movements "behind the scenes." That was true of the monasteries in the Dark Ages which preserved the Christian teachings for future generations. It was true of the League of Nations, whose health and social agencies made the most significant long-term contributions.

Among the hopeful centers of this sort of activity in our day is the 4½-year-old school of the World Council of Churches known as the Ecumenical Institute. Already more than 500 persons from fifteen denominations and

forty-five countries of Europe, Asia, Africa and North and South America have participated in courses and conferences in that picturesque chateau overlooking Lake Geneva in Switzerland. Mostly youthful laymen, they have returned to their homes both to take a more vital part in their home church and local interdenominational movement, and to apply Christianity more effectively in their vocations and in public life. Linked by circular letters with friends of other countries who were at their conference, inspired by memories of the life at Chateau de Bossey (as the mansion is called) and united in prayer, they form the "shock troops" of a new "total Christianity." Among these are a number of Amer-

icans, who have benefited themselves and others in their communities by this experience.

The hopes and aims of the Institute are revealed in its short but thrilling history. The idea of having such a training center developed during the war out of two major preoccupations of Dr. W. A. Visser 't Hooft and other World Council of Churches leaders.

One preoccupation was that of giving to Europe enough lay leaders to strengthen the life of the local congregations, and also to develop a Christianity that reaches out into the world and grapples with current problems. The recognition of the importance of lay training grew partly out of the war experience. The church

motive

leaders in the small World Council office kept in touch with Christians in various countries of Europe throughout the war as much as possible and provided Bibles and literature in various languages for prisoners-of-war. They saw that many prisoners who were without trained pastors developed a sense of leadership in their small Christian groups in the camps. In these little congregations emerged a kind of Christianity that was "not too churchy" and yet was very vivid and clearly related to the difficult life which they had to endure. Many of these men found in their study of the Bible new inspiration and a new faith which supported them through the difficult times. Similar stories came from people who were in concentration camps.

Observing such events, the World Council leaders saw that in devoted and trained Christian laymen was the new hope of the Church in Europe and in the world. In fact, they expected that a great revival would take place in the churches of Europe when such men got home and revolutionized the static churches from which they had come. (This unfortunately didn't happen, which is all the more reason for having the training center.) To encourage that development, an Ecumenical Institute was envisaged to give them biblical and ecumenical training, that is, a broad understanding of Christianity as a whole and what all denominations contribute. By having it be international, it would also serve as a center of reconciliation as youth of countries who were formerly at war with one another studied and lived together. Dr. Visser 't Hooft saw the possibility of laymen developing together a lay approach to the Bible, and also the possibility that the clergy, often cut off from the world, would meet here with people who were struggling with current problems and study together political and social questions.

THE second major preoccupation of the world church leaders has been that of training youth leaders. If the Church is to develop a deeply Christian as well as broadly ecumenical

type of leadership, it must be done through some sort of youth program. They felt that by bringing youth leaders of many countries together at the Ecumenical Institute such leadership might be developed. In such a way the ecumenical movement would be personalized and incarnated in people, who go back to their own countries and carry on that spirit and thought among the youth there.

Such training on a world scale had had no organizational form until the Ecumenical Institute was started. More recently the Youth Department of the World Council of Churches was born. Through this Department the youth of the world can be linked together in their common work and from these leaders can come the new leaders of the world-wide church for the next generation. Thus the Institute and the Youth Department can help to serve as a "nursery" for the World Council. Up to now the major "nursery" has been the World Student Christian Federation. Many of the leading churchmen of the World Council have come out of that movement. Nevertheless, world church leaders considered the W.S.C.F. insufficient as a leadership training center, because it deals only with students, whereas leaders of the world church should likewise come from carpenters, farmers, businessmen and other laymen devoted to the Christian task who have not had university training.

Once the plan developed, there was still need for resources. John D. Rockefeller, hearing of this pioneering interdenominational project, provided a generous gift which made it possible to obtain Chateau de Bossey. In October, 1946, the school opened for a ten-week course attended by forty-eight laymen and women from fifteen countries.

AT the opening Dr. Visser 't Hooft said, "In the great struggle with aggressive paganism the churches realize they have grave responsibility for the de-Christianization of the so-called Christian nations. They have discovered that their job is not only to bring men and women into church

but to make them witnesses of Christianity in all realms of life. The churches have to be ready to move into the many fields of thought and action from which they have retreated. To do a job of that size, however, the churches need new leadership. This Institute will provide the training which will help our youth to do the task."

Many of the students in the first course had just recently been fighting one another. The tension was severe at first. Indicative of the Institute's influence is the fact that a French girl who wouldn't talk to the Germans for quite some time went later to Germany in a team of youth workers.

During the winter a course was held for theological students and the spring term was devoted to youth workers.

In 1947 the Institute began holding more short conferences and fewer long ones, the short ones being mainly groups of laymen of a particular profession—medicine, politics, or labor and management—trying to work out together the implications of Christianity for their work. This same sort of lay training was developing in other countries after the war, and the Ecumenical Institute served as a connecting link.

One can hardly describe all the benefits and novel experiences that result from this close association of such an international and interdenominational group. But a typical day looks something like this: Rising at seven, the students are called by a bell to a breakfast of Swiss rolls, jam and coffee. Afterwards there is an hour work period which finds them scattered in various jobs—getting vegetables in the garden, peeling potatoes, etc.

Then comes the morning devotional period in the chapel, when the three-language hymnbook of the World Student Christian Federation, *Cantate Domino*, is used. One can sing the language he chooses; all are singing the same notes.

Suzanne de Dietrich, well-known French Student Christian Movement leader, leads the Bible study period which plays an important part in the



Switzerland—Laymen study evangelization at Ecumenical Institute at Chateau de Bossey while helping with kitchen tasks.



An outdoor discussion group at Bossey. Dr. Hendrick Kraemer is co-ordinator or director of all activities at the Institute.

life at Bossey. It is through finding that the essentials of biblical faith are common to people of various Christian denominations that they come closer together. It is unity at the deepest level. Participants in the Bible study with Miss de Dietrich find that it is not just an intellectual study but a devotional one in which one expects God to give him some new insight into the meaning and purpose of his life.

In her classes as well as in the others there appears to be whispering going on all the time. But a closer observation reveals that this is simply translation. If she speaks in French there is a group gathering in one corner to hear a person give a running translation into English, and there is a group in another corner getting the whispered translation into German. Those who understand the lecturer "get it straight."

THERE is no regular faculty for the Institute. Visiting teachers come in for a week or two to contribute to the course, and the group uses them to the fullest extent while they are there. In one day there may be a lecture by Reinhold Niebuhr of the United States (in English), one by Martin Niemöller of Germany (in English or German) and one by Mademoiselle Madelaine Barot, leader of CIMADE—the French youthful welfare and evangelistic agency—(in French or English). There is a reshuffling of the "whispering groups" according to the language the speaker uses.

In the morning there are two classes, and there may be one or two in the afternoon, depending on the availability of speakers. But there is free time for recreation, notably Ping-pong and volleyball, also for reading and just plain conversation. On some evenings there are programs planned, and others are free.

Mealtime is usually a jolly occasion, flavored by well-humored announcements often made by students in a language other than their native tongue.

Sunday morning worship is held in a different liturgical form each week. Once it may be Reformed, another time Episcopal, Methodist, etc. During each course it is usually arranged for the group to go one Sunday to the Russian Orthodox Church in Geneva previous to which an explanation of the meaning of the service is given.

At least one week end during the session is devoted to a trip or excursion in the near-by mountains, including skiing in the winter. A tour of Geneva and visits to interesting places are regular events.

The co-ordinator or director of all this activity is Dr. Hendrik Kraemer, a former professor in Oriental languages at the University of Leyden in Holland. He has an outstanding reputation in the Christian world for his missionary work in Indonesia, his resistance to Hitler, and his leadership in the renewal of the Church.

At the same time that church people in Holland were awakening to the evils of Nazism, he and other church-

men were beginning to realize how superficial and isolated from the world their church activity had been. When they saw how easily public life could be poisoned by an un-Christian ideology, they recognized how ineffective Christianity had been in influencing society. Kraemer led the "congregation-rebuilding" movement which insisted upon a reorganization of the Church, with more responsibility falling on the laity. Before being put into concentration camp, Kraemer used to meet with pastors and laymen in small discussion groups of twenty, the maximum size of a gathering permitted by the Nazis. Examining together the Church's work, they saw the need for new types of workers beside the minister to help in the spheres of youth work, journalism, home missions and social service.

While in concentration camp, Dr. Kraemer and other imprisoned church leaders planned and prayed for a revitalized Church. One of them, Dr. Johannes Eijkmann (organizer of the 1939 Amsterdam youth conference) said, "The only answer to totalitarian Hitlerism is total Christianity." These men believed that the only solution to a de-Christianized society was a total Christianity relating to the life of laymen in labor, management, universities, politics and all the "walks of life" now alienated from Christianity.

Eijkmann died, but Kraemer and others lived on after the war to attempt to realize this purpose. In Holland they began an institute "Church

and World" with biblical and sociological training for a modern "lay apostolate." Later Dr. Kraemer was asked to come to Switzerland to direct the newly begun international "spearhead of total Christianity," the Ecumenical Institute. Here he is working hard to develop a devoted and well-grounded laity who are both contributing to church life and making a dynamic witness in their jobs.

THE most exciting aspect of the Institute is its work in bringing people of a particular profession together for intensive thought and interchange. Among the recent ones held were those on international law, journalism, social work, art, biology and sociology. In the art conference a central point of debate was—should there be "art for art's sake" or "art for Christ's sake."

At a conference on "Ecumenism in the Local Church" new experiences and knowledge were exchanged. A German from East Berlin told how in many centers of industry in Russia there are now groups of German laymen, engineers who have been expatriated by the Russians in order to use their expert knowledge and capacities. Among these groups a flourishing ecumenical congregational life (including various kinds of Protes-

tants and also Roman Catholics) has grown up, entirely in the hands of lay people because there are no ministers or priests. Preaching and teaching, confirmation, baptism, holy communion, etc., are all going on under lay leadership.

When leaders of lay movements in different countries meet, they learn of developments like the Conference on the Church and Economic Life in the United States held in Detroit, and about the rapidly growing academies in Germany which bring laymen together for conferences—teachers, managers and labor leaders, etc. The latter reveal a growing awareness in Germany that more than pietism is needed to avoid developments like Hitlerism.

In the words of Walter Marshall Horton of Oberlin Seminary, Ohio, "It may safely be predicted that this central link in the growing chain of re-Christianizing centers will give support to all other links, and ultimately help in the forging of a chain that will girdle the globe."

Already there are developments in various countries growing out of Bossey's influence. A girl returned to Brazil and started some sort of lay training center there. A young man returned to Hungary and took the leadership in an unprecedented inter-

denominational evangelistic movement.

Dora Liengme came to Bossey from South Africa, hoping to learn how to mitigate racial tension in her country and also to enliven the Church. After leaving Bossey she was soon instrumental in arranging a summer school for Christian understanding at Rhodes University. Another young churchman, Alex van Nierop, who came from Holland, had been joshed by his co-workers at the Amsterdam bank because of the "holiday" he would have in Switzerland. But when he returned to his desk they wanted to hear about his experiences. Before long they joined with him in a Bible study group meeting after hours at the bank.

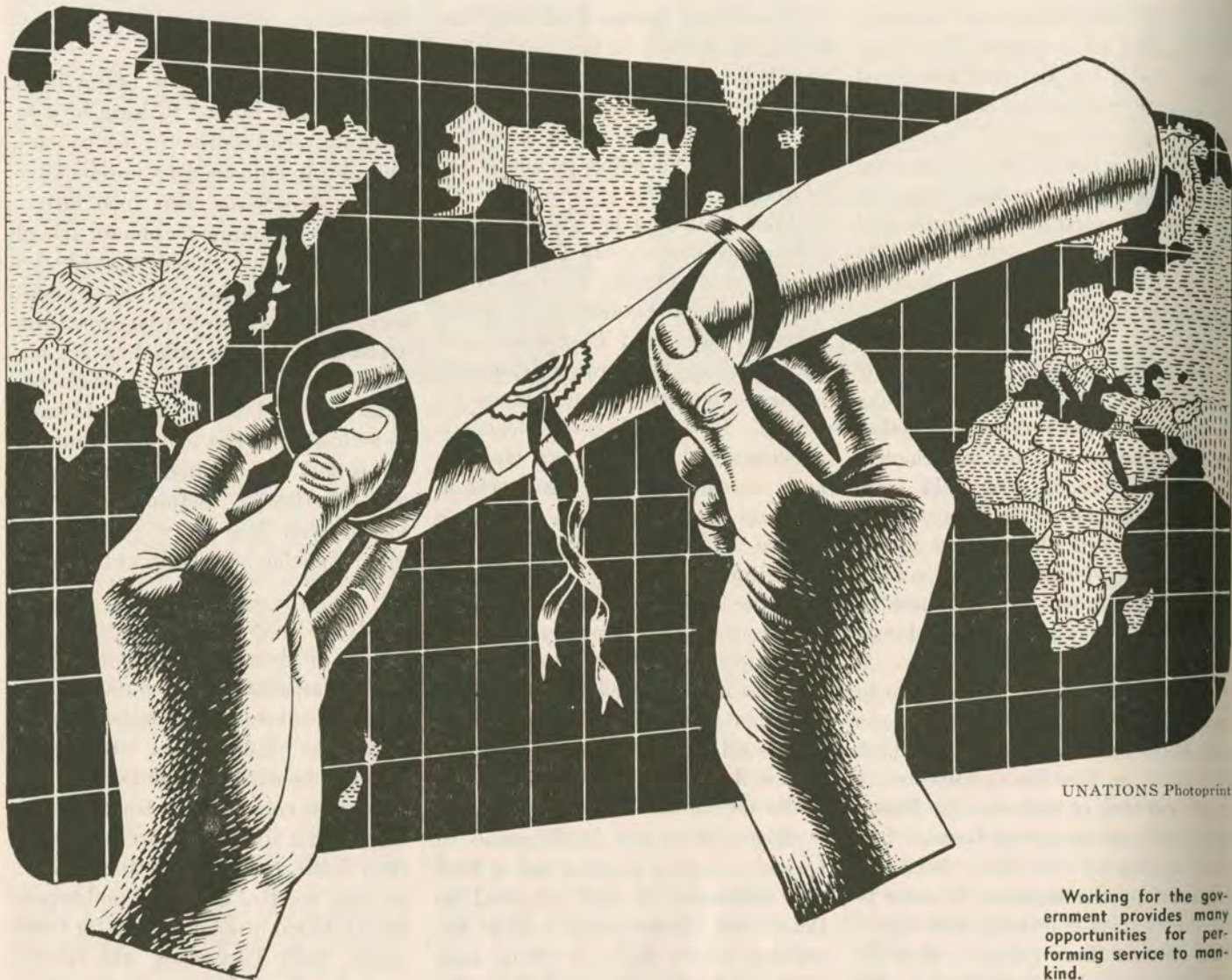
AMERICANS attending Bossey contribute much on social action and interdenominational cooperation questions but return having learned much from the Europeans who went through the experience of living under Nazism or communism. Americans return with a stronger desire to deepen their faith and to know their Bible, for they see that a shallow and superficial religion is not adequate for these times. Both Europeans and Americans, learn much from the "younger churches" of Asia. These Christians who are 1 or 2 per cent minorities in their countries usually have a deeper zeal for evangelism. They have given up much for the extremely important relationship with Christ, and naturally consider it very important to share him with others. There is a freshness to their faith which is not burdened down by institutionalism and traditionalism.

There have been a number of Americans attending Bossey, certain denominations having been much better represented than others, but there could be many more going there. Every denomination gains something by having among its members several laymen as well as ministers who have been "charged" at such a center with ecumenicity—the spirit of world-wide Christian cooperation.

The Ecumenical Movement Must Be Lived

The European student is far advanced in his maturity in viewing the ecumenical developments in the Church and the churches. There is very little of the "we must be one" chants without good thinking, and realizing the existence of the confessions. At Bossey, the discussions were carried on as members of churches, and not as "enlightened" individuals, which students so often claim to be. It was at this point that I sensed the trend which the U.S.C.C. and its sub-units can best follow in the U.S.A. if we are ever to see the implications of Bossey successfully followed through here. The presence of students from twenty-two nationality groups was not the significant contribution of the course to an international setting. It was rather the realization that although we represented widely divergent theological positions, the unity sought after was there, perhaps best defined as "experientially." One faculty member quoted Edmund Schlink of Heidelberg as saying that the ecumenical movement must be lived to be understood.

Bob Larsen
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Working for the government provides many opportunities for performing service to mankind.

Government Service as a Christian Vocation

by Donald C. Stone

IN 1948 many villages in the Northern Provinces of Greece had been riddled by guerrilla activities and their peasant inhabitants were homeless and jobless. Entire communities needed rebuilding. But the necessity of wide-scale state relief meant indefinite postponement of most rehabilitation projects. Bread was scarce. Hope and any feeling of individual ability to make something of the future were even scarcer.

Then—to brief a long story—the United Nations Welfare Mission, headed by an American with a considerable career in public service, conceived the idea of something called the Community Development Employment program. The program was based on two premises—that vil-

Public service offers to young people of varied talents opportunities to apply their skills to human need. The author is director of administration for the Economic Cooperation Administration in Washington, D.C.

lagers would prefer to *work* for any small relief allotted them and that giving something to their community was a dignifying experience which their spirits sorely needed. This would carry them beyond the frustration of helplessness.

Through the program, the government, assisted by E.C.A., provided small incentive payments to persons who worked to reconstruct roads, water systems, churches and schools. Persons in the communities worked during otherwise idle hours on these projects. They received directly far below standard pay—a large proportion of their labor was actually “contributed” to the community. Their

motive

greatest compensation was in the benefits of community improvement.

Over 50,000 refugees have received and given help in this program. The material improvement is recorded in a long list of some 1,000 community projects completed. The improvement in morale is equally apparent, according to those who have visited these communities.

The "public service" of initiating and administering a Community Development program is a dramatically helpful and Christian sort of thing. The good that many public service jobs accomplish is not always so immediately obvious to those performing them.

There is a direct, easily traced route between the efforts of the U.N. Mission head in Greece and the food, shelter and spiritual uplift which the Community Development program provides unfortunate humans. The efforts of the economist in a federal housing office take a more circuitous and less personalized route to his beneficiaries. Nonetheless, in the long run, the economist, like the Community Development head, is helping to supply shelter to people who need it. Similarly, the insecticide specialist in the Department of Agriculture helps to provide food, and the lawyer in the Civil Rights Division of the Department of Justice has a hand in furthering human equality and dignity.

THERE are many levels of human need—ranging from food and shelter, through wholesome recreation, to spiritual comfort and guidance. No one has ever held that all conscientious Christians should set out to meet the highest of these needs. Indeed the world would be in a dreadful predicament if every Christian college youth decided that full time in the ministry was the only Christian vocation.

If you wish to select a vocation on a Christian basis, you must consider two things: your own talents and the type of service or organization which you would like to further. In other words, you match the contribution you are guided to make with your talents and abilities. Having gone through this process honestly, you should not be concerned that you have ended up managing a grocery store rather than teaching the Gospel—or, within the confines of the Government, that you are perfecting methods of Civil Service testing rather than backstopping our delegation to the United Nations.

The wide range of functions performed by government provides employment opportunity for persons with almost every conceivable occupational training and skill. With few exceptions each branch of university training equips the student for a career either in public service or private service; although with an unfortunate emphasis in civil service systems on technical training, the liberal arts student is at a disadvantage.

For example, if you are an economics major, you may find equally wide paths leading to government, to business, to teaching. If an engineer, you can choose between designing bridges or rural electrification installations for government or working for an engineering firm. If a

geologist, you will be as well equipped to work for an oil or mining company as for the federal geological survey. The same is true if you are a trained accountant, secretary, lawyer, doctor, nutritionist, social worker, statistician—or what are you?

WHY are so many young people electing to apply their talents in Government? A poll of 489 college boys and girls brought to Washington by the National Institute of Public Affairs gives a clue. These young people were selected from the top of their college classes during the years of 1934 to 1949 to begin careers in public service. Recently, the Institute asked this group what they thought were the drawing cards of Government—the satisfactions that brought people to it and kept them there?

Skipping for a moment the number-one comment, the group listed, in this order, (1) the stimulation which comes from playing a part in urgent dramatic national or international affairs, (2) carrying important responsibilities even at junior levels, (3) having high-type, stimulating and congenial associates at work, (4) reasonable security, (5) fair pay scale (although comparatively low for the higher positions), (6) steady advancement through the merit system, (7) good working conditions, (8) attractive leave and retirement provisions.

These are all indeed "remunerations" of Government, factors which are considered by persons entering Government and which have a great deal to do with their spending their lives there.

But the remuneration which an overwhelming majority of interns placed first on their lists and which, in my own estimation, is the *primary* factor which does bring so many capable people to Government is the very real satisfaction of "promoting the public welfare through governmental action."

