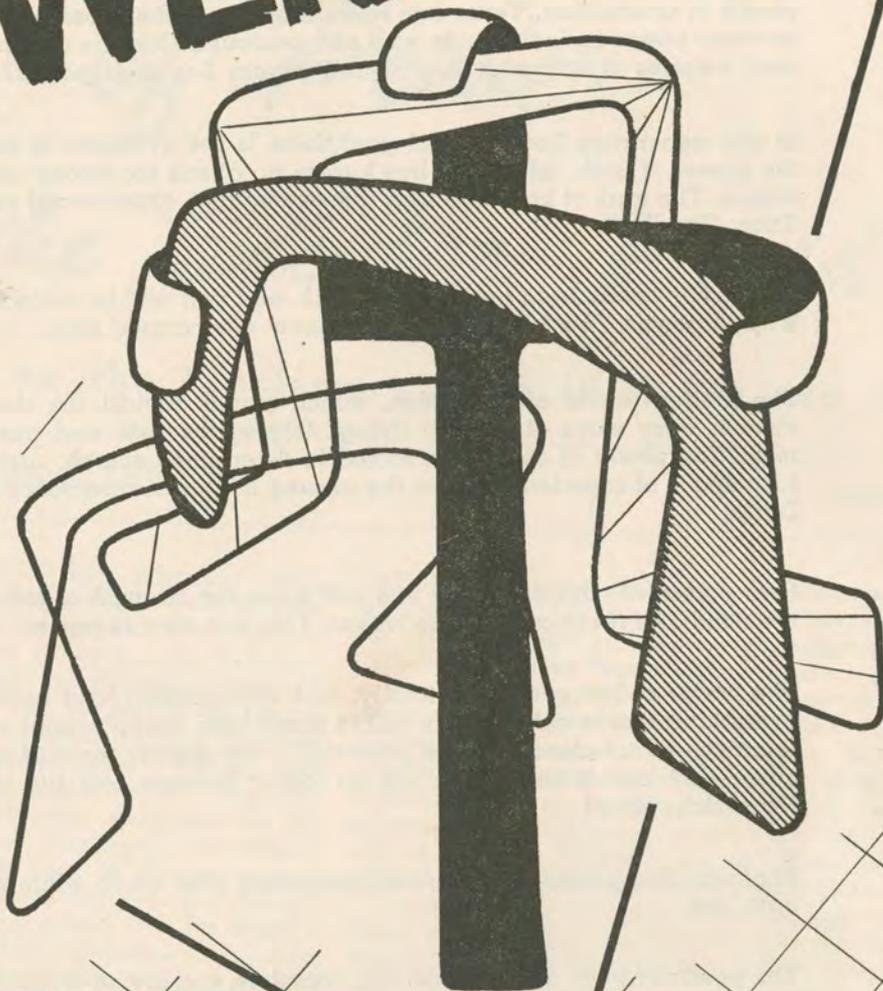


POWER



THE CHRISTIAN SYMBOL OF POWER

GEORGE PARIS

"*Thine is the power,*" "*Thine is the power,*" "*Thine is the power*"—the lines have been said a thousand times by all of us. From infancy, when we first learned the solemn grandeur of the words and thought them magical because they were spoken so often and with such repetitious unmeaning in church like an incantation, *Thine is the power* has been a worded part of our memory.

Until this day, the syllables have been a phrase grown into cliché, meaningless for the most part, and yet, like the rest of the phrases in the prayer of Jesus, somehow important without a proper sense of importance.

Now comes the new year, the new day, the day of the accumulation of physical power, the day of stock piles stored against the advantageous time of attack, the day when words are without meaning compared to the loud emphasis of armaments. Yet in this same day comes the repeated incarnation of spiritual power in individuals who still confound Caesars and rise victorious over empires of tremendous power. Wherein lies their power?

In this generation (look around you) there is the evidence of unseen power, the power of truth, which yet has known no attack too strong nor enemy victorious. The truth of honest search, discovered fact, experienced understanding. Know Gandhi!

Seek truth, speak truth and live the truth, and you will be invincible. This is a way to power. This is the secret armament of unarmed men.

The hidden power of conviction, which stands amidst the deterioration of vicious, easy ways of popular living, defying the rush and push of compromise. The power of conviction rooted in determined search, arrived at in the long space of experience. Know the unsung heroes of conscience! Know Garry Davis!

Be a person of conviction and you will know the strength of tall trees against the wind and rocks against the waves. This is a way to power.

The power of losing oneself, totally, and with nothing held back—submitting everything that is called one's self to some high purpose until no selfishness remains—that, indeed, is to be powerful in the greater force of service, to the cause that knows no staying nor no losing because real life is found in it. Know Schweitzer!

That way lies power—seek it, and everything else worth while will be added unto you.

The power of love, surrendered self, complete, self-giving without asking anything in return: the noblest, highest evidence of man's image in the imagery of God. Know love in your friend, your lover, until you know the circumference of mankind. Know Jesus!

Love—completely, without reservation, without restriction, and with joy for all things and all men, and you will know power.

Truth, conviction, selflessness, love—these are the incarnated forces of the power of God. When they are ours, God is ours, his mind is in our mind, his purpose is our purpose, his will the will of those who are creative power in all things. When they are ours, then can we say with fearlessness of truth, *Thine is the power*. Then we can know the one true source of power, the freedom of the spirit from pride, envy and ambition. We shall know God whose power is in the atom and the earthquake, but whose small voice speaks greater power than all the outward energy of the universe because it speaks to responsiveness in truth, conviction, dedication of self and love. *Thine is the power*—the power that can be ours to use, not own, because we, too, have heard the voice that is always becoming flesh, to help us to be dedicated, to be convicted, to be truthful, to be loving.

Thine is the power, O God. Make us the instruments of thine invincible power—forever and ever, Amen.

The Christian Use of Power in the Secular World

Five Discussions on the Problems arising from the use of power

The Origin of the Power Dilemma

Harry Rudin

EUROPEAN HISTORY since 1500 shows quite clearly what happens to the individual when nations seek to build up their power in order to meet the real or potential external threat to security. Until the end of the wars of Napoleon in 1815, during generations of intense economic and political rivalry that broke out frequently into open war, nations tended toward absolutism with the rule of the state concentrated in the hands of the few. Richelieu wrote in the seventeenth century that it would be fatal to national interests to have more than four councilors in the government. The state demanded that all activities of its subjects—religious, intellectual, economic—come under its direct control; the hand of government was heavy on the laborer, the businessman and even the churchman. Individuals were reduced to being mere tools for employment by the few who governed. Harsh punishment and even cruel persecution awaited those who failed to conform, for the sense of insecurity that grew with the growing power of rival states made for intolerance of the most intense sort. Opponents of the policies adopted to make the state strong and secure were treated as enemies, as allies of foreign rivals.

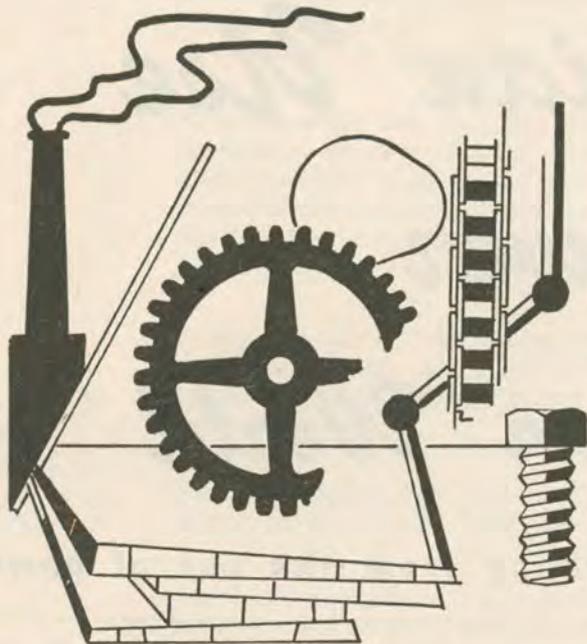
The era of 1500 to 1815 was an age of war, which no amassing of power had been able to avert. States fought one another through a long series of preliminary struggles until in the latter part of the seventeenth century it was clear that France had emerged as the dominant power on land and England the dominant power on sea. Since England had found it impossible to get along peacefully for any length of time with the strongest power on the European mainland, war between France and England was inevitable; seven wars between 1689 and 1815 were fought.

THE century that followed the overthrow of Napoleon saw none of the mighty continental struggles that had been characteristic of European history before 1815 and since 1914. There were, to be sure, numerous local wars, but for a variety of reasons these wars did not lead to the kind of world conflicts so common to most of Europe's troubled history since 1500. This peace of the nineteenth century merits special study because of the happy consequences it had. With the disappearance of the situation that caused nations to be primarily concerned with the development of their military power, governments became decentralized and even abandoned the onerous

kind of planning that took from men their essential freedom. With the coming of peace men became free; they were given the franchise; serfs and slaves were emancipated; Negroes, Catholics and Jews won a tolerance never enjoyed before; masses of people were liberated from ignorance by the education now become possible; there was a great expansion of the Christian missionary movement. These are all great spiritual achievements, among the greatest ever made in European history, and they are a great monument to the essential nobility of men no longer paralyzed by overwhelming fears. When we talk of the Four Freedoms, we are talking about the great attributes of the nineteenth century in Western Europe.

Intelligent men concerned with what happens to the individual in any society—and this must be the first concern of the Christian—wish to know how it is possible to recover the peace of the nineteenth century. Unfortunately, the historians who have asked why such a long era of peace was possible have given the wrong answers: namely, that the peace was due to the terms made at Vienna in 1814-15; that it was due to the balance of power set up at that time; that it was due to the European Concert, another way of saying that countries got along well with one another because they got along well with one another. To say that the Vienna settlement produced the peace is to forget that the principles guiding the decisions and the decisions themselves were virtually disregarded during the decades that followed. Actually, the failure to enforce the treaty terms was a great blessing; otherwise, the nineteenth century would have been a century of continuous war in the effort to maintain the provisions of the 1815 treaty. The balance of power explanation seems sufficiently hard boiled to be an answer acceptable to our realistic world. Actually, balance of power is no alternative to war; it was the cause of most wars in the seventeenth and eighteenth centuries. The most that can be said about balance of power is that it has led to wars, and it has led to peace, compelling the student to analyze the unusual conditions under which it may lead to peace.

THE peace of the nineteenth century was not a planned peace. Favorable conditions operated in its favor. After the defeat of France there was no power on the European continent sufficiently strong to challenge England and to com-



pel English statesmen to build up alliances and military power, at least there was no such power until a unified Germany obtained the might at the end of the century to give Englishmen anxious fears concerning their island security. The industrial revolution was a factor for peace by enabling states to manufacture goods and to trade these goods for the food and the raw materials needed. Nations found it possible to support greater populations at home than ever before without being driven into aggressive wars against their neighbors. That population could grow so rapidly and so high in the nineteenth century without causing trouble is something of a miracle by comparison with other ages of history. It is clear that the whole peace structure of the nineteenth century with its great benefits for the individual rests on an international economic base made possible by lower tariffs, overseas commercial expansion, and the unhindered migration of people from one country to another. The siphoning out of Europe of sixty millions of people in about one hundred years, the greatest mass migration in history (about thirty-six million of these people came to the United States where cheap labor was needed to exploit a continent's undeveloped resources), was a great contribution to European peace. At no time in history were national borders so little obstructive of the free movement of goods and of men as in the nineteenth and early twentieth centuries. It is curious that this international age talked so little about internationalism. It was this internationalism that died in 1919; if it exists at all today, it is only a word still awaiting incarnation. Certainly, the League of Nations never approached the nineteenth century in giving the economic and military security that all men crave.

Because of our failure to organize a real internationalism after 1919, the burden of achieving and maintaining economic and military security has weighed heavily on the nation-state. Extreme Leftist and Rightist solutions have been tried as nations have sought to find their security within their own borders. The history of this past generation has proved that fascism and nazism and communism cannot solve these problems at the national level no matter how brutal their policies to force men into passive submission to the state. Today Great Britain is discovering that the nationalization of big industry and the full exploitation of domestic resources fall far short of achieving success because the food and the re-

sources that must come from overseas can be had only by international trade. More and more men are seeing that the international economic system of the nineteenth century is our world's greatest need.

SINCE 1919 the generation that has regarded itself as international represents actually the age of the most intense nationalism. Our unwillingness to restore the lost internationalism of the past has made countries adopt the kind of power policies that Europe had before 1815. In the absence of any kind of international security nations have made themselves increasingly militaristic, have built up alliances, have grown increasingly intolerant, have less and less money for bread and books as they feel constrained to spend more and more for bombs and bullets. The cost to the United States of a year of peace in 1949 is fast approaching the total dollar cost of the first world war to our country. And the power we have been accumulating is far from giving us a sense of peace; instead, there is preparation for war, a worsening economic condition, and growing disregard of fundamental human values. The quest for power as a way to security is causing more evil than ever existed in earlier times in European history.

Whatever course is adopted by the United States in the future—whether a policy aiming at power with all its harsh consequences for man's spiritual and economic welfare, or a policy seeking to give body and shelter to the successful internationalism of the nineteenth century which gave man his greatest freedom—whatever course is adopted, the economic costs will be great. No longer are we allowed to choose whether we shall make sacrifices or not, for our only choice is now between the higher and lower objectives for which sacrifices are demanded. For Christians who must be concerned with the fate of individual men and women, there can be little question of the choice to be made.

And David said unto Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord came to me, saying, Thou hast shed blood abundantly and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.



motive

THERE ARE GREAT hidden continents of spiritual and emotional power within the personality. They lie below the threshold of consciousness. These are the potencies, that when wisely used make for wholeness and when unintelligently used make for disorder.

Our first assumption is, that there is a hidden continent of spiritual life. At the heart of personality lies a core of selfhood. It is this selfhood that makes for the changeless worth of personality. It is this selfhood that is the image of God in potential and the extension of the incarnation. This hidden entity of sacred meaning makes it necessary that a human being be respected, be treated as end and not as means. Here lies the heart of today's struggle that is ideological in the more superficial sense. It is this that is basic to democratic procedures and the Bill of Rights; basic to reverence for the body as the temple of God; basic to self-acceptance as a being of worth and dignity, not to be degraded or debased.

OUR second assumption is, that there is a hidden continent of emotional life. These emotional potencies have to be harnessed to right goals. What contrary eventuations in behavior! Are these emotional powers surcharged with evil? Does a person begin with two strikes against him? Has a man a chance actually to choose his character? This is a matter of theological position as well as psychological insight. There is the view that human nature is fixed. There is the view that human nature is evil in its essential form. However, to hold to the view that human nature is sinful involves us in considerable difficulty. The view that human nature is entirely good would likewise prove involving. And there is the view that human nature is potential. W. E. Hocking says, "There is nothing in original human nature which taken by itself can be called evil." It is fair to say that human nature is potential with some conditioning toward evil. Man at the start is neither good nor bad. He begins life neither condemned to be a sinner nor guaranteed to be a saint. Our human nature is given to us but character is what we achieve. Morality in this sense is a state of conduct attained through choices made in respect to our native emotions. As Professor Faris points out, "We read into the behaviorism of people, the human nature that accounts, according to our thinking, for it." Original human nature is more of the nature of unachieved goodness or badness. Julius Caesar built a great Roman Way over which his armies moved to conquer and enslave people. Over these same roads Paul traveled preaching the good news to deliver people. Caesar used them for evil, Paul used them for good. The emotional urges, curiosity, belligerency, sex, acquisitiveness, attention-getting, can eventuate in ways contradictory to each other. Take the instinct of curiosity for example. It can express itself in the destructive activities of the village gossip or in the laboratory experiments of the scientist. It was Louise Rich who referred to science as "snooping on a high plane." It is an oversimplification to state that an instinct is sinful. The same instinct as a vassal bearing the torch can light the way to the altar in an experience sacred and lovely or set in flames a castle of our dreams.

These are the potencies hidden in the personality from which emanate influences that effect bodily life, mental judgments and character. The primary experiences of existence take place down in the hidden world of the personality; the emotional reactions that in patterns of consistency form our habits of life and character structures are found in this emotional area. In this same area conflicts between disciplining ideals and instincts stimulated by wrong influences take place. Many of our choices are not consciously made but result from impulses that create pictures of their meaning in the imagination. The retention of

these in the imagination and the final expression of these impulses in action constitute our sinfulness or our virtue.

AN instinct is a basic psychological or biological need for which a satisfaction is sought. That satisfaction, however, can only result in fulfilled personality when in harmony with Christian ideals. The question is one of inner personality goals. I do not mean a goal as commonly realized. Deep down in the unconscious life at the center of emotional reaction is a goal that determines the patterns of personal behavior and character. This goal may be an inferiority feeling, a sense of guilt, of hostility, of desire to avoid reality or of perversion.

If the life is to be emotionally sound, normal and Christian, the emotions must be released from former identity with the wrong goal and reorganized around a new center which is a goal of Christlikeness. The reintegration of the personality with consequent wholesomeness and adequacy comes about when the total human nature is made responsive to the Kingdom of God purpose.

This reintegration makes for wholeness. Man yearns for some pattern of experience that will make for self-unity, give him a sense of well-being. "Unite my heart to fear thy name." The infinite within us reaches to the infinite without us and around us.

The wrong expression of our inner urges makes for conflict. Mr. Polly, that character created by H. G. Wells, was said not to be so much a human being but a civil war. We resolve our conflicts by the reassociation of our emotional powers in a pattern of orderliness of life with Christ at the center.

The Christ who makes possible an adequate center around which our emotional life can be reorganized with the result of wholeness of personality also provides the power to achieve this reorganization and wholeness. Faith in him as both the ideal around which one must cohere the emotional impulses of life and the enabling power constitutes the Christian experience of personality achievement.



THE FIRST HALF of the twentieth century has been an era of ulcers, nervous breakdowns, group conflicts and international warfare. Freud, Marx and Machiavelli have comprised its trinity. There is little indication at the moment that the situation will be changed appreciably during the last half of the century. Accordingly, it is important that we learn to analyze accurately the principal power relationships of our world, and that we learn to relate Christian perspectives to them realistically.

Tensions and strains are evident at nearly every level of life. The chief polarities in their operation include the following:

MAN AGAINST HIMSELF. Psychology, psychiatry and sociology have given us greater knowledge of human nature and of the self than has ever been possessed previously. Yet it is probable that the men and women of our time have less inner peace than any earlier generation. Predominant on the list of best-selling books are volumes with titles such as *How to Stop Worrying*, *How to Achieve Inner Poise*, and *How to Find Peace of Mind*. The popularity of such books is symptomatic of the troubled state of the human spirit. But there is no magic cure; nor is the attempt to escape inner tension a worthy one. As Dr. Menninger has pointed out, the desire for peace of mind is a desire for death. Our problem is not that of escape from interior tension, but that of its transmutation into high achievement.

SEX AGAINST SEX. The warfare of the sexes has been more often a topic of humor than a problem for serious consideration. We can hardly continue to dismiss the matter humorously in a society that produces one divorce for each four marriages. Nor can we find a solution in seeking to return to a society in which one sex is patriarchally subordinated to the other. Political and economic factors are tending to equalize the status of men and women. It is necessary correspondingly to redefine the roles of the sexes in such a fashion that each may complement the other psychologically and spiritually, and in such fashion that the foundations of stable family life may be rebuilt.

CLASS AGAINST CLASS. While class conflict has been very largely overcome in certain nations through the pulverization of social classes by all-powerful governments, it is quite clear that class warfare remains a central feature of the internal life of several Western nations. Its most characteristic manifestation in the United States is found in the struggle between capital and labor. Instead of seeking to destroy the tensions between classes, we need to recognize that they are indispensable to a democratic and dynamic society, up to the point where they subvert the public welfare. Our problem is that of translating the tensions into patterns of social justice, and nothing is gained by a mere denunciation of class conflict as being intrinsically evil.