ACTUALLY, if government is to serve its citizens well, this public service motivation *must* be predominant. Cooperation, not competition, is the rule in government. The individual must work for the common good, irrespective of whether it is to be accomplished in such a way that his own name is highlighted or his own office expanded. I often find that the speed and success with which a problem is solved are in proportion to the extent to which persons working on it are "practicing Christians." Intelligence and training are essential to the Government, but Christian humility and a desire to serve God's purposes over those of self are equally important.

This brings us back to the Greek Community Development program and the American who headed up work on it. I have known that man for many years, and I know that his selflessness was an important factor in the fruition of the program. There was a tremendous amount of negotiating to be done—with officials of the Greek Government, not always at peace with themselves, with village dignitaries, and with representatives of other governments in Greece. Ego must be far in the background for maximum effectiveness in such circumstances.

This man had also a special quality—possibly more accurately described as a special combination of several qualities—which is increasingly needed in Government. This is something which might be termed “Christian ingenuity” and defined as inventiveness driven by concern and guided by the principles which Christ enunciated. The Community Development program was not an old solution pulled out of a file cabinet. It had to be “thought up.” And it was thought up by men who, first of all, were sincerely concerned about a human problem and its repercussions on the world and, secondly, whose Christian orientation to life enabled them to understand the situation’s spiritual as well as material aspects.

AS the multiplicity of problems with which Government is faced grows, the need for this quality of Christian ingenuity grows. A few inspired thinkers can no longer carry the nation along. A few men cannot begin to give personal attention to the many new difficulties humanity somehow manages to create and for which there are no patterned solutions. The first-line employee, as well as the office director, must be concerned and ingenious and Christian.

Every government employee has an opportunity to apply Christianity in his work setting, no matter how humble a position he occupies. This is, of course, true for any work which brings a person in contact with others. The employee who is interested in other persons and who seeks to build a Christian spirit into his working relationships receives great rewards. In Government, as in other endeavors where capable persons are employed without thought to race or creed, such fellowship has broad potential.

A fine Christian woman was left a widow with two children to raise. She went to work in the Pentagon Building as a file clerk. The work itself had bored her, but I shall never forget the glow on her face as she described what she had been doing. By helping the younger girls with their troubles and by consciously bringing harmony into the office, she found her own life enriched and consecrated.

CONTACTS between the government worker and the citizen offer much the same opportunities. Often there is as little rapport between a government agency and the citizens affected as between some boys and some “cops.” The Christian in government sincerely concerned with serving the citizenry builds by each contact the confidence and faith in government which are essential for strong, harmonious national life. And he makes himself and those whom he contacts happier in doing so.

I talked recently with a young woman who spends her days answering letters from people who write to the State Department. Her purpose is to explain U. S. foreign policy. This she does accurately—and sympathetically. Now and then, she told me with satisfaction, a letter of *hers* will be answered. One man, for instance (and he was

fairly typical), replied that, while he still didn’t agree with the U. S. position on Spain, the letter he received had made him, for the first time, think of the Government as being composed of human beings who honestly seemed to be *trying* to do a good job.

AMERICANS working in the Government and stationed abroad have a very special opportunity in human relations . . . and again here, building fellowship serves not only to enrich their own lives, but to further a larger cause. In foreign lands, people inevitably judge Americans and our democratic way of life by the behavior and attitudes of the Americans they meet. By friendliness and humility, an individual staff member can gain many friends for himself and for democracy. By un-Christian actions he brings frustrations upon himself and leaves a trail of resentments and fractured relationships. In undermining respect, honesty and love which must cement the free world, he serves unwittingly as a third columnist of the Kremlin. No avalanche of pamphlets and speeches can offset the damage.

Here at home, too, all of us have a chance to put democracy’s best foot forward. In the broadest sense, it is our opportunity and responsibility to see that our collective behavior reflects our pronounced democratic ideals. Every racial discrimination, strike, crime, broken home, or other evidence of ill will weakens our case abroad. In a more limited sense, many government workers (and many persons in business and on campuses) now come in contact with foreigners visiting our country in various exchange programs. Christian fellowship, extended to these persons by a government worker, a student, a professor, is an enriching experience for the individual and may gain a new bastion in our fight with communism.

To summarize briefly the points I have wanted to make, the college student must choose his vocation in the light of his own talents, selecting the useful endeavor to which they can best be applied. Public service offers to young people of varied talents opportunities to apply their skills to human need with the resultant satisfactions of usefulness. And finally, in the public service—the individual will find the opportunities for building fellowship and good will almost limitless.

PALM SUNDAY

by Sara Raymond

Curled, and browning in the heat;
Trampled by the many feet
Of those that passed that way;
The palm fronds lay
In dust along the way
Where Christ passed earlier that day.
Palm fronds
Dying in the dust and heat;
Palm fronds
Crushed beneath an ass’s hoof;
Premonition of a Godless chill
That pierced a man who stood aloof
From a looming Cross upon a hill?

Is the United States Imperialistic?

by Andrew Cecil

A refugee from Nazism, this professor came to the United States just a few years ago and is now teaching in a church-related college.

HAVE you ever listened to the speeches of the Soviet delegates broadcast from the United Nations sessions? I am sure that it would be hard to count the number of times, that when referring to your country, the phrases "the aggressive United States," "the imperialistic United States," "the American warmongers," and others of this type of epithets, were used. Maybe you were shocked, maybe you listened to the broadcast with pity, or maybe you turned off the radio in passion, and like Cicero in his speeches against the traitor Catilina, you asked, *Quo usque tandem abutere patientia nostra?* How long will our patience be tried?

But did it ever occur to you what an average American boy or girl, whose brother or father is in Korea, is thinking? What is the American woman thinking, whose husband, son, or sweetheart is perhaps dying thousands of miles away from her, deliriously whispering her name? Is that brother, father, husband, son or sweetheart really fighting for the "imperialistic" United States? Is the United States an "aggressor" or "warmonger"? Let us look at the facts of this century.

IN this Hemisphere the Pan-American Union movement, initiated by Simon Bolivar in 1826 and revived by James G. Blaine, our Secretary of State, in 1881, was strengthened by the support of the United States. President Wilson in 1916 proposed the formation of an American League of Nations, guaranteeing mutual political independence, territorial integrity and providing for the peaceful settlement of all inter-American disputes. In 1933 Cordell Hull, in his speech before the Pan-American Conference

of Montevideo, gave convincing assurance of the friendly attitude of the United States toward the American Republics. The Declaration of Lima adopted by the conference in December, 1938, in Lima declares that the American states reaffirm their continental solidarity and their purpose to collaborate in the maintenance of the principles upon which solidarity is based. At the Havana conference in July, 1940, these principles were reaffirmed. The United States, the inspirer of the conferences, subscribed to these treaties. Is this an imperialistic attitude?

Now let us consider not only the "continental" policy in this Hemisphere but also the world-wide international policy of the United States.

During the First World War, until the power of the army of the United States was felt by the enemy, the loans extended by the U. S. helped the Allies put up an effective resistance on the field of the battle and to end the war in the autumn of 1918. The enemy was defeated but the American citizen did not receive any reparations or new territory, neither did he receive any direct profits from the peace treaty in Versailles.

After the First World War it was the President of the United States who went to Paris with the inspiration of the League of Nations to protect and to perpetuate the integrity of democracy in international relations. President Wilson was the first statesman who understood that the experience of the First World War led us to an international security system in which the United States must take an active part. The machinery of the League of Nations was adequate to fulfill its objectives, but the League failed because this machinery was not

used. It was this fact that caused Mr. Churchill to speak of the recent war as "an unnecessary war." It could have been prevented. If all the nations that united to defeat our common enemy in 1941 had been equally united when aggression was first started by Japan in 1931, and by Italy in 1935, the subsequent German aggression might have been prevented and the war of 1939-45 would not have taken place.

DURING the Second World War the total lend-lease furnished by the United States to all countries between March, 1941, and August, 1945, amounted to forty-four billion dollars, and again the army of the United States helped to liberate the conquered peoples of Europe. What are the territorial gains of the United States? What reparations were received by the American taxpayer? The U. S. wants nothing from Europe or any part of the world except a chance for all the people to be free and independent. What are the gains of Russia? All eastern Europe, China, hundred of thousands of square miles and hundreds of millions of people were brought under Russian domination.

Since the Second World War the United States is supporting every effort of the United Nations to maintain a free world.

The United States is promoting in the United Nations a system of collective security which will permit a reduction of arms and armed forces. Russia was and is holding under arms millions of people and sending arms to aggressors and violators of peace.

The United States promotes the principle of no interference in the internal affairs of the other nations. The Soviet foreign policy, as Stalin once

declared, has to take stock of controversies in the enemy camp, to exploit and to manipulate them.

The United States during the last five years of the United Nations repeatedly stressed the importance of stimulating in the world real respect for fundamental liberties, individual rights and the dictates of justice as a basis for success of the United Nations. Soviet Russia, a country which maintains millions of its own compatriots in slave labor camps, a country of tyranny, slavery, oppression and intolerance, believes in forcefully surrounding herself with a cordon of unwillingly controlled states. Using the communist expansion as an efficient weapon for the "Great Russia" expansion, with the help of communist parties, organized by Russia, the Soviet Union is striving to create a totalitarian world, subject to its control.

The United States is putting forth all its energies, all resources and organizing powers to maintain the union of self-respecting free nations, to protect their freedom and dignity from oppression.

The United States advocated the changes in the Charter of the United Nations in order to give to the Assembly of all free nations power to make decisions preventing war, decisions which repeatedly were paralyzed by Soviet representatives in the Security Council by means of veto.

IS the United States imperialistic? If even the idea of international brotherhood is essential to the survival of this country how will you label the attitude of the Cominform which exalts hate and believes that the methods of provoking contradictions and conflicts in the world are indispensable for the victory of Soviet Russia?

The American foreign policy emphasized that there is room for the Soviet way of life and for the American way of life, but having respect for the right of others to ideas, opinions and ways of life, we may expect respect for our right to ideas, opinions and ways of life.

Following the leading of our Master, "Blessed are the peacemakers, for



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This picture illustrates the section of the United Nations charter which reads, "To ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used. . ."

they shall be called sons of God," we believe in the United Nations as a powerful instrument for peace and we advocate the policies which give the possibility of easing international tensions and stimulating the cooperation of all nations. But let us not confuse the term "imperialistic." Our preparedness to challenge foreign aggression and our readiness to enforce the Charter of the United Nations, which came into force as a fundamental law for the people of the world on October 24, 1945, cannot be considered as hostile acts against any nation. The contribution of the United States in building the foundation of world cooperation is something more than force, or fear. The United States, the United Kingdom and Canada are the only countries which became members of all international agencies offering common interest and common ideas among the peoples of the world. The United States is a member of the Food and Agricultural Organization, the International Labor Organization, the United Nations Educational, Scientific and Cultural Organization, the International Bank for Reconstruction and Development, the International Monetary Fund, the World Health Organi-

zation and several others. Almost all agencies promoting peaceful settlement of issues between nations are boycotted by Soviet Russia, because cooperation can hamper the attempts of Russia to expand her policy of world dictatorship.

LENIN in his frank declaration says: "We have to employ any ruse, dodge, trick, unlawful method or lies to secure our victory." Russia is following his teaching. Let the United States follow the teachings of Jefferson and Lincoln, who gave to this nation more lofty principles: "We hold these truths to be self-evident; that all men are created equal, that they are endowed by their creator with certain inalienable rights, and among these rights are life, liberty and the pursuit of happiness." They devised a "government of the people by the people and for the people."

The foreign aid program was also proclaimed by Russia as imperialistic. You can find at home and abroad opinions that the cold war and our foreign aid program are essential to our economy because they keep the wheels of industry turning. It is not true. After the Second World War the

motive

immediate economic danger to the United States was inflation, which means, among other things, a shortage of goods in relation to demand.

IT is true that the position of the United States is based upon a number of strong democratic states in Europe. The western nations must be restored to their former faith in their political and economic traditions. If this is not done within the democratic system, the European countries may be forced to look to the alternative ideology. In this lies the strength of communism: in confusion and poverty they win by default. On the other hand, the United States in its foreign policy emphasized that no interference should be made in the internal affairs of the countries participating in the European aid program. While, states the report of the President's Committee of Foreign Aid, the committee believes that the American system of free enterprise is the best for obtaining high productivity, the committee does not believe that any foreign aid program should be used as a means of requiring other countries to adopt it. The imposition of any such condition would constitute an interference with the internal affairs of friendly nations.

That the European countries devastated by war should recover their economic equilibrium is vital to the United States not only for economic or strategic reasons but also for humanitarian reasons.

The flow of clothing, money and other commodities to the prisoners released from concentration camps in Germany and Russia, and the contributions of the United States to UNRRA were calculated not only because of economic or political reasons, but were also the manifestation of the Christian motives of pity and sympathy with altruistic and moral equality. The evangelical Protestant traditions which see life in this world as unimportant when compared with rewards and punishments of another world, created in this country the deep feeling that man is first of all a moral creature and that every question is primarily a moral one.

BECAUSE we have a free country, the United States is the principal support of a free world today, the inspiration for the basic concepts of liberty everywhere. The great American Revolution was an expression of the struggle for independence. The tradition of the American people is the fight for freedom and equality and independence, the fight for your freedom and ours. The United States is the hope of the free world but not just because of its productive capacity. The physical tools, such as factories and machines, are obvious manifestation of the results of our economic system, but they are not the vital force of this country. The formula of greatness requires a third factor—a tremendous power, and that magic power is freedom.

This power provides the spiritual reserves that are indispensable to fight the powers of oppression and to wage a struggle against dark terror. In darkest times of human history, in times of brutal methods of extermination, in times of systematic moral and physical tortures inflicted by aggressors upon millions of people, the heart of the United States was open to the cry of the humiliated peoples in the world to unite with them in the struggle against tyranny.

We know that war and the Gospel of Christ are diametrically and irreconcilably opposed. God has revealed to us the sinfulness of war. We know that in time of wars hundreds of millions of people worshiped their national gods who were on their side and opposed to the enemy. We understand that the slaughtering of men can never be in accord with the spirit of Christ. But we also know that in surrendering ourselves to Christ we reject any slavery of force. Paul called himself a slave of Christ, but it was slavery of love, not of force; it meant freedom of spirit. For this freedom Paul fought.

LET us therefore be thankful for the blessings which derive from having a free country, let us defend this great country where there are no German concentration camps with stoves to

burn men of other races, or Russian concentration camps with the groans of dying prisoners, jailed to furnish unpaid labor of millions of slaves in subhuman conditions. The totalitarian regimes are building their countries on the bones of millions of human beings. In this country we believe that the human being has an immortal soul, and the Americans translate the immortality of our souls into achievements. They try to get achievements for our generation and for the future generations. That is why the United States is so great and so enormously efficient.

The American boys gave themselves in two world wars and now in Korea, with the hope that our world could be rid of the powers that are threatening mankind with the poison of hate, fear and hunger for power. They were compelled by their convictions and beliefs to give themselves so that we and our sons and daughters might inherit our share of freedom. Today, in times when men and women everywhere are weighted down with fear, we should challenge fear by our belief and faith.

We believe that love and mutual goodness of all peoples are mightier than totalitarian slavery and military weapons, we believe that the most certain means of abolishing war is found in the spirit of the cross. We believe that the United States will seek justice and security and pledge all resources in the crusade for international cooperation based on justice and good will.

We must have faith in ourselves to be a team united in our efforts toward the achievement of our common human aspiration. All intellectual resources in this country should be used to rekindle our faith in the American way of life, to enable us to get facts that will answer the sneers of those who would destroy it, and to help us face the future with the same hopes which warmed the blood of the pioneers of long ago. They left us the greatest country in the world. We should defend it.

New Gods for Old

by Ernest Lefever

Communism, itself a demanding faith,
leaves room for no other religion.

IN the story of *Aladdin and His Wonderful Lamp* there is an odd incident in which the Moorish magician walks through the streets shouting, "New lamps for old! Give me your old lamps and I will give you new!" The Moor's strange offer sounds like the fairy tale it is. Yet today in real life there is a Great Magician, far more powerful than Aladdin's pretended uncle, who is offering not to some small village but to the entire world new gods for old. "Give me your worn-out, useless gods and I will give you new ones, gods who march where men are marching and who speak the language of the modern world." Millions have already forsaken their old gods and are faithfully doing the bidding of the new.

Marshal Stalin is the new Great Magician and the shibboleths of world communism are the new gods he proffers. Nearly 800,000,000 people have voluntarily or by force turned to communism for salvation. To those who have done this for idealistic reasons, communism has become their new religion. Like any other religion it demands of them complete loyalty. The former gods must be done away.

ONE cannot fully understand Soviet communism without recognizing it as a living religion in active competition with other faiths for the loyalties of men. It is, in fact, an inverted form of Christianity, a secularized faith with a counterpart to every element in the Judaeo-Christian tradition. Communism has established a full-blooded church complete with a theology, a mythology, a symbolism and an obedient membership. Responding to its Great Commission, the Communist Manifesto of 1848, it has sent missionaries throughout the world. Moscow's envoys equal the thorough training and discipline usually associated with the Jesuits. The Soviet faith proclaims the communist state as its god and Josef Stalin as its messiah and first high priest.

The prophetic writings of Marx and Lenin have become the sacred scriptures, the infallible rule of faith and practice. Deviation from the orthodox dogma of dialectical materialism is authoritatively defined by the high priests in the Politburo. Just as current orthodoxy in Roman Catholicism often bears little resemblance to

the teachings of Jesus Christ, so contemporary communist dogma frequently is the antithesis of original Marxism. Heresy, however defined, is dealt with speedily and without mercy. The forced confessions, torture and execution of heretics behind the Iron Curtain today are tragically reminiscent of the Spanish Inquisition.

COMMUNIST theology has transformed the Kingdom of God into the future classless society where all men will live as brothers and war will be no more. Even though the Kingdom has not yet come, the Soviet Union is already the promised land to which the faithful everywhere must give uncompromising loyalty. By their very confession of faith American communists are strangers in their own land. The Kingdom will be ushered in by the Messianic wars, culminating in the final struggle between communism and decadent capitalism. The devil is variously portrayed by the Kremlin as Trotsky, Churchill, Tito, Chiang Kai-shek, Truman and "the Wall Street imperialists and warmongers," the last named being the favorite incarnation at the moment.

THE dogma of Stalinism is buttressed by a colorful symbolism and a growing mythology. The cross of Christianity has become the hammer and sickle in the communist revolution. The star of Bethlehem has become the red star of Moscow. The blood red of the class struggle flows through the drama, pageantry and ritual of party functions and public demonstrations. The dove of peace has become Picasso's dove of psychological warfare and military aggression. Stalin has already been immortalized and deified.¹ Very rarely appearing in public, Stalin is kept before his subject millions from Berlin to Shanghai by the ubiquitous big-brother portraits of his smiling countenance. Showing him as he looked two decades ago, this official picture gives credence to the myth of

¹ As messiah, Marshal Stalin must be accorded continual adoration. On page 1 of a recent issue of *Pravda*, for example, his name appeared 101 times. In addition to Josef V. Stalin and Comrade Stalin sixty-eight times, "dear and beloved Stalin" appears seven times and "great Stalin" six times. Other variations were "great leader of entire mankind," "Stalin the genius," "protagonist of our victories," and "faithful fighter for the cause of peace."

his immortality. Musing benevolently beneath his non-committal mustache, Big Brother looks down upon every man, woman and child from billboards, public buildings, schoolrooms, offices, factories and homes from Moscow to the remotest hamlets of Manchuria. Despite communism's pretension of building the classless society, the gulf between Big Brother and his several hundred million little brothers is vastly greater than that between President and worker in the United States. In terms of political control, however, the Führer of world communism is closer to his subjects than Truman's picture on a television screen is to us.

Communists offer salvation to all who accept their dogma and promise to be faithful to their holy catholic church, the Communist Party. Rigorous catechetical instruction and a probationary period precede full party membership. Demanding duties, plus excommunication for backsliding and lukewarm members, keep the ranks of the faithful small but well disciplined. Even in a communist state many are called, but few are chosen. Stalin's first commandment is: "Thou shalt have no other gods before me." The second is like unto it: "Love thy Party above thyself." This total dedication to something beyond one's self is the essence of religious faith. In this respect firm communists are more religious than Christians whose allegiance to God is dissipated by secular loyalties.

WHAT, then has happened to Christianity behind the Iron and Bamboo Curtains where the state has become god and the Communist Party the only true church? The answer is obvious. The church like any other social force must be made subservient to the state, neutralized (stripped of all political and social influence), or liquidated. To an alarming extent the Orthodox Church has been "converted" and is now being used as an instrument of Soviet propaganda and control. The Bulgarian Orthodox Clergymen's Union denounced the World Council of Churches as a tool of "warmongers and imperialistic capitalism." Rumanian Orthodox priests were used to force the annexation of the Roman Uniate Church to Orthodoxy. The political, social and educational influence of the Roman Catholic and Protestant churches has been effectively emasculated through a series of "church laws." When churchmen were considered actual or potential foci of opposition to the regime they have been sent to concentration camps or liquidated.

WHILE freedom of religious worship is constitutionally guaranteed in the U.S.S.R. and its satellites, genuine religious liberty exists only to the extent that it is not exercised. No individual or group is permitted to express the implications of the Christian faith for the political

order unless such expression conforms to the established policy of the regime. In these severely limited circumstances of the deified state Christians have taken five different courses of action which can be described as five kinds of churches:

1) *The political church* clings to certain outward symbols of Christianity while actually embracing the state as its god and preaching dialectical materialism as its gospel. When this occurs communism has become its religion.

2) *The state church* solves the problem of living in a totalitarian state by making the regime sovereign over secular life and the church over the spiritual. It does not deify the ruling elite. It is difficult for the state church to maintain its spiritual independence because it is under constant pressure from the Party to become a full-fledged political church.

3) *The otherworldly church* includes those who accommodate themselves to communism by insisting that religion is exclusively an otherworldly matter. While the Party favors politically innocuous faith of this sort to a hostile religion, it naturally prefers unqualified support.

4) *The underground church* consists of those who feel they must make an absolute witness against an absolute state. Its members, like pre-Constantine Christians, live in the catacombs and cooperate with resistance forces seeking to overthrow the evil regime.

5) *The silent church* refuses to bless the regime or to consign religion to the next world. Its members do not join the underground resistance movements. Recognizing their tragic limitations, they chart a middle course, living for the day when a more complete expression of their faith will be possible. By prayer, worship, charity and holy living they make a silent witness against the totalitarian state.

NONE of these five courses which are now being taken by Christians in communist lands permit them to express fully their faith. The struggle goes on. In the noncommunist world, especially in southeast Asia and Africa, the struggle between Christianity and communism for men's loyalty is deepening. The old gods have failed. The tired, confused and hungry people are reaching out for new ones. Some of them will hear the Christian message. Many more of them will be exposed to the incessant cry of the Great Magician, "New gods for old! Give me your old gods and I will give you new!" Millions have heeded this cry, some haltingly, some with enthusiasm. Little do most of them realize that all too soon the pied piper of the Kremlin will change his tune to that of Dostoevskii's Grand Inquisitor, "Put away your gods and come worship ours, or we will kill you and your gods."

Students' Gaudeamus in Germany 1951

by Cecilie Raht

"We've got over the dog, we will get over the tail," is a favorite expression of a student who works for his doctor's degree at Mainz University.

THE German Department of the University of Illinois took only a short time to spot us four exchange students who had just arrived on the campus. We were welcomed and asked to sing a few "native" student songs at a German Club meeting.

I confess that we didn't do a very good job. Coming from different universities, we hardly knew the same songs. But we all did know one—the *Gaudeamus igitur*, an old Latin tune that is a favorite of German students. I heard it sung at college parties at Marburg when the gaiety reached a climax. On a chilly winter evening we taught it to French and American fellow students crowded around the small glowing stove in the emergency barracks of the Protestant International Student Center in Mainz.

My father and my grandfather had learned the song from their fraternity brothers when they were freshmen at the University of Heidelberg. *Gaudeamus igitur, juvenes dum sumus*—"let's be happy thus while we are young . . ." they sang, in the merry old times. How about the German student of 1951; is he too serious-minded, too busy making a living "to be happy while he is young"? How does a student's life at Bonn, at Frankfurt, at Munich today compare with that of his grandfather in his golden college days?

Times certainly were different when Mark Twain went to Heidelberg in 1878 as he describes the visit in *A Tramp Abroad*. My grandfather met him there, "that humorous American fellow who had such a hard time with German grammar." They might have sat together in the *Seppel*, a fraternity-frequented meeting place decorated freely with signals of caution secretly taken off streets by students—just for fun—and as "donations" hung from above the counter.

Mr. Clemens, as he put down his name in the small hotel's guest book, surely took part in the parties of the five Heidelberg fraternities. Their members wore differently colored caps. Once in a while, their faces beneath were bandaged so completely that hardly eyes and mouth showed.

Fencing and frequent voluntary dueling were basic requirements for *Corps-Studenten*, as members of color fraternities were called. They padded themselves from chin to ankle not unlike today's American football play-

ers. They wore proudly their dueling scars across cheeks or foreheads. The scars of the 1951 German student usually are reminders of the war.

Gone are the times when German freshmen and sophomores after a tough nine-year high school education took their studies easy for a year or two. Now hardly anyone can afford to empty the enormous number of beer-filled pint mugs, or to ride with a happy crowd in a gaily decorated horse carriage from Heidelberg to near-by Schwetzingen now and then, to enjoy there an "asparagus dinner" for which that antique little town is famous.

The careless and comfortable college days are over—if not for good, at least for many future years. The refrain of a top tune that swept last spring through Western Germany and that students sing on appropriate occasions, goes: "Who's able to pay all of that? Who's got that much money?"

Don't think, though, today's students spend their time mourning at the grave of the good old times. "Even if my parents could afford to pay my tuition and give me a fat monthly check, I would not want those careless days to come back," a friend from Marburg University told me. I met her at a Protestant work camp where she relaxed, as she said, from her part-time jobs as a waitress, occasional translator for a publishing house and English tutor of backward high school boys. She does not want to miss the experience she has gained on her jobs, nor the acquaintance of people from all walks of life. When she finally passes her exams and enters a profession she will be prepared for it better than most of the students before World War I.

"We've got over the dog, we will get over the tail," is a favorite expression of another student who works for his doctor's degree at Mainz University. The "dog days" for Fritz were those of 1946 when he came back from a Russian P.W. camp in Siberia and made up his mind to begin studies in spite of meager food rations, the impossibility of finding an undamaged room in bombed-out Mainz, and a weekly allotment of reconstruction work on the campus without which nobody was admitted—noncredit hours, that work; the buildings had been constructed as military barracks and only after the war were they turned into a university.

With the help of a friend Fritz found an empty attic room in Wiesbaden, eight miles from the campus. The boys bought army cots, a table and a washstand. They would have furnished their "den" more luxuriously but not much space was left. Besides, both carried their bicycles up to the attic every night—"for security reasons." They rode them to school, as other transportation was scarce and overcrowded at that time.

The food situation gave them a still bigger headache—or rather stomach-ache. There was one great help, however, free school lunches prepared from American supplies, and large food contributions of American church groups which were distributed to the most underprivileged students. I remember the party we had when Fritz and his friend invited us for a big meal out of the CARE package they had received from a group of Methodist students in the United States. I believe we felt happier than our fathers with the five-course dinners of their time.

When German inflation currency was changed to one of actual value in 1948, things became different for most students. Today there are no ration cards in Western Germany except for gasoline, and you can buy most things—if you have some money which is a very scarce item, especially for students.

Paying ten dollars a month rent for a room, five for a good pair of shoes, and eight for a medical book may not seem much to you. But when you can earn only one dollar (about five *Deutsche Mark*) from a five-hour typing job, those prices amount to something respectable.

So most girls and boys at German universities do an assortment of odd jobs beside their studies though they get stiff competition from the large number of unemployed workers. Still, there are many students like Wolfgang. For several years he has been studying in Bonn on a tuition scholarship. He came to Western Germany as a refugee from behind the Iron Curtain, supports himself now with a well-paid stonemason's job during vacations, and manages to send two packages of food and clothing each month to his family in the Russian Zone. "How can you do that during the semester when you hardly have enough to live on from your vacation pay?" I asked him. He smiled. "Thirty Marks for one monthly blood donation are enough for two parcels."

There is one danger in this work-study schedule. A common complaint is: "We don't get time to read books except for lectures, we haven't time to see a play in the theater, we can't do much for our organizations." However, there are still lots of political groups, cultural clubs and recreational activities. Their most active members are those who have the largest work-study schedule. But others long ago have given up doing anything beside school.

Karl was preparing himself for the *Physikum*, the first

medical exam, when he decided that something should be done about international affairs apart from the big conferences of the governments. He found enough interested fellow students who had met broad-minded foreign young people at work camps in Switzerland, at vacation courses in France, or at Y.M.C.A. camps in Germany. They sat down to write dozens of letters and met representatives of foreign groups with the same ideal of international friendship. Before I left my home town of Wiesbaden in August, I saw Karl. Steering a heavy motorcycle with an American student named Mary on the back seat, he disappeared in a cloud of dust, in the direction of the Taunus hills. There his International Friendship Group held a tent camp at which fifty boys and girls from seven or eight nations spent a grand time together in leisure, hikes and trips, big discussions and small talk with each other.

Active groups such as this one help break down barriers that separate nations. I recall one incident that got headlines in the newspapers: Members of a United Europe student group in Frankfurt one dark night climbed up a large government building and hoisted the green and white flag of United Europe on top. Extracurricular activities!

Gaudeamus igitur—we still enjoy ourselves while we are young. I could have told more of parties and recreation times full of fun, for that fortunately is also part of our student life. But I wanted to tell you what has changed since our fathers went to school. Many of us have become aware that college is just a small part of a wide world loaded with problems. We are not too young to be responsible for their solving. If our friends on the other side of the barriers and those on the other side of the ocean will help us, we will succeed together in making things better for all.

On an African Proverb

by Marion Holderith

Even God took a week to make the world;
He could have done it in a day,
Or in a minute, had the universe in order,
With even the littlest stars taught to obey.
But like a craftsman, one who loves
The thing he makes, who knows
That what he makes, makes him,
God stretched his arms, and rose
To look about (not without wonder).
God took a week because he understood
He needed time to rest and call it good.
And this is the way that love must come,
Not only like a crocus quickly through the snow,
But seasonably, slowly, with the green gold faith of
wheat,
For there is nothing man can fear,
If he has watched it grow.

Text of Universities' Appeal for Training of Youths at 18

WHEREAS, the international situation presages an extended period of high-level tension for the next decade or more, during which the military strength of the United States may be a vital factor in the prevention of a global war, and

Whereas, the Defense Department estimates that this will require standing armed forces of from two and one-half million to three and one-half million men, and

Whereas, this requirement will demand that the services of all able-bodied men be made available as they become of military age, and

Whereas, a constant flow of previously trained men into the Reserve forces is also required in order to attain and maintain a state of readiness appropriate to the degree of tension, and

Whereas, an adequate and continuous flow of trained personnel from all fields of advanced and professional education and training must be preserved, if the nation is to remain strong, and

Whereas, the obligation and privilege of preparing themselves to serve their country where most needed in time of war should be universally shared by all the citizenry in a democracy, and

Whereas, the age at which the obligation must be discharged should be such as to interfere least with the life of the individual and with the economic and intellectual life of the country, and

Whereas, the universities and colleges of the country have a vital part in the preparation of citizens to perform the roles required of them:

Now, therefore, be it resolved by

the Association of American Universities:

I

That the privilege and obligation to undergo training and service in defense of the nation should be universally shared by the citizenry of our democracy.

II

That male citizens be prepared for their critical roles by the system of training and service to be undertaken at the age of eighteen, or upon completion of the twelfth grade, whichever is later (with the proviso that it be not later than the age of nineteen, and that those who have completed twelve grades may volunteer at the age of seventeen for induction with their parents' consent).

III

In order to implement the above general policies appropriate, an administrative action or legislation should provide:

(A) For the extension of the Selective Service Act for ten years, with appropriate amendments to include: prohibiting voluntary one-year enlistments and extending the period of service to twenty-seven months, with the proviso that the President may raise this term for three months or lower it, to the extent necessary to bring military manpower demand and resources into effective balance.

(B) That the obligation to serve be universally shared by all males upon reaching the age of nineteen and that those who have completed the twelfth grade before attaining the age of eighteen may volunteer for induction at seventeen with their parents' consent.

The Association of American Universities adopted a resolution recently calling for universal military training and the statement was given wide publicity. This is a complete reversal of the traditional attitude of American educational institutions. However, not more than twenty-three colleges and universities in the United States were represented in the vote.

Still, this resolution seemed to speak for American institutions of higher learning. Therefore *motive* asked Chancellor William Pearson Tolley of Syracuse University to comment on it.

(C) That there shall be no exemptions from this obligation to serve at this age save only on the basis of such extreme physical, mental or moral disability as substantially to inhibit the possibilities of useful employment.

(D) That all those who are certified as ineligible for combat duty but who are not further incapable of useful employment be inducted and assigned by the Department of Defense to appropriate duties in the defense effort.

(E) That there shall be no deferment from universal training and service except that during the transition period of three years or less, if practicable while this legislation is being put into operation some students already in college should be deferred under a system similar to that recommended by the committee advisory to Selective Service (Trytten Report), but only on condition that all who are so deferred shall be obligated to serve, upon completion of the educational program, such training to be utilized as directed by the Secretary of Defense in the national interest, military or otherwise.

(F) That all inductees shall be compensated at the nominal rate of pay.

(G) That from among those who have completed one year's service in the Armed Forces may be selected candidates to pursue Reserve Officers Training Corps courses, on condition that they be obligated to serve an additional two years upon completion or termination of such courses.

(H) That candidates for Officers Candidate School be selected from

(Continued on page 22)



Compulsory Military Training

by Chancellor William Pearson Tolley

Syracuse University

FOR the next few years most of our boys of eighteen will be in uniform. After their four months of basic training some will be furloughed or assigned to college, but the bulk of the able-bodied ones will continue to read comic books in military barracks for two long and tedious years. Isn't it a delightful prospect?

To be sure, many will learn a useful trade, others will be kept busy and happy in a military job for which they are well suited, but as the months drag on the majority will be tired of drill, weary of camp life, bored with routine, irresponsible from a life emptied of normal social and family values. Morale will seldom be high and morals never. Despite the best efforts of the chaplains there will be serious deterioration of character. Where large numbers of men are closely penned up the morals of the group sink to the lowest common denominator. Many will enjoy the experience of being wards of the state and letting others make decisions for them. Some of the high-spirited ones will get into trouble. Others will crack up and swell the growing army of the maladjusted and the mentally ill. Homos will be bred by the thousands. This is not pleasant to think about.

Looking back at two world wars most of us will admit that military service in a democracy does not as a rule produce men deeply indoctrinated in militarism, although the younger the soldier the greater the danger. Nor does it teach lasting lessons of discipline, either external or self-imposed. When the boys return to civilian life they ordinarily have few illusions about the armed services

and they cast aside discipline as they would an old pair of shoes.

WHEN the nation is attacked we should rally to its defense. Even in years of peace we should not be without means of defending ourselves. In a world of wolves a lamb does not have an easy time. I have never, however, been able to persuade myself that a permanent peace-time system of universal military service solves the problem of national preparedness. I greatly prefer a strong industrial economy, a balanced federal budget, an extensive program of basic re-

"As a permanent peace-time policy for the defense of our kind of democracy, an extended program of universal military training is more outmoded than a Model T Ford."

search, equality of opportunity for higher education, a strong and adequately financed R.O.T.C., a summer civilian program for reserves, and a well-paid, but not too large, professional army. U.M.T. is a dramatic symbol of our faith in force but its contribution to national security is of negligible value. On balance it would weaken national strength. I would not oppose so vigorously the requirement of four months' basic training, but I would gag at anything beyond that as wasteful of the nation's money and still more wasteful of its youth.

Many people, including President Truman, recommend military training for the young men of the nation primarily because of its supposed educational as distinguished from its military value. In a democracy, however, education should always be in

civilian hands. Our public schools and our dual system of independent and tax-supported colleges will do a better job of educating free men than any system yet devised by the armed forces. We will have a democratic society only as long as we educate free men. A high level of general education is the surest antidote for fascism, communism and other forms of military imperialism. Thus, civilian control of education is a necessity.

If military training is but a name for education, we are being deceived. If education is what we mean let's remove the economic barriers to higher education in America by a system of state and federal scholarships and turn over the job of training for citizenship to our colleges and universities. The cost will be cut in half and the job will be well done. Moreover, we shall have taken a long step toward the realization of our dream of a truly democratic society. The more we invest in education, the more students we have in college; the more we equalize educational opportunity, the stronger will be the nation. We need to remember this. Here is the real road to strength.

THE case for universal military training should stand or fall on its contribution to military preparedness. Here, however, its proponents are on thin ice. In modern warfare there must be a cadre of highly trained professional officers and men, the professional peace-time armed services. To this cadre we can add, as we did in World War II, large numbers of specialists and others from civilian life. The "ninety-day wonders" proved to the Navy that they did not need

conscription. The Air Corps does not need conscription. Only the Army holds that universal military training is needed. Now, however, that basic training can be completed in four months one cannot but wonder when the thinking of the Army will be brought up to date. As a permanent peace-time policy for the defense of our kind of democracy, an extended program of universal military training is more outmoded than a Model T Ford. In view of all that has happened to advance the art of war it is almost frightening to find competent soldiers like General Marshall still beguiled by the tune of such a cracked record. I think we can say this in spite of our experience to date in Korea where in some respects we are fighting an old-fashioned war. I still have confidence that we shall demonstrate before we leave Korea that men and machines—men and power—are a match for endless hordes of manpower. If they are not, we are indeed in a serious plight, for we shall never match the manpower of the Asiatic peoples. The strength of America is not in the number of bodies to be mowed down.

FOR the next decade it looks as if a good many forms of democracy are headed for "the deep freeze." Big armies are to preserve peace. Regimentation is to increase freedom. Centralized governmental control is to protect our precious and unrivaled enterprise system. Unbalanced budgets are to keep our economy strong. A garrison state is the democratic answer to the threat of totalitarianism. Force is the only sure safeguard of our priceless heritage of religion. At least that's what they tell us.

Moreover, noble friends like Franco, Chiang, Boa Dai, Tito and Peron will help us usher in a free, tolerant, honest, democratic and peaceful world. We need the Germans and the Japanese too—even if it means reversing the aims of the past five years of democracy, disarmament and educational reconstruction. Apparently it is not patriotic to worry about putting war lords back into power. That we can consider later. We must fight one war at a time. But just now they are a part of the free world. Without their help we might lose this war of rival

ideologies, this struggle between good and evil, light and darkness, truth and falsehood, freedom and slavery. This is a war of principles. This is a holy war.

IT is confusing, isn't it? Maybe in such a world a permanent peace-time system of universal military training in the United States would be one more indication of our peaceable intentions, our belief in character building, our faith in religion, our concern for individuality and freedom. Surely everyone, both here and abroad, will understand that if we adopt a program of conscription as a permanent peace-time policy it will be because of our well-known faith in spiritual power and collective reason. Surely the whole world will regard it as the clearest possible evidence of our confidence in the United Nations and of our time-honored distrust of military force as the method of solving international problems or as the key to permanent enlightenment, freedom, prosperity and peace. Or is this straining credulity?

Text

(Continued from page 20)

among those who, at the end of the year's service, voluntarily agree to complete another two full years of service.

(I) That, at the conclusion of the period of basic training and upon meeting proper qualifications, and upon agreeing to give another two years' service, an appropriate percentage of inductees shall be designated as eligible to suspend for military service to take specialized training for professions and trades essential to the military need of the nation. Provided, however, the service shall be suspended only as long as the individual meets adequate standards, and provided further that where practicable after the attainment of the stated pro-

ficiency and the Defense Department provide that such training be utilized in the national interest, military or otherwise.

(J) That, upon the completion of the required period of training and service, inductees shall be transferred to an appropriate Reserve organization, for a period of years, from which they can be called upon in a general mobilization; provided that membership in such Reserve shall not deprive the individual of any deferment or exemption from a reinduction to which he might be entitled if he were not in such a Reserve.

(K) That appropriate agencies of the Federal Government study and report upon:

(1) The advisability of extending the area of utilization of women in the Armed Forces and all other fields

under the jurisdiction of the Secretary of Defense.

(2) Means of insuring optimum utilization of all manpower to meet the needs of the nation.

(3) The advisability of lowering the physical standards now required by noncombatant elements of the Armed Forces, and so changing the benefits now occurring in the various areas such as in the field of non-service-connected disability.

(4) The necessity of revising exemptions under Selective Service to make available to the Armed Forces a far greater number of those over eighteen than are now being made available under the general exemption afforded by the present act.

—from the *New York Times*,
December 8, 1950.

Think on These Things

by Harold Ehrensperger

MAN'S estate, his place in the scheme of things, has inspired man's greatest thoughts. What is this thing called man? A being a little higher than an animal, a little lower than the angels—the master of his destiny, the instrument through which the forces of the universe move. A man—a Jesus and a Judas, son of God and brother to his fellow man. Think on these things:

*The fear of loneliness can be overcome, for it springs from weakness; human beings are intended to be free, and to be free is to be lonely.*¹

Carolyn Sloat suggests that man is often encouraged to be like the eagle, solitary, flying over pinnacles. But the eagle in all his state of grandeur, never sings, while the small, inconsequential birds like the thrush and bobolink and wren, sing and sing and sing.