RACE AGAINST RACE. Though the notion of race has become almost meaningless anthropologically, it has become one of the most powerful forces in the social affairs of men. In many respects, racial tensions are more intense than any other elements of stress in American society, and they are even more pronounced in many parts of Asia and Africa. A simple philosophy of good will is not adequate for their resolution. Nor is a philosophy of sheer individualism, according to which every person would be treated strictly on his merits without regard to race or color, a realistic solution, though it may be employed effectively within circumscribed areas. Colonial policies, patterns of segregation, distribution of opportunity—these are major battlefields on which the struggle for racial justice is being fought. Racial tensions cannot be dissolved unless they

are channeled into patterns of racial justice—and because justice always represents a dynamic equilibrium, the continuation of racial tension for many decades is virtually assured.

RELIGION AGAINST RELIGION. The most obvious examples of tension between religious bodies occur at the level of the chief world religions, and are reflected in such phenomena as anti-semitism, Protestant-Catholic acrimony, the segregation of Pakistan, and the partition of Palestine. A great deal of suspicion of rival sects is still to be found within Protestantism, and there is some evidence that Protestant rivalries are increasing. The ecumenical movement is emerging at the top, as it were, but sectarianism thrives increasingly at the bottom. It has been surmised that religious denominations become cooperative in spirit in proportion to their loss of religious fervor and evangelistic zeal. It has also been suggested that Protestantism inevitably produces innumerable schisms and competing religious bodies. Whether or not these inferences are supportable, our problem is clearly that of learning to channel our tensions into patterns of cooperative endeavor.

NATION AGAINST NATION. Nineteenth-century thinkers assumed that national rivalries would increasingly be mitigated by the advantages of international trade, until at last the nation-state would practically wither away, and "the parliament of man, the federation of the world" would emerge. To the contrary, the twentieth century has witnessed a vigorous resurgence of nationalism, and the nation-state is obviously the most important and the most powerful social entity of our time. By the same token, power struggles between nations have been almost continuous during this century, and have produced the greatest catastrophes of history. The United Nations has accomplished a great deal, but it has not yet altered significantly the basic pattern of international struggle. Nor is it likely that any of the proposals for world government will succeed in doing so within the near future. It is quite possible that we shall live for decades on the threshold of war.

VALUES AGAINST VALUES. Struggle at this level might be described in other terms: Ideologies vs. ideologies, isms vs. isms, or social systems vs. social systems. Ideas, too, have power, and they are in many respects the most devastating and dangerous of all weapons. The struggle between ideas and value systems cuts across all other forms of struggle in the contemporary scene, and the battle for the control of men's minds is unabating.

In short, men are divided, in their souls, their groups and their minds, as profoundly as they have ever been. Division between them is more dangerous now than at any time in history, because of the new power instruments available at the middle of the twentieth century. Perhaps these instruments are best symbolized in the atom bomb, but the bomb is hardly more dangerous in its potentialities than the new instruments of propaganda, the devices of psychological power, and the new systems of organizational and political control.

American churchmen have been especially reluctant to face the hard problems of a power age. They have tended to assume that it is easy to dissolve power (as in pacifism), or that it is adequate to hoard power (as in isolationism and America's atomic secrecy), or that it is possible to monopolize power (as in many of the proposals for world government).

American churchmen now face the necessity of learning to do not become purely destructive—that is, to maintain tensions which in themselves will control the power potentials, and toward high social and spiritual achievements.

THREE YEARS AGO President Truman appointed the President's Committee on Civil Rights. It is important that you know how he came to appoint the committee. On this I can speak authoritatively because I was in his office when the decision was made. It was in September, 1946, following a wave of mob violence that had swept over the country culminating in the lynching of four Negroes, two men and two women, in the State of Georgia, that a committee of six persons, of which I was a member, visited the President to invoke his help. The other members of the committee were Walter White, executive secretary of the National Association for the Advancement of Colored People; Leslie Perry, director of the Washington Office of the N.A.A.C.P.; Frederick E. Reissig, secretary of the local Federation of Churches of the District of Columbia; Boris Shishkin, economic adviser to the American Federation of Labor; and James B. Carey, secretary-treasurer of the C.I.O.

issued Executive Order 9808, establishing the President's Committee on Civil Rights, which was introduced by the following preamble:

WHEREAS, the preservation of civil rights guaranteed by the Constitution is essential to domestic tranquillity, national security, the general welfare, and the continued existence of our free institutions; and

WHEREAS, the action of individuals who take the law into their own hands and inflict summary punishment and wreak personal vengeance is subversive of our democratic system of law enforcement and public criminal justice, and gravely threatens our form of government; and

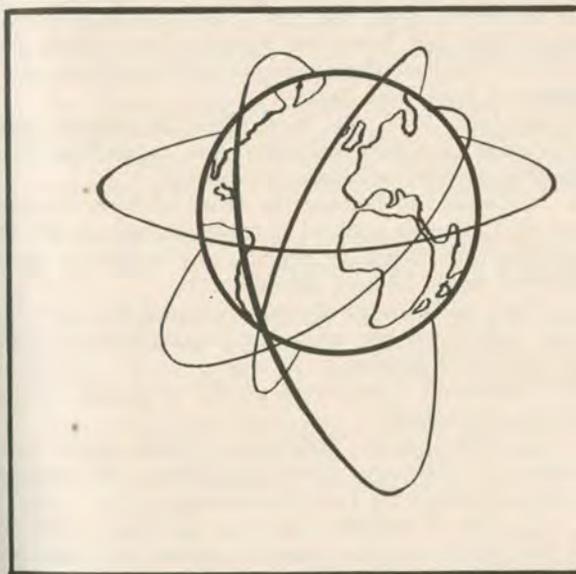
WHEREAS, it is essential that all possible steps be taken to safeguard our civil rights:

NOW, THEREFORE, by virtue of the authority vested in me as President of the United States by the Constitution and the statutes of the United States, it is hereby ordered as follows:

There is hereby created a committee to be known as the President's Committee on Civil Rights. . . .

You can see from what I have related that the President was moved to appoint the committee, first, because he realized the possible effects of unchecked mob rule upon our own democracy and, second, because he was painfully aware of deterioration in American leadership among the nations brought about by knowledge on their part of a double standard of citizenship existing in America.

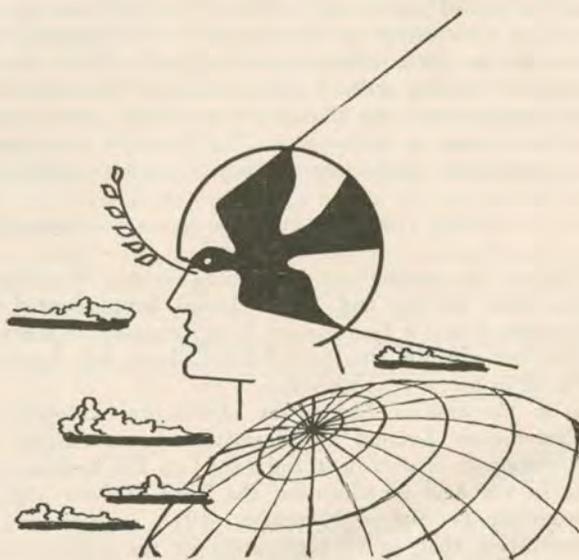
Two years ago the committee submitted its report to the President who released it to the public and followed it with a message to Congress, pointing out the need for such legislation as he considered necessary for the implementation of the report. You will recall the wave of protest that followed the delivery of the President's message. You will recall further that the protest became so violent as to bring about a split in the President's own party which finally resulted in the formation of a new party called the States Rights Party. In the national campaign of 1948 the civil rights issue overshadowed all other issues. The President was elected in spite of the loss of four Southern states and such important states as New York, New



Mr. White recited in detail the incidents connected with the Georgia lynching.

Since I had just returned from West Africa by way of London, and had read the accounts of the lynching in the London newspapers, I followed Mr. White, giving my impression of the injury to American prestige abroad as a result of repeated publication of incidents of mob violence in the United States. The President was deeply moved, but he reminded us of the limited powers of the Federal Government for giving adequate protection to American citizens whose rights were imperiled by lynching as well as less violent curtailment of liberties. Mr. White then suggested that what the President had said seemed to indicate the need for a study of the whole question of civil rights which might point out what could be done by the Federal Government through legislation and by other means, to secure these rights for all American citizens. The President then said, addressing his special assistant, David K. Niles, who was present: "There must be some way by which a great country like ours can make secure the rights of all its citizens. Therefore, I want you to get in touch at the earliest possible moment with Attorney General Tom Clark so that a thorough study of the whole question of civil rights may be made by a responsible representative committee of American citizens."

Shortly thereafter—on December 5, 1946—Mr. Truman January 1950



Jersey and Pennsylvania. It seems reasonable, then, to infer from the results that the President and Congress had a mandate from the people to carry out the civil rights program. Nothing whatever was done during the recent session of the Eighty-first Congress to translate the President's message into legislative action.

Because there was no action by Congress, many people have the idea that the work of the Civil Rights Committee and the strong position taken by the President were all in vain. It is my purpose to point out that this is not true; that on the contrary great gains have been made in the past two years along the civil rights front by the use of power through administration, through state and local legislation, through court action and through persuasion.

I. THE USE OF POWER THROUGH ADMINISTRATION

1. President Truman, in July, 1948, issued Executive Order 9811, directing federal agencies to eliminate discrimination in employment. As a result, a Fair Employment Board was created in the Civil Service Commission to investigate complaints and establish procedure for compliance.

In November, 1948, the Secretary of the Treasury discharged a Collector of Internal Revenue for refusing to comply with the President's executive order in a case involving a Negro employee.

2. Also, in 1948 the President's Committee on Higher Education issued a report condemning segregation in colleges and professional schools.

As a result administrative action has been taken by several college and university boards opening doors of opportunities to members of minority groups that had not hitherto enjoyed such privileges.

3. In the field of housing, efforts to exclude Negroes from a public housing project in Chicago brought about warning from a Chicago Housing Authority that it would not recognize a tenants' council which barred Negroes from membership.

4. In the field of citizenship, federal enforcement officers in Mobile, Alabama, invoked Federal Civil Rights Statutes to arrest a sheriff and deputy on charges of violating civil rights of Negroes by inflicting physical punishment without due process of law.

5. The authorities of the Louisville, Kentucky, Public Library ordered Negroes admitted for the first time on the same basis as whites to the departments of the library.

6. Strong administrative measures have been taken to bring about equality in the armed services. In 1948 President Truman issued Executive Order 980 forbidding discrimination in the armed forces, and followed this with the appointment of a Committee on the Equality of Treatment and Opportunity in the armed services. In April of this year the Secretary of Defense ordered all branches of the armed services to comply with the President's executive order, and to report steps taken in compliance. This directive also puts an end to mandatory assignment of Negroes to segregated units.

II. USE OF POWER THROUGH STATE AND LOCAL LEGISLATION

1. During the present year four states, namely, Washington, Oregon, New Mexico and Rhode Island have adopted Fair Employment Practice Commission laws, bringing to eight the total number of states that have F.E.P.C. laws. Bills have been introduced in nineteen other states.

a. In the case of Kansas the Legislature has established a Commission Against Discrimination to investigate discrimination in employment and report to the Legislature.

b. In the field of education the State of New Jersey is outstanding because in November, 1947, it passed a new Constitution that ended segregation in the public schools

of the State; and then in April, 1949, the Legislature adopted the Freeman Law that contained an omnibus civil rights statute extending administrative jurisdiction and procedures of the State Division Against Discrimination to all non-sectarian educational institutions in the State.

c. In March, 1949, the Legislature of Indiana adopted a new Fair Education Law which progressively eliminated segregation and discrimination in the public schools of the State.

d. In July, 1949, the Illinois Legislature voted to refuse state funds to any school district discriminating against pupils because of race or religion.

e. In July, 1949, the Legislature of Oklahoma voted to admit Negro students on a segregated basis to institutions of higher education for courses not available at state-supported Negro colleges.

f. In July, 1949, the Wisconsin Legislature voted to forbid the exclusion of pupils between the ages of four and twenty from any public school on account of religion, nationality or color, and to prohibit segregation in the public schools.

g. In March, 1948, the New York Legislature passed the Quinn-Oliffe Fair Education Practices Law which outlaws racial and religious discrimination in the colleges and universities of New York State.

h. In July, 1948, the New York Legislature approved the creation of a state university open to qualified students regardless of race, religion or nationality.

i. In the field of housing the Board of Supervisors of the State of California adopted a resolution urging the Urban Redevelopment Board to prohibit discrimination in state-supported rental housing developments.

j. The Legislature of Connecticut in July, 1949, passed a new civil rights law outlawing discrimination in all publicly supported housing.

k. Citizenship rights were upheld by legislation in the following incidents:

(1) The City of Tallahassee, Florida, passed an ordinance in February, 1949, forbidding the wearing of masques except for party masquerades.

(2) The Tennessee Legislature in May, 1949, passed a law which exempts veterans, women and blind persons from payment of poll tax, abolishes the poll tax in primaries for veterans, and calls for a constitutional convention to consider the total abolition of the poll tax.

(3) In July, 1949, the Texas Legislature adopted an antilynch law.

l. Discrimination in public accommodations had been outlawed through action in the following instances:

(1) In June, 1949, the City Council of Miami Beach, Florida, passed an ordinance outlawing advertising which discriminates against any race or religion.

(2) In July, 1949, the Connecticut Legislature passed a civil rights law outlawing racial and religious discrimination in all places of public accommodation, including state and federal housing projects.

(3) Discrimination in the armed services was forbidden by legislative action in 1949 in the following states: Connecticut, New York, Wisconsin, Massachusetts, Pennsylvania, California and Illinois. New Jersey had led the way by passing such a law in November, 1947.

III. THE USE OF POWER THROUGH COURT ACTION

1. In June, 1948, the United States Supreme Court decided unanimously, in connection with the Sipuel case of Oklahoma, that Negro students are entitled to the same educational facilities as white students.

2. In June, 1948, the Federal Court in the State of Texas

ruled that the segregation of children of Mexican descent in the public schools of the State was illegal.

3. In September, 1948, the Federal Court in the State of Oklahoma ruled that the University of Oklahoma must admit a Negro student applying for a Ph.D. in education since the State does not provide equal facilities for Negroes. The Court subsequently ruled that the university might not seat the Negro student in an anteroom next to the classroom where white students are taught.

4. Suits to raise the salaries of Negro teachers to the level of white teachers were successful in Surrey, Virginia, Atlanta, Georgia, and Oklahoma City, Oklahoma.

5. In the field of housing the U. S. Supreme Court declared in 1948 against that section of the California Alien Land Law which prohibited ownership and occupation of agricultural land by persons ineligible for citizenship. In an epochal decision in May, 1948, the United States Supreme Court ruled that the courts cannot enforce restricted covenants barring racial and religious groups from renting or owning property in certain residential sections.

6. In March, 1949, the Oregon Supreme Court held unconstitutional the 1923 Alien Land Law which prohibited the renting or leasing of land to Japanese aliens.

7. In defense of citizenship rights the following court decisions were handed down in 1948-1949:

a. The Federal District Court of California held that wartime renunciation of citizenship by 2,300 American-born persons of Japanese descent, during the period of eviction and detention, was made under duress and was therefore void.

b. The State Supreme Court of Arizona, reversing a 1928 ruling, held that Indians on reservations were entitled to vote.

c. The Federal District Court of New Mexico removed the last restriction on the right of American Indians to vote by holding that denial of the ballot to Indians is unconstitutional.

d. Federal Judge Watis Waring of South Carolina permanently enjoined the South Carolina Democratic Party from refusing to permit Negroes to vote in the primaries or participate in the Party.

e. The United States Supreme Court, by refusing to review, upheld the decision of the Federal District Court of Alabama that the Boswell Amendment, which set up stringent educational requirements to vote in Alabama, was unconstitutional.

8. The following decisions involving public accommodations were made during 1948 and 1949:

a. The Supreme Court of Appeals of Virginia held that a Negro passenger may sit anywhere he pleases on an interstate bus.

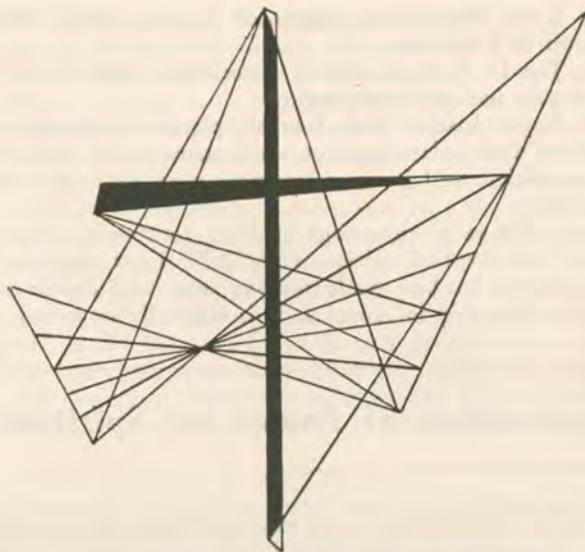
b. The Federal District Court of Maryland ordered Baltimore to open its three public golf courses to Negroes, although permitting restriction of Negroes to certain days of the week.

c. The Appellate Court of New Jersey held that the State's Civil Rights Law applies to swimming pools and that the Palisades Amusement park could not refuse to admit Negroes to its pool.

d. The Federal District Court of the District of Columbia sustained the right of the Civil Aeronautics Administrator to promulgate a regulation prohibiting discrimination and segregation in the Washington National Airport, notwithstanding the fact that the airport is located in Virginia which has a compulsory segregation law.

e. The United States Supreme Court agreed to review the Henderson case involving the segregation of Negroes in transportation.

f. The California State Supreme Court ruled that the law barring interracial marriages was unconstitutional.



IV. THE USE OF POWER THROUGH PERSUASION

Many instances of progress may be cited that have come about without pressure of administrative, legislative or court action, and may thus be regarded as results of appeals to a sense of justice and fair play. To mention only a few of these:

1. The University of Delaware decided to admit qualified Negro students applying for courses not offered by Delaware State College for Negroes.

2. The president of Wellesley College announced that inquiries about race and religion would be dropped from applications for admission.

3. The University of Arkansas admitted its first Negro student to the medical school, and one month later admitted a Negro student to the law school. Recently the University of Arkansas has admitted another Negro student to the medical school and two others to the law school.

4. Brandeis University in Massachusetts has opened with a policy of complete racial and religious equality among students and faculty members.

5. The University of Maryland has opened its graduate schools to qualified Negro students.

6. Washington and St. Louis Universities in Missouri have opened their doors to qualified Negro students.

7. The president of Vassar College has reaffirmed the non-discriminatory policy with regard to admissions.

8. The Chicago Improvement Association is now negotiating an agreement between Negro and white groups under which white owners agree not to enforce existing restrictive covenants.

9. Gallinger Hospital of Washington, D. C., the first hitherto all-white hospital in the South, has decided to accept Negro interns for training.

10. Several hitherto all-white college fraternities have removed from their bylaws provisions limiting membership to non-Semitic members of the Caucasian race.

11. The Missouri Medical Association has made it possible for Negro physicians to become members by voting to delete the word "white" from constitutional requirements for membership.

12. Levi Jackson of Yale University, the first Negro to captain a Yale football team, was tapped by six senior societies.

13. A Negro physician was appointed professor of Bacteriology and Immunology at Harvard Medical School.

14. Ralph Bunche was appointed Acting United Nations Mediator in Palestine.

15. The U. S. Lawn Tennis Association admitted its first Negro to a national tournament.

16. Negro baseball and football players, as members of Northern teams, played against white teams in the South without opposition, and in some instances were applauded wholeheartedly.

Surely I have given enough evidence to convince the most cynical and skeptical critics of the civil rights program that great progress has been made in doing away with double standards of citizenship in America. It is especially important that

the churches speak out, through their leadership, in support of further advances along the civil rights front. For, although laws are an important factor in securing civil rights, they can be no more effective than public sentiment will make possible. After all, there is no law that can make one man like and respect another, if he makes up his mind that the other man is not worthy of his respect. The business of the church is to put such emphasis upon reverence for human personality that its members will find it easy to obey not only civil laws, but the precepts of righteousness that the church espouses in its creed.