Man's life is no brief candle. "It is a splendid torch which I want to make burn as brightly as possible."²

*How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use!
As tho' to breathe were life.*³

If he's grown old, it isn't like a man, It's more the way a river might grow old. . . .
But there is nothing ruined in his face, And nothing beaten in those steady eyes.⁴

The essence of his teaching was fearlessness and truth, and action allied to these, always keeping the welfare of the masses in view. . . . It was against all-pervading fear that Gandhi's quiet and determined voice was raised: Be not afraid.⁵

Turgenev tells of his vision of Christ that he remembered as a boy . . . "such an ordinary, ordinary man. It cannot be!" Then he realized that such a face is the face of Christ, a face like all men's faces.

*A portrait of Christ is being painted.
The practical West can paint the hands,
tireless China, the feet, burdened Africa,
the shoulders, mystical India, the eyes.*⁶

Tour through our hearts and make our faces
Thy gay resorts and summer places.⁷

The just man passeth away, but his light re-

maineth; and it is after the saviour's death that men are mostly saved.⁸

This door does not ask a man who enters whether he has a name, but if he has a sorrow.⁹

Paul Engle suggests that for the making of a proud and shining symbol of new life we should use the "blue steel chisel of the mind," shaped by "the hammer of new world's dream," "tempered in the clear flame of the heart," carved from the "quarried stone of time."

Too many practical men eat the bread earned by the sweat of the dreamer's brow.¹⁰

Robert Steele once wrote a prayer in which he asked that "our minds be cleared from the masses of impressive rubbish." To clear the mind is one thing. To keep it clear means that the rubbish must be replaced by solid worth—the valuable thoughts—the great and noble thoughts. Like all clearing, this must be a constant process. Think on these things and our minds will be our kingdoms in which the offspring of all peoples live.

*While man is a descendant of the past,
he is parent of the future, and his thoughts are as children born to him,
which he may not carelessly let die.*¹

A piece of charcoal loses its blackness only when fire penetrates it.²

I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay undiscovered before me.³

Imagination is a process of making new wholes out of familiar parts.⁴

Being religious is being unconditionally concerned.⁵

Edward Elgar has set to music the little poem about streams that suddenly rise when there is no rain because there has been rain at the sources, far off in the mountains. So hearts that are fainting may suddenly become full to overflowing—for God at their fountains, far off, has been raining.

Pascal says there are only three kinds of people: those who, having found God,

I find letters from God dropped in the street, and every one is signed by God's name.¹¹

To me it seems as if when God conceived the world, that was poetry; he formed it, and that was sculpture; he varied and colored it, and that was painting; and then, crowning all, he peopled it with living beings, and that was the grand, divine, eternal drama.¹²

*Hitherto philosophers have sought to explain the world. Our task is to change it.*¹³

1. Palinurus in *The Unquiet Grave*
2. G. B. Shaw
3. Tennyson
4. Stephen Vincent Benet describing Lee's face
5. Jawahralal Nehru
6. Leslie Weatherhead
7. W. H. Auden
8. Feodor Dostoevski
9. Victor Hugo
10. Gibran
11. Walt Whitman
12. Charlotte Cushman
13. Ernst Toller

serve him; those who, not having found him, are engaged in seeking him; and those who, though they have not found him, do not seek him. The first are sensible and happy, the last are senseless and unhappy; the second are unhappy but sensible.

Wrought in your soul let all your merit be.
Be not the ivy, be yourself, the tree,⁶

Today we do not permit men to die of starvation, but neither do we give them an incentive to life.⁷

*Life is not lost by dying. Life is lost
Minute by minute, day by dragging
day
In all the thousand small, uncaring
ways.*⁸

One hopes that you are leaving Oxford feeling that you hear a thousand nightingales, could eat all the elephants in Hindustan, and pick your teeth with the spire of Strasbourg Cathedral. That's the spirit!⁹

And mingle again the kindred of nations in
The alchemy of love.
And with some finer essence of forbearance
Temper our mind.¹⁰

1. Herbert Spencer
2. Tulsidas
3. Newton
4. H. A. Overstreet
5. Paul Tillich
6. Edmond Rostand
7. Robert M. Hutchins
8. Stephen Vincent Benet
9. J. M. Barrie
10. Aristophanes



Behold, We Go Up to Jerusalem

Courtesy Midtown Galleries



LANGUAGE OF LOVE

The Painting of
Fred Nagler

MODERN art cannot be Christian” is the kind of sweeping generalization by which some churchmen justify their ignorance of contemporary painting. They may insist, “It is the art of despair, confusion and hopelessness; thoroughly materialistic and secular.”

Fred Nagler gives the lie to such claims. Since he paints from his heart, in a sweep of religious intensity, one has only to look in order to know that in this contemporary American painter there is the kind of power that Christianity at its highest moments always possesses.

“One cannot paint,” says Fred Nagler, “if he cannot love.” This theme of New Testament love runs through his work. It is love which is the vital, creative force. Hate and greed and violent passions destroy. Love builds.

An important Nagler painting is titled “Christ Carrying Himself.” At first hurried glance, it would seem to be a conventional Madonna and Child, but at second glance—that’s no woman carrying the child, but a man, a man with a halo—Christ carrying himself! Only from love comes love, only from good, good; peace makes peace, good will produces good will—Christ makes Christlikeness.

Christlikeness is not simple, nor does it come without pain. Mr. Nagler is working on a picture in which Christ labors in his shop. A halo about his head sings, “Peace on earth, good will to men,” even as he mortices the joints of his own cross.

Nor is love a stranger to seeming defeat, to despair, to suffering. Loving takes courage. What could tell us better of the stubborn resolution of redemptive love to die for itself than Christ leading his followers in “Behold, We Go Up to Jerusalem”? No flinching, a rugged determination to make the final journey.

Then come the moments of companionship with the believers—also measured by love. In “And One with a Rope,” the disciples group themselves around their Lord, and in the fellowship of love, about their heads gleams the halo of truth. That is, all have that halo but Judas. In the gloom he crouches, fingering a coil of rope. Says Fred Nagler, “If you betray that which is good, you spiritually hang yourself.”

The Last Supper





The Denial

Courtesy Midtown Galleries

About the table of the Last Supper the cell of disciples and Leader gather in fellowship. They are spiritually one, except that person who has decided to betray the truth. Has this pathetic moment ever been more effectively shown to us than now—with Judas turning his back, truculently, gloweringly alone, outside of the love he has himself rejected?

“From Afar” four of the disciples despair as the procession of the cross climbs Calvary. They cannot watch; too much is dying there, too much of hope and love and mercy. They cannot stay away from what is happening, but they can hardly bear it.

In rugged simplicity Mr. Nagler has interpreted the familiar Passion story —“Descent from the Cross” and “The Entombment.” The strokes of his brush are vivid and bold. This is not something to be endured, nor even understood, by those who would make death seem unreal and posed, who underestimate the power of evil.

Beyond cross and tomb, evil and war, injustice and militarism, there lives Christian love. “The Head of Christ” is that of one who was and is among us—as love.



From Afar

Courtesy Midtown Galleries

Fred Nagler insists that he could not paint if he could not love—that the man he wants to live near is the one who can live by right means, who seeks after good and tries to do it, who will not hate. For himself, it is by love that he wants to live and die.

Fred Nagler's religion is as his pictures—simple, direct, full of heart and feeling. As we see it in his pictures, the superficialities are dispensed with, the extraneous shunned—what remains is rugged, direct, unaffected and modest. No fancy clothes for his disciples nor Jesus, elaborate and luxurious backgrounds are not there—they represent the kind of materialism Nagler feels is not germane to the religion of love. He will stick to the language of love, interpreted on canvas; all else is beside the point.

It would be fine if some great church would commission Fred Nagler to help its ministry. Nagler believes that if the Church will make an effort sincerely to preach love, it will live; it cannot die. But if not. . . .

He would delight to help in this task; it is close to his heart.

—ROGER ORTMAYER



Courtesy Midtown Galleries

Descent from the Cross

Courtesy Midtown Galleries

The Entombment



Tower of Babel, 1951

by Claud Nelson, Jr.

"Don't let our noblest words become cold war casualties," says this newspaperman. He was formerly on the sports staff of *The Atlanta Journal*, now is Director of Public Relations at Hampton Institute, Hampton, Va.

OUR composers are writing noble, warlike peace songs for our peace congress."

That statement in a December issue of a Hungarian newspaper, quoted by the Associated Press, brought snorts of amusement, irritation, or derision from American readers.

Like the so-called Stockholm Peace Petition, it also served to cast suspicion on use of the word "peace."

Commenting on the situation, the Fellowship of Reconciliation, which has worked for world peace since its founding during World War I, felt compelled to ask the public:

"Is peace a bad word? . . . Because the communists misuse the word, are Americans going to agree that *they* prefer war?"

One almost would think so after learning that some American newspapers have warned their readers to have nothing to do with any "peace movements," since they might be communist-inspired.

This tendency reached its ultimate absurdity with the announcement from Hollywood (quoted in the December issue of *motive*) that the Monogram Studio had shelved a projected life of Hiawatha because the Indian chieftain's peacemaking efforts "might cause the picture to be regarded as a message for peace and,

* The New York Times on January 4 printed an article saying the Monogram Studio had changed its mind and was going ahead with the picture. It quoted the Monogram head, Steve Brody, as follows:

"We have come to the conclusion our fears, prompted perhaps by excessive caution, were in reality groundless.

"The avalanche of editorial comment which greeted our (September) announcement convinced us unquestionably that the American public would not be dupes for any communist line, and that our 'Hiawatha' picture could only serve the highest end of education and entertainment."

therefore, helpful to communist designs."*

There are grounds for hope that most readers gave that item as loud a snort as they gave the "warlike peace songs." Still, it must be remembered that many Americans have been "arming for peace" or "mobilizing to defend the peace," both before and after World War II—which, after all, must look almost as suspicious from the other side of the Iron Curtain as those paradoxical songs sound from this side.

THE strange uses to which the word "peace" is being put are only a part of the picture. Other words—words deeply cherished in the Jewish-Christian tradition—are suffering misfortunes, too. One might mention the nouns "justice," "reconciliation," and "freedom"; the verb "to liberate"; or the adjectives "peace-loving" and "free."

Employed in ways that seem strange and hypocritical to the West, these words are sounded over and over by the communists, and continually relayed by the Western press, until people begin to suspect they are becoming communist property. The word "democracy" itself is actually in danger of coming under the suspicion of the offspring of those who fought "to make the world safe for democracy!"

One public figure who forcefully has called attention to the contemporary Tower of Babel is Ralph Bunche. Delivering the Nobel Peace Prize lecture in Oslo in December, he declared (according to the Associated Press):

"The words used by statesmen in our day no longer have a common meaning. Words in a constant flow

of propaganda—itsself an instrument of war—are employed to confuse, mislead and debase the common man. Democracy is prostituted to dignify enslavement; freedom and equality are held good for some men but withheld from others by and in allegedly 'democratic' societies; in 'free' societies, so-called individual human rights are severely denied; aggressive adventures are launched under the guise of 'liberation.'"

ANOTHER recent Nobel Peace Prize winner, the American Friends Service Committee, had been quoted two months earlier (in *The Friend*, Tenth Month, 1950) as stating, in part:

"Recent years and months have been marked by a growing tendency to exploit for propaganda or political purposes some of the more generous and noble instincts of mankind. These include . . . moral revulsion against war with its indiscriminate slaughter; emphasis upon the sacredness of the individual and his right to personal liberty; aspirations for national freedom and unity and for international cooperation and world government; and the sharing of material goods with those in need.

"When such incentives are employed on either side of the Iron Curtain to intensify the Cold War . . . the individual . . . often finds it difficult to assert his ideals without being associated with partisans in a power struggle. . . .

". . . As Friends we reaffirm our belief that peace will come not by might, nor by power, but by the spirit of God."

These statements naturally give rise to the thought that men of good will

must persevere in their purposes and "reclaim" words like those mentioned above instead of letting them be given up to the communist movement. They are words which do indeed express "the more generous and noble instincts of mankind."

It is at this point, however, that the person who strives to be clear-minded as well as "Christian" will have to stop and think a step or two further. There is a great deal more to this problem of reclaiming words than simply gritting one's teeth and continuing to love "peace" despite communist effort to "steal" the word.

The trouble is not just communist abuse of these words. It is the loose use to which all our abstract words (and some not so abstract, too) have been put, perhaps increasingly, over a period of many years. Words like "peace," "freedom" and "justice"—as intimated in both the Bunche and the A.F.S.C. statements quoted—already have been bandied about so wildly on *this* side of the Iron Curtain that there isn't much left for the communists to do to them!

"Peace" has been used to mean anything from an armed truce to "the

peace that passeth all understanding." Racial discrimination, economic inequality, and the rule of dictators—all upheld through violence, overt or latent—have been allowed to be taken for granted as part of a general "state of peace." Some reformers have "fought for peace" with large chips on their shoulders.

NOW, what will a man who wants to practice democratic and Christian ways of speech and action do about our modern Tower of Babel?

In the first place, he will witness for the fact that "peace" is used more meaningfully when it is applied to something basically incompatible with violence or the threat of violence. He will point out that the word "freedom" can't be used sensibly to mean "freedom" for some people to enjoy life at the expense of inconvenience, poverty, or persecution for other people; and that "justice" does not mean enforcing the status quo so much as bringing it in line with the Christian ideal as revealed by Jesus.

(An American with many years' working experience in Europe writes that the word "Christian" itself has become almost unusable in wide circles there. It has, we must remember, often been used by political groups

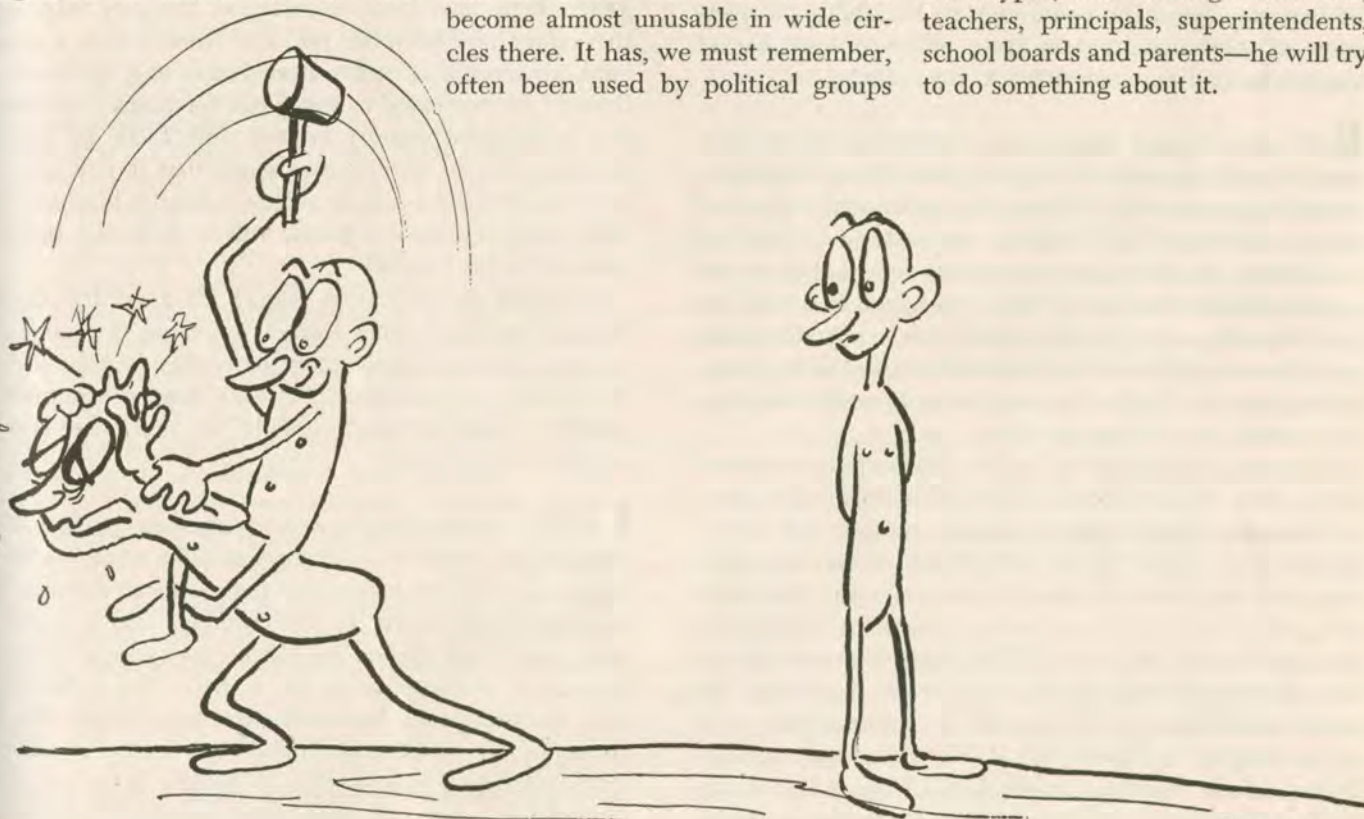
trying to preserve the status quo at the expense of needed social reforms.)

THE next step our word-upholder must take is more difficult. He must realize *and practice* the fact that words do not have so-called "real" or innate meanings. The word is not the thing or the relationship it represents.

Thus, he will say: "Fellows, let's don't argue about what *democracy really is*. Instead, let each one tell what *he means* by it. Otherwise, we're just talking in a vacuum and not really hearing each other."

While trying to be as humble and as clear as possible about his own usages, he will constantly try to get others to restate vague-sounding phrases in specific terms; tactfully point out usages which contradict themselves; recommend the reading of books on semantics like Hayakawa's *Language in Action*.

Finally, if he is heroically thorough (or thoroughly heroic), he will do at least one more thing: He will become concerned about the failure of our educational system to help people to think clearly and independently, rather than in terms of labels and stereotypes; and—through textbooks, teachers, principals, superintendents, school boards and parents—he will try to do something about it.



"Of course, I can see both sides."

Crane

From Sea to Shining Sea

by Helen Fretts
Ohio Wesleyan University
Delaware, Ohio

AS we welcomed the new arrivals in September, the committee on the selection of foreign students began to wonder if we had made a mistake in accepting one young man who had come to us from Japan. He had presented excellent credentials, but we had little information regarding his current ability to use English.

Yet what could the members of the committee do but accept him? He had written us at the very beginning of the correspondence: "I wish to acquire new knowledge and experience in the workings of a great democracy. . . . It is my strongest desire and resolution to learn the advanced cultures of the United States and help for the rebuilding of peaceful, cultural Japan from the ashes of despotism and militarism. If you will grant me to take this opportunity, I will devote my heart and energy to meet your educational requirements. . . . I want you to teach me severely."

With such determination and such sense of mission, he had convinced the committee of his ability to overcome all obstacles; and in spite of his unique use of English he had been admitted to the college.

BUT after classes began, one faculty member after another took occasion to inquire how Shizuo had happened to be accepted. Although he spoke with vigor and great earnestness, his English was extremely hard to understand and they had occasion to fear that ours was equally difficult for him. Some of us began to worry lest the fraternity men who had invited him to have his meals with them would be asking for another guest in his place, feeling that they hadn't the time to try to understand him or to make him understand them.

However, the situation in the fraternity progressed better than we had hoped. When Shizuo had first been introduced to his particular fraternity sponsor, the American boy had picked up the first syllable of his name, and from the beginning he was "Cheese" to the fraternity men, to his great pleasure as well as to the delight of the members of the group. They were charmed by his friendliness and his eagerness to learn everything he could about America. Of some of the more serious men in the chapter he asked, "What does democracy mean?" "What makes American family life?" I am still wondering how they answered some of the questions he posed.



Shizuo



Amatare

He introduced others of the group to the mysteries of jujitsu, presenting a book on the subject for the fraternity library. He also demonstrated a characteristic Japanese dance, and in further token of his appreciation of the fraternity's hospitality he gave them, through their house-mother, a Japanese tea set. This the boys placed on their shelves along with their other trophies.

At homecoming time "Cheese" worked far into the night with the members and the pledges on the house decorations. Helping "the fellows" until three in the morning was for a few evenings fully as important to Shizuo as learning English. And when it was announced at the homecoming game that the decorations at his fraternity house had won first prize, we knew that no member of the chapter was as happy as he.

Meanwhile new clinical and remedial English classes have mushroomed into being for Shizuo and several others who are having difficulties with the English language. If we have been discouraged, however, what must these days have been like for him? Here he is in a strange land, thousands of miles from home and the tools he thought he possessed to carve out for himself an education in this new country are too dull. Little by little he has been forced into an awareness that it will take not just two or three years to secure a degree here but possibly four or even five years. Still he is trying furiously to improve his English.

I learned recently from one of his good friends that Shizuo even shed some tears as he came to realize that he must learn English again from the very beginning. But he did not complain. "I think English examination given in Japan not hard enough," he said once, and we all agreed with him.