Organization of Power for Spiritual Ends

Walter Muelder

PEOPLE TODAY are worried about the problem of power. They are especially worried about the organization of social power, for the organization of social power determines finally the way in which all power, physical and spiritual, will be used. It is the thesis of this article that power need not be a source of worry and anxiety if it is properly organized and if it is structured so as to serve the ultimate goal of personality development. Indeed, men need power in order to do their moral duty. Duty implies the ability to carry out the demands of conscience. Social conscience, therefore, requires an organization of society such as will implement the demands of social justice and of social ideals. We are confident that this can be done throughout the world if men of good will persistently think about the laws of society and the laws of human nature and bring them into a right relationship to the principles and ideals of Christianity. Men do many evil things. Human nature is a problem to itself and is often devoted to selfish goals. So also groups do many evil things and group power is frequently devoted to self-centered ends, but human nature as such and group life as such are not so self-centered and evil as to make hopeless the problem of the correct organization of social power for spiritual ends.

In general we may say that power needs to be made subject to law, that law must be made responsive to popular will, that popular will must learn the ways of justice and be made intelligent and responsible in all of its relationships. This means that the power structure of society will be such as to express not only the solidarity of mankind but also, and even more basically, the integrity and sacredness of the individual person. There must be enough central organization of power in order to make group life efficient and to give it a semblance of unity, but there must, on the other hand, be the type of responsible creative and critical participation that gives to each individual who participates in a group an opportunity for self-expression and for spiritual development. This goal is difficult to achieve but it is not impossible. At least we can develop a tolerable justice in which human beings more and more are treated as ends in themselves and at the same time express their mutual interdependence at all levels of social existence.

THERE is no single type of social organization that applies equally to all ranges of institutional life. A family should not be organized like a trade-union. A trade-union should not be organized like a public school. A public school cannot be organized like a professional society. A church should not be organized like a political party. The temptation in these days is for people to think in terms of rigid stereotypes, looking for society to be organized either in a totalitarian way, on the one hand, or in a relatively anarchistic or individualistic way, on the other hand. People also tend to think in such simple opposites as are expressed in the phrases Freedom or Order, Freedom or Se-

curity, Man Against the State, and the like. But each institution must be studied in terms of the type of organization of power which is best for the achievement of personality through itself. Different human rights require the development of different types of social instruments for their implementation. The freedom of conscience requires a different organization of power from the right to work. Old age security requires a different organization of power from the franchise. Student government requires a somewhat different type of organization of social power from that of a church. In all of these matters we need to learn as much as we can from the history of the culture of mankind and reflect critically on the philosophical and scientific knowledge that we have been able to gain through long centuries. By and large we can say that mankind resists strenuously the imposition of merely external coercion of control on persons and on groups. And the more personality is developed the more it requires freedom of participation in the group of which it is a member. The organization of social power is thus in part an exploratory and an experimental one. But we can be confident that personality has a right to develop the kinds of social institutions which will bring itself to the highest fulfillment in the light of the community of personality.

It is quite clear in society today that social power is not limited to individual units. The unit of social power is a group. On the whole human nature behaves at its best in small groups. There is much to be said for the decentralization of society and for the development of small communities. At the same time the small community, and even the intimate small group within a small community, is not a panacea. Small groups and small communities may be very parochial and provincial in outlook and may provide for individuals a veritable spiritual prison. The tyranny of the small group, even the tyranny of the family, must give way to the freedom of the larger world if men are to come into their own.

Let us look at the problem of power within a small group. Crucial in the development of personality is the organization and function of the family. The microcosm of the family reflects most of the tension in the macrocosm of society. Here may be learned arbitrariness, tyranny, hatefulness, spite, disrespect for personality, irresponsibility, social apathy. Here may also be learned responsibility, cooperation, mutual aid, and a fine blending of intelligence, freedom, order and security. Much is known today about the interpersonal relationships of members of families and the emergence of healthy-mindedness out of these interpersonal relationships. But one thing is sure. There must be healthy family life if there is to be healthy industrial, national and international life.

What is characteristic of modern life as its family composition are the innumerable groups of interest-centered organizations which are known as associations. There are literally thou-

motiva

sands of these associations in American society running the whole gamut from student government organizations to Methodist Youth Fellowships, and to the national state. There are lobbies, trade-unions, bridge clubs, etc. Most of these associations exist for the promotion and effective achievement of some limited interest. They may bear very little relationship to each other. Frequently they compete with each other. If the interest is strong enough as in the case of some economic organization, they may organize great lobbies to put pressure upon society for the passage of favorable legislation. Many associations do not consider the welfare of the nation as a whole. Neither do they consider the welfare of mankind. Many otherwise good associations are limited in their outlook and in the pursuit of their ends may do much social damage. The intelligent organization of spiritual power must keep these associations in mind. Thus, for example, we may have two hundred and fifty-six denominations in the United States, each of them ostensibly organized for a good end, and yet in terms of the social whole they may be very divisive, may actually help to deteriorate community life or make impossible the achievement of much social good.

Without organization into associations men can frequently carry out worthy ends, but the lack of community organization, the lack of inclusive community goals, the lack of a common spirit, the lack of a community plan or of a national or international plan stands in the way of these good ends being properly balanced one over against another, properly organized into the hierarchy of goods. When such associations find themselves competing one against another they are likely to make an appeal to settlement of their differences through power.

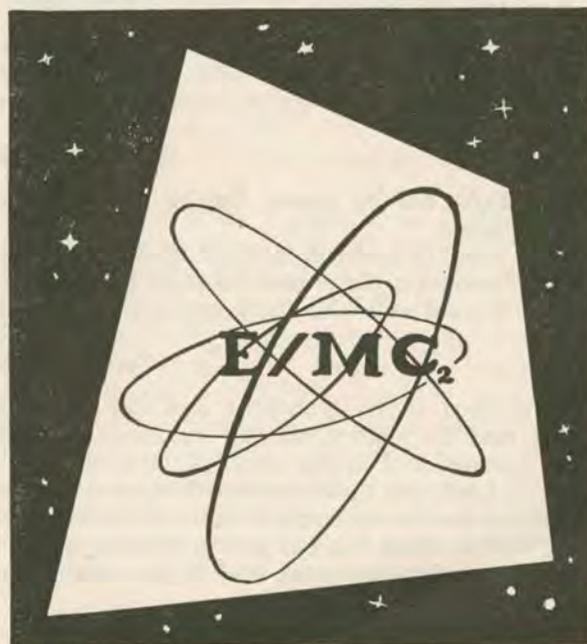
Given proper social planning and community organization a great many of these organizations would prove themselves to be superfluous. In good social democratic planning a great many of them would be replaced by subordinate committees and commissions within some larger social pattern. Americans have learned to organize almost everything. Indeed we are frequently chided or laughed at because of the ease with which we set up organizations. What we need to learn to do is to organize our community life as a whole, at the local level, at the state level, at the national level, and at the international level.

The development of larger unities of power does not necessarily mean that the spirit of democracy has been destroyed, but it does mean that we must learn to unite the organization of power at the grass roots level in such a way as to make the organization of power at the center responsible and responsive to grass-root demands and needs. At the same time the persons in the grass-root organizations of our society must learn to delegate power and authority for specific ends to those whom they regard as efficient administrators and wise interpreters of the social will. It is possible to combine the centralization of administration for purposes of efficiency with the decentralization of control for purposes of ultimate authority. Let us take a trade-union, for example. It is important that a trade-union be organized democratically so that all the values we have come to respect as civil rights in the United States will be achievable through the organization and procedures of trade-unions. One thinks of such problems as the rights of a minority, the right to criticize one's officials, the right to have a fair trial, the right to have one's vote respected, and the like. At the same time it is important in trade-unions that enough power be delegated to the officials who are doing the negotiating of a trade-union that they will be able to carry through a bargaining contract or to conclude collective bargaining without having it stymied by too many referrals back to the local trade-union and to a mass vote. In other words, widespread participation in the grass roots of the trade-union must be combined with an intelligent principle of delegation and representative government. In many trade-unions this is now taking place to a remarkable degree. But a trade-union not only has responsi-

bility to its members, it also has responsibilities to the company, and it has responsibilities to the public.

We are making considerable progress in this country in the development of a dynamic equilibrium among the interests of labor, management and the consumer. But we have yet a long way to go. The democratic organization of a trade-union suggests the need for a democratic organization of power within industry itself. This involves not only the question of the reorganization of power among the stockholders, but it raises the very question of the participation of the public in the ownership and operation of industry and the participation of trade-unions in basic policy formation of industry. A monopoly of power in the hands of a few is unjustifiable when viewed from the standpoint of the community as a whole. The monopolistic organization of economic power in the United States is one of the greatest challenges to the development of the spiritual life.

IN discussing trade-unions and large monopolistic corporations we have already made a transition from the problem of power in the small groups to the problem of power in the large group. Here also the main consideration is the subordination of power to personality. How can power be made responsible to the people? The chief choices before us in an industrial society seem to be either the maintaining of the present capitalistic structure, the acceptance of some type of totalitarian communism, or some type of mixed economy in which socialistic, private and cooperative elements are blended together. There is much to be said for the values of a mixed economy which provide for experimentation along many lines of industrial organization; but in all of these it is necessary to have a large measure of democratic socialism, at least in spirit if not in actual reality. In other words, the people must reserve to themselves the right to decide what types of institutions they wish to blend in their mixed economy and how strong an influence each of these types of economic institutions shall be. The community planning to meet its democratic needs and planning democratically to meet the needs has the prior right over all individual groups in the community. There must, therefore, be both freedom for planning and planning for freedom. This raises the whole question of the role of the state in modern economic and social life. If men are to have broad ranges of freedom in the grass roots of their society politically, economically, socially and religiously, there cannot be a single



omnipotent state. The state must so organize its life and its responsibility to the citizens that its offices can be used for the advancement of plurality as well as for the development of essential unity.

Different groups have differing attitudes toward the power of the state. Those with vested economic power from much state control are naturally antagonistic to the interference of the state in their private affairs. On the other hand, those who do not have great economic power but possess potentially political power, and through political power possess potential control over economic institutions, are likely to look to the state for assistance in time of need. Economic reformers and radicals are, therefore, likely to look to political action as an instrument to change the power structure of society. Political action can achieve a great deal for the liberties of the people as evidenced by such things as the F.E.P.C. during the war and the establishment of F.E.P. laws and boards in a number of the states. There are some national and state problems which can be handled only through the right use of power at the national and state levels. But it is important that we not confuse the reality of community life with the reality of the state. Moreover, the state must always be subservient to the community. We have a great deal of experience to help us in this matter. The organization of economic power in the Scandinavian countries, experiments in different parts of the world with cooperatives, the present socialist government in process in Great Britain, the T.V.A. in the United States, and innumerable other types of economic experimentation are sources from which we can gain great insight into the proper organization of social power. The important thing is to study the needs and functions of the people and to develop the type of institutions which will best meet them. These needs always include participation of persons in a critical and responsible way in small groups in the grass roots of these institutions. It is not enough for the spiritual development of people that their material needs are satisfied in the community or by the community, but it is essential that individuals learn to grow through responsible participation.

Many social problems can be resolved by breaking them down into their various phases or aspects and then using the leverage of power appropriate to each aspect. Thus, for example, Gunnar Myrdal has shown that in the race problem in the United States there is a sex and marriage level, there is a social intimacy level, there is an educational level, there is a judicial level, there is a political level, there is a religious level, there is an economic level. Social change can be initiated along a broad front if the various aspects of a problem are handled in the light of cumulative causation and by the use of multiple power levers. The church and the school ought not to attempt to do the work that appropriately belongs to the state, and the state ought not to take upon itself the functions that belong to the more face-to-face groups in society. Direct economic action can accomplish some things but political action is necessary to accomplish others. Nevertheless, the general principle holds which we have been emphasizing throughout, that power must be made responsible to personality, and we must be socially inventive at all times to see to it that the dislocations of power do not permanently continue and that they are constantly remade in the interest of the fellowship of the community as a whole.

Thus far we have said nothing about the role of military organization in the state and among states. Just here lies one of the most crucial problem areas of modern society. It follows from what we have said that one of the greatest pitfalls to be avoided is the militarization of society and the militarization of the state. Those who place great reliance on military power fail to understand the real forces of cohesion in society, for even the state is not held together by force but by the consent of the governed. In the broad range of community life with its many associations and face-to-face groups, the natural forces of cohesion, the forces also of cooperation, of mutual aid, of mutual respect, and the like, are much more to be counted on than all of the military forces in the world put together. One of our most crucial problems today is to subordinate the military to the civil power of the state and then to subordinate the various civil governments under effective international order.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

—Isaiah 40:28-31

Not by might, nor by power, but by my spirit, saith the Lord of hosts.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

—Zechariah 4:6, 7

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

—I Chronicles 29:11, 12

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains; being girded with power:

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

—Psalms 65:5, 6, 7

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

—Matthew 9:6

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

—Matthew 28:18

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

—John 1:12

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

—II Timothy 1:7
motive

Poet of Life

A tribute to
John Dewey
by
Irwin
Edman

A GREAT MANY PEOPLE have criticized John Dewey in the past because he has not talked as much as has been the fashion in philosophy about the true, the good and the beautiful. They have, therefore, assumed that he was not interested, as a sound philosopher ought to be, in the integrities, the eternities, and the beauties of the world. He has talked a great deal about method and so a great many people have thought of him as a kind of methodological Niebelung inhabiting the dark sewers of methodology. He has reminded the sentimentalists that ideals need to be implemented, and therefore his rash critics have dismissed him as a mere instrumentalist who has no respect for ideals. He has recognized that life and society, both constantly changing, generate constantly new problems which demand disciplined intelligence and responsible imagination. Many of his critics, therefore, since he has talked a great deal about the discipline of the imagination, have felt he has forgotten imagination itself. He has accented the fact of shared experience so that a great many esthetes and soliloquists have felt that he failed to recognize the paramount value of the individual and individuality in experience.

At the age of ninety, Professor Dewey must by this time be long accustomed to the cliches of conventional criticism of him. He has lived long enough to see how some new alleged magic under the guise of philosophy has given illusory comfort to those who wish to evade the hard realities of facts and the challenge of problems. He has lived long enough to see how people impatient of thought rush to slogans, evasions and violence. In the midst of all the clamor from the right and from the left, he has quietly continued to accent the fact that ideals are projections of human possibilities and that in the long run disciplined intelligence of cooperative men is the only hope for human fulfillment and, as it turns out in our atomic age, even for human survival. In a world on the verge of suicidal madness, he has felt the obligation to talk about method. In a world the victim of rhetorical ideals, he has felt it necessary to indicate the path of disciplined and effective hope.

So conscientious, indeed so puritanical we may say, has Dewey been, that even some of his disciples have forgotten what his ultimate concern is, which is the realization of life as a whole, as direct, as transparent and clarified a form as may be. It still surprises some people that at the age of seventy—when he was very young—John Dewey should have written a big book on art. "What is going on here?" some people asked. They suspected the answer, "A pragmatist in a China shop." How come that a man devoted to the practicalities and the instrumentalities should deign or should dare to talk about matters that concern only the votaries of pure beauty, art for art's sake, poetry and the muses? In expressing surprise at Dewey's interest in the arts and the imagination, they revealed, perhaps, the limitations of their own views on art and on life, and they revealed also that they had missed Dewey's always ultimate concern.

In our regimented and mechanized society and in the rigidity of our intellectual habits, experience becomes partial and compartmentalized and distorted. The value of intelligence lies in rendering life less opaque, dislocated and confused. Art is experience *in excelsis*, imagination is life fully lived, and life fully lived is individual creativeness such as art and the experience of art illustrate. The test of democratic institutions is the extent to which barriers are broken down, vitality is liberated, life is rendered free in each individual to achieve its own integrity and its own radiance. Dewey has talked about social institutions, about methods in science and in society, about intelligence in general, always in the interest of that humane realization which he was ultimately describing in art as experience. For all the sober prose of his utterance, all of us have felt the poet of life in Dewey, the poet who recognizes a change is always going on, change that offers challenge and possibilities which come to fulfillment in the life of art and imagination and in free societies which make dynamic individuality the core of their hope for mankind.

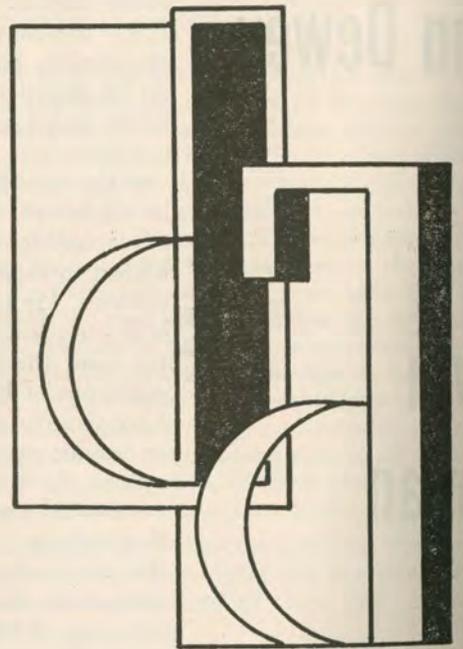
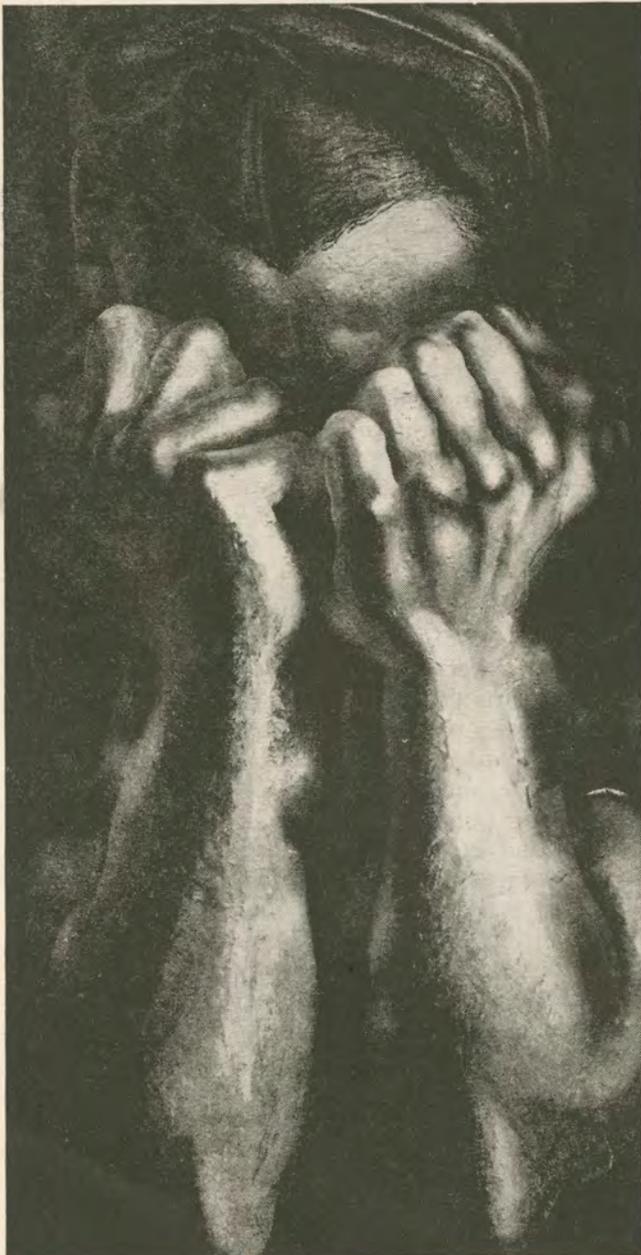
This is Irwin Edman's speech at John Dewey's eightieth birthday dinner in New York. It is presented here through the kindness of Dr. Edman.

January 1950

There are two significant aspects in the works of David Siqueiros: he made the theoretical premise of the Mexican muralists a reality. Their theory concerning social art was the portrayal of the social-economic and political lives of the people of Mexico. This was accomplished through the Syndicate, an artists' union under government patronage, originated by Siqueiros. This first attempt to break away from traditional art of the past and establish a new art of social significance was the start of the reform movement in Mexican art.

He also felt the need for greater experimentation in the new materials and techniques, appropriate to our industrial age, for a more forceful expression of a new language pictorially.

t h e s o b



SIQUEIROS

Yvonne
E. COLE

about SIQUEIROS

David Alfaro Siqueiros, brilliant Mexican painter, was born December 29, 1896, in Chihuahua.

After the death of his mother, Teresa Siqueiros Barcenas, in 1898, Siqueiros came under the direct influence of his grandfather, "Siete Filos," so named because of his boldness in the guerrilla warfare of the Juarez army.

After his return to Mexico City in 1907, he entered the Franco-English College for priests. He lived through the dreadful beginnings of the Revolution in 1910, and entered the national preparatory school in 1911 where he attended night classes as a special student of the academy of fine arts.

Siqueiros joined the Constitutional Army in 1913, and served as staff officer under General Diequez in 1914.

In 1919, Siqueiros traveled to Europe as a government "military attache." He attended the Mexican Legation in Paris from 1919 to 1921. During his sojourn in Paris, he made friends with Diego Rivera. A warm relationship developed between the men as an outgrowth of the important mannerisms brought about by anxiety over European post-cubist art. This, together with the new social aesthetic fever of the Mexican youths who had actively participated in the armed conflict of the revolution, was the beginning of the new doctrine which gave natural form to the movement of modern Mexican painting.

In 1921, Siqueiros published "The Manifesto to the American Plastics" in the American Life magazine. This was the first recognition of the plastic art of America by Europe, a recognition of a powerfully heroic, monumental and humane art which became a public expression, and which had as its modifying force the direct living example of our great and extraordinary pre-hispanic culture of America.

Returning to Mexico in 1922, Siqueiros, along with Diego Rivera, José Clemente Orozco, Jean Charlot, Xavier Guerrero and others, with a group of young assistants, gave birth to the first attempt to apply modern Mexican painting to new muralism, a form of art which had disappeared from the history of the world with the end of the Italian Renaissance. "The Elements" and "The Burial of the Dead Workers" are two outstanding murals of a series which he produced in the National Preparatory School.

In 1923, he encouraged the formation of The Syndicate of Painters, Sculptors and Revolutionary Engravers of Mexico. About the Syndicate he wrote, "Without a precise and integral ideology there can be no functional ideological art and our movement has for its aim, from an artistic viewpoint, that of aiding the development of the Mexican Revolution."

With Xavier Guerrero, Siqueiros founded in 1924 the newspaper El Machete through which he carried out the reintegration of modern art—muralism, the two-form fundamentals of plastic-graphic materialization in the new move-

ment. *El Machete*, periodic organ of the muralists, was converted into a type of poster for the great mass of organized workers and farmers of Mexico.

Siqueiros became secretary general in the Mine Federation and in the Workers' Federation of Jalisco. He became internationally active in politics in 1927.

In 1929, Siqueiros attended the Continental Syndicate Congress in Russia and South America as a delegate of the Mexican Syndicate. He was appointed member of the Latin-American board at the meeting in Montevideo. After the Syndicate and political activities in Buenos Aires, he was apprehended and banished from Argentina.

In 1930, he spent a year imprisoned in the Federal District Penitentiary as an agitator. In 1932 at the Chouinard School of Art in Los Angeles, Siqueiros was placed in charge of a practice class in fresco painting. He caused considerable controversy after doing murals in a workers' settlement with automobile paint applied to the walls with a spray gun. He did "Tropical America" in five months' time. After having given a series of lectures on modern Mexican painting in Argentina in 1933, Siqueiros ventured to New York in 1936, where he founded the Siqueiros Experimental Workshop.

In 1939 he returned to Mexico and founded the *Documental* magazine. He divided his time between his political activities and artistic production, and completed the major portion of his works exhibited in the Pierre Matisse Gallery in New York, three of which are now part of the complete collection of Siqueiros works in the Museum of Modern Art in New York. From 1940 to the present he has traveled and painted. His latest exhibit in New York was in 1947.

Siqueiros paints with an emotional and intellectual verve which finds outlet in his explosive use of color. His murals express the political and social aspects of life and are intensely dramatic and startling in content.

In "The Democracies" begun in 1939, Siqueiros fades into an insignificant background the savagery and barbarity of war by comparing it with an exploited youth and the highly undesirable treatment of racial groups in countries that are supposed to be paragons of social and cultural symbolisms.

In "The Sob," David Siqueiros produces vibrations throughout the entire picture by the use of subtly repeated lines and masses. The mood is one of sustained, intensified grief. There is a simple directness combined with intense tragic drama which makes "The Sob" outstanding as a powerfully moving painting. The exaggeration of morbid disillusionment is forcefully portrayed.

Architectural solidity and superb plasticity in the balanced weightiness are characteristic of the painting "Anguish." A forcefully symphonic movement is effected through broad rhythmically curved lines, while the hurried strokes of the palette knife lend sensitivity to the composition. The artist's freedom of movement and lack of restraint enable him to project through this work years of pent-up intolerance and repression that have at last found outlet in artistic expression.

"Mexican Dawn" portrays the nationalization of petroleum.

"Echo of a Scream" depicts the utter helplessness, hopelessness and insecurity of a child born into a social and cultural heritage which has been bebased.

"The Face of Treachery," done in proxyline on bakelite, is a study of aggregate subjective for the mural "Patricios and Patricidas."

the democracies



white women of papantla

the democracies



White women of papantla

anguish



mexican dawn





echo
of a
scream

face of
treachery



Babes in Evil--Mature in Thinking

is a warning from St. Paul which has meaning to well-intentioned people who may betray their ideals unawares.

HARVEY SEIFERT

AN INTRIGUING INSIGHT is buried in Matthew's story of the Last Supper. "And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they... began every one of them to say unto him, Lord, is it I?" (Matthew 26:21-22) Why should they ask? Did they not know? Presumably anyone who was about to betray his best friend to death would be conscious of the fact. The truth of the matter is that they did not know. Peter, for example, had no intention of acting as he did only a few hours later. It is a common occurrence to betray our ideal unawares. Values are frequently done to death at the hands of their own supporters. Good people with the best of intentions often contribute to evil consequences because of the immaturity of their ethical analysis. They deny the end to which they are committed by the means they choose for attaining it.

Four popular fallacies illustrate this tragic point. Each of these positions is undoubtedly accepted as true by a considerable majority of the American people, including otherwise intelligent and idealistic students. Yet the practice of these propositions will prove disastrous, for each leads to precisely the opposite result from that intended.

THE first of these fatal fallacies is the notion that we can achieve peace through a preponderance of power. If we can build up sufficient military might, the theory runs, we can overawe any potential aggressor and force Russia, or any other unruly nation into the path of virtue and peace. To this procedure our foreign policy at the moment seems to be committed, and into this attempt we are pouring plentiful portions of our brains and treasure.

Unfortunately the best that can be said for the method which absorbs our efforts is that it might maintain peace between a great power and a permanently weak nation, or that it may temporarily postpone war between great powers. Obviously no puny pygmy will attack the heavyweight champion of the world—so long as he remains a pygmy. If he has a real grievance against the

champion, however, the pygmy is likely to begin developing his own biceps and building friendships with other near-by pygmies. Then on some dark night the brawny giant is likely to find himself beset by a whole tribe of pygmies invigorated by physical culture.

Any self-respecting great power will react to a threatened preponderance of power by similar techniques of armament and alliances. Fundamental differences between nations are not settled by military strength. Rather prevailing differences are intensified by new fears and suspicions, and by a greater reluctance to make necessary concessions lest they be interpreted as signs of weakness in the power struggle. The attempt of one nation to gain a preponderance of power leads to a reaction of fear and rearmament by the second, which produces fear and greater armament on the part of the first. If this vicious descending spiral continues, war becomes inevitable. The policy which was expected to insure peace may have postponed hostilities, but at the same time it made them eventually the more certain and the more destructive. The means chosen lead to an end which is the opposite of that intended. The way to peace lies along another path, that of comprehensive settlement and collective security rather than that of national power.

THE second tragic conviction is the most widely accepted procedure for dealing with our domestic race problem. It is the theory that we can provide equal but separate opportunities for racial and cultural minorities. Our consciences demand equal opportunities, but our customs insist upon segregation. The two goals are incompatible. One or the other must be sacrificed. As the Federal Council of Churches said in its historic 1946 pronouncement on race, "Segregation in America has always meant inferior services to the minority segregated. This pattern has never been able to secure equal, separate services to the minority segregated. Segregation is always discriminatory."

This can be illustrated by the attempt to provide educational opportunities for

minority groups by either the church or the state. Whether the need is for youth conferences for Negro Methodists or government schools for Navajo Indians, whatever group is in a minority must inevitably find itself discriminated against. The majority group in any area can gather relatively easily a sizeable attendance of students and competent faculty. The minority group, being more thinly scattered, must draw a similar gathering of qualified people from a wider area. The inexorable facts of geographic distance necessitate a higher time-cost investment by minorities. This simple factor alone insures that minorities will not have equal use of the facilities provided. It is impossible to provide equal opportunities on a segregated basis. The attempt to do so may improve but nevertheless perpetuates discrimination, thus again leading to a result which is the opposite of that intended. Equal opportunities for minorities can only be assured on an unsegregated basis.

A THIRD prevailing fallacy is the conviction that we can secure prosperity through the pursuit of self-interest. As each seeks to amass the biggest possible pile for himself, it would seem at first sight as though society as a whole would thereby gain the largest possible total accumulation. Adam Smith claimed to see an "invisible hand" which equated self-interest and social welfare. One contemporary economist has accurately observed that the hand has become increasingly invisible! From the standpoint of Christian ethical insight the hand has always been nonexistent. Far from contributing to the common welfare, selfishness is self-defeating.

One possible illustration of this generalization can be found in economic analysis. For any industry or for the economy as a whole, there is an optimum point of production, an amount which can be disposed of under given circumstances with reasonable satisfaction to both sellers and buyers. If more is produced there is an unsold surplus, price cutting, and laying off of workers which

leads to even less purchasing power, which forces even more layoffs, and so on down a vicious descending circle. It is to the interest of each producer therefore that total production shall not pass the optimum point. In a competitive profit-motivated economy, however, it is also to his advantage that this share of that total production shall be as large as possible. In seeking the second end individually producers all together periodically violate the first, thus leading to a deflationary spiral, which if it is serious enough may contribute to a major depression.

Again the means used to gain the end of prosperity contribute instead to the precise opposite, depression. As church conferences have repeatedly pointed out, the profit motive in economic life must be modified in the direction of the Christian motivation of service. We can solve our economic problems only by implementing our common social responsibility for the last and least fortunate of our brethren, both at home and abroad.

A FOURTH and unusually common fallacy is the belief that we can achieve maximum freedom through the practice of anarchy. Again we are betrayed by superficial analysis. It would seem that to let every person do as he pleases would give each complete freedom. Indeed this might be the case were every man completely informed, highly intelligent and constantly altruistic. Under such circumstances, each would will to do that which was best for the total community. Under our present less Utopian conditions, however, the consequences of anarchy are completely dif-

ferent. So long as some men are uninformed, illogical, or selfish, the attempt to practice anarchy leads to autocracy, or control by a few and the denial of freedom to the many.

A convenient illustration can be found in the frontier community before the advent of law and order. There those who were most powerful because they were most efficient with their "shooting irons" soon became "the law." Others acted only by their sufferance. In order to protect the freedom of the mass of the people, it became necessary to introduce the machinery of democratic government, allowing the majority to rule.

In international relations the attempt to practice anarchy, in the form of national sovereignty, has become involved in the same contradiction. A few powerful nations control the destiny of the world; small powers have little effective freedom. The cure, we are coming to see, must be poured from the same bottle prescribed for the frontier community. In this case democracy takes the form of genuine world government.

Anarchy in economic affairs, in the form of unrestricted freedom of enterprise, has likewise led steadily in the direction of monopoly conditions, which grant control over constantly larger areas to the few most skillful, most unscrupulous, or the most fortunate, as the case may be. The attempt to secure freedom through anarchy is proving increasingly disastrous, as once again the means chosen lead to diametrically the opposite end from that intended. The prevailing popular fallacy must be transmuted into a stronger confidence in economic democracy, or popular participation in planning

basic economic policy among the people. If long continued, these fallacious nostrums may bring calamity to our culture. If the church is to contribute to the salvage of civilization it must stimulate popular study and discussion on these crucial issues. This is exactly what the church has often hesitated to do, for these are controversial issues on which men are sharply divided. If the church intends to shape the future it must give guidance especially on disputatious matters, for it is at points of controversy, rather than at points of agreement, that society is preparing to change direction, for better or for worse. Within the atmosphere of Christian fellowship, every congregation should now be facilitating the process of group discussion out of which a more adequate consensus may arise on these matters.

There is also a stern obligation laid upon individual churchmen, and especially upon students who presumably specialize in detecting the fallacious. While civilization may be won or lost by the decisions of a decade, we lack the necessary intellectual and moral resources for a correct decision. Now religious idealists must develop the same mastery of the data and the same precise analysis which characterizes the atomic scientist. As Paul put it, "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature." (1 Corinthians 14:20, Revised Standard Version)

All these considerations become an invitation to sounder thought, an appeal for a more profound analysis, lest we well-intentioned people also betray our ideals unawares.

KNOWLEDGE IS NO COUCH—Bacon

Knowledge is no couch
Whereon to rest a hungry spirit,
No avenue for wandering minds
Oppressed by strife's prerequisite,
No shop wherein to sell,
To barter, trade for loss or profit,
No jewel to display
As woman wears her ring and locket.

But knowledge is a flame
Kindled by youth, refueled by age,
Once gained it casts its light
To read minutely every page
Of history's diary.
Yes, knowledge is a flame whose summit
Pushes back the night
While others light their candles from it.

—Gaile Groves

Twentieth-Century Frontier

is what the application of lay religion to common life
is called in this chapter of the new book
Signs of Hope in a Century of Despair.

D. ELTON TRUEBLOOD

CHRIST GAVE the kind of message that is wholly incompatible with the very notion of a hierarchy. He agreed that in the secular world, that is, among the Gentiles, men sought for power and prestige, but he was trying, he said, to set up an order, diametrically opposed to this. It follows that the very idea of a "Prince of the Church" is an unchristian idea.

In spite of the revolutionary teaching of Christ, the crust of ecclesiasticism slowly forms in various generations and then must be burst open from beneath by a new lay religion. The sorrow is that the new life in time becomes crystallized, as occurred earlier in the Franciscan Movement, and more recently in the Salvation Army, so that finally it, too, is part of the crust that must be broken by some new thrust. Our job now is to facilitate a contemporary break-through. Countless concerned clergymen also welcome this with all their hearts. They are by no means satisfied with their present situations and they agree heartily with Emil Brunner that a clergyman's religion is always a heresy.

The good minister is not one who desires to be the whole show or the center of attention. He desires to be a catalytic agent, stirring up lay members to activity, and is perfectly satisfied if his contribution is not seen or known. The best minister makes himself progressively unnecessary. Nearly every good minister will agree that the Christian ideal is that of a body of believers all of whom are participants in the evangelistic enterprise, but many men are handicapped by convention and are looking for help in the enterprise of beginning to put into effect reforms that they know ought to occur.

Today some Methodist ministers are recruiting able laymen to preach each month on the great essentials of the faith. Colleges are sometimes using their own students in witness to their faith and are finding that the public meetings in which this occurs are often more effective than those addressed by able men from the outside. Some ministers are beginning to be theological professors in their own communities, using a technique not unlike that perfected by the Great Books movement. Some ministers, who have been ex-

pected to offer prayer at public occasions, are wisely refusing to do so, because they know that they, when they do it, are depriving some laymen of experience in the very kind of expression of devotion that may make for their spiritual growth.

ALL of us may be greatly helped by a new clarification of what a church really is or ought to be. A Christian society is not like an ancient pagan cult in which worshipers go one by one to some shrine, which for some superstitious reason is called a holy place. We see some of this in the modern world, but we ought to be on our guard against it, for it is sub-Christian. The dried-up arm of an alleged saint, such as was recently publicized in the popular press, has nothing whatever to do with real Christianity. It is a good thing for puzzled and needy people to have quiet places to which they can retire from the streets for meditation and prayer, but it is not a good thing to encourage them in the pagan notion that there is some magical significance in particular holy objects or holy places. The New Testament is quite specific on this. "The Lord of heaven and earth," we are told, "dwells not in temples made with hands." (Acts 17:24) Vital religion is never concerned with dead men's bones.



A Christian society, moreover, is not a collection of people who sit as spectators at regular or irregular intervals while a minister preaches to them or entertains them, and who then go home with the feeling that their Christian task is accomplished for the week. Those whose religion consists in this gesture of respectability are perhaps better than idolaters, but not much better. Instead of this, a Christian church is a society of witnesses. Note that Christ, immediately after he had called the infant church the salt of the earth, went on to say that they must let their lights shine before men. He left them as a group of persons whose lives had been so much enkindled by his own, that the spread of light was their central vocation. He left behind an order of lay evangelists and the essence of their fellowship was their function. They existed for only one primary purpose—to evangelize.

If we should grasp the New Testament conception of the church, lay religion, including a large amount of lay preaching, would be universally expected and encouraged. What is happening in the Christian movement in the middle of our century of the civil war is that we are beginning to grasp this conception. Our fundamental insight is that the main job of the Church is not to enjoy itself or bask in its own godness, but to evangelize, and this necessitates lay religion by consequence, inasmuch as the job is manifestly too large to be accomplished by the ministers working alone. Once this logical deduction is made we are faced with the task of thinking up new and creative ways by which the outreach of millions of laymen can be made. If this is ably done and if it catches on generally, the resultant change in the total Christian program will reach an entirely different level, since the advance will be by multiplication rather than addition.

Up to now we have tended, for the most part, to think of the spread to the Christian way and adherence to the Christian cause as coming about chiefly through the instrumentality of the Sunday morning or Sunday evening sermon. The lay people help, of course, by usher-

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MEDITATIONS

ALL living structures are organized with reference to functions." This is an observation that is scientific as well as commonplace. It calls attention to the fact that every living thing is so made that it is geared to do the things that will make its continuing to live quite possible and normal. The ear is a delicate instrument fashioned by infinite patience so that the hearing of sound is possible; and so with the various organs of man, the living organism. What is true of man is true of the other forms of life. Often I have watched how my plants shift the angle of their leaves so as to get a maximum exposure to the sun. The point is obvious and need not be labored. All of this means that life is purposive in the sense that it is functional. When the emphasis is shifted from the physical organism to the mental and the spiritual, many people find it difficult to see the application of the same basic principle. Very often the mental life seems so chaotic, so filled with random movement, so utterly irrational that it is extremely difficult to see that the mind itself is *organized* with reference to function. When the same principle is applied to human behavior the picture becomes even more disconcerting. And yet it is only when we pass ethical judgment upon human behavior that the picture becomes acutely puzzling. It is true that human behavior is purposive. But to identify purposiveness with morality may seem to stretch the point. But if it be true that what applies to the human organism applies equally well to the total life of man, then we are under tremendous obligation to seek to know and understand the meaning of the functioning of human life at every level and in all of its manifestations. The quest for such understanding is the meaning of the human enterprise. When a man discovers this for his personal life he has found what religion calls the will of God for his life. Men find this by the intense application of all of their cumulative knowledge and wisdom to the solution of the personal problem and in so doing discover something of the larger meaning of life. No man is spared from this necessity; it establishes a kinship among men that transcends language, creed, vocation, sex, color and all of the temporary devices by which one man is separated from another.