I SHALL remember for a long time one perfect afternoon in late October. The air was "like wine," with the fragrance of fallen leaves and the aroma of autumn fires hovering everywhere. It was Sunday, and a friend of mine and I had picked up Shizuo and several other international students to go for a drive. We rolled along with the top down, first under the trees which line the streets of our old Ohio town and then out in the country, the scintillating blue overhead broken here and there by puffs of white. Ki Soon, from Korea, was sitting in

motive

front with my American friend and me. I turned to the men in the back seat, just to make conversation, and asked, "Is the sky in your country any more beautiful than this?"

"This is very nice sky. This is very nice drive," said one of them, eager to respond with the proper enthusiasm.

Suddenly I realized that Shizuo was trying to hum a tune. "What is song we should sing?" he asked. "Gracious! Wonderful! Gracious?"

I listened with increased attention, trying to catch some vestige of a melody, but I could detect no tune with which I was at all familiar.

"It is your song," he said, still hopeful that we would understand. "Great American song."

Then my friend had an inspiration. "Why yes, of course," she said. "Let's all sing it together." We sang "America the Beautiful," concluding with, "And crown thy good with brotherhood, From sea to shining sea!"

Here we were, a Korean girl, two American women and three Japanese men, riding together in the sunshine as if we'd known each other always, and singing the song dear to the hearts of Americans everywhere, brought to our memory by one who had recently been fighting in an alien navy.

Recently there came a letter from Shizuo, written on his first trip away from Delaware:

How happy I am by your great help! How glad I am by your much aid!

How pleasant I am by your kind suggestion!

I would like to express my gratitude to you by the following theme.

MY OBSERVATION AND HOPE

After months of living and studying in the U.S.A., I have realized that Japan and the Japanese were wrong in their prewar beliefs and actions. I was reared in the belief that my country was perfect and everything it did was all right. There was only one right way—the Japanese way. Now I see we were wrong.

I see mistakes in our thinking. I can see what we lack. I love my country in a different way now and from a different point of view compared with my thinking during World War II. Although I have come to love America and am grateful to you, this university and America, I still want to go back home after graduation from Ohio Wesleyan.

I would like to create a better understanding between America and Japan, to lead this country's great democracy and American religious life to Japanese.

When I said good-bye to my wife I was both afraid and anxious. I would not see my family for three years. and I felt that I might encounter hostility in the American people.

Looking back now, I am still amazed that I have made friends easily and have found nothing but friendship, even from veterans who lived through the Pacific War.

I have been invited to the homes of the faculty members, townspeople and students here in the Middle West. In America, I have experienced openheartedness and the desire to make a stranger feel at home.

In Japan friendship is a slow process. I should be

satisfied with the lowest standard of living while studying here. My training in this school is naturally difficult for me, because differences between American and Japanese of custom and language. I must study hard to learn which American students have understood since childhood, and this will leave no time for recreation.

The storm of my studying will become more furious. Come rain! Blow wind! I am firmly determined to fight through the storm.

I'll do everything with heart and soul that is within my power to acquire new knowledge and culture in the workings of this school. It's my strongest desire and resolution to absorb the advanced culture of the United States and strive for the rebuilding of a peaceful and cultural Japan from the ashes of totalitarianism and militarism and to destroy the communist doctrine from Japan.

My hope is much ambitious and I realize myself it will take for a long time. I shall forever feel a deep friendship for America. Love is the strongest among everything.

Sincerely yours,

Shizuo _____

A citizen of Hiroshima, he had known in his own home some of the destruction of the atom bomb which had blasted the lives of many and had wrecked the entire city. Yet he had found inspiration here in what had so recently been the enemy country, in our far-from-perfect democracy. Meanwhile, Shizuo is giving far more than he is receiving, for he is making us realize as we never have understood before that "Love is the strongest among everything."

THERE is also the young man from Africa who has been on the campus since September. After leaving high school he worked for years in the hope that someday he might come to this country to continue his education. And then when the opportunity was just within his reach it nearly slipped away.

Amatare applied for admission to an American college through the Institute of International Education, and early last spring received word that he might have a full-tuition scholarship at Ohio Wesleyan. One of the fraternities on the campus extended him an invitation to be its guest for meals, and he set about securing his transportation. Even his passport and visa had been granted (somewhat reluctantly, he thought, for it is not easy to secure papers to leave the British protectorate of Nigeria if one is an African citizen) when he came face to face with the stark realization that he hadn't a chance in the world of securing a reservation on a steamer arriving in time for him to enter college in September. Space on shipboard was intended primarily for British or American travelers—ambassadors, cultural attachés and the like—not for African lads.

He went back to his friends and his fellow tribesmen and explained the situation. They agreed that there was only one way left to salvage his opportunity: He must have enough additional money to travel to America by air, and they would help him to secure it. Tense days elapsed, but finally the money was subscribed.

"I promised to do almost impossible things for everyone I knew when I returned to my country as an educated man," Amatare said to me quietly one day. There was a touch of humor in his voice, but underneath the humor was the memory of the heartbreak which had almost been his when he saw the weeks slipping away and his chance of getting from Nigeria to the United States growing dim. There was also in his voice the firm resolve not to let those people down who had invested in him practically all they had.

When you ask Amatare if he minds our (to him) very cold climate, he says cheerfully, "It is not bad. For the privilege of studying in this country I should be willing to live in a much colder climate."

ONE night several weeks ago I arrived at the home of an alumna who lives in a suburb of Cleveland, and with me Amatare and four other international students who were to participate in a round-table discussion the next day. As we stood at her door in the darkness, we could hear the wind-driven waters at the edge of the cliff, where the land drops sharply into the lake.

"Is it really Lake Erie?" Amatare asked me, incredulous. "I can remember as a schoolboy seeing Lake Erie and the other lakes on a map. I never thought I would be here on the shore of this very body of water."

My mind went back to the hour of his dazed arrival in Delaware by bus from New York after the long flight from Nigeria. Just how strange it all must have seemed to him then we didn't fully realize.

AMATARE has brought us much in these months that he has been living in our midst. "God is love," he said recently in a talk before a church group in a near-by city. "The soul of the Christian faith is love. The Lord himself

laid down as a first principle, 'Love thy neighbor as thyself.'

"I remember I used to be told by the elders in my village how they fought wars up and down. Every group or clan speaking one language and occupying one hill or river valley considered themselves the only beings alive or fit to live. . . . So they ill-treated anybody that happened to come their way. They lived in small worlds. But today travel throughout the length and breadth of Nigeria is easy and safe. If night overtakes you while traveling, simply ask for the church leader in the town or village and introduce yourself as a Christian, and every comfort will be provided. What a change—what a new light! It is Christianity in practice."

He concluded his remarks with this challenge: "Let us rejoice that the candle which Jesus lit has shone all around, and the evils of man's inhumanity to man have been eliminated within localities. Can it be so the world over? Can Christianity transform the mind of man so that an American will not love and help another American alone, but also an African, an Asiatic, a European? Can all countries of the world be converted to help others so that in our lifetime we may see come to pass the universal brotherhood of man?"

Yes, Amatare, under the influence of men like you and Shizuo, and the thousands of young men all over the world who fervently believe that all men everywhere are brothers, such a change can come to pass. Someday men will sing,

"Oh world united in good will,
God shed his grace on thee,
And crown thy good
With brotherhood
From sea to shining sea."

Give Sacrificially This Easter

to the Alpenblick Fund
(meaning Alpine View)

For several years now this fund has helped rehabilitate war-ravaged students in Europe. This year the money goes toward the purchase of a chalet in Switzerland where students from all parts of the world can come for study and worship. This project is sponsored by the

WORLD STUDENT CHRISTIAN FEDERATION

Give through your Methodist Student Movement

A Modern Parable

The Devil Meets His Master

by Ray Montgomery

THERE was a loud silence in the halls of Hell. God had just entered and the devils were speechless with dismay. The flames stood at attention, rigid, their red burden darkened as dried blood and their spear-tipped tongues blunted in the unaccustomed Presence.

Upon the throne, Lucifer waited in wonder. This sudden appearance of his ex-Lord and Master left him, too, with a nameless uneasiness.

Around the throne, the privileged torments dared not move. Grey-formed and boneless, Aching-Loneliness continued to kneel in mock parody of the suffering of genius, a role which he had been assuming for the amusement of his brethren prior to the Lord's entrance. To his right, Heart-rending Grief was transfixed, with one long scream half in, half out of his mouth, its piercing crimson, like some unbelievable shade of Goya, remaining to indicate its intent. And to the left, huddled in a fearful trio, were the Fear of Death, the Specter of Hunger, and the Lust of the Flesh.

None dared move. None knew what to expect. Never had God been in Hell before.

Majestically, the Maker advanced into the cauldron frozen by his coming into a caricature of the ribald gaiety which had preceded it. His eyes were half shut, as if his thoughts were withheld, or, perchance, were of other times and places.

No tremor stirred the transfixed imps. No sign of motion came from air or object, no breath of life. Only the Presence of God moved upon the marble stones of Hell's great reception hall.

If his look were glancing, it could not be told. His step echoed strangely, as if no sound could penetrate the wall of devilish bodies around him. Stately and tall, he moved across the empty space toward Satan's throne.

AT last he came close. From his presence emerged a scent, pure and sweet, too rare to be described. It spread over the throne and

shrank the figures roundabout. Even Satan seemed shriveled by its touch.

One awful moment, God was silent. All Hell was stilled as death. No torment could move. No imp could caper. No evil dared lift its face.

And then he spoke, as if recalling some ancient ritual.

"Let there be life," he said.

The flames glowed, the tongues licked parched lips and shot upward and outward with released passion. The figures around the throne writhed. In one instant, the Specter of Hunger burned black and turned white as bone. Leaping high into the flames, Heart-rending Grief sent dart after dart of terrible shrieking across the vaults of Hell. Aching-Loneliness expanded as a grey gas, drawing the souls of genius and unnamed desire into the vacua of his person. As if incapable of further continence, Lust spurted sorrow and despair, tragedy and shame, until the stench of futility reached the furthest portals of hell. And Fear of Death spread jellylike across the courtyard of Hell, moving in a slimy loathsomeness that stifled every thought of duty.

His composure regained, Satan smiled. "Welcome," he said mockingly. "Welcome to the delights of Hell. It is not often we have the privilege of greeting our Maker."

All Hell roared at his sally.

Through the echoing shrieks of laughter, the voice of God cut like a Damascus blade.

"I am afraid you do not sense the meaning of my presence," he said gently. His head moved in sorrowful remonstrance. "You were ever one to seize upon the moment, regarding the instant as greater than eternity. Today, however. . . ." Almost a sigh escaped him. His tone deepened. "Today, your services are no longer needed."

The Devil moved uneasily. "I don't understand." He felt impelled to stand before his God.

God bowed his head in recognition of Satan's

instinctive humility. "It is rather difficult to grasp," he said. "One would needs possess the subtlety of a scholastic to explain it rationally. But, then, why speak here of rationality? It was never your wont to consider rationality in your handling of my children."

Lucifer braced his shoulders. "I have always done my best, Sire—in my own way."

GOD moved his head in acknowledgment. "True. Better than you know." He sniffed the air, as if searching for the odor of the sanctity of his own being.

A trembling began in Satan's limbs. "You mean . . . ?" His voice trailed off into nothingness. He became aware that the usual activities of Hell no longer were in progress. A mounting fear sent his eyes darting into the crevices and crannies of his home. A new silence had begun. An empty silence, not of the stilled but of the absent.

"Yes," said God. "Henceforth, there will be no need for your services or those of your cohorts . . . unless . . ."

"Unless?" Satan spoke the word desperately.

God shook his head. "I'm afraid that is out of the question. I could not do the thing twice. Sufficient unto the instance is the evil thereof. Do you smell the odor of death?"

"Why . . ." Lucifer's eyes widened. "Why . . . yes, I do." He glanced wildly about the emptied spaces of Hell. "But it can't be! Only a moment ago I was in New York, and Paris, and London, and Moscow. Only a moment ago. . . ." The look on God's face silenced him. His words burned away to blue smoke.

"Only a moment ago." God spoke sadly. "Only a moment." He sighed. "It is over," he said wearily. "All my children. . . ." The words seemed to choke him. An aura of endless regret spread outward from his being. He moved his shoulders in a gesture of amen. "But you need not blame yourself entirely. Even *you* were never so stupid as to destroy yourself. That

asininity remained for man to perpetrate."

With solemn majesty, he turned. "Farewell. Sufficient forever is the evil of this day. Man has made you obsolete; he *is* evil, and he is no more." Slowly, with patriarchal dignity, he moved toward the yawning gates of the desolate halls of Hell, empty now

save for the Devil and God's own presence.

Satan stood immobile, his whole being filled with the ache of dissolution.

As God reached the exit, a great mushrooming cloud billowed upward from the universe, and behind him, in the swirling atomic mists, Hell dissolved.

In the midst of the chaos and
confusion of the present,
motive comes to you with a sane,
penetrating, Christian approach
to life. Therefore,

Take Your motive With You

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leaving the classroom for a job
take your motive with you.

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My Name _____

And Address _____

(Give your permanent address, where possible.)

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Church Extension, 150 Fifth Avenue, New York 11, New York.

Kentucky Work Camp, Hillside, near Central City, Kentucky, June 25-August 5. Eight Methodist college men and women skilled in homecrafts and able to direct leadership training. Cost: Transportation to and from camp. Contact: Claude Singleton, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

Los Angeles Work Camp, Spanish American Institute, Gardena, California, June 25-August 5. Methodist college men and women; interracial. Cost: Transportation to and from Los Angeles, fee of \$25. Contact: Claude Singleton, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

New York City Work Camp, June 25-August 4. Twenty-five Methodist students; interracial. Cost: Transportation to and from New York, fee of \$25. Contact: Claude Singleton, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

Mexico Work Camp, Zacapoaxtla, Puebla, about 200 miles from Mexico City, June 20-August 12. Fifteen Methodist college men from the United States and five Mexican students; interracial. Cost: Transportation to and from Mexico City, fee of \$60. Contact: Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

Cuba Work Camp, Mayari, Oriente, Cuba, June 29-August 25. Twelve Methodist men and women. Premedical training, nursing, ability to lead recreation and knowledge of Spanish helpful qualifications; interracial. Cost: Transportation to and from Miami, fee of \$50. Contact: Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

The Church of the Brethren will conduct two relief centers (any length of time during the summer). *New Windsor, Maryland*, where five to ten persons are needed to assist with such activities as cutting, sewing, sorting, mending, baling and shipping clothing for relief, cooking and serving in cafeteria, office work, maintenance work. Cost: Maintenance, subsistence basis. Contact: Roy Hiteshew, Brethren Service Center, New Windsor, Maryland, *Nappanee, Indiana*, where five to ten persons are needed for sorting, mending, baling, shipping of

A Directory of Summer Service Activities compiled by Eddie Lee McCall

How to Spend Your Summer *Creatively*

Caravans

Methodist Youth Caravans need approximately 300 young men and women, eighteen to twenty-three, to serve eight weeks during summer. Two years' college training or its equivalent, actual experience in Methodist Youth Fellowship, coupled with desire to share Christian experience with young people in youth age range necessary. Ten days' intensive training at one of following centers: *Lake Junaluska, North Carolina, June 12-22; Lycoming College, Williamsport, Pennsylvania, June 19-29; Simpson College, Indianola, Iowa, June 5-15; McMurry College, Abilene, Texas, June 12-22; College of Pacific, Stockton, California, June 26-July 6.* Cost: Caravanners pay expenses to training center and from last church served back home. All necessary expenses taken care of by sponsoring agencies. Contact: Harvey C. Brown, chairman, Personnel Committee, 810 Broadway, Nashville 2, Tennessee.

The Fellowship of Reconciliation will promote peace caravan projects, June 15-August 15, probably in New York, Pennsylvania and Ohio. Fifty students needed with college background and familiarity with, or belief in, Gandhian philosophy of nonviolence and its application to injustice and international problems. Cost: Students pay their own board and keep amounting to approximately \$100. Some scholarship help available. Contact: Bayard Rustin, director, College Section, F. O. R., 21 Audubon Avenue, New York 32, New York.

The United Presbyterian Church's caravan training center on the Pacific Coast will be located at San Francisco Theological School, San Anselmo, California, June 16-23. College-age young people wanted to serve churches of California for four weeks following training period. Cost: Caravanners pay expenses to and from training center. Other expenses provided. Contact: Mrs. Clarence Nipper, Westminster United Presbyterian Church, 2908 Robertson Place, Los Angeles 34, California.

The United Presbyterian Church's training center at New Concord, Ohio,

will open June 14, with roundup on July 28 and 29. Sixty-four college-age young people needed with Christian experience and service in local church to serve five weeks in local churches, conducting vacation church schools, making religious census and working with youth societies. Cost: Caravanners pay travel expenses to and from New Concord, Ohio. Remainder expenses paid by Board of Christian Education. Contact: Lee Edwin Walker, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

The Board of Christian Education of the **Presbyterian Church in the U.S.A.**, June 15-July 29, will conduct training center at Spokane, Washington, Portland, Oregon, San Anselmo, California, Dubuque, Iowa, Champaign, Illinois, Bowling Green, Ohio, Jenkintown, Pennsylvania, where 175 high school graduates and college students, eighteen to twenty-five, will be prepared for accent work with youth in local churches. Cost: No salary, churches provide board and room for teams on field, student pays transportation to and from training center. Contact: Lydia Ann Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Work Camps

The **Student Departments** of the Board of Missions and Church Extension and the Board of Education of **The Methodist Church** will conduct work camps at the *Rio Grande Valley, Valley Institute, Pharr, Texas, June 25-August 5.* From ten to twenty Methodist college students; knowledge of Spanish, experience in vacation church schools, and skill in carpentry desirable qualifications. Cost: Transportation to and from camp, fee of \$15. Contact: Claude Singleton, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

Iowa Rural Work Camp, Simpson College, Indianola, Iowa, June 11-July 26. College men and women; interracial. Cost: Transportation to and from Simpson College, fee of \$10. Contact: Claude Singleton, Board of Missions and

relief clothing, making soap from used fats. Cost: Maintenance, subsistence basis. Contact: Ed Eastlund, Brethren Service Center, Nappanee, Indiana.

Tuolumne Cooperative Farm, Modesto, California, can place up to four fellows and two women for as short or as long a period as desired, working about six hours a day on a board and room basis, for such jobs as goat and cow milking, haying, weed control, canning, etc. Other activities available such as community folk dancing and possibility of outside projects for short periods. Contact: Mrs. Theodore A. Klaseen, Tuolumne Cooperative Farm, Route 8, Box 1059, Modesto, California.

The American Friends Service Committee and the **Friends Neighborhood Guild** are working on a redevelopment plan in blighted area of *Philadelphia, Pennsylvania*, in cooperation with various agencies to help rebuild city block on self-help basis. Campers work with local people in helping rebuild homes to meet modern standards of spaciousness and safety. Camp open to volunteers able to serve for full eight-weeks period. Workers accepted for two-weeks periods or multiples of two weeks: June 29-July 13; July 13-27; July 27-August 10; August 10-24. To provide core of continuity, half of campers accepted for full period. In *Rapid City, South Dakota*, June 29-August 24, the committee is undertaking community program of social and economic rehabilitation to integrate the more than 2,000 Sioux Indians who have come to find employment. Campers will probably have as major function recreation work with children. In addition, the committee anticipates conducting two other camps, one of which will be with Indians in Southwest either in Arizona or New Mexico. Cost: \$135 for each camper. Workers urged to contribute as much of this amount as possible. Some financial aid available. Contact: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The American Friends Service Committee will also conduct special summer projects, June 26-August 15, in Mexico which will include cooperating with Department of Education, helping doctors and nurses in hospitals and clinics, visiting homes with nurses, organizing handicrafts, teaching English, conducting recreational activities and helping in construction work related to public health needs. Includes orientation conference for leaders and volunteers at Cuernavaca, Morelos, and the Mexico City Seminar. Cost: \$155 which includes insurance.

The Fellowship of Southern Church-

men needs twelve to fourteen men and women, July 29-August 24, to build center for interracial conferences at Swannanoa, North Carolina. Work consists of clearing land, building roads and leading recreation in community. Experience in carpentry and recreation necessary. Cost: \$90. Some scholarships available. Contact: Charles Jones, Box 577, Chapel Hill, North Carolina.