BEND with the wind and keep on living." This statement raises the basic question of compromise. It can be interpreted to mean that so high a premium is placed upon survival for its own sake that to do *anything* in order to survive is quite all right. Compromise, as an ethical issue, is often very difficult to settle. It is of the very essence of certain kinds of idealism to take the position that compromise, in any form, and under any circumstances is never to be countenanced. This presupposes that it is possible for an individual to live in society without some measure of compromise. For many, the word compromise is too strong; a softer and more "scientific" term such as adjustment is used. A man does not make a compromise in a given situation; he merely adjusts. When the tree bends with the wind, it is merely adjusting itself to its environment without any real loss. The fact that it grows into many grotesque shapes that are a denial of its true pattern of growth is considered unimportant. The main business of the tree is to keep alive, bear seed so that it can reproduce itself and thus fulfill its destiny. This idea suggests that fundamental to the notion of compromise is some understanding of the ends which are sought. Therefore, it is quite reasonable to say that a man may deal in compromises in matters that to him are not really important. While in matters that to him are at the center of meaning, he is unyielding. Life may be like a battle. The chief strategist selects the point at which he elects to take his stand and retreats and charges until at last he jockies the enemy into the position where the definite line of real battle can be drawn. The analogy is inadequate but the principle is clear—a man must decide *where* he draws the line beyond which he will not yield. Taking a position involves a

profound spiritual dilemma because it exposes the individual to the necessity of being somewhat apologetic because he draws the line at one point while some of his fellows draw it at another. On the other hand, in taking his position, he acts as if he is infallible with all the overtones of arrogance and pride that attend when his very spirit rejects any notion of pride in himself for doing what to him is simply the right thing. Any careful examination of any man's life would reveal that at one point he bends with the wind and keeps on living, while at another point he defies the wind and is quite prepared to be brought crashing to the ground.

IT is a source of constant wonder how trees seem to take the measure of the climate and make of their existence a working paper on life. Along some parts of the coast where there is a steady wind from the sea, there is a general recognition of the fact that it is extremely difficult for the trees to grow tall and straight against the sky. Yet, they do. They bend with the wind and ride out every storm, yielding only enough to guarantee themselves against destruction. It is a very fine art, this bending with the wind and keeping on. Of course, the winds leave their mark. The trees are not upright as if they have never known the relentless pressure of many winds through many days. One sees, sometimes, trees that have grown in a community of trees where there is mass protection of many trunks for those not on the outer rim. Such trees have flattened tops. The trunk may be tall and straight, gaining every available inch of shelter all the way up until at last there is the point where the topmost branch feels the pull of the sun and the sky to go its way alone. Here there is no single branch—doubtless many have tried, but in the process have been snapped off leaving their bleeding stumps as a mute testimony to heroic worth. The tree soon learns its lesson; within the resources available to it, a little canopy of branches inch their way above the protecting wall of other trees. They are young and supple—they bend with the wind, always sustained by the sturdy growth from which they have come. Unless the wind is able to sever them from the main body of the tree, their continued growth is guaranteed. The tree seems to say to the branches, bend with the wind but do not release your hold and you can ride out any storm. To the trees that did not learn how to bend with the wind but preferred rather to remain straight and defiant against the sky and are now dead and rotting in the earth, it was a great moment when they came crashing to the ground with a certain sense of triumph: "Ah, it took the concentrated violence of all the winds of heaven to bring me low. Such is the measure of my strength and my power." There is a strange naked glory in the majesty of so grand a homecoming. All through the life of man on the planet there have been sun-craved men like that, and around them movements for the healing of the nations have arisen. And yet man, in the mass,

by Howard Thurman

on the larger Meanings of Life

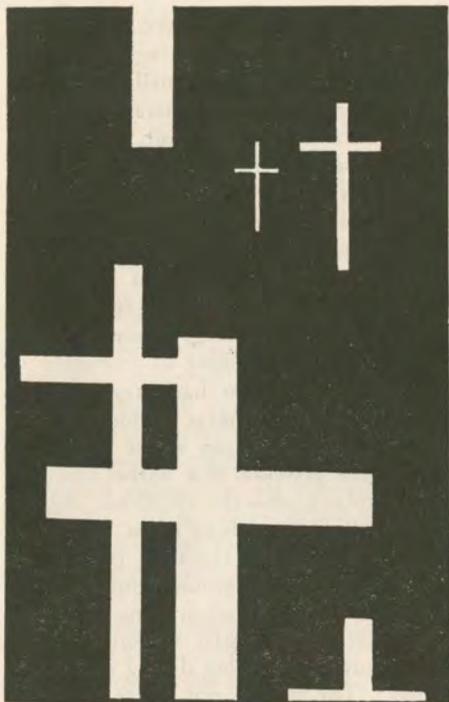
has continued to survive because he has learned to bend with the wind and keep on living.

I HAVE often wondered about the brother of the prodigal son; the brother who stayed at home. The point of the story as Jesus told it throws the spotlight on the son who broke his father's heart by going away, and who returned after many days. There was profound reconciliation between him and his father. The moral is, however far one may stray from God, reconciliation with God is always possible, and when it takes place there is great rejoicing. What about the boy who did not go away? He was a bit unimaginative. He had a deep sense of loyalty and had made his peace with his lot. So at one was he with the smooth operation of the family that he was taken for granted. The father knew that he would have nothing to fear from that son. His word was dependable. He was industrious and devoted. When the hot-blooded, volatile brother returned, having exhausted his resources and energies far afield, a feast was prepared, fine linens were placed on his person and the father's signet ring put on his finger. Returning from the field, the boy who stayed at home heard the rejoicing and the celebration. When he came into the presence of his father, he saw his brother. What a moment! All sorts of impulses shook his frame. Doubtless he said to himself, "What a fool I have been. There is no reward for devotion, for being true to your standards. Look at him! I feel the smirk in his soul; he is praying; he is saying, 'Why don't you get wise to yourself, older brother? I ate my cake and I have it too. There was a time when you wanted to see the bright lights, and experience the gaiety of the city, but always you repressed yourself, and now you've grown old, tired and bitter.'" Aloud, he said to his father, "I have been with you all the time, but you have never even given me a birthday party. If I had the energy left, I could hate you; I've given you the best days of my life, and no thanks." The father was shocked, and under the pressure of his older son's withering judgment, he expressed his love for him. It had never occurred to him before to say to his son, how precious he was to him. On the other hand, these words may characterize the older brother. "There are people in the world on whom the joy and the sorrow come alike with quietness. For them there is neither the cry of sudden delight nor the quiet of sudden anguish. Gazing deep into their eyes, we are reminded of dim changes. They are the people who have missed happiness and know it, but having failed of affection, give themselves to duty."

THERE is a fallow time for the spirit when the soil is barren because of sheer exhaustion. It may come unannounced like an overnight visitor "passing through." It may be sudden as a sharp turn in an unfamiliar road. It may come at the end of a long, long period of strenuous effort in handling some slippery

in-and-out temptation that fails to follow a pattern. It may result from the staggering blow of a plateau of tragedy that quietly wore away the growing edge of alertness until nothing was left but the exhausted roots of aliveness. The general climate of social unrest, of national and international turmoil, the falling of kingdoms, the constant muted suffering of hungry men and starving women and children on the other side of the oceans, all these things may so paralyze normal responses to life that a blight settles over the spirit leaving all the fields of interest withered and parched. It is quite possible that spreading one's self so thin with too much going "to and fro" has yielded a fever of activity that saps all energy from one's surplus store and all must stop for the replenishing of an empty cupboard. Perhaps too much anxiety, a too hard trying, a searching strain to do by one's self what can never be done that way, has made one's spirit look like a water tap whose washer is worn out from too much needless pressure. But withal there may be the simplest possible explanation—the rhythmic ebb and flow of one's powers, simply this and nothing more. Whatever may be the reasons one has to deal with the fact. Face it! Then resolutely dig out dead roots, clear the ground, but don't forget to make a humus pit against the time when some young or feeble plants will need stimulation from past flowerings in your garden. Work out new designs by dreaming daring dreams and great and creative planning. The time is not wasted. The time of fallowness is a time of rest and restoration, of filling up and replenishing. It is the moment when the meaning of all things can be searched out, tracked down and made to yield the secret of living. Thank God for the fallow time!

THE Angel with the Flaming Sword is a striking figure of speech as well as a very accurate bit of symbolism. George Fox used it to symbolize the Guardian Angel placed at his post by divine order. We are all of us brought into direct contact with the Angel. He works in many strange and well-nigh mysterious ways. There are times when we adopt a particular course of action in accordance with a series of powerful, urgent and right desires. Step by step we make our way; one thing leads to the next, and on and on until at last we are brought face to face with the fateful moment, the climactic act. Then, time stands still, the whole pattern of one's life is brought to bear upon the crucial act; something happens, we do not go through with it, the Angel with the Flaming Sword makes his presence known. It is more than conscience, more than mere conflict between right and wrong, more than simple violation of what one was taught to hold true. The Angel is the symbol of the eternal, sitting in judgment upon the temporary and the passing; the combination of rushing wind, flashing lightning and still small voice. No man can go past the Angel and remain as he was before the searching encounter! Dreadful indeed would it be if the Angel were withdrawn from your life. He is the guardian of all your ultimate values, the keeper of the seal of your spirit, the guarantor of all your meanings. When your decisions are finally made, the Angel says "yes" or "no" and upon his nod or frown turns your destiny. Of course he can be ignored, as it would seem, but every man knows deep within him that he cannot escape his tryst with the Angel. It is well to be full of thanksgiving that the Angel with the Flaming Sword guards the ultimate treasure and secret of the life of man. He is sustainer of the essence of your life and mine and our final protection against the dissolution of the integrity of life. It is small wonder that George Fox felt that when he came up past the Angel with the Flaming Sword, all the world had a new smell. There is no more graphic meaning put into the word *hell* than this—the Angel with the Flaming Sword is on the warpath in the human spirit—the Angel with the Flaming Sword is on the warpath in the soul of a people—eternal guardian, great contender, mighty bulwark, God's wall of fire in and for the life of man.



Epistle for the New Year

Though I celebrate New Year's on January first,
But grasp not each day's offer of a fresh beginning,
I miss the prime meaning of time's rebirth;

Though I shout "Happy New Year!"
Master all calendars,
Complete projects and balance accounts;
Sing and pray at "Watch Night;"
But experience no hunger for a new "Me,"
My new year is stillborn.

And though I pay my income tax;
Sum up with telling epigram the year's historic meaning;
Resolve, vow and promise;
But yield not heart to Christ,
My investment is sterile.

The New Year of the heart opens with volcanic discontent;
Cruel self-searching;
Stark naming of sins;
Total abandonment of pride, greed, ambition and complacency;
Whether of self, class, race, nation or world order.

The New Year of the heart turns "right about" toward Christ,
To ask forgiveness, faith and power
To be a true disciple.

The New Year of the heart thus channels new heart for the year.

It never fails!
But lone holidays fail,
They are so brief;
Calendars deceive,
Circling back to old beginnings;

Human resolutions falter,
As sin renews attack,
And the dead heart lays cold hands upon the future.

But the New Year of the heart knows sin's defeat;
Deals with the past only to hurl its good against tomorrow;
Cries "This, this is the year!" And rushes on:
To create the persons, homes, schools, industries, churches, nations,
brotherhood, peace, self,
Which fear and cynicism have held exile;
To hail as certain any victory which God wills
And man works with him to win.

So new years will come and age:
The new years of the calendars;
The new years which are cycles of work and historic change;
And the New Year of the heart;
But the greatest of these is the New Year of the heart!

by
Joseph R. Swain

Four Horsemen of Inevitable War

are political subjection, racial inequality, economic inequality and misery says the Orient's leading statesman in his Columbia University address.

PANDIT JAWAHARLAL NEHRU

I HAVE COME to you not so much in my capacity as a Prime Minister of a great country or a politician, but rather as a humble seeker after truth and as one who has continuously struggled to find the way, not always with success, to fit action to the objectives and ideals that I have held. That process is always difficult but it becomes increasingly so in this world of conflict and passion today.

Politicians have to deal with day-to-day problems and they seek immediate remedies. Philosophers think of ultimate objectives and are apt to lose touch with the day-to-day world and its problems. Neither approach appears to be adequate by itself. Is it possible to combine those two approaches and function after the manner of Plato's philosopher-kings?

In this world of incessant and feverish activity men have little time to think, much less to consider ideals and objectives. Yet how are we to act even in the present unless we know which way we are going and what our objectives are? It is only in the peaceful atmosphere of a university that these basic problems can be adequately considered. It is only when the young men and women who are in the university today, and on whom the burden of life's problems will fall tomorrow, learn to have clear objectives and standards of value that there is hope for the next generation.

The past generation produced some great men but as a generation it led the world repeatedly to disaster. Two world wars are the price that has been paid for the lack of wisdom on man's part in this generation. It is a terrible price and the tragedy of it is that, even after the price was paid, we have not purchased real peace or a cessation of conflict, and an even deeper tragedy is that mankind does not profit by its experience and continues to go the same way which led previously to disaster.

WE have had wars and we have had victory and we have celebrated that victory, yet what is victory and how do we measure it? A war is fought presumably to gain certain objectives. The defeat of the enemy is not by itself an objective but rather the removal of an obstruction towards the attainment of

the objective. If that objective is not attained, then that victory over the enemy brings only negative relief and indeed is no real victory. We have seen, however, that the aim in wars is almost entirely to defeat the enemy and the other real objective is often forgotten.

The result has been that the victory attained by defeating the enemy has only been a very partial one and has not solved the real problem, or if it has solved the immediate problem, it has at the same time given rise to many other and sometimes worse problems. Therefore it becomes necessary to have the real objectives clear in our minds at all times, whether in war or in peace, and always to aim at achieving those objectives.

I think, also, that there is always a close and intimate relationship between the end we aim at and the means adopted to attain it. Even if the end is right, but the means are wrong, that will vitiate the end or divert us into a wrong direction. Means and ends are thus intimately and inextricably connected and cannot be separated. That indeed has been the lesson of old taught us by many great men in the past, but unfortunately it is seldom remembered.

I am venturing to place some of these ideas before you, not because they are novel but because they have impressed themselves upon me in the course of my life which has been spent in alternating periods of incessant activity and conflict and enforced leisure. The great leader of

my country, Mahatma Gandhi, under whose inspiration and sheltering care I grew up, always laid stress on moral values and warned us never to subordinate means to ends. We were not worthy of him and yet to the best of our ability we tried to follow his teaching. Even the limited extent to which we could follow his teaching yielded rich results.

After a generation of intense struggle with a great and powerful nation, we achieved success, and perhaps the most significant part of that achievement, for which credit is due to both parties, was the manner of it. History hardly affords a parallel to a solution of such a conflict in a peaceful way, followed by friendly and cooperative relations. It is astonishing how rapidly bitterness and ill will between the two nations have faded away giving place to cooperation, and we in India have decided of our own free will to continue this cooperation as an independent nation.

I WOULD not presume to offer advice to other and more experienced nations in any way. But may I suggest for your consideration that there is some lesson in India's peaceful revolution which might be applied to the larger problems before the world today? That revolution demonstrated to us that physical force need not necessarily be the arbiter of man's destiny and that the method of waging a struggle and the way of its termination are of paramount importance. Past history shows us the important part that physical force has played. But it also shows us that no such force can ultimately ignore the moral forces of the world, and if it attempts to do so, it does so at its peril.

Today this problem faces us in all its intensity because the weapons that physical force has at its disposal are terrible to contemplate. Must the twentieth century differ from primitive barbarism only in the destructive efficacy of the weapons that man's ingenuity has invented for man's destruction? I do believe, in accordance with my master's teaching, that there is another way to meet this situation and solve the problem that faces us.

I realize that a statesman or a man who



has to deal with public affairs cannot ignore realities and cannot act in terms of abstract truth. His activity is always limited by the degree of receptivity of the truth by his fellow men. Nevertheless the basic truth remains truth and is always to be kept in view and, so far as possible, it should guide our actions. Otherwise, we get caught up in a vicious circle of evil when one evil action leads to another. India is a very old country with a great past. But she is a new country also with new urges and desires. Since August, 1947, she has been in a position to pursue her foreign policy. She was limited by the realities of the situation which we could not ignore or overcome. But even so she could not forget the lesson of her great leader. She has tried to adapt, howsoever imperfectly, theory to reality in so far as she could.

IN the family of nations she was a newcomer and could not influence them greatly to begin with. But she had a certain advantage. She had great potential resources which no doubt would increase her power and influence. A greater advantage lay in the fact that she was not fettered by the past, by old enmities or old ties, by historic claims or traditional rivalries. Even against her former rulers there was no bitterness left. Thus, India came into the family of nations with no prejudices or enmities, ready to welcome and be welcomed. Inevitably she had to consider her foreign policy in terms of enlightened self-interest, but at the same time she brought to it a touch of her idealism. Thus she has tried to combine idealism with national interest.

The main objectives of that policy are: the pursuit of peace, not through alignment with any major power or group of powers, but through an independent approach to each controversial or disputed issue; the liberation of subject people; the maintenance of freedom, both national and individual; the elimination of racial discrimination; and the elimination of want, disease and ignorance which afflict the greater part of the world's population.

I am asked frequently why India does not align herself with a particular nation or a group of nations, and I am told that because we have refrained from doing so, we are sitting on the fence. The question and the comment are easily understandable because in time of crisis it is not unnatural for those who are involved in it deeply to regard calm objectivity in others as irrational, shortsighted, negative, unreal or even unmanly.

BUT I should like to make it clear that the policy India has sought to pursue is not a negative and neutral policy. It is a positive and a vital policy which flows from our struggle for free-

dom and from the teaching of Mahatma Gandhi. Peace is not only an absolute necessity for us in India in order to progress and develop, but is also of paramount importance to the world. How can that peace be preserved? Not by surrendering to aggression, not by compromising with evil or injustice, but also not by talking and preparing for war. Aggression has to be met, for that endangers peace. At the same time the lesson of the last two wars has to be remembered and it seems to me astonishing that in spite of that lesson we go the same way.

The very process of a marshaling of the world into two hostile camps precipitates the conflict which it is sought to avoid. It produces a sense of terrible fear and that fear darkens men's minds and leads them into wrong courses. There is perhaps nothing so bad and so dangerous in life as fear. As a great President of the United States said: "There is nothing really to fear except fear itself."

Our problem, therefore, becomes one of lessening and ultimately putting an end to this fear. That will not happen if all the world takes sides and talks of war. War becomes almost certain then.

We are a member of the family of nations and we have no wish to shirk any of the obligations and burdens of that membership. We have accepted fully the obligations of membership of the United Nations and intend to abide by them. We wish to make our full contribution to the common store and to render our full measure of service. But that can only be done effectively in our own way and of our own choice. We believe passionately in the democratic method and we seek to enlarge the bounds of democracy both on the political and the economic plane, for no democracy can exist for long in the midst of want and poverty and inequality.

Our immediate needs are for economic betterment and raising the standards of our people. The more we succeed in this, the more we can serve the cause of peace in the world. We are fully aware of our weaknesses and failings and claim no superior virtue, but we do not wish to forfeit the advantage that our present detachment gives us, and we believe that

the maintenance of that detachment is not only in our interest but also in the interest of world peace and freedom.

That detachment is neither isolationism nor indifference, nor neutrality when peace or freedom is threatened. When man's liberty or peace is in danger we cannot and shall not be neutral; neutrality, then, will be a betrayal of what we have fought for and stand for.

IF we seek to ensure peace, we must attack the root causes of war and not merely the symptoms. What are the underlying causes of war in the modern world?

One of the basic causes is the domination or the attempt to dominate one country by another. Large parts of Asia were ruled till recently by foreign and chiefly European powers. We ourselves were part of the British Empire, as were also Pakistan, Ceylon and Burma. France, Holland, Portugal still have territories over which they rule.

But the rising tide of nationalism and the love of independence have submerged most of the Western Empires in Asia. In Indonesia I hope that there will soon be an independent sovereign state. We hope also that French Indo-China will achieve freedom and peace before long under a government of its own choice. Much of Africa, however, is subject to foreign powers, some of whom still attempt to enlarge their dominions. It is clear that all remaining vestiges of imperialism and colonialism will have to disappear.

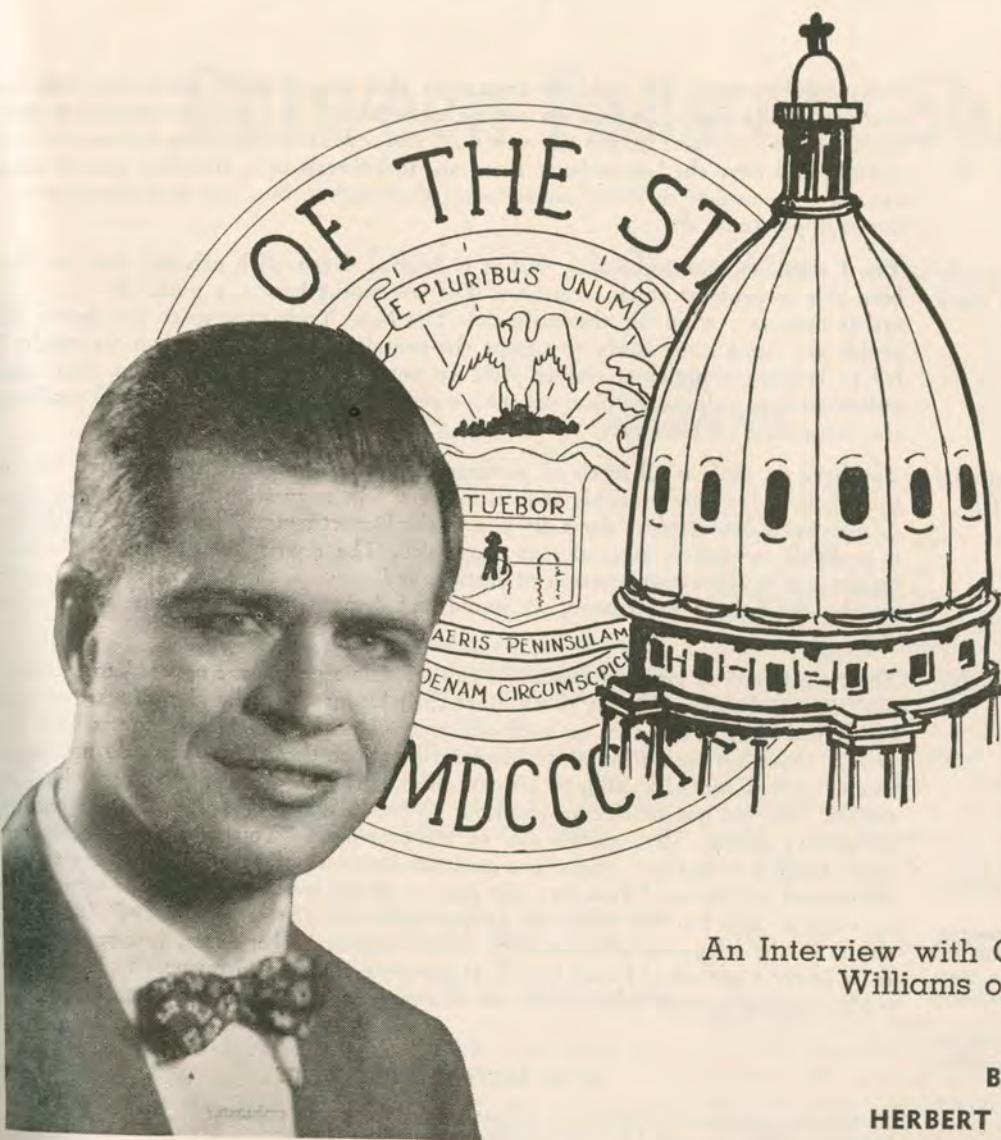
Secondly, there is the problem of racial relations. The progress of some races in knowledge or in invention, their success in war and conquest, has tempted them to believe that they are racially superior and has led them to treat other nations with contempt. A recent example of this was the horrible attempt, so largely successful, to exterminate the Jews. In Asia and Africa, racial superiority has been most widely and most insolently exhibited.

It is forgotten that nearly all the great religions of mankind arose in the East and that wonderful civilizations grew up there when Europe and America were still unknown to history. The West has too often despised the Asian and the African and still, in many places, denies them not only equality or rights but even common humanity and kindness. This is one of the great danger points of our modern world; and now that Asia and Africa are shaking off their torpor and arousing themselves, out of this evil may come a conflagration of which no man can see the range of consequences.

One of your greatest men said that this country cannot exist half slave and half free. The world cannot long maintain peace if half of it is enslaved and despised. The problem is not always im-

(Continued on page 36)





Racial Prejudice Is Bad Government

An Interview with Governor G. Mennen
Williams of Michigan

BY
HERBERT HACKETT

Since his election last fall (1948), G. Mennen Williams has set a new fashion in ties, and, as Governor, has tried to bring "government for the people" back to Michigan. His sincerity and friendly personality have so disarmed his opponents that they have had to fall back on mild name-calling, "Soapy Williams" (although this is a real nickname), or to attack his youth and labor backing. All this he has taken in his stride.

One of the high points in his campaign was his proposal of a state F.E.P.C., and it is typical of his approach that he based his argument on the experience of Republican New York.

I found it easier to get in to see him than it would be to see many minor executives in business. The following questions were asked, and opposite them are his answers.

Should the government concern itself with problems of prejudice?

Some people take refuge in the claim that we can't enforce morality, and use this as an excuse for ignoring the problems of prejudice. I don't think they are right. They forget that the whole idea of human brotherhood could not have been translated into the political reality it is in America today without the adoption of a law—the Constitution with its Bill of Rights.

In the past nations have been held together by the ties of blood and birth, but we have given the world something new—a nation held together by an idea, the idea of human brotherhood. We have been trying to make this ideal work in our daily lives. And we have found that there are two methods by which progress can be made, education and legislation. Neither works without the other.

To what levels of government does the problem belong?

It must be tackled at all levels. For example, some civil rights laws must be taken care of locally, where a man can eat, where he can live. . . .

Interrupted: Can you leave the local government alone to take care of these problems properly?

A committee I appointed to investigate employment and civil rights practices in Michigan found that there was not a uniform enforcement of existing laws in local areas, but still certain kinds of activity can best be handled locally.

January 1950

You probably won't get uniform treatment that way. I don't think you will, but you get results faster. Legislation can't change mores; it can only crystallize them. Equal access laws have helped the situation; those weak or tottering can strain to get straight and have the law to back them up. Individuals of a minority race or group can use the court or threat of court to get their rights. But, the state government is not equipped to do all. . . .

You say the state is not equipped to do the whole job. If this is so, is a state F.E.P.C. effective?

Yes, I think so, not completely but it is helpful. Even with existing laws we have been able to promote equal treatment. The law works best as a guide for the honest rather than as a whip for the antisocial. The New York experience has shown that people are much more ready to accept the principles of F.E.P.C. than we might be led to believe; complaints readily yield to negotiation and conciliation, and whole industries have voluntarily changed their ways when the law formalized and confirmed the conscience of humanity.

What about legislation at the national level? Or can we leave it to the states?

You have to work at all levels of government; some things such as the poll tax and antilynching laws are probably federal matters. The suggestion in the Truman report (*To Secure These Rights*) for a division in the Department of Justice on Civil Rights is probably necessary, especially in the South. The report gives many examples of intolerance in the administration of justice, and some of these injustices can only be met by the federal government. A sound and democratic public opinion is the best way. . . .

But, it seems we are a long way from this.

The twin fronts of law and education pay off. Some people are opposed to legislation like F.E.P.C. because they say it will hurt their business but the New York experience has denied this, as has that in such states as Connecticut, Massachusetts and New Jersey. There has been a lot of misinformation about these laws. They do not require an employer to hire or to keep on his payroll anyone who is not qualified or who is not needed. They do not require an employer to hire a quota or any particular racial or nationality group. They merely say to the employer, "You may not specify race, color, religion or national origin as a qualification in employment." They say to labor unions and employees, "You may not deny a person membership or the opportunity to work at any job for which he is qualified—for the same reasons." Intolerance results in the relegation of citizens to relief rolls, in higher taxes, lowered efficiency and a lower standard of living for all. If government has as a purpose to improve the public welfare, it must take action—at all levels, local, state and national.

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SOME FACTS TO THINK ABOUT

(Sources are numbered according to bibliography in opposite column.)

Potential voters who voted in 1944 presidential election: (14)

8 poll tax states	18.31
40 non-poll tax states	68.74

Bases of job discrimination: (Federal F.E.P.C. 1943-44) (14)

80.8 race of which	96.7 were Negroes
8.7 religion of which	72.7 were Jews
6.2 national origin of which	71.99 were Mexican-Americans

Those charged with discrimination: (14)

69.4 business
24.5 government
6.1 labor

Number of voters it takes to elect a representative to Congress: (4)

Illinois	137,877	Louisiana	13,251
Rhode Island	136,197	Mississippi	7,148
New York	104,720	South Carolina	4,393

A program for action, the recommendations of the President's Committee on Civil Rights. (14)
Legal Status, etc. (4, 8)
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4. Chicago Urban League, 3032 S. Wabash, Chicago.
5. Federal Council of Churches, Department of Race Relations, 297 Fourth Avenue, New York 10.
6. National Conference of Christians and Jews, 381 Fourth Avenue, New York 16.
7. Public Affairs Committee, 30 Rockefeller Plaza, New York 20.
8. Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York 17.
9. National Association for the Advancement of Colored People, 20 West 40th Street, New York 18.

Between Falls the Shadow

A One-act Play

BY

RUBY LAYSON

CAST OF CHARACTERS

JANICE DEVAREST

NONIE, her Negro maid

EDWARD SMART, owner of Smart Publications

JOEY, Janice's five-year-old son

The setting is the modern, comfortably furnished living room of an apartment in a fashionable apartment building in New York City. A door at the left-rear opens into the hall, and other doors open into the kitchen and bedroom.

As the curtain rises Janice, a smart-looking, youngish woman of indefinite age, enters, removes her hat and gloves and deposits them with her purse on a table just inside the door. She flips rapidly through the day's mail—chiefly papers and advertisements.

JAN. (*Calling*) Nonie!

NONIE. (*Appearing*) Yes'm, Miss Janice. Oh, I thought somebody had come in with you. (*Nonie is plump, black, fairly neat and comfortable looking.*)

JAN. No, but Edward is coming by for me in a few minutes.

NONIE. (*With a snort*) Him again!

JAN. (*Ignoring her*) So you needn't bother with dinner except for yourself.

NONIE. You know you can't keep on this way, child. If you don't stop seeing him—there'll come a time when you'll have to tell him.

JAN. (*With flat decision*) No! I'm going to marry him, Nonie. (*Changing the subject*) Did Garber call about the ad copy for Rich's? I've been at a stupid reception for the magazine's newest find for hours—which means the June layout isn't ready.

NONIE. He called somewheres around four and said tell you it would be ready first thing in the morning.

JAN. Good.

(She walks about restlessly, picks up a magazine, and drops into a chair. Nonie seems to be looking for some reason to stay in the room. She walks over to the desk and straightens some papers on it.)

NONIE. (*After a silence*) Marty called. She's in town with Joey.

JAN. (*Stricken*) Now? Oh, no! How could she pick a time like this? . . . Oh, Nonie, what will I do?

NONIE. Seems like sometimes you jes' don't know he's your son.

JAN. It isn't that—you know how much I love Joey, but I can't possibly see him while Edward is in town. Oh, Nonie! (*She pauses suspiciously*) Did you by any chance send for them?

NONIE. (*Hesitating a second, then going ahead boldly*) Honey, you know I don't want you to get married to that—white man!

JAN. (*Rising*) Oh! How could you dare!

NONIE. Jannie, baby, I've took care of you for a mighty long time. How do you think my sister would feel if she was to know that her little girl was gonna marry a—

JAN. But I'm *white*, Nonie! You must see this is my only possible chance for happiness.

NONIE. It's one thing for a body to say they's white so's to get a job like you got. But how could you think twice about passing over when you got a baby like Joey?

JAN. Oh, don't! Can't you see how hard it is for me?

NONIE. (*Relentlessly*) When you got married to Richard don't seem like you thought then you couldn't be happy less'n you could marry a white man.

(Janice walks over to stand before a painting at left front, no longer facing Nonie.)

JAN. But Richard is dead—and I was younger then. I have no illusions now. I'm not going into this marriage with any starry-eyed expectations. I know what I want, and I know how to go about getting it. How else would I be where I am now?

NONIE. Hmph! Look like to me you're in a pretty big mess now.

JAN. (*Swinging around to face Nonie*) But I don't have to be a Negro any more.

NONIE. You will be, honey. You'll never see a little colored child that you won't be a Negro—don't matter how much you look like *them* or act like them.

JAN. Oh, I should never have brought you to New York with me when I got this job!

NONIE. You got to face up to things sometimes. How you gonna feel about leaving Joey and knowing you ain't gonna see him no more?

JAN. It will be hard. I'm not heartless—but there's just nothing I can do. It's not as though I were planning to turn him loose on charity or anything. I know he'll be well provided for, and he's happier with Richard's family than he would be anywhere else.

NONIE. A baby ought to be with his mother.

JAN. But he's so dark—and why should I be sacrificed too? It's just that I can't do anything. The situation was made this way, and there's nothing we can do to change it. I have a chance to get away finally and forever, and I'm taking it! Do you think it's been easy for me all these years, always being afraid that someone would find out? This is my chance for security.

(Nonie pulls a dust rag from her apron and makes spasmodic attempts to dust during the remainder of the conversation.)

NONIE. You was lucky to come up North when you did. If you hadn't gone to high school up here you never woulda got in a school like Donaldson. It still don't seem hardly possible that you could've.

JAN. (*With just a touch of bitterness*) Funny how much difference it makes whether you write white or colored on an application blank! And after I was accepted—well, it's never been too hard. There were just little things like not taking family pictures with me and all—but it's never been so hard for me to be white. It was a lot harder for me to be black.

NONIE. You mean after you and him got married, or when you was little?

JAN. Somehow I hadn't realized before I married Richard

what it would be like to go to a small town like Griffin and stay with his family. When I was younger—well, Atlanta was big enough that I could pass, in a way, even though I was living with my family. I mean to pass in ways like just walking down the street and knowing people couldn't tell from looking at me. Of course, that made it all the more senseless when I'd see white people that I knew and felt so—scrouged up inside all at once, like I was taking up too much space, or like there wasn't air enough for me to breathe in too. But when I went to live in Griffin . . .

NONIE. What did you marry him for if you wanted to be white? That's what don't make sense.

JAN. (*Softly*) I—I loved him . . . as I'll never love anyone else. Do you think that after I'd been passing for all that time, visiting my girl friends in their homes, and all, that I would have married a Negro if I hadn't loved him more than anything in the world? It was hard for me—but I would have endured it somehow if it hadn't been for Richard's death. After that—there just wasn't anything. So when I heard about the opening on the magazine, I took a chance on getting the job on the basis of my college record and references from people I met while I was at school—and got it.

NONIE. I jes' don't see how you can think about leaving little Joey this way now, if you loved Richard like that. Even if you hadn't loved him, seems like the fac' that Joey is your own flesh and blood would mean something.

JAN. I'm not forgetting that. But a person has to be hard sometimes. I've had plenty to make me hard.

NONIE. You! You ain't never been a Negro! You've let that pretty white skin get you by. You ain't had to fight like the rest of us. You don't walk down the street and feel people you don't know from Adam crucifixin' you with their eyes.

JAN. I—I know in a way that you're right. But this is my one chance to get away from all that forever. There's nothing I can do to change it; it won't make any difference one way or the other. If I marry Edward I'll never have to worry again. Other Negroes don't tell—they don't even speak when they know you're passing. And no one could possibly question the background of the wife of Edward Smart of *Smart Publications*. I'll be in, Nonie! It's what I've been working for all my life.

NONIE. But the only way you can git that kind of security is to give up everything else—your family and race and—Joey—once and for all.

JAN. I know. It's the only way. I've taken care of my past, though. Edward even knows I've been married before. I told him that my parents and husband were killed in a wreck five years ago, just before I came to New York, and that I have no other relatives.

NONIE. You couldn't ever see Joey again.

JAN. Don't, Nonie! I'm doing what I—

NONIE. What happened to all those high-falutin' ideas you use to have about helpin' your race? I never will forget that speech you made while you was in high school.

JAN. Those illusions died with Richard. Don't you see how useless it is? All people can do is find the best way for themselves. Some of them do it by grinning and saying "Yassuh," and others do it by getting lynched. I have a chance to get away and I'm going to take it. I couldn't do anything to help Joey. I send money to Marty for him, and they can take better care of him than I could. I'd just be giving up my chance for nothing if I tried to keep him.

NONIE. But you don't even love this other man.

JAN. It's just that I know what I want—and he'll be getting what he's bargaining for, too. A clever young executive needs a smart and sophisticated wife, and I can be that. Besides, I'm fond of him, and we'll get along together nicely. It's a good arrangement.

NONIE. So you and him's already decided about it.

JAN. (*Vexed*) Not definitely. I told him I might give him his answer tonight.

NONIE. Oh! (*Thoughtfully*) Was you tryin' to convince me or yourself?

JAN. It isn't easy, Nonie. When you have to think about things like — (*The doorbell rings suddenly. She glances at the door with an almost apprehensive look.*) I'll get it. You run along.

(*Nonie stands in the kitchen doorway and watches as Jan admits Edward, a well-dressed, clever young executive type. He kisses her casually, in an almost businesslike manner. Jan looks up and sees Nonie, who, after looking Edward over, vanishes into the kitchen. Edward glances after her and laughs.*)

EDWARD. These niggers! Reckon she's trying to protect you from me?

JAN. (*Surprised, but forcing a laugh*) Could be.

EDWARD. Do you Southern girls always have to have a mammy around? All the years you've spent in the North should have taken that out of you.

JAN. (*Carefully*) I'm very fond of Nonie.

EDWARD. That just isn't the way we do things up here, honey chile! In your position you should have a French maid, or a white girl anyway. If you're determined to have a nigger you could at least get a nice-looking one—not a stupid creature like that. (*Jan bites her lip, but says nothing. Edward shrugs off the subject.*) Susan was planning to show our Rodney around town tonight, and she wants us to make it a foursome.

JAN. (*Relieved that the subject has been changed, but nevertheless provoked*) There must be an easier way of luring a new discovery into the fold!

EDWARD. Well, after all—

JAN. Oh, I don't really mind. Are they coming by here?

EDWARD. Susan said they'd be downstairs at seven-thirty. We'll just meet them there. (*Sitting in the most comfortable chair, with which he seems familiar, he waves her toward the one across from it.*) And now, darling, since you don't serve cocktails and therefore can't devote this time to mixing one for me, there's no possible way for you to dodge my question.

JAN. (*Looking away*) Oh, Edward, please. You promised.

EDWARD. (*Lightly*) You're beginning to sound like the heroine of a B movie. I really expected more of you! But go on. At this point you should look the villain—me, of course—right in the eye and tell him you've decided to defy him and go back to the poor but honest boy whom you really love instead of marrying the rich man to save the family honor. Er—there isn't any poor but honest boy you've neglected to mention, is there?

JAN. (*Directly*) I've told you how I loved Richard. I'm fond of you, but I'll never love anyone else as I did him.

EDWARD. Ouch! I'm not such a terrible villain, I assure you.

JAN. (*Lightly*) You don't seem too villainous. I might even consider marrying you. Do you have any particularly bad habits?

EDWARD. We-ell, I usually read the morning paper at breakfast—but I might be persuaded to give it up if there were something interesting enough across the table from me.

JAN. Of course you don't smoke, drink or swear—I wonder whether you'd beat your wife.

EDWARD. Absolutely! And I'd expect great amounts of work from her. She'd practically have to get out the *Smart Publications* singlehanded. I hope you realize how few women are qualified for a job like that.

JAN. So that's why you want to marry me!

EDWARD. (*Seriously*) There are more reasons than that. What do you think about it? (*He catches her hand in his.*)

JAN. I—

(*Nonie enters. Possibly she has been listening to them. Edward looks provoked and drops Jan's hand. Nonie, wearing the polite inscrutable mask of a Negro in the presence of white*

motive

people, walks calmly over to the table and picks up a vase of flowers to carry into the kitchen. She starts to leave, then stops.)

NONIE. Miss Janice, those people I was telling you about was coming by here tonight to see me—if it's all right with you.

JAN. (*Suddenly realizing what Nonie means, but attempting to conceal her fear*) Coming here?—oh, you mean—your sister and her little boy.

NONIE. Yes'm.

JAN. That will be quite all right, Nonie.

NONIE. Thank you. (*She leaves.*)

EDWARD. You certainly do let that nigger maid have things her way! That just doesn't fit into my conception of you at all. I'd expected you to be as precise and businesslike in your relations with your own employees as you are when you're at the office.

JAN. Nonie's been with me a long time. As a matter of fact, this display of prejudice doesn't exactly fit into my conception of you.