The United Presbyterian Church of North America will conduct work camps at Spirit Lake, Idaho, June 23-July 9; Bloomville, New York, July 14-30; California, Michigan, August 4-20. Twenty people, eighteen to thirty-five, needed for each camp. Must be capable of doing manual labor eight hours a day. Camp provides Christian experience of working together with campers and townspeople, with Bible study and worship services conducted by campers. Cost: Travel to and from camp paid by campers. Room, board and materials provided by United Presbyterian denomination. Cooking on cooperative basis by campers. Contact: Edwin Lee Walker, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

The Board of Education of the **Presbyterian Church in the U.S.A.** has scheduled work camps at *Ganado, Arizona*, June 15-August 15, where ten men and women are needed to renovate Tselani Health Center on Navajo Reservation, build interpreter's cottage, construct addition to recreation building on Ganado Mission campus, and at *Haines, Alaska*, June 15-August 20, where ten men and women are needed to help build cabins at conference center, paint barn and farmhouse, repair fences, lead recreation program with community young people at orphanage. Cost: \$1 per day plus transportation. Contact: Lydia Ann Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Students in Government

Encampment for Citizenship, Fieldston Road, Riverdale, New York, sponsored by the American Ethical Union, July 1-August 11, will accommodate approximately 170 students, seventeen to twenty-three, from all backgrounds (farms, schools, colleges, unions, co-ops, industry, churches and civic organizations) for a program in effective and responsible citizenship. Only prerequisites, age range and interest in program. Lectures, discussion groups, films, field trips, etc. Cost: \$200 which includes all costs except transportation to and from New York and personal expenses. Contact: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

Washington Student Citizenship Seminar. Students hold full-time paid jobs in government agencies and spend eight to twelve hours a week in seminar meetings studying federal government processes and preparing for effective Christian citizenship, June 23-August 31. Cost: Registration fee, \$40. Salaries for two months sufficient to cover living costs and coach travel from the Middle West. Director, Mrs. Wells Harrington. Apply: Jimmie Woodward, National Student Y.M.C.A.-Y.W.C.A., 600 Lexington Avenue, New York 22, New York.

International Activities

The Baptist Youth Service Committee will conduct work camp in Germany, July 1-September 1. Ten students with previous service project experience or equivalent required. Group will spend four weeks in northern Germany constructing building at youth (theological) seminary burned during World War II, or chapel for Baptist refugees near Hamburg, and four weeks in southern Germany near Munich. Each period will include week in youth camp. Fellowship with Germans through contacts in homes and churches. Ability to speak German desirable. Orientation provided. Cost: \$10 registration fee and travel. Registration by March 1. Contact: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The Unitarian Service Committee, Inc., July 1-August 25, needs ten to twelve (coeducational) college-age (Spanish-speaking ability of assistance) students for rural service camp at Boja, California, Mexico, twenty-five miles from Ensenada, in area of great poverty and isolation. Work with Ejiditarios to complete water system and health projects started in 1950. Service camp provides experience for those on both sides of our common border in working together to build better understanding and find solutions to tensions which exist. Cost: \$150 (does not include travel except for group field trips taken in Mexico). Contact: Unitarian Service Committee, Inc., 9 Park Street, Boston 8, Massachusetts.

Twenty-seven group trips are being sponsored this year by **American Youth Hostels, Inc.**, to various parts of Europe and the North American Continent. Costs are as low as \$105 for six-weeks trip to New England, and as low as \$545 for eight-weeks trip to Europe. New this year are trips to Israel, Alaska, the Adriatic area, including Yugoslavia. American Youth Hostels can provide steamship passage for individual hostellers for \$135 one way. Hostellers travel under own

power, usually by bicycle, stop at hostels for 20 cents to 50 cents a night, and carry their clothing and equipment with them. An eight-weeks "continental service" trip planned for western Europe, first half of which will be spent building and improving hostels, second half will be free time. Contact: American Youth Hostels, Inc., 6 East 39th Street, New York 16, New York.

The Youth Department, World Council of Churches, will conduct work camps in Thailand (probably April), England, Italy, France, Greece, Belgium, Germany, Japan, the Philippines, Latin America, the United States and perhaps India (July and August). Work will consist of clearing rubble, constructing stone classroom building and training center for Christian workers, transforming stables on old estate into residence quarters for young refugees, students in industrial Ruhr, etc. Eighty men and women, ages eighteen to twenty-five. Requirements: Language for European camps, French or German required, except for Italy, where either German or French is helpful. Spanish required for Latin American camps. Japanese not required for Japan. Previous experience in work camps or related experience in small volunteer service projects desirable. Physical examination necessary. Cost: Participants pay travel expenses, room and board. Contact: Ecumenical Work Camps, World Council of Churches Youth Department, 110 East 29th Street, New York 16, New York, before March 31.

Beginning in mid- or late June and extending to early or mid-September, the **Experiment in International Living** will provide 700 students with a carefully planned experience through which they may train for effective world citizenship. Candidates chosen on personal merit based on qualifications, recommendations and results of interviews with former experimenters. First month spent in community in country of their choice. Second month, camping trip with young people of country in which they are working, seeing other parts of country "through the eyes of its citizens." Final week usually spent in Paris or London. Countries include: Austria, Germany, Colombia, Mexico, Spain, Ecuador, Guatemala, Peru, Italy, France, Belgium, Quebec, Haiti, Switzerland, Denmark, England, Finland, Holland, India, Israel, Lebanon-Syria, Norway, Scotland, Sweden, Yugoslavia, Puerto Rico. Costs: \$390 for Mexico, \$320 for French Canada, \$750 for Europe and Colombia, \$90 for Israel and Lebanon-Syria, \$1,200 for India. Limited \$100 scholarships. Contact: Louise Hill, director of admissions, The Experiment, Putney, Vermont.

Universalist Service Committee work camp, Jugendwerk Druhwald, British Zone, Germany, June 25-September 5. Ten students, eighteen or older, having previous work camp experience. German-speaking ability, educational, recreational skills. Opportunity to share in development of German welfare agency's program of rehabilitation for German refugee youth. Cost: \$650. Contact: Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts.

Church of the Brethren International Service work camp projects will be held in several European countries, probably Germany, Austria, Greece (for men) and Italy, July 6-August 16. One will be peace seminar. Twenty-five to thirty persons. Cost: Approximately \$600. Contact: Sylvia Seese, 22 South State Street, Elgin, Illinois.

The National Lutheran Council (Lutheran World Federation), June 15-August 20, will conduct two travel groups, one to Norway, Sweden, Denmark, Finland, the other to France, Holland, Germany, culminating in an ecumenical student conference in Germany. Twenty students needed. Opportunity to visit and work in institutions of church in countries listed, travel with students in other countries, live in student homes and participate in study conference. Cost: Students pay own expenses. Scholarships available on application to Division of Student Service, National Lutheran Council. Before April 1, contact: Ruth Wick, National Lutheran Council, 327 South LaSalle, Chicago 4, Illinois.

The American Friends Service Committee needs approximately seventy volunteers for work overseas. For Haiti and Jamaica, July 10-September 1; for Europe, June 10-October 1. Applications should be in by March 1. Experience in U.S. work camps or kindred activities desirable. Applicants speak one language

Free Trip to Europe

If you are interested in hosteling and would like a free trip to Europe, write American Youth Hostels, Inc., National Headquarters, 6 East 39th Street, New York 16, New York, for detailed information about their scholarship, consisting of a trip to Europe with all expenses paid, to the person who writes the best essay on "Why I Would Like to Go Hosteling in Europe." Entries must be postmarked not later than April 15, 1951. The winner will be notified within two weeks, and will have a choice of a trip to the British Isles, Central Europe or France and the Rhineland, where he will join a group of approximately ten persons who will travel the hostel way. Entries must be typed double spaced on one side only on 8 1/2" x 11" paper. Author's name, address, date of birth and school or occupation should appear on separate sheet, and not on any of the pages of the essay, to assure impartiality in the judging.

other than English. Good physical stamina necessary. Cost: For Jamaica and Haiti, approximately \$200; for Europe, approximately \$500. Contact: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

European work-study seminars conducted by Y.M.-Y.W.C.A. Four groups, eighteen students each, will sail about June 25. Each group will spend two weeks in Great Britain, three weeks in work camp or student seminar in Germany or France, one week in summary conference near Geneva, Switzerland, and one week in each of two of following countries: Austria, Denmark, Italy, Norway, Sweden or Yugoslavia. Arrangements made by European Student Christian Movements for groups to meet political, religious and university leaders in each country visited. Each group led by staff member of Student Y.M.C.A. or Y.W.C.A. Cost: New York to New York \$775 to \$900. Contact: Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

The World's Student Christian Federation will sponsor two study chalets in the Swiss Alps, July 1-21, to consider question of men-women relations and the home, and July 25-August 16, to examine mission of the church. New experiments in leisurely study for few qualified Americans. Contact: United Student Christian Council, 156 Fifth Avenue, New York 10, New York.

The Board of Education of the **Presbyterian Church in the U.S.A.** has scheduled work camps at the following places: *Mayaguez, Puerto Rico*, June 20-August 20, where eight men and women are needed to work at Marina Neighborhood House constructing building suitable for children's lunchroom, reading and game room; constructing tot lot and equipment for nursery; completing high wall around property to meet Spanish custom. *San Sebastian, Puerto Rico*, eight weeks or longer, six to eight men and women for construction and repair work at El Guacio Christian Service Center. Cost: \$1 per day plus transportation. Contact: Lydia Ann Francis, 1105 Witherspoon Building, Philadelphia, Pennsylvania.

The Mennonite Central Committee is planning three or four camps in central Europe for thirty American and ninety European young people eighteen or over. These will be reconstruction and rehabilitation programs plus strong religious and educational training. Dates, June, July and August. Cost: Approximately \$700. Will include five-weeks educational tour. For ten weeks the Mennonites

will conduct religious and recreational program for German- and Spanish-speaking children of Cuauhtemoc, Mexico. Six men and women, eighteen and older, with speaking ability in either Spanish or German preferred. Room and board provided. Contact: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Institutional Service

The Church of the Brethren will sponsor institutional service units at the following places: *Fulton, Missouri*, June 10-September 8. Fifteen men and women to serve as attendants at regular hospital pay, working on hospital wards, supervising patients, bathing, feeding and taking patients for walks. *Butner, North Carolina*, June 10-September 8. Fifteen men and women to serve as directors of recreational and occupational therapy at regular hospital pay for attendants. Teach crafts, recommend reading, counsel with patients, direct classes in music, supervise sports and other recreational activities. *Elgin, Illinois*, June 10-September 8. Twenty-five men and women to serve as attendants at regular hospital pay, working on hospital wards, supervising patients, bathing, feeding and taking patients for walks. Cost: 7 per cent of salary plus living expenses. Contact: Ora Huston, 22 South State Street, Elgin, Illinois.

The Universalist Service Committee needs twenty-four college or graduate students to serve as ward attendants at the Manteno State Hospital, Manteno, Illinois, June 25-September 1. Cost: Students receive maintenance and regular wages less unit fee of \$15. Apply immediately to Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee unit members will work in hospitals for mentally ill, homes for mentally retarded and in correctional institutions. Negotiations under way for projects in Illinois, Iowa, New Jersey and Ohio. Units open about third week in June, and last for ten weeks in mental hospitals and three months in correctional institutions. Age of applicants eighteen to thirty-five. For work in reformatories, committee prefers applicants at least twenty-one. Cost: 10 per cent of monthly salary during each of first two months and 5 per cent for each month thereafter. As state employees, unit members receive \$80 to \$100 a month salary plus maintenance. Contact: *American Friends Service Committee*, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Board of Christian Education of the **Presbyterian Church in the U.S.A.**

wants twenty-five people, one year of college prerequisite, to work at Philadelphia State Hospital, Philadelphia, Pennsylvania, June 11-August 20, at regular attendants' pay plus maintenance. Accent on kindness and hard work. Cost: Student pays transportation and small unit fee. Contact: Lydia Ann Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

The Mennonite Central Committee needs students to serve in three Canadian mental hospitals, one Canadian tuberculosis sanitarium, several state mental hospitals and state training schools for the mentally deficient in this country and at Brook Lane Farm. Students will serve as attendants, help in recreational work and generally assist on the wards. Minimum age eighteen. Members will receive regular wages less \$25 unit fee. Dates: June to August or September. Only women needed for tuberculosis sanitarium. Students must be twenty to work at Brook Lane Farm where room and board will be furnished with no wages. Contact: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Community Service

The Church of the Brethren will conduct community service projects in the following cities: *Tire Hill, Pennsylvania*, July 2-August 11. Ten to fifteen persons to clear grounds, build picnic and recreational grounds and equipment, direct Bible school, direct play for smaller children, music, crafts, dramatic and community program work. Requirements: Experience in crafts, music, directing games for children. Cost: \$1 per day. *Kansas City, Missouri*, July 1-29. Twelve to fifteen persons (preferably college or senior high school age) to do construction and educational work at the Carver Neighborhood Center in area predominantly occupied by Negroes. Also sponsor vacation Bible school, art and craft classes, recreational guidance, playground and game room activities. Firsthand experience in neighborhood life, visitation in homes, family life counseling, health improvement. Opportunities for tours of industries and contacts with social workers and civic leaders. Cost: \$1 per day. Scholarship aid available. *Clovis, New Mexico*, July 1-29. Eight to ten mature young people for recreational program in Negro community. Building playground and equipment, directing organized recreation, camps and crafts, some counseling on family life, building better community spirit and improving general living conditions. Religious education classes. Cost: \$1 per day. Scholarship aid available. *Chicago, Illinois*, June 24-

August 18 (first two weeks are training period). Twelve to fifteen fellows and girls to provide leadership for extensive day camp program for children in community around First Church of the Brethren. Church-centered recreation for children. Craft projects and club activities. Children from non-Brethren homes, many of foreign parentage. Workers have opportunities for sight-seeing and educational trips. Cost: \$10 per week. Scholarship aid available. *Fresno, California*, June 25-August 5. Fifteen to twenty young people with mature interest in community service for work in semi-migrant, interracial area. Program will include recreational activities, crafts, storytelling and music. Also construction work on community projects. Group will co-ordinate its efforts with Brethren Volunteer Service Program now in progress in Fresno. Cost: \$1 per day. Scholarship aid available. Contact: Ora Huston, 22 South State Street, Elgin, Illinois.

The Benton Settlement House (Episcopal), Chicago, Illinois, June 25-August 24. Twelve students (four of whom should be men), preferably nineteen or older, having completed two years' college work, for all-day-care for children between five and thirteen, under supervision of trained professional staff, involving informal educational and recreational activities. Experience in working with children necessary. Also personal skills in sports, music, crafts, creative arts, informal games. Openings usually filled by June 1. Project affords opportunity for limited social work orientation on city-wide basis, trips with other settlement student workers, cultural opportunities. Students live at settlement with professional staff, where accommodations are furnished. Cost: Full board and room plus \$90 for nine weeks for thirty-six hours of work weekly. Contact: Isabel Pifer, head resident, Benton House, 3052 S. Grattan Avenue, Chicago 3, Illinois.

Youth Service Committee of American Baptist Convention will sponsor projects at: *Tahoe Indian Parish, Stewart, Nevada*, July 1-August 15. Three girls and two boys, eighteen or over, at least one year of college, to conduct vacation church schools among Washoe and Shoshone Indians, hold daily "fun hour" and improve mission property. Parish includes centers of work at Stewart, Reno, Dresslerville. Girls need teaching experience, boys, ability to lead games. Cost: \$10 registration fee and travel. *New York City*, July 1-August 31. Experimental project for graduate and seminary students to discover meaning of Christian affirmation and role of church in complexities of New York City life. Each

student will seek self-supporting job in current labor market. Seminars with able leaders will provide opportunity to evaluate experience. Centered at Judson Memorial Church in Greenwich Village where group will live. Special field work credit may be arranged. Cost: \$10 registration fee, travel and maintenance. *Koinonea Farm, Americus, Georgia*, July 1-August 1. Ten students to become part of cooperative living project on New Testament pattern with deep concern for problems of rural South under leadership of Dr. Clarence Johnson. Participants work on Koinonea Farm, share its life and intense spiritual struggle, and its concern for applying Christianity to social problems. Cost: \$10 registration fee and travel. Contact: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

New York, June 23-August 14, thirty to forty students to work twenty-five to thirty hours a week in settlements, unions, and other agencies, and study economic, social and religious problems. Cost: \$50 to \$100. Scholarships available. Contact: Jimmie Woodward, National Student Y.M.-Y.W.C.A., 600 Lexington Avenue, New York 22, New York.

St. Louis, Missouri, June 15-August 11, twenty students to work in social agencies. Opportunity to observe and study social and economic problems in large metropolitan area. Upper classmen with knowledge of sociology and recreational experience desired. Cost: Student pays travel to St. Louis, \$10 registration fee, \$30 seminar fee. Agency provides board and room plus \$7 a week for incidental expenses. Contact: Ruth L. Packard, Rocky Mountain Region Y.M.-Y.W.C.A., 1269 Topeka Avenue, Topeka, Kansas.

The Board of Christian Education of the **Presbyterian Church in the U.S.A.** has scheduled work fellowships, two to three months beginning as early in June as possible. Applicants must have completed freshman year in college or equivalent and be actively related to program of church. Approximately 100 needed to serve in the following typical projects: *Chicago, Illinois*, neighborhood house work with people of many racial and national backgrounds. Seminar on off time, tours, forums, discussions. Fifty workers needed. *Swannanoa, North Carolina*, mainly vacation church school work in southern mountains. Training provided at Warren Wilson College. Eight needed. *Ohio*, vacation church school teams in needy rural areas. Eleven needed. *Colcord, West Virginia*, vacation church school and camp work with church mission among rural industrial workers of coal fields. Four needed. Also teams of two students each to serve mis-

sion churches in Colorado, Missouri, Montana, Nebraska, New Mexico, South Dakota and Washington. Recreation and teaching skills helpful. Eighteen needed. Cost: Board, room and travel while on field provided. Students responsible for expenses to and from field. Contact: Lydia Ann Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Students in Industry

At *Chicago, Illinois*, June 10-September 18, the **Church of the Brethren** will need ten to twelve persons to make firsthand study of industrial problems while working on actual jobs. Students must secure own employment in shops, factories or institutions. Program of study, discussion, visitation and lectures with leaders in industry and labor. Also recreational excursions and meetings with other students-in-industry groups. Cost: Room, \$4.40 per week, board on cooperative basis, unit fee \$15. Contact: Ora Huston, 22 South State Street, Elgin, Illinois.

At *Twin Cities, Minnesota*, June 15-August 25, the **Youth Service Committee**, American Baptist Convention, wants twenty to twenty-five students, interested in economics and sociology, labor relations, etc., to secure self-supporting jobs in industry. Field trips and seminars will provide opportunity for comparing experiences and interpreting significance. Cost: \$15 registration fee, travel and maintenance. Contact: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The **American Friends Service Committee** will promote projects in Kansas City and Chicago from middle of June to end of August. Possibilities for combined cooperatives-labor unions-industry project in Duluth being explored. Cost: Living expenses paid from earnings. Students in industry pay approximately \$15 a week to cover cost of living. Contact: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Five students-in-industry projects, approximately June 17-August 31, sponsored by *National Student Y.W.-Y.M.C.A.* Students secure jobs, work for pay, live cooperatively and meet frequently with community leaders. Trained director in charge of each group. Thirty to forty students in each group. Cost: \$20 registration fee. Apply: *Chicago*—Frances Janes, Room 501, 410 South Michigan Avenue, Chicago 5, Illinois; *Minneapolis*—William Overholt, 30 South Ninth Street, Minneapolis 2, Minnesota; *Columbus*—William G. Black, 40 West Long Street, Columbus 15, Ohio; *Los Angeles*—Bruce Maguire, 715

South Hope Street, Los Angeles 17, California; *Hartford*—Leonard G. Clough, 167 Tremont Street, Boston 11, Massachusetts.

The **Voluntary Service Section, Mennonite Central Committee**, will work with students in industry in Chicago, Illinois, for ten weeks beginning June 11. Cost: \$25 summer unit fee in earning projects. Contact: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Special Projects

The **Board of Evangelism of The Methodist Church**, in cooperation with the Joint Committee on Evangelism, is promoting work camps of evangelism for college and high school students in the following areas: *Berea, Ohio, Baldwin-Wallace College*, June 10-16. Cost: Sustainance. Contact: Imogene Elswick, 463 W. Market Street, Akron, Ohio. *St. Louis, Missouri, Lafayette Park Methodist Church*, June 4-11. Contact: Alfred Watkins, 2300 Lafayette Avenue, St. Louis, Missouri. *Dayton, Ohio*, June 18-25. Project: Communities in Dayton and within fifty-mile radius. Contact: Lester Norris, 222 Peoples Building, Delaware, Ohio. *Elizabethtown, Kentucky, near Ft. Knox*, June 18-25. Contact: Randle Dew, 233 East Broadway, Louisville, Kentucky. *Louisiana*, June 25-July 2. Contact: Bettie Rae Fox, Centenary College, Box 4150, Shreveport, Louisiana. *Wadley, Alabama, Southern Union College*, July 8-14. Cost: \$15. Contact: Nina Reeves, 1230 Eighth Avenue, W. Birmingham 4, Alabama. *North, Iowa*, August-tentative. Project: Work in rural churches. Director: Charles Moson, Grace Methodist Church, Delwein, Iowa. *Los Angeles, California, Alhambra*, July 23-August 1. Contact: Thomas K. Farley, 135 Sunset Boulevard, Los Angeles 12, California. *Montgomery, Alabama, Camp Grandview*, August 20-27. Project: Unsurveyed communities in Montgomery and surrounding towns. Cost: \$12. *Jacksonville, Florida, Metropolitan Area*, September 3-10. Registrar: Richard Blocker, Box 78, Lakeland, Florida. *Kansas City, Missouri, National College*, September 3-10. Contact: Lewis B. Carpenter, Truman Road at Van Brunt Boulevard, Kansas City, Missouri. *Onsted, Michigan, Judson Collins Memorial Camp*, July 8-16. Cost: \$17.50. Contact: Harold Bremer, 76 W. Adams, Detroit, Michigan. *Peoria, Illinois*, Project of churches of Illinois under direction of Board of Evangelism. Contact: L. R. Tagg, 220 West Center Street, Paxton, Illinois. *Waleska, Georgia, Reinhardt College*, July 1-August 4. Cost: Transportation to center. Director: Sam Laird, Emory University, Georgia.

Negotiations under way to establish work camps in Dallas, Pittsburgh, Ft. Wayne, North Mississippi and Biloxi, Mississippi. Cost: Participant may have to pay all or part of his own way—count on paying travel expense to and from training center. Scholarships available at some training centers. In all cases, costs at minimum. Write: Board of Evangelism, Department of Public Evangelism, 1908 Grand Avenue, Nashville, Tennessee.

The American Friends Service Committee will conduct seven *international service seminars* in the United States, six between June 29-August 18, and one, August 8-September 14, three in Europe, July 21-August 11 in Berlin, July 28-August 8-September 14; three in Europe, ber 8 in Holland; two in Asia, one each in Japan and India or Pakistan. Thirty to thirty-five students in each seminar of whom six to eight will be Americans. Among Americans preference given to graduate students, particularly those whose training has been in fields of international relations and the social sciences. Seminars in Europe and Asia attended by people who are already studying in these areas. Cost: \$185 covers tuition, board and room. Scholarships available. Contact: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Lisle Fellowship, an interdenominational, international experience of religious fellowship and service, announces summer units in California, San Francisco area, June 15-July 26; Colorado, Look-out Mountain, July 28-September 7; Connecticut, House-in-the-Fields, New Hartford, June 23-August 31; Michigan, Detroit area, August 3-August 31. Maximum of fifty upper-class college students from widest possible range of backgrounds and nationalities needed in each unit. Units are workshops in intercultural relations following group work principles, where students may experiment with practical methods of solving problems of world community. Development of individuals through group experience in cooperative living, community service and deepening spiritual discovery in world framework. After orientation period there are alternating periods of group deputations to various types of communities; and periods back at home center for evaluation. Cost: Each member pays travel, personals, and the proportion he can toward group expenses, which average \$150 per person for six-weeks unit and \$200 for nine-weeks unit. Contact: DeWitt C. Baldwin, Lane Hall, University of Michigan, Ann Arbor, Michigan.

In *Greater Boston*, June 16-August 18, the **City Missionary Society, in cooperation with Andover Newton Theological School**, will conduct approximately forty interdenominational and interracial vacation church schools. Twenty-one men and women, upper-classmen, graduate or seminary students, or others interested in having experience and training in religious education and religious social work, needed. Each

worker will have opportunity to direct department in two different schools. Home visitation important phase of work. Candidates must be active Christians of Protestant tradition. Cost: \$200 salary for nine-weeks period. Workers pay own expenses (approximately \$18 per week). Send applications before April 1 to Lillian B. Moeschler, Room 504, Congregational House, 14 Beacon Street, Boston 8, Massachusetts.

INDIANS FACE FAMINE

by Eleanor Neff Curry

Americans can do something about the tragic food situation in India. What are the facts?

India faces famine because earthquakes, floods, drought and locusts have cut her grain production by more than six million tons. India has arranged to purchase four million tons from Canada, Australia, Argentina and the United States. She needs two million tons more which she cannot purchase because she lacks the dollars and other foreign exchange. This food is an emergency need and should not be considered as taking the place of a longer term technical assistance program.

On December 16, Madame Pandit, Indian ambassador to the United States, formally asked the United States Government for two million tons of food grains. Earlier, on December 11, Prime Minister Nehru had stated: "Obviously India would welcome American aid as long as it has no political strings attached."

The United States possesses present and anticipated grain resources of wheat, corn, sorghum and rice.

The cost of two million tons of grain would be about two hundred million dollars.

There are various possible methods of financing:

- a) A United States gift of the grain, as in the case of the recent Yugoslav aid bill; this would require an appropriation by Congress.
- b) Using E.C.A. (Economic Cooperation Administration), popularly known as Marshall Plan, funds; it is believed that unused funds, such as those no longer required by Britain, might be transferred by a joint congressional resolution. This would not require any further appropriation.
- c) Some kind of long-term loan to India.
- d) Some combination of the above.

It may be possible to secure additional wheat, under the International Wheat Agreement, from other countries.

A further major problem is finding shipping space; if E.C.A. funds are used, at least half of the shipments would have to be in American vessels, unless this requirement is waived.

Letters from you now to representatives and senators on this subject are of great importance if there is to be any help for the Indian people. The Board of Missions of The Methodist Church, at its annual meeting on December 13, recommended "that ways and means be devised by the United States Government to make available quantities of food to the Government of India on mutually agreeable terms."

To Reform the Nation

ONE of the most praiseworthy publishing ventures that an agency of The Methodist Church has ever undertaken is the writing of the *History of Methodist Missions*. Unusual resources and aids have been given to author Wade Crawford Barclay in this task.

The second volume of what is planned as a six-volume work has now been printed, *Early American Methodism, 1769-1844*, Vol. II, "To Reform the Nation." It is unquestionably one of the best volumes to appear in the area of religion and social concern during the early years of the Republic. Its scholarship is excellent and the writing is very good. It makes one proud that such a job has been done. Particularly in this volume, Dr. Barclay's fervid interest in just social relations is skillfully used to meet the problems of objective historical writing. He has come off very well indeed.

Beyond the readability, the story and the objectivity of the record, another word must be said concerning the price of the volume. For the book purchaser, there never was a better bargain. The retail price does very little more than meet the actual cost of getting the words into print and between the boards that bind the pages together. The entire cost of the research staff, collecting and processing the material, and obtaining the services of Wade Crawford Barclay has been carried in another manner. I cannot imagine a general book publisher putting a book of like quality on the market for anything less than \$1.50 more, and it more probably would be nearly twice the cost of this book.

It would be very nice to own the entire set, and one would be well advised to make a purchase a year until the entire set is on his shelves. It will not soon be displaced. But this book can stand by itself, even if the purchaser never meant to obtain another in the set. For the story of the reform movements of the early nineteenth century is not only one of the most interesting but one of the most important in American history, being the movement from which our freedom has come.

Early American Methodism, 1769-1844, Vol. II, "To Reform the Nation," by Wade Crawford Barclay, *The Board of Missions and Church Extension of The Methodist Church*, \$3.50.)

HAVE YOU MET LUTHER YET?

A comparison of *Luther and His Times*, by E. G. Schwiebert, with Roland Bainton's recent prize-winning biography of the Reformation leader, *Here I Stand*, is inevitable. They have been published within a few months of each other, they deal with the same great personality, they are written by competent historians, but at the same time they are so in contrast.

In recently chatting with a leader in Lutheran academic circles, I asked his opinion of Dr. Schwiebert's volume. He turned the question back to me and wanted to know if I had read Bainton's book and what was my thought. "Well," I said, "I've read Bainton's lively Luther account and am to the pictures in the middle of *Luther and His Times*." "Just where I got," he replied, "and I'm afraid that's all. It was fun to read all of Bainton, but I put Schwiebert's book back on the shelf for reference, not for reading."

Which is to the point exactly. Dr. Schwiebert's work covers about all of the points. In the grand tradition of German scholarship, it lets very little get away. (Incidentally, the author is now an exchange teacher at Erlangen University in Germany while on leave of absence from Whittenburg College, Ohio.) The book puts up a tent over Luther scholarship and succeeds quite well in pulling about all the items into its shelter.

This makes, however, for rather ponderous going. Any scholar who really wants to have an authoritative volume to refer to on his shelves, any professor who is going to lecture on Luther, ought to take Schwiebert into account. It is, however, too heavy to read for enjoyment. In fact, the volume is too heavy in actual pounds to read without putting on a table. But its perspective of the Reformation in the university setting is very well documented.

It is a good thing that books about Luther are appearing at this moment. In the center of the crisis of this time, it is well for Protestants to know the roots of their faith. They can do no better than meet Martin Luther.

(*Luther and His Times*, by E. G. Schwiebert, *Concordia Publishing House, Saint Louis, Missouri*, \$10.)

FRUITS OF FAITH

Jesus said, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

. . . Wherefore by their fruits ye shall know them."

If we take this test seriously, it is necessary that once in a while we appraise the results of Christian faith. This, in a symposium by eighteen scholars of eight different denominations and edited by J. Richard Spann, has been attempted. The result is *Fruits of Faith*.

The writers have spoken about the fruits in "faith," in the "individual" and in "society." There is a neat balance between some of the theological currents of the moment. This is both an advantage and its opposite. The reader has to consider each essay on its own merits, and as always in such an effort, there is considerable inequality. Nels Ferré did not seem to come up to his usual high standards; perhaps he could not in the limits set. On the other hand, young John F. Olson did right well indeed—and so on through the volume.

Again, if I might be mercenary, The Methodist Church has done a good merchandising job. The buyer gets a bargain. \$2.50 for a volume like this in these days is cheap indeed!

(*Fruits of Faith*, edited by J. Richard Spann, *Abingdon-Cokesbury*, \$2.50.)

BRITISH BOOKS AT A BARGAIN

The Student Movement Press, 56 Bloomsbury St., Bedford Square, London W.C. 1, England, holds an enviable position in the book world because of the high quality and reasonable price of their books. They also sponsor a Religious Book Club that should be of intense interest to a great many persons in this land other than the few score present subscribers.

The club commissions, every two months, a well-known author. As a result they publish a new book of 128 pages. The managing editor writes about the selections, "They are just right for a good undergraduate level though in fact we have professors of theology as well as the simplest folks among our 13,000 members. There are no bonuses and we do not make a splash about anything save the quality of the books and the low price."

The *quality* and the *price* are something, however. All of the six books published are available to the member for \$3! I have just been glancing through three of the recent selections: *The Enduring Gospel*, edited by Ronald Gregor Smith; *A Fresh Approach to the New Testament*, by H. G. Merklots, and *The First Epistle of Peter*, by C. E. B. Cranfield. There is no doubt that the editor was sincere in writing that they try to put out a quality volume. They do!

Write the address above for further information—but, if you will take my word for it, send the money. It is a bargain.

THE INTENSITY IS TOO INTENSE

The publisher's blurb on *The Saint*, by Fritz von Unruh, states that it is "a novel of sacred and profane love amid the pageantry and splendor of the Renaissance." That is putting it timidly.

Catherine of Siena is the saint, and the story is of the struggle for the soul of Niccolo Toldo, a pagan painter. By means of his technique, probably best labeled that of the German expressionistic school of writing, the author can make some of the situations vivid indeed. The intensity, if anything, is too much with us; it seems to be blunted by its very force.

In his last novel published in this country, *The End Is Not Yet*, von Unruh did a spectacular work of making us conscious of the moral degradation of Nazism. Some of the nightmarish scenes were burned into our own feeling for choice and the severity of the moral cause was made alive. He has used the same manner in this novel of Catherine, but somehow we are not as moved. The pivot of individual responsibility, upon which the earlier novel turned, is not so apparent, and Catherine's struggles with herself and with Niccolo and with the pagan debaucheries leave the reader uncertain and therefore unconvinced.

Fritz von Unruh is, nevertheless, very much worth the reading. He is unafraid to meet a problem and do it with tools unfamiliar to many American readers. (*The Saint*, by Fritz von Unruh, Random House, \$3.50.)

CHRISTIAN SAINT IN INDIA

The burden of being a saint is a heavy one. It is especially so because there can be no self-consciousness in the life. It must be lived in self-giving, not for the returns on altruism, but for the love of the sacrifice as its own reward.

Charles Freer Andrews carried such a burden. Like a good saint, however, he lifted it with a buoyancy and joyousness that make the dogged plodding gait of the average, self-interested "Christian" seem hopeless indeed. The friend of the poor, the intimate of the suffering, the savior of the debauched, Andrews lived a long life, largely spent in India after leaving his native England.

A foreword to the biography, reproduced from the handwriting of Gandhi, says that "Charlie Andrews was simple like a child, upright as a die and shy to a degree. For the biographers the work has been a labor of love. A life such as Andrews' needs no introduction. It is its own introduction."

It was because men such as Gandhi called him "Charlie" and Tagore was his intimate, that Andrews is important to our world. If there is ever to be a meeting of East and West, it will have to come after Andrews' fashion, not that

of General MacArthur. Andrews had thought that in the realm of poetry there was some help at that point—i.e., British writing could help the Indians to appreciate the British at some point other than resentment for being their rulers. But when he came to know and love Tagore he saw that India had just as great a contribution to make to Britain. The love of Tagore's poetry in the West stems from Andrews' work in its behalf.

East and West will never meet with some general, no matter how capable or benevolent, sitting in a chair issuing directives. It will come when men and women live with each other, love one another, lift each other's loads. There is no other way. This biography of Andrews shows not only that it can be done, but what can be accomplished when it is attempted in the spirit of Christ.

(Charles Freer Andrews, by Benarsidas Chaturvedi and Marjorie Sykes, Harper and Brothers, \$3.75.)

—ROGER ORTMAYER

RELIGION IN HIGHER EDUCATION

During the past several years educators on both sides of the Atlantic have broken out in a rash of books dealing with the lamentable lack of religious motivations in higher education. Such volumes as Bernard Iddings Bell's *Crisis in Education*, Howard Lowry's *The Mind's Adventure*, Sir Walter Moberly's *Crisis in the University*, and Arnold Nash's *The University and the Modern World*—to name just four recent publications—all deplore the absence of a real philosophy of life underlying the college curriculum today.

In an effort to narrow the focus of attention and to point specifically to some of the causes which underlie the secularization of higher education, R. H. Edwin Espy, executive secretary of the Y.M.C.A., began, several years ago, a study that has resulted in a significant addition to the growing list of volumes on religion in education. Believing that the church college should occupy a central place in nonsecular education, Dr. Espy began his study by interrogating 400 teachers in seventy-three church-related colleges regarding the relation of their religious convictions to their teaching practices. These teachers were purposely selected so as not to include those teaching in Bible and religion. From his questionnaire Dr. Espy has brought together an interesting array of facts which indicate varying degrees of support for religious perspectives in teaching. The study reveals that a preponderant majority of the teachers are personally committed to the Christian religion, but that "there is little evidence of a profound intellectual wrestling with the problems of relationship between faith and fact, 'revealed' truth and 'scientific' truth, religious

method and educational method, religion and an integrated curriculum. Few of the teachers report in their reading any books dealing with a Christian philosophy of higher education."

The over-all conclusion is highlighted by the fact that the Christian religion to which a majority of the teachers is committed was acquired during adolescent years and carried over into adult life without serious alteration or modification.

Dr. Espy has devoted himself primarily to analysis. He has rarely attempted an answer to any disturbing questions which he raises. These will remain for such students of teaching as will wish to consider further the implications involved.

Paralleling Dr. Espy's work, and arising out of a similar concern for the place of religion in teaching, is a recently published symposium on religion in the state university. As the subtitle of the volume indicates, it is "an initial exploration" which seeks to clear the way through a maze of pronouncements, court decisions and university investigations to the place where the state institution finds itself today. The general conclusion is that religion may be taught in the state universities so long as it is nonsectarian. Such a conclusion is not revolutionary, for a large number of state-supported institutions have, upon such a basis, already established regular departments of religion on their campuses.

The latest addition to the Edward W. Hazen series on "Religious Perspectives of College Teaching"—a booklet on the classics—calls to mind a project, which, when completed, will offer guidance in religious implications for the major areas of college and university teaching. Each booklet in the series discusses the fundamental place of religion in the particular subject to which it addresses itself. (*The Religion of College Teachers*, by R. H. Edwin Espy, Association Press, \$2.75; *Religion in the State University*, Burges, \$2.75; *Religious Perspectives of College Teaching In English Literature, In History, In Economics, In Philosophy, In the Classics, The Edward W. Hazen Foundation. Free upon application.*)

—J. LEM STOKES II

RELIGION ANALYZED

A psychologist and a psychiatrist have recently taken up the task of analyzing religion, with wholesome effects.

Gordon W. Allport, professor of psychology at Harvard, is the author of *The Individual and His Religion*. What he says has the weight of an expert social scientist.

Building on the findings of William James fifty years ago, and examining the findings of other psychologists who have written in this field, Dr. Allport

motive

has constructed a sound, helpful psychological interpretation of religion.

Two of the chapters, "The Religion of Youth" and "The Religion of Maturity," deal with a problem which is particularly acute among serious-minded college students: growing out of the immature religion obtained in their homes and local churches into a deeper, more intellectually respectable theology.

In describing a survey made at Harvard and near-by Radcliffe College, in which a total of 500 students participated, Dr. Allport says the most important finding was the fact that seven out of ten undergraduates answered "yes" to the question, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?"

One of his conclusions is "No single psychological or environmental factor is as important in creating a need for religion as is early training, and yet this factor is not decisive" (italics ours). Results of his studies agreed with others that women are more interested in religion than men, although the measured differences rarely exceed 20 per cent, according to Dr. Allport.

The book comes to a mighty climax in the last two chapters, "The Nature of Doubt," and "The Nature of Faith." They should be helpful to all who work with people, especially in the Church, and those who are preparing for such work.

Although Dr. Allport makes no point of it, this reviewer believes that his book strongly supports the Protestant approach to faith. Time and again this psychologist emphasizes his conclusion that religion has many, varied forms of expression and that ultimately each person must verify his religious experience for himself. No one else can do it for him.

Psychoanalysis and Religion by Erich Fromm is a sequel to his earlier book, *Man for Himself*. It differs from Allport's work in the same way that the psychiatrist is different from the psychologist. The former tries to cure the soul; the latter tries to record observable phenomena.

Fromm does a good job of delineating "the problem." Listen to this: "We cling to the belief that we are happy; we teach our children that we are more advanced than any generation before us. . . . But will our children hear a voice telling them where to go and what to live for? . . . We do not know the answer because we even have forgotten to ask the question."

To Fromm there are two kinds of religion, the authoritative and the humanistic. It's the authoritative kind which has caused so much trouble; it's the humanistic kind which we need to encourage. Psychoanalysis is a threat to the former, a help to the latter.

To Fromm, Jesus was a humanist.

"That early Christianity is humanistic and not authoritarian is evident from the spirit and text of Jesus' teachings."

His vivid descriptions of the authoritarian religion and the humanistic religion make stimulating reading, but I think he goes too far in saying that all of the former is bad and all the latter is good.

Fromm gives a constructive insight into our knowledge of psychiatrists. There are two kinds, "the adjustment counselor" and "physician of the soul." If you have to go to one, pick the second type, of which Fromm is a good example.

His discussion of religious experience is climaxed by support for the mystical kind, which is not an irrational type, but is "the highest development of rationality in religious thinking." Some of us have felt this and it is good to find a psychiatrist saying it.

This book should be read by each serious-minded college student. It will clear away some of the religious rubbish and help him build a mature faith.

(*The Individual and His Religion*, by Gordon W. Allport, Macmillan, \$2.50; *Psychoanalysis and Religion*, by Erich Fromm, Yale University Press, \$2.50.)

—HENRY KOESTLINE

CLASSICS OF RELIGIOUS DEVOTION

One of the phenomena of our day is the interest in our heritage. Caught, as we are, in the uncertainties, the perplexities and the fears of our time, we seek those forces which might bring some meaning out of the confusion. Aware that the trite and materialistic appeals of today have utterly failed, we grope for more sure resources.

Six different and perceptive thinkers have discussed a similar number of religious classics, five Christian and one Jewish: Maimonides' *Guide for the Perplexed*. The others are the *Confessions* of Augustine, *Imitation of Christ* which is attributed to Thomas à Kempis, John Bunyan's *Pilgrim Progress*, the *Journal* of John Woolman and Albert Schweitzer's *Out of My Life and Thought*.

There is one apparent danger in such books as this. The seeker may be satisfied with the commentary and never know the work. This is better than being unaware of its existence, but hardly a substitute for reading the original. Realizing this danger (which is mostly directed at teachers of religion who admonish students to do reading they have never done themselves), we can only be thankful for such books. They stimulate the reading of the original more than detract from it. For instance, I've long had a resolution to read Maimonides, now the desire is back pestering me. I think I'll get at it!

(*Classics of Religious Devotion*, by John Wild, et al. Introduction by Willard L. Sperry, The Beacon Press, \$2.)