EDWARD. It's one thing to talk about being broad minded and liberal—and you certainly know how liberal I am. Why look at some of the articles we've printed! I want to see Negroes get a better deal, have a chance at getting an education and all. But that doesn't mean you should sit down to dinner with the cook, or let the maid receive callers in your living room.

JAN. Isn't it seven-thirty yet?

EDWARD. I have exactly seven twenty-four. Do you want to go on down?

JAN. We might as well. I'll get my jacket.

(*She enters the bedroom, emerges a moment later with her coat. Edward starts to help her put it on. There is a sound of scurrying footsteps in the hall, and a little Negro boy of about five or six bursts into the room. He comes to a stop abruptly, standing at Edward and Jan, who look at him with equal surprise.*)

JAN. Joey! What are you—what has happened? Is anything wrong? (*The child stares at her without speaking, then suddenly bursts into tears.*) Joey. (*Jan hesitates for just one second, then abandons all caution. She runs to the child and throws her arms about him. Edward watches with not-too-well-concealed surprise.*) Dear, what is it? What have they done to you?

JOEY. (*Between sobs*) That old man—down there—told Auntie Marty she couldn't come here—and grabbed me when I started on.

JAN. Oh, why on earth?

JOEY. But I fooled him, I did—I bit him and runned away!

JAN. You poor child!

JOEY. Jannie—he—he said we couldn't come—because we was niggers. Will they put Auntie Marty in jail for bein' a nigger, Jannie?

JAN. No, darling. Of course not. Don't worry. I'll call and tell them to leave her alone. (*She glances at Edward. With resolution she picks up the phone and speaks calmly into it.*) Give me the desk, please. Hello. This is Miss Devarest. Please permit the Negro girl who's there to come up. Yes, it's quite all right. Yes, she's applying for a job. Thank you.

EDWARD. (*Consciously trying not to seem pompous*) Susan's waiting for us. Hadn't we better go down?

JAN. I—just a moment. I can't leave now.

EDWARD. (*Looking at her questioningly, not certain what to make of the situation*) Maybe I'd better go ask her to wait.

(*He leaves. Jan watches the door close behind him and stands for a moment waiting. Then she relaxes and takes Joey in her arms.*)

JAN. Joey, darling, I've missed you so much. I was afraid you wouldn't even remember me.

JOEY. Why did you look so funny when I comed in, Jannie?

(*He stops crying abruptly to speak, then resumes it immediately.*)

JAN. (*Nervously*) Did I, sweetheart? It was just that—I was so surprised to see you.

JOEY. That man looked funny, too. He looked like that other man downstairs—like he was gonna tell me to go 'way.

JAN. Oh, no, darling! No one will ever— (*She realizes that it isn't true.*) You can stay here just as long as you like!

JOEY. (*Hesitantly*) Jannie. What does being a nigger mean? JAN. Why—it just means that your skin is black instead of white—and things like that. Don't worry about it, darling. (*More to herself than to him*) Please, not yet!

JOEY. Am I really one, then?

JAN. Yes, dear. You're a Negro.

JOEY. (*So interested he has gradually stopped sobbing*) And Auntie Marty, and Nonie?

JAN. Yes, dear.

JOEY. And Uncle Bill, too?

JAN. Yes, dear.

JOEY. Then how can you be my mother, if you ain't a Ne-gro, too?

JAN. (*After a pause*) I am a Negro, darling.

JOEY. (*Triumphantly*) But you ain't—aren't—black!

JAN. I guess there's more to it than that, after all. You can be a Negro without being black, but you can't be black without being a Negro.

JOEY. And is that all—just being black?

JAN. I think so, dear. I've tried to see whether there was something else, but I think that's the main thing. Because that's the only thing that makes me different from other Negroes, and white people think I'm like them until they find out.

JOEY. Then ain't—aren't—you?

JAN. Somehow—I believe I am! But I believe that I'm like Negroes, too, in every way except the color of my skin. So that makes me think that the blackness is the only thing that bothers people really.

JOEY. Are people just borned that way, and stay?

JAN. Yes.

JOEY. And you can't do nothin' about it?

JAN. (*No longer looking at Joey, but almost talking to herself as the revelation comes*) Not about the color, no. But something can be done about the way people feel about it. About the way you feel about it and the way other people feel about you. And it's people like us who have to do something about it!

(*Nonie enters from the kitchen.*)

NONIE. (*Darkly*) Marty's here. She come in the other way. What you going to tell that man now?

JAN. (*Distantly*) Joey called me "Jannie" all the time. Edward doesn't know.

NONIE. Oh! (*Something in Janice's face keeps her from saying more*) Then he's comin' back?

JAN. Yes.

NONIE. (*The traditional mammy again*) Joey, chile, you jes' come to Nonie! Le's go back to Nonie's kitchen and git you a great big cookie!

(*Joey takes her proffered hand obediently and permits himself to be led out. Janice stands still a moment as though not quite certain what to do next. Then with a certain firmness she walks over to the desk and takes from the drawer a large framed photograph of a young Negro man. She holds it in her hands and looks at it a moment, then sets it carefully on the desk. There is a perfunctory rap at the door, and Edward re-enters.*)

EDWARD. Susan and Rodney are waiting. Are you ready to go?

JAN. (*Clearly*) No—wait, Edward. I'm ready to answer your question now.

EDWARD. Jan!

JAN. I'm sorry, but I can never marry you.

EDWARD. But, darling, what's wrong? Why?

JAN. (*Quietly*) I have something to show you, Edward—a picture of my husband. (*She motions toward the picture. He looks at it in stunned surprise. There is a long silence, which Jan at last breaks, speaking very gently.*) Now do you understand?

EDWARD. (*Incredulously*) You mean—you're a—Negro?

JAN. Yes, Edward.

EDWARD. (*Disbelievingly*) But that—it's impossible. Why, I—loved you!

JAN. (*Still quietly*) I haven't changed. I'm still the woman you wanted to marry. Everything about me is the same. (*He says nothing. She speaks almost mockingly, with a knowing bitterness in her words.*) Would you like to see some more pictures, Edward? (*She removes her locket, opens it with difficulty, and hands it to him.*) My parents. (*He takes the locket and looks at it silently, then returns it to her. She glances at the pictures as she puts the locket back on.*) My mother was almost white, you see.

EDWARD. Jan—this is preposterous.

JAN. Preposterous? Perhaps it is. You're taking it rather well, however. I'm glad we can discuss it this way.

EDWARD. (*Beginning to see*) That boy—who is he?

JAN. My son, Joey. Richard's son. You see, I've realized that I can't go through with it. I can't give up my son and my race.

EDWARD. (*Slowly*) I should have realized when I saw you with him—but you—

JAN. Even without Joey I think I would have seen it someday. Nonie was right. It doesn't help any when you run away from things.

EDWARD. (*Suddenly realizing*) It isn't true. I still can't believe it. Why—why, it would have ruined me to marry you!

JAN. (*Dryly*) No, Edward. I wasn't planning to ruin you. No one would have known.

EDWARD. That was a foolish thing to think about—but I was stunned. It's just that I can't believe you're a Negro, Janice. I hear what you're saying, I see the pictures and the boy—but I still don't believe it.

JAN. But I am, and I intend to be proud of it. I've finally realized how wrong, how terribly wrong, I've been all my life. Everything I've ever done or thought has been directed toward getting away. But what good does it do if the few

Negroes who do have an opportunity to make something of themselves immediately want to forget all the others? You see—it wasn't just Joey that kept me from going ahead with it, although his coming in right then did make me realize a lot of things all at once. I've been thinking things like this before, but I repressed them and told myself there was nothing I could do, that it wouldn't mean anything.

EDWARD. It'll be hard for you. And what can you do?

JAN. You think I don't realize how hard it will be!

EDWARD. (*Slowly*) I'd like for you to keep your job with Fashion, Janice. (*It means almost as much to him as a proposal would.*)

JAN. I shall never again make any attempt to conceal my race.

EDWARD. (*Considering*) I think it would be better if you didn't say much about it one way or other (*Seeing the effect of this idea*), but we'll go ahead and see what happens. I—have great respect for you, Janice.

JAN. (*Quietly*) Thank you, Edward. (*She offers him her hand. They shake hands gravely.*)

EDWARD. Good-bye, Janice.

(*He leaves. Janice is alone on the stage. She hears voices coming from the other room.*)

JAN. Joey!

(*Joey appears happily, with a large cookie clutched in his hand.*)

JOEY. Here I is, Jannie. Auntie Marty said she wuz goin'. Does I have to go with her, Jannie, huh?

JAN. No, dear. You're going to stay here now—(*remembering*) until we both leave. But we'll be together.

JOEY. (*Accepting it calmly*) Can I have a bowl to keep Elmer in?

JAN. (*Mystified*) Elmer?

JOEY. Here he is. (*He takes a small turtle from his pocket.*) He's a tor-a-poise.

JAN. (*Lovingly*) Of course you can keep him, dear.

JOEY. (*Looking around*) Who was that man?

JAN. He's my—employer. He owns the magazine I work for.

JOEY. Does he come here much?

JAN. No. I don't think he'll be back. Come here, darling. (*Pretending to be severe*) And from now on I want you to call me Mother, do you hear? (*She takes him in her arms.*)

CURTAIN

FOUR HORSEMEN OF INEVITABLE WAR (Continued from page 30)

ple nor can it be solved by a resolution or a decree, but, unless there is a firm and sincere determination to solve it, there will be no peace.

The third reason for war and revolution is the misery and want of millions of persons in many countries and, in particular, in Asia and Africa. In the West, though the war has brought much misery and many difficulties, the common man generally lives in some measure of comfort—he has food, clothes, shelter to some extent.

The basic problem of the East, therefore, is to obtain these necessities of life. If they are lacking, then there is the apathy of despair or the destructive rage of the revolutionary. Political subjection, racial inequality, economic inequality and misery—these are the evils which we have to remove if we would ensure peace. If

we can offer no remedy, then other cries and slogans make an appeal to the minds of the people.

Many of the countries of Asia have entered the family of nations; others we hope will soon find a place in this circle. We have the same hopes for the countries of Africa. This process should proceed rapidly, and America and Europe should use their great influence and power to facilitate it.

We see before us vast changes taking place not only in the political and economic spheres, but even more so in the minds of men. Asia is becoming dynamic again and is passionately eager to progress and raise the economic standards of her vast masses. The awakening of a giant continent is of the greatest importance to the future of mankind and requires imaginative statesmanship of a high order. The problems of this awakening will not be

solved by looking at it with fear or in a spirit of isolationism by any of us. It requires a friendly and understanding approach, clear objectives and a common effort to realize them.

The colossal expenditure of energy and resources on armaments that is an outstanding feature of many national budgets today, does not solve the problem of world peace. Perhaps even a fraction of that outlay in other ways and for other purposes, will provide a more enduring basis for peace and happiness.

That is India's view, offered in all friendliness to all thinking men and women, to all persons of good will, in the name of our common humanity. That view is not based on wishful thinking, but on a deep consideration of the problems that afflict us all, and on its merits I venture to place it before you.

MORE THAN A YEAR has passed since the sixty young people known as the Fellowship of Christian Reconstruction went to Japan and Korea to live, work, play and worship with the youth of these two countries. They went for three years, and in some ways the work they have already done has been no less than revolutionary.

The young missionary teachers were recruited largely from college campuses. College students are asking them with interest, "Have you found the work as satisfactory as you thought it would be? Would you volunteer again if you were back where you were a year ago?"

Mission boards are asking, "Is it practical to send young people, just out of college, to the mission field for short-term service without training in specific skills? Are they able to make the necessary adjustments to a strange culture quickly enough in a country experiencing the abnormal conditions of postwar adjustment? Are they able to show creative initiative in opening up new and varied ways of witnessing to the Christian faith?"

We went to Japan this past summer to help answer questions of this kind, and to work with these young missionaries in looking ahead to the accomplishments of the next two years.

We would not gloss over difficulties of adjustment which almost everyone has had to face. When asked whether they would volunteer again if they had it to do over, one after the other of the J-3's said with enthusiasm, "I surely would." Korea has great political and social tensions, but the K-3's located up next to the firing line of the 38th parallel which separates north and south Korea have said, "We would not want to change jobs with anyone else we know."

THE greatest reason for their enthusiasm has been that they have been able to give much-needed friendship to youth. Youth in Japan have been disillusioned by the outcome of the war. Hopelessness has engulfed many, not only because of the developments of recent years but also because as they look into the future they see little hope for personal fulfillment or for their country's economic and political reconstruction.

Socially youth are confused. On the one hand are the old family and social mores that, in spite of their restrictions, have given a type of cultural stability in the past. On the other hand, youth are suddenly aware of mores of Western culture which promise freedom, even though youth do not see that these mores have been developed during centuries of training in the use of freedom. How can Japan develop a new kind of personal responsibility which understands and adopts the

Doors Through Which a Few Have Walked

is the way the work of the J-3's and K-3's is described by their training sponsors.

EMILY AND FLOYD SHACKLOCK

best of Western culture and the much-desired democracy, and yet reject the bad? Because the J-3's are themselves so youthful, they understand the dreams of youth, and can help them in many of the decisions they must make.

Japanese youth reach out for the friendship of these American youth. Some want the chance to speak English with a foreigner. But for many youth it is more than a desire for social contact. There is an eager searching for a deep and abiding faith in the goodness of the universe. Around a campfire, as a group of young men explained their reasons for attending a summer camp, one said, "I came to camp because I wanted to find God through a Christian friendship." In becoming Christian friends of youth, the J-3's are finding the greatest joys in this adventure. Students come to their homes on a holiday or after school. Sometimes, the high school students may be able to speak English only haltingly and shyly. The young missionary probably knows even less Japanese. But somehow each knows the spirit of the other and strong cords of sympathetic understanding are built. Graciousness seems an ever-present gift in Japan. Often students will accompany the American teacher on the long walk to a volunteer English Bible class, so that the way is less lonely while opportunity is given for conversation concerning American and Japanese ways or for discussion of the meaning of Christian teaching. Enjoying concerts, sharing of lovely Oriental customs, visiting in homes, working on social action projects—these are some of the ways in which the reconstruction of the human element of friendship between countries is going on through the Fellowship of Christian Reconstruction.

To the mission boards and to the people at home who are helping to support this program, we say that we believe the sending to Japan and Korea of a large group of three-year contract missionaries with enthusiasm, youthful vigor and Christian consecration is both strategic and timely.

ONE overwhelming impression of Christian work in these countries is

the need of more personnel. The missionary forces are woefully inadequate for the pressing opportunities. The skeleton force of older missionaries who have returned since the war is besieged every hour of the day to do more and more jobs. The sixty young people have brought new hope. They have taken over teaching jobs and released some of the missionaries with broader experience for tasks that have been crying for them.

Beyond the teaching, they have availed themselves of many opportunities for a Christian witness. Scarcely had the year's class work ended when many of the group were on their way to one of the three international Christian youth camps of Japan. Some traveled to Hakodate in the far north where they worked with Japanese youth in building a playground at a repatriation center and in constructing a roadway; others helped pour concrete and do other tasks of construction preparatory to erecting buildings for a campground for Christian youth near Tokyo; and still others worked in the hot south to help remove what they said was a small mountain and to build an athletic field on the site of the new Chinzei Boys' School which is to replace the one destroyed in the bombing of Nagasaki.

To watch youth, both Japanese and American, perform strenuous, menial jobs simply for the good of the community was a totally new experience for most of the community. "Why do you do this work without pay?" they asked. "What is this Christian religion which makes you want to help others?" Some of the bystanders, young and old, found shovels and fell to with a will to help. They, too, began to get the spirit of service which also means an opportunity to share some deeper meanings of the Christian experience.

Perhaps the greatest effect will be felt in the youth work of the Christian churches. The churches are filled on Sundays. Eighty per cent of those attending services are young people. It is estimated that fifty per cent of this number are inquirers, and the majority of the others have become Christian since the close of the war. This has created the great problem of giving to these youth a real under-

standing of the Christian faith. Many preachers still place complete confidence in the adequacy of their sermons. There has been not only indifference to a full, rounded youth program with its emphasis on every aspect of youth's interests, but in many instances there has been great ignorance of such programs and consequent suspicion of them.

Japanese youth who joined in the work camps and pastors who visited them have returned to their home churches with a desire to develop a Christian youth program which will touch all of life. In places where these youth and the J-3's can team together, the youth work of the local churches will be much enriched.

FOR over a year now Eliot Shimer, formerly a member of the Wesley Foundation at Harvard, has been acting as coadvisor with the Japanese pastor of a youth fellowship in Yokohama. The fellowship is composed of college men and women, many of whom are not yet Christian, and a number of G.I.'s and occupation people. Contrary to what may be found in most Japanese churches, the program of this group is being built by the youth themselves and centers around their needs. They are seeing within the Christian fellowship the opportunity for action. Last winter they painted the inside of a Yokohama church, they visited orphanages and planned recreational programs for the children, they helped to distribute relief clothing.

Last year the Wesley Foundation of Harvard University dedicated its yearbook to this group. The Wesley Foundation has given great inspiration and practical help to the Yokohama Christian Fellowship. The members of the Foundation have packed and sent many boxes of relief clothes which have been distributed by the social action committee. Letters are now being exchanged between members of both groups.

BILL PORTER went to Japan with the background and experience of having been president of the Methodist Youth Fellowship of the California Conference. He was eager to pitch in at once and help Christian youth in the Kwansai area. The only activities for youth he could find in any of the churches were Bible classes and prayer meetings. He planned a recreational leader's conference but only a few churches sent leaders. The church leaders were apparently not interested in having recreation in the youth program. A demonstration of what an active youth program might do seemed to be the answer. One minister offered the use of a room in his church. Young people representing four different churches in the community have come together and organized a youth fellowship. They have invited both their Christian and

non-Christian friends. Ministers have been invited to use it as a kind of test group. When leaders have been developed, they will be urged to start an active program in their own churches and a new group will be trained.

In Hiroshima where tuberculosis has reached the proportions of a scourge, Mary Jones has been spending many of her extracurricular hours studying the need of an adequate public health program. Through contact with a Christian doctor she was invited to attend a monthly meeting of the Christian doctors' association. At this meeting they discussed the formation of an antituberculosis association. Other meetings followed to which the leading doctors of the prefecture were invited. Mary Jones did much to help the doctors see that an antituberculosis association should be more than an honorary society for doctors; it should include people from industry, education and churches, and be active in preventing the spread of tuberculosis by education, early detection and treatment. Under her enthusiasm, the program was greatly enlarged.

And so one could go on multiplying

illustrations of the ways in which these young missionaries are using their initiative in finding opportunities to make a Christian witness. The primary work to which most of them were assigned was the teaching of English in Christian schools. Their mother tongue is their specific skill. Most of them are teaching about twenty hours in the classroom each week. This is largely beginning English and they are frank to say they enjoy their work outside of the classroom most. Yet the teaching of English is the skill which is so much in demand now in Korea and Japan. Everyone seems to want to learn English, so the J-3's and K-3's have been welcomed with almost unbelievable enthusiasm. The teaching of English has opened more doors of opportunity than they have been able to walk through.

In the light of the needs and opportunities they have found, we asked the J-3's if they would urge students at home to give three years to Christian work in Japan and Korea. Some of their comments are given on this page. They are worth the consideration of American students.

This Is Our Witness

I've felt like saying to my friends back home that it is more important to send money to the Board of Missions in order to send people than it is to send relief boxes. I would not have said that a year ago, but now I know the fact of our being here means something. Because we have so recently come through college, we can understand why youth question. Students feel, "If you believe in God, then I think I can find him too."

Students at home have a tendency to laugh about missions and missionaries. Tell them to come out here and they can do something about it. That's better than staying home and debunking. They'll find out missionaries are not as queer as they thought.

Our jobs are no different than work with the youth in the States. Yet they have called for much deeper thinking than youth work at home.

I never dreamed I would have the opportunities for service I've had. There is not enough time for all the Bible classes I am asked to teach and not enough hours in the day for all the conferences with students.

In some ways working here is not too different from starting out in America. In other ways, it is different. There is a closer relationship to people in the same kind of work who have similar ideas. What I do personally is more in the nature of a witness. I wish students who have some knowledge of how to make a witness to laboring groups would come to Japan.