WHEN A GREAT CHRISTIAN PRAYED

Worship in Evanston's First Methodist Church remains for generations of students, laymen, and visiting clergymen one of the focal experiences of their lives. Under Ernest Fremont Tittle's leadership, one was aware of being in the presence of God.

At no place was this more keenly sensed than in the prayers led by the pastor. To his prayers Dr. Tittle gave devout and careful attention. He felt that the prayer might be even more important as a means of divine approach to the congregation than the sermon, and he is remembered as one of America's pulpit masters.

When death came recently to Dr. Tittle he had made a selection of his prayers from over the years, and written an introduction concerning the function of the pastoral prayer. This makes up the present book—a precious volume indeed. Included among the selections are those for the Church holy days commonly observed by Protestants, some other special occasions, others of general interest and some litanies. They are all excellent—a heritage to those who call upon the Name of God which will endure.

(*A Book of Pastoral Prayers*, by Ernest Fremont Tittle, Abingdon-Cokesbury Press, \$1.50.)

Send for This

Each new Pendle Hill pamphlet is an event for me. I eagerly read it and conscientiously preserve it along with the other excellently edited and written chapters in the Christian faith and action from the Quaker viewpoint. A well-invested \$2 is a subscription to the pamphlets for a year. They are 35 cents per individual copy. Two new items keep up the general high quality of the series:

Atomic Peace by Harold C. Goddard;
Toward Pacifism by Gunnar Sundberg,
Pendle Hill, Wallingford, Pa., 35 cents each.

Another series which all students should start collecting for their libraries is the *Public Affairs Pamphlets*. Two recent items are of particular interest to Christian students and faculty members:

Prejudice in Textbooks, Public Affairs Pamphlet No. 160; *Human Rights—World Declaration and American Practice*, Public Affairs Pamphlet No. 167. Order from Public Affairs Pamphlets, 22 East 38th Street, New York 16, N.Y., 20 cents each.

Alternatives to Courses in Marriage

by James W. Gladden

QUESTION: *If we were to follow the restrictions recently announced by the Roman Catholic Church and did not secure our knowledge and understanding of sex in secondary or higher schools what would be some acceptable alternative? Can we count on our parents to give us sufficient help?*

STUDENTS' OPINIONS: Certain select students were asked this question shortly after the *pronuncia mento* by Catholic leaders. They were unanimous in their conviction that the home is logically the best place to receive guidance in the intimacies of life. But they were only slightly less in agreement that homes that they knew, theirs and others, fell considerably short of the ideal. As a result of no systematic training anywhere too many persons know too little about the "facts of life." When they answered the question about their own home training they judged their parents as being relatively uninformed themselves.

Ninety-five per cent concluded with the suggestion that if they could not get training at school or in some other systematic way then especially good books which the home would provide was the answer. A trio of students were put to work to discover the best three available at the moment. They chose for teen-agers (late high school and early college) Lois Pemberton's book, *The Stork Did Not Bring You*. For the late college age and early young adults the Whittlesey House publication, *Sex Questions and Answers*, by Brown and Kempton was picked. For either or both Evelyn Duvall's earlier book, co-authored by Reuben Hill, *When You Marry*, seemed the best all-around approach to marriage preparation.

MY OPINION: The recent concern of both parents and children for the whole subject suggests that books have been lacking in the past. We have in our possession copies of books published early in the century that seem ridiculous now. If the young folks of that day read as avidly as they do today they would have been given "bum steers" by the "sexperts" of grandma's day. "Grandma called it carnal!"

I would agree with George Corwin, senior secretary of the Y.M.C.A. Boys Work Division, in his unqualified commendation of Hermitage Press for its publication of Mrs. Pemberton's book which addresses itself to stumped parents and puzzled adolescents. Starting with the foreword by Dr. William Schonfeld, Columbia University psychiatrist (that makes it scientific, you know!), the book simply introduces to the youngsters, who want to know, what their parents had to hunt in darkened library shelves to find out. It includes a fine vocabulary of terms, a brief but refined description of the biology of sex, a

chapter on "Birds, Bees, and Babies," an approach to morals (Kiss and Tell), even helpful hints on hygiene. This mother, who has evidently been through the mill, closes with a message to parents, and a directory of organizations offering services and helps.

We view the book by Brown and Kempton with equal enthusiasm. This volume of questions and answers grew out of the experience of the two authors who taught in the army's American University in Shrivenham, England, in 1945. The G.I.'s who were studying psychology asked for a session in which sex problems could be discussed frankly and openly. The success of an extra session forum led to a lecture bureau panel which traveled through Europe, meeting with thousands of soldiers and discussing in a very nonevasive manner the questions (1,126 of them) which were raised by the audiences which came to hear the discussion. It is interesting to note that 66 per cent of the questions were motivated by personal needs, many of which are likely felt on the campuses of America. How they are to be met and the needs satisfied constitute a great realm of problems for which there is very little guidance on or off the campus. The forthright answer based on sound psychology and physiology is repeated for each question and certainly should answer many of the queries which canary and bull sessions (another case of blind leading blind) are presently attempting to solve. The trio of critics thought, and I am in agreement, that with the help of the third book which is described below this open-minded approach will supply what normal yet ignorant young people need as they grow toward adult and happily married life.

The amount of guidance found in the book by Duvall and Hill is astonishing considering its size. Published by Association Press in 1945 this lucid, often entertaining, discussion of the many phases of the courtship period and postmarital years has become a book recommended by many teachers to the students who take the course in Marriage and Family Living for their "steadies," fiancées, and infanticipating mates who have not had a course and desire to catch up with their partners. It is as one of my fellow family teachers has put it, "The Abingdon commentary on family life education." He meant that it had everything. The cartoons are so realistic that often they epitomize the succeeding chapter.

Evelyn Duvall, executive secretary of the National Council on Family Relations, is, like Mrs. Pemberton, the mother of grown children. Reuben Hill, widely traveled lecturer in the field, at present head of the Family Life Institute at the University of North Carolina, is the father of boys. They combine scientific knowledge with practical experience to serve as parent surrogates in the field of education for marriage.

Evangelism on the Campus

"Pro" and "Con" as reported by motive's
student editorial board members in
reply to Dean Bertholf's article in the
January issue.

(Continued from the February issue)

"Two Hits and One Error"

Dean Lloyd M. Bertholf scored two hits and one error in his article, "Why So Little Evangelism on the Campus," according to SMU student leaders.

Public opinion was more in the Dean's favor than the score indicates, however. While one of his main points was judged as partly wrong by most analysts, the other two were approved as sure "homers."

The fish fry in *Green Pastures* could be no nicer than a campus where there was no discrimination, a democratic system, and where each of our professors took a personal interest in us. If such a situation could be arranged, and if most of those professors were Christian, we are agreed that it would be good evangelism as well as near-Utopia.

As to the too-secular atmosphere at our school, however, we cannot approve of the methods necessary to change it. A unanimously church-going faculty probably would lend a more religious atmosphere, but the majority opinion is that a bias is a bias, whether Christian or not, and that subjects are better taught from as nearly an objective point of view as possible.

We feel that we believe in the Christian implications of our knowledge more deeply for having had to figure them out for ourselves. An institution whose constituency must profess and comply with a single philosophy is in grave danger of becoming extremely narrow and distant from the truth.

Considering the problem of democracy on a purely "Christian" campus, would not pious teachers tend to discriminate against students who did not share their beliefs? (That is, if non-Christian students could be induced to enter such a college.)

Evangelism is the question debated most and longest at our MSM council meetings. We agree on only two points: that we do need to "spread the gospel" and that it is as much the job of the student as it is the duty of the professor.

Mechanical means are not neglected at our school. We provide opportunities for professors and other men to give a

Christian interpretation to courses in the college curriculum. The state MSM sponsors an annual retreat for college teachers, at which they receive pointers on Christian methods of teaching. As students, we carry out elaborate publicity campaigns and instigate visitation programs for new students.

But we always reach the conclusion that the nonbeliever can be convinced only to that degree which his informant is convinced, and that no church succeeds without the true enthusiasm of its members. In evangelism as in football, it's the spirit that counts!

Shirley Burns
Southern Methodist University
Dallas, Texas

We Are Not Selling Christianity

More than ever we realize the need for a country with sound and stable ideals, for leaders with a Christian purpose, and for colleges to produce these necessities for a better world. The colleges are failing to meet this greatest challenge in America because only about one eighth of the campus constituency will participate in the exercise of understanding just what this Christianity is. About one eighth of the college students will bring a living Christianity to the world along with their diplomas. This remains true because we are not *selling* Christianity.

I think that perhaps the greatest means of evangelism is the example we set for those around us. This applies to the faculty as well as to the students. It is foolish to think that others might practice what we preach while we ourselves do not follow that which we know to be right.

Al Rojahn
Dickinson College
Carlisle, Pennsylvania

On the Rock of Faith

One answer I find to the problem of evangelism comes in the short question a girl posed as an afterthought to her comments—"What can a cell group do?" Here a group of students, anxious to become consecrated Christians, can, by seeking together, develop a firm faith.

With that foundation they can, as a living nucleus, begin to evangelize those about them. Evangelism on such a personal level seems slow and tedious, but this evangelism is built on the rock of faith and not on the sands of organization.

Edward Mark
University of Iowa
Iowa City, Iowa

A Religion-Conscious Community

As I see it, the West Virginia campus is in many respects as religious, if not more religious, than some of the church college campuses in this state. I base this statement on my own observations and those of students who attend religious schools and those who have been visitors at church colleges. Right now at West Virginia there is a movement underway to establish a campus chapel. Religious buildings, as Dr. Bertholf points out, do not necessarily make for a religious campus, but they do stand as a reminder to the students of their religious obligations. Even more recently there is a movement on foot to do away with one of the school yells that involves taking God's name in vain.

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One of the points brought out by Dr. Bertholf deserves special attention. He mentioned the fact that racial and oftentimes other forms of discrimination exist on these church college campuses. The state university loses ground on the point of racial discrimination, because although Negro students are to be given equal educational facilities, it is the white people who determine what facilities are equal.

Although I do not attend West Virginia Wesleyan College, our Methodist institution, it gives me a great deal of satisfaction to tell others that Wesleyan is the first white college in West Virginia to admit Negroes as regularly enrolled students. It took a lot of courage for Wesleyan officials to take this step, but it was the Christian answer to racial discrimination on the campus.

Dewey Helmick
West Virginia University

Informal Discussions Helpful

I believe Christianity is gaining ground over paganism on our campus. We have a wide variety of activities on campus to encourage student participation and to continue the work of evangelism throughout the student body. Almost every student participates in at least one or two activities and many take part in several. So every student who desires may take part in a wide variety of groups. Another sign of the gain of Christianity on our campus is a small discussion group recently formed. It was an outcome of Religious Emphasis Week. All sorority, fraternity and independent groups met the first night with a resource person to discuss fundamental problems in religion. The rest of the week was taken up with chapel programs and one question-and-answer period. At the end of the week, many problems were still unsolved, questions still unanswered. A group of girls mentioned this to the head of our religion department and he, in cooperation with the girls, has organized an informal discussion group which meets at his home to talk over their problems however large or small. Thus, discussions do not end with Religious Emphasis Week.

I think one of the major things which need to be done to increase evangelism on the campus is to encourage the faculty to get to know the students in informal situations so they will be able to see what problems the student has and be able to help him seek the answers in the light of Christian ideals. Professors must also be told, by the administration, that evangelism is worth while, and that it needs to be spread to the students along with the formal subject matter.

Beverly Jane Nuckolls
Albion College
Albion, Michigan

Article Well Received

We need to make sure our religious groups do not become exclusive. On a campus we have a tendency to put people into "categories" without ever really knowing them. We need to associate with various types of people even though outwardly they do not give signs of being religious. If we are friendly and converse with them the conversation in time will undoubtedly get around to some deeper values of this life and herein the Christian student's opportunity to evangelize lies.

—Marjorie Wright

Dr. Bertholf's three reasons "we do not evangelize our students" probably are valid for most of our church-related colleges though more so in some institutions than others. He is certainly right in checking responsibility for the right kind

of atmosphere squarely to those who select faculty and to our constituency. If neither faculty nor constituency thinks evangelism important, the campus is not likely to be evangelistically effective. Particularly there needs to be someone on every campus who has a deep concern for the evangelizing of students. If that person is in a strategic place and has the right kind of personality his concern will bear much fruit.

—Dr. Alvin W. Murray,
President of the college

It seems to me the thing that students need the most is to get confidence in the existence of God, and then to find a Christian purpose in life. In other words a Christian college should teach its students a Christian way of life. There are two parts to a college, the faculty and the students; and each of these have their responsibilities in the realization of the goals of a Christian college. The religious convictions of all, and especially the faculty members, should be such that they would *want* to help those who need spiritual and moral help—to evangelize.

—Verlin Hoberecht

The article was well received by all those concerned. All wanted a *personal* evangelism—to uphold in this impersonal world. I believe that Christianity is gaining on our campus. It was agreed that Christian leadership in the faculty was important and that personal counseling could be better developed. One of the softest spots that was touched upon, however, was the failure of so many administrations and trustees to lift the standards of the school high enough to warrant the name "Christian college."

Ed Harvey
Southwestern College
Winfield, Kansas

Need for Evangelism

There is a very definite need for evangelism on our campus, which we consider to be typical although we are fourteen hundred girl-strong. We need more young people to witness for Christ through Christian living. We feel that this would be much more successful than an organized evangelistic campaign.

If we, as students, could just make Christ the most important thing in our lives, we would realize the necessity of sharing him with others. Too often we cannot even talk of our love for and devotion to Christ to those who mean the most in our lives. Christianity isn't a subject that has to be saved for the church, Wesley Foundation, or college chapel. We can talk about it anywhere, in the dormitory, the canteen, the classroom or the student center.

More young people are seeking supreme guidance than ever before. Christian students should help those who are seeking the opportunity to know Christ better. We should always be ready to say a few helpful words plus, "Why don't you come with me to Sunday school, church, vespers, or perhaps a fellowship group?" What better way could we start another on the road to closer communion with our God?

Betty Kate Jones
Winthrop College
Rock Hill, South Carolina

Pertinent Comments

"First, the administration must choose Christian professors who are not afraid to speak for God (not necessarily for the Church, for that may well drive them away), who admit and do not apologize for their religious bias."

"Student morality and faith cannot be legislated. But if the college is to be Christian, it must legislate what type of professors it is to have. If they are not Christian, the college should admit it is church-financed but not Christian."

"I believe that many students of the Christian faith, while not being exactly ashamed of their religion, try to make excuses for the ideals which it professes—ideals which are often too naive for the average college student.

"The Church, which certainly needs strong consecrated people, too often has fallen prey to weak people who are not able to cope with those who hold many of the leading campus positions. The confidence of the student body in religious leaders drops as a result.

"That there is a definite interest in religion is indicated in the after-hour discussions and bull sessions. Students are not running away from it when they sleep late Sunday mornings. But the tendency has been to discuss the situation with other 'religiously nonactive' students since there can be found the most objectivity in arguments. Our religious leadership is looked on as dogmatic and not acceptable to most 'rational, thinking people.'"

"Why does the author restrict his analysis to the college campus—except for the fact that he is appealing to college students? The same situation exists to a no greater or lesser degree in all communities; the same condition prevails on a nationwide level. The defects he has pointed out in the situation of church-related colleges apply to all areas where the church attempts to take an active part.

Ken Welliver
De Pauw University
Greencastle, Indiana

motive

Berlin, Germany
February 3, 1951

Editor of motive
Nashville, Tennessee

Dear Roger:

The "article" you asked me to send to motive will be in the form of a letter and it constitutes vignettes of my observations as I go along.

I have attended the officers' meeting, the Ecumenical Consultation and the European Council of the World's Student Christian Federation. At the latter two meetings I met student executives, and others, of Sweden, Denmark, Great Britain, France, Holland, Belgium, Germany, Austria, Switzerland, South-Africa, Uruguay, Greece, and the Russian Student Christian Movement (outside Russia).

The Student Christian Movements of Europe seem to be well grounded theologically. One should not conclude from this, however, that they are not interested in world affairs. These great student Christian leaders are thinkers, deeply religious, and vitally concerned over the tragedy of history in our time. This is being written after spending two solid weeks in intimate fellowship with them. Most of these men and women have been in armies, prison camps, resistance movements and have seen the cruel tragedy of war and its aftermath in their homelands. Yet they are hopeful and constructively planning for the future. They have been outlining a conference for this summer based on the Christian's responsibility to act in Europe now on the basis of God's will for the future.

I am more than ever pleased with the World's Student Christian Federation. It is at the heart of things. There is no area of human concern it is not touching including ecumenicity, theology, missions, race relations, the Christian in the university and, above all, the relation of Christian individuals and student movements to world order in these catastrophic days. Its staff consists of the finest personnel I can possibly conceive for such a world organization, operating as it does in over fifty nations. It is pioneering in certain areas that I have neither the time nor space to discuss here that might, in the providence of God, change the course of history. In the officers' meeting, as we discussed some of these moves soon to be made, we declared, "God can yet bring miracles to pass."

European Protestant religion is theological, and it is greatly influenced by Karl Barth. The only American theologian I hear mentioned is Reinhold Niebuhr who is a reflection of Barth in the United States. Barthianism, in my judgment, is theologically purifying. However, when its framework is accepted the tendency is to think more of the acts of God than of the acts of man. Barthianism, I am afraid, is in danger of forgetting that God enters history through man, his institutions and the events in which man is a participant.

Existentialism is the chief philosophy of Europe. It means that each moment is a crisis in life. I heard one man explain it thus, "What I am not, that I am and what I am, that I am not, eternally." However, it is not to be laughed off. Like any philosophy it has different schools of thought, and one can be a Christian existentialist. In fact, I heard one of them, Henri Beogner, lecture in Paris on the subject and these are the closing words of his lecture, "Existentialism represents the anguish of contemporary thinking but human reason is the most beautiful gift of God. This God is the God of reason, the God of truth and the God of essence who is incarnated like man and knew man as he made him as he is."

March, 1951

For the past six months in the United States and during all my experiences on this European trip two questions have been put to me repeatedly: Will we have war and how soon will it start? The second question is not asked because I answer the first affirmatively. I do not believe war is either necessary or inevitable. However, one would be blind if he did not observe the fact that the world today is divided into two armed camps and that every indication points to war. The only guess one needs to make is when it will go all out. (It has, of course, already started in limited degree.) Over against these pessimistic factors, one can yet indulge in hope. Certainly the peoples of the world do not want war. Common people, everywhere I go, tell me this. Furthermore, it should be noted that a sense of law, order and discipline yet prevail. We have not yet slid into the last stages where anything goes before the shooting begins. The United Nations, although it has manifest weaknesses, holds war off. It is always hopeful when nations only glare, yell and call each other liars instead of throwing gas, atom bombs and germs at each other. To say the least, the United Nations is an open forum and its record of success is in some measure praiseworthy. The Church yet stands as a mighty force for peace even though I do not feel that it speaks out as it should. Finally, God himself is living and his miracles of grace can yet occur.

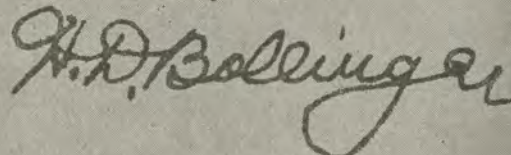
As to when the war (if it comes) will begin, it is any man's guess. This part of this communication is being written in Berlin. Russia has twenty-five divisions in the Eastern Zone of Germany poised and ready to go on a moment's notice. The big question is, of course, will they choose to jump now or wait a year and a half until we are ready? Yesterday in Frankfurt I was told that a state department representative said that this is the most dangerous spot on the globe. However, I believe there is less fear of war here in Berlin with the potential enemy only a few blocks away than there is in Nashville and similar cities in the United States. This was also true in 1946.

I saw Germany at the height of the Nazi regime in 1939, during the starvation days of 1946 and now again in 1951. The improvement in five years is almost unbelievable. It is grand to meet friends again who are not starving. However, lest I make the picture too rosy let me remind the readers that there are 47,000,000 people in the Western Zone, that 16,000,000 refugees have come from the Eastern Zone and are still coming. In fact, only about 17,000,000 Germans are left in the Eastern Zone. In the Western Zone, 5,000,000 housing units are needed and only 620,000 have thus far been built. This means that thousands of people still live in cave-like places built out of rubble. This morning it was zero when I landed at the airport and I felt very sorry for people as I drove along.

Today I have been over all sectors of Berlin, including the Russian. I have conferred with Church and student leaders of both zones. These Christian leaders are a brave lot. They are maintaining the unity of the Church in spite of sectors and zones, and secular ideology.

I close with a vote for the Church. The real heroes of today are in it. The cross is the only true symbol of unity, redemption and peace. There is no other name or way given under Heaven whereby men can be saved. We have gone a long way down the road of secularism. I hope we wake up before it is too late. May God help us every one.

Your friend,



H.D. Bollinger, Secretary
Department of College and
University Religious Life
of The Methodist Church