In my experience this has been my first opportunity to find out that America, and especially my section of America, is not the whole world. From here I can see my own country through the eyes of another people. They read about the K.K.K. here. Now I can write home and tell my people in South Georgia what they are doing in relation to democracy. They embarrass me.

We carry our country with us. My Conference agreed to back the North Atlantic Pact. *The Christian Advocate* which carried the announcement of its decision was used to wrap a relief package sent to me. One of the students who saw the wrapping could not understand why a segment of the Christian church should take such action.

This year my belief has changed from a superficial knowledge about God to an experience of him. The desire of non-Christians to live good lives and to reach out toward God has helped me to a greater understanding of him.

The Bible and the Christian Faith

Communication from the Creator

Edwin A. Penick, Jr.

I'VE SOMETIMES HEARD men say, with the best of intentions: "Unless we study the Bible we can't possibly understand the culture in which we live." That's no doubt true. But it's only a small fraction of the truth. The Bible is much more than a textbook, more than a tool. It is, in a real sense, the word of God, speaking to the crucial needs of men and women of today. Through the narratives, the poetry and the blazing words of the prophets, through the accounts and interpretations of the life, death and resurrection of Jesus Christ, God somehow communicates his presence and his will to us.

We may not find the Bible an easy book to read. Parts of it seem to belong to the realm of fancy and fairy tale; parts of it repel us with their uncritical accounts of cruelty and vindictiveness; there is much that seems irrelevant, some that is dull. Yet we can detect, God willing, behind the barbarous customs and the language of poetry, truths that can never be dissected, distilled—or outlived. We cannot "pass judgment" on the Bible after reading a chapter or two, any more than we can evaluate a painting if we give only a few minutes to the canvas. But seen in its proper perspective, the Bible reveals to us the portrait of a mighty faith taking shape. And through the human words on the printed page may be conveyed to us a real sense of the gracious, personal presence of the God who overarches and surrounds our lives, who has given us our very being, who loves us with a love that we can never quite understand, who

cares what we think and what we do.

OF course, merely "reading the Bible," without sympathy or a will to understand it, is not apt to work much change in the lives of men. The person who picks up the book with an inquisitive "Let's-see-how-it'll-affect-me," is a little like a housewife who puts a cup of flour into the oven and expects a full-blown chocolate cake to emerge. Other elements are needed. We must read with an open-mindedness, a sense of gratitude for the good things that are undeservedly ours, a recognition that there are, in our experience, things which natural science can never explain; a willingness to commit ourselves to a great new way of life regardless of the cost.

The Bible is no trivial book of etiquette. Many of its precise demands must be understood in the light of their historical origins. But the book is pervaded by the idea that man lives fully and appropriately only when he serves the God who made him. Such service implies an awareness of the kinship of all men under God. If even a few students in a modern college were to be filled with an unshakeable conviction that these great Biblical principles are true, the impact of their faith might be felt in every corner of the campus. Whenever a man is barred from a fraternity because of the color of his skin; whenever a girl is denied membership in a sorority because of her religious creed; whenever excessive amounts of money are squandered on festive week ends,

while millions of people elsewhere are starving; whenever selfish desire-to-win overrides sportsmanship on the athletic field; whenever faculty or curriculum insists upon emphasizing a Godless, self-sufficient universe; whenever standards of moral decency have been tossed into the gutter; then may those who have become convinced of the truth of God's word step forward and turn the campus-world upside down. They will be opposed. The Christian always has been. They will be howled at as "kill-joys" and "wet blankets" by men for whom the gospel is not "good news," men who are unable to see beyond their short and selfish noses. But he who reads his Bible with understanding knows that man, not God, created sour faces. There is warm and friendly laughter in the corridors of heaven. And the man who lives for others hears the echoes of that laughter in his heart.

One final, obvious suggestion: the Bible is not a magic charm. Left upon a bookshelf, it remains as dead as the wood on which it sits. Only when we take it up and read can it speak to us; only then can it become alive. And even as we read, of course, we are free to reject its message; God never compels men to love him against their wills. Yet how blind we are if we scoff without understanding his word, or without even *trying* to understand. For then we are like those Portuguese who laughed Columbus to scorn, and thus, with blind indifference, turned their dull backs upon a great new world.

Aid to Science

Edwin L. Brock

We were sitting in the library of one of our leading Southern universities. For some time we had been discussing a problem in science that also had its complements in the Bible. Finally we came to the conclusion.

"That's right," she said, "that is the answer that science gives. But my Bible tells me differently. And I want to follow my Bible."

Here on a small scale was being enacted

the problem of every thinking young person interested in both science and religion. He is willing neither to surrender his science nor to discard his Bible. But his Bible makes the earth flat. Here is the predicament of many modern youth. How can one accept modern science and yet believe in his Bible?

I

It would help in our understanding of

this problem if we could see something of the process that puts our modern scientific-minded youth in this dilemma. When Protestantism rebelled against the long-established authority of the church and its head, the Pope, it had to find a new basis of authority. It was this question of his own religious authority that kept embarrassing Luther. On what basis can you rest your claims? was the question persistently hurled at him. At first

he sought to rest his case in the authority of the church councils, but when he was shown and he himself readily admitted that the councils had erred, Luther was thrown back upon a new basis of authority which he found in the Bible itself.

The Bible became for Protestantism the basis of its authority. But in the course of the years, the root of authority came to rest in "the literalness of the words themselves." If one believed the Bible "from cover to cover," he was religious. The Protestant leaders had lost sight of the sounder wisdom of Luther's position. Removed from the heat of debate, Luther had opportunity to develop his own idea of the authority of the Bible. Not all parts were of equal value in his estimation. He could without hesitation omit the Book of James from his German translation of the Bible because it was "a perfect straw-epistle." The basis of authority, Luther concluded, lay in the word of God which verifies itself in the soul of the reader. Luther, in short, had found a basis of authority in the experience of God's witness in the life of the individual.

Today, through the aid of modern critical and historical studies of the Bible, we have come to a mature evaluation of the Bible. The literalness of the Bible, the idea that one must accept all or none, has been rejected leaving room now for a

clearer answer to the modern student's question.

II

When one can thus reasonably reject the "all or none" approach to the Bible, he can seek a basis for finding a place for both the Bible and modern science in his life.

The basis for that solution of our dilemma lies in the recognition that the Bible was never intended to be a book of science. It contains no knowledge of vitamins, of electrical energy, of atoms and molecules, and the germ theory of disease. These are the products of the modern scientific age. The Bible was written within the limitations of a culture that had neither the instruments nor the necessity of seeking the knowledge that is the common lot of every student today.

There was, of course, scientific curiosity in the desire to explain the origin of life, the nature of the universe in which we live, the mysteries of disease as the presence of demons. But each of these questions was answered not in terms of our modern mature science but in terms of the mythology and legends of the race. It is asking too much of the Bible when we try to make these into an accurate and dependable modern science.

When we have understood the science of the Bible as the limitations of an

unscientific age, have we thereby eliminated the usefulness of the Bible for a scientific-minded student of today? Not at all. We have rather only begun to release its own unique values for us. Rejecting the science of the Bible means that we are then able to begin the discovery of the real purpose of the Bible for us—its religious value. It is a book of religion and not of science. It is an authority in religious ideals and values. While we can question its picture of the emergence of life, its earth-centered universe, its theory of disease, we cannot reject the religious insight of those early people who saw the action of God in all of life.

There is no need of reconciling the Genesis story of creation, for example, with our modern evolutionary theories. The story is the reflection of the limited science of that day. But its religious insight—and this is its value to us—that God was behind this creative process is a truth that even the evolutionist may proclaim. Building upon that religious insight, one can readily accept our theories of evolution as an attempt to reach a scientific description of the way in which God is working in man's life. And the Bible, rather than being rejected, becomes an indispensable aid to the scientific student as he seeks to gain a religious understanding of himself and his world.

It is clear that in desperation many of the unemployed workers are at least giving an ear to democratic appeals of the Communists. You don't have to like communism or be sympathetic to it to realize that so long as unemployment continues and grows in the United States, the Communists will have a field day.

—Emil Rieve, president of the Textile Workers Union of America, C.I.O.

It is well known that this university, like so many in America, has a strong religious background. Its founders were devout Methodists who regarded the establishment of a seat of higher learning as a religious obligation, and believed that one of the chief aims of the new university should be "the moral cultivation of students." Northwestern's first five presidents were members of the cloth.

Because the religious basis of the university was so obvious, my predecessors found little reason to call attention to it. But in these days of unrest and change, it would be well for us to remind ourselves again of our spiritual heritage. Through the centuries man has found that the one stabilizing influence, the single factor which has stood like a rock in the tides of time, has been man's belief in, and reliance upon, a supreme being. Man has always found solace and courage in his God. A wise man does not wait until he has no other place to turn before he enjoys the strength and wisdom and assurance that come from religious conviction.

Northwestern University does not require any particular faith of its students or faculty. I hold, however, that this institution is a splendid example of what can be accomplished by adherence to the broad basic tenets of religion. Its golden thread has been woven into the whole fabric of our existence. It should continue to be a vital part of our university, for today, more than at any time in history, man is in need of the guidance and inspiration of religion.

—From the Inaugural Address of President James Roscoe Miller, Northwestern University.

ing, by looking after the physical setting, by providing money, by prayer and by mere attendance. These efforts, in countless local congregations, now constitute the high point of the week, the climactic event to which all else points. The sermon is a kind of Omega. The lay members are exhorted to live better through the coming week and they are undoubtedly strengthened for both their tasks and their sorrows, but seldom are they sent out as genuine ambassadors.

THERE is an alternative to this conventional conception. This alternative is centered in the idea that the service on Sunday morning is more like a beginning than an end. The members of the Witness Society gather together on the Lord's Day and one of their number, because he is gifted as a stirrer up of hearts and a wise counselor, briefs his fellow workers and helps to begin a new week in their ministry. They will share in the world's labor, selling vacuum cleaners or counting money or disciplining little children, but always the real priority will be given to the fact that they are volunteers in a Christian army who have accepted the Lordship of Christ. The job is too big to be done in one day a week; it takes all seven.

Humble Christians who accept this alternative of what a church ought to be and *may* be will not be satisfied with conventional approaches to men and women. Certainly they will not wait at the church for people to come to hear them. The trouble with that procedure is not that we are unwilling to feed the sheep, but that *the wrong sheep show up at the feeding place*. An imaginative and aroused Christian layman might, for instance, undergo the necessary discipline to prepare himself to write a successful Broadway play that would shake complacent men as they ought to be shaken. Whoever writes the plays touches the people where they *are*. One of the popular Broadway productions cannot promise a seat in less than four months, but there do not seem to be many churches which are in that predicament.

The play, *The Death of a Salesman*, is a great play and deserves its awards, but its main effect is negative. It shows the relentless action of the moral law, but there is no redemption in it. Now the contention is that there *could* be redemption in such a play and it would not necessarily, for that reason, be sentimental or obviously pious. Men are moved by the vision of greatness, and redemption can be great. It may be necessary to add, at this point, that this suggestion has nothing whatever in common with the effort, sometimes made in the motion pictures, to use the entertainment business to enhance the power or popularity of a par-

ticular denomination or institution. That is not the idea at all. A play could be deeply and profoundly religious, but as undenominational as the plays of Shakespeare.

Another possible outlet of lay religion is in the general field of writing, especially writing for books and for the secular magazines. The writer can write from the Christian point of view, whatever the subject, and he can make all his writing a ministry. Success in this task entails a great deal of hard work, as does any worth-while endeavor, but many who are now unproductive could school themselves for this work if they would. It is not enough to write; we must write so that our words will be read by the people we hope to reach. To this end we must use imagination in regard to the size of books, in regard to titles and in regard to style. The example of C. S. Lewis is highly admirable in all this. He has trained himself to say religious things in such a way that thousands will read his words, though they would never think, at the time, of attending a church or listening to an ordinary religious discourse.

THE rule in all this lay religion of our time is the principle that if the mountain won't come to Mohammed, then Mohammed will go to the mountain. If the people don't come to church, and often it is not surprising that they do not, Christians must go to them wherever they are. If we are to walk with most men we must start walking where they already are, and not wait for them to come to us. If they read the *Reader's Digest* rather than the *Christian Century*, Christians must try to write for the *Digest*. If they are in places of entertainment, Christians must go there. Some might not approve, but we have the example of the Lord on our side. The accusation of the respectable gossips was that he was a wine-bibber and a friend of harlots. If people are in the labor union, meet them there and finally they may listen, especially if those who speak are members for the good reason that they are common toilers also. If men are at the Kiwanis Club luncheon rather than the prayer meeting, then the luncheon may be a good place to operate.

AN increasing proportion of the new Christian campaign for a redeemed world may consist of the formation of new orders devoted to the vocational implications of the gospel, doing for other occupations what the Gideon Society has done for commercial travelers. These will be Christian vocational guilds, each with its appropriate discipline and minimum organization. There is great promise in the idea of a guild of Christian statesmen, who undertake the rigors and the tempta-

tions of political life with the idea of thereby making their most effective witness. The beginnings of this are already made, but the development is more advanced in the formation of guilds of Christian scholars or Christian professors. These men and women, who may teach any secular subject, are committed to teaching as a Christian vocation. They are wise enough to know that they will often be lonely or even ridiculed in those academic settings in which naturalism is a rigid orthodoxy, but they propose to go into pagan universities as missionaries.

Great strides might be made soon in the formation of a guild of Christian doctors or of nurses. The majority of practicing physicians are outside the active work of any church and the very nature of their profession makes regular attendance at public worship impossible for many, but some physicians are active in the men's work of the churches. They may be restive under the steady preaching of professionals, but they might do wonders if sufficiently encouraged to engage in their own amateur efforts. Another important group of men that is now ripe for the guild idea are the atomic scientists. Their first flush of moral enthusiasm is over, but many of them continue to show themselves to be as morally sensitive as they are disturbed.

Almost any business in the world can be undertaken redemptively, partly because each is concerned with persons and there are always numerous personal contacts in any business. What we have a right to expect now is the emergence of creative thinking about the application of lay religion to areas of common life. This is our most important twentieth-century frontier. Some people are already giving their thought to the development of this frontier and new ideas are appearing in heartening numbers. One of the most successful of the committees at the World Council of Churches in 1948 was the one devoted to the work of the layman. Some indication of its vigor may be gleaned from the pages of *Man's Disorder and God's Design*. Reports of new life in the work of laymen and women came from nearly every section of Christendom. The Apostolate of the Laity was a familiar phrase.

If enough able minds combine in creative thinking today we may see startlingly novel results. We may see something comparable to the release of power when the atom is split. That kind of work does not do itself. It comes only by the laborious imagination of many. The lay movement at the middle of our confused century is part of the evidence of a new reformation.

(Skeptic and his old friend Orthodox are talking again, in their usual roles of critic and defender of the faith. With them are Idealist, a naive and earnest freshman, and Priest, a sour mind who can be recognized as the Inquisitor of *The Brothers Karamazov*, who wants to operate a religion that will answer all questions and guarantee all safety of soul in this world and the next. As we break in, they are already going it hot and heavy about Jesus.)

ORTHODOX: All right, then, you fellows tell me. What does the church think of God the son?

IDEALIST: There's some relation between him and Jesus, I'm sure of that.

PRIEST: And it was not his fault that the world was made like this. Unlike God the father, the son experiences human life and therefore understands human frailty. God the son has much influence with God the father, and if you want anything done it is best to apply through him.

ORTHODOX: That's ridiculous. Neither of you understands the church's faith. What do *you* think Jesus was like in real life?

IDEALIST: He was a good man—so good that he was called the son of God. That means he is somehow identified with God the son. He was meek and mild, and preached a simple religion of love and pacifism. If we try to live up to his way, God will not punish us hereafter.

SKEPTIC: And only torture us in this life instead! *

ORTHODOX: Skeptic, don't scoff at holy things.

IDEALIST: Besides, it's hard to be a follower of Jesus, you know.

SKEPTIC: Oh, so? How's that?

IDEALIST: He sets such high standards. No one can live up to the Sermon on the Mount.

SKEPTIC: Some of us don't intend to live down to it, you mean.

ORTHODOX: What? Are you a fool as well as a skeptic? The Sermon says you must be perfect, even as God is perfect. What do you mean, live down to it?

SKEPTIC: The Sermon on the Mount also advises you to save your own skin. "Make friends quickly with your accuser, while you are going with him to court, lest you . . . be put in prison; truly, you will never get out till you have paid the last penny." That's not high morals. I call it expediency. Agree with your opponent so you can save your own neck!

IDEALIST: But the highest ideals are the expedient thing, don't you think? In the long run, I mean. If everyone followed Jesus' ethics, people would be happy and their society would be good.

SKEPTIC: There's some doubt about that, but just now I'm making the point that Jesus apparently never decided whether to be a perfectionist or a down-to-earth realist. "The measure you give

Skeptics' Corner

Does Jesus Straddle the Fence?

will be the measure you get." The Chamber of Commerce says that too. Honesty is the best policy; it pays off. That's not ideals. It is expediency.

ORTHODOX: Of course, the faith never did expect the ethics of Jesus to make a perfect world. "My kingdom is not of this world."

IDEALIST: But didn't Jesus also say, "The Kingdom of God is within you"? That means in this world, doesn't it?

SKEPTIC: Another example of what I'm saying. Jesus had a split mind, a sort of schizophrenia between ideals and practicality. For instance, he was often ahead of the times, then again behind the times. When he says, "love your enemies," he's way ahead of us. But when he talks about a red-hot hell, and the end of the world within a few years, he is pathetically out of date. Religious matters were right up his alley; he should have had the straight dope. But then, Jesus never took a college course in geology, so we can excuse him for some mistakes.

IDEALIST: On the really important matters, though, Jesus never pussy-footed. He called the hypocrites hypocrites. He didn't soft-pedal anything.

SKEPTIC: In general, yes, but he didn't always practice what he preached. One time he gave advice on how to deal with a sinner. First, you are to see him alone and put him straight. Second, if he doesn't change, take two witnesses along with you. If he still refuses to listen, tell it to the church. Then if he refuses to improve after three chances, "let him be to you as a Gentile and a tax collector." (Matt. 18:17) That is, kick him out and be done with him. Even Peter couldn't stomach that, so he asked if he should forgive a man as many as seven times. "Not seven times," replied Jesus, "but seventy times seven." Indefinitely, that means. How about it, now? Three times, or seventy times seven? I say, Jesus was straddling the fence between realism and ideals.

IDEALIST: That whole story doesn't sound like the rest of what we know about Jesus. There must be something wrong with the records.

SKEPTIC: Then, take that phrase, "let him be to you as a Gentile. . . ." Was

that just a slip of the tongue? If so, he slipped exactly four times in the Sermon. That's not a bad average for a fifteen-minute talk. Modern preachers can compete with that.

ORTHODOX: You cannot deny, however, that Jesus was thoroughly high minded, anxious for all men and all nations to enter into God's kingdom.

SKEPTIC: I'm not denying anything. I simply cite the record, your record, your Holy Scriptures! When Jesus was on the spot, he decided for narrow nationalism and prejudice. "Go nowhere among the Gentiles," he instructed his disciples, "and enter no town of the Samaritans." He shied away from foreigners,

IDEALIST: But our Bible prof said that the gospel of Matthew is intensely Jewish. The writer perverted the facts, maybe.

SKEPTIC: Is that your explanation of why Jesus treated the Canaanite woman (worse to a Jew than a communist is to Priest, here) like a dog when she begged him to heal her daughter? "I was sent only to the lost sheep of the house of Israel," Jesus said, sounding like a Pharisee. When the poor woman humiliated herself before him, he said, "It is not fair to take the children's (Jews') bread and throw it to the dogs (Canaanites)." Then, groveling, the miserable woman said that "even dogs eat the crumbs from the master's table." (15:27) That remark appeased him, he overcame his prejudice and healed her daughter, so we'd better forgive him, I guess.

IDEALIST: Listen here, you can't insult Jesus. You've got to play fair, and consider the slant and twist in the written report.

SKEPTIC: I'm just a simple-minded student. I want a straightforward ideal that I can count on to be accurate. If I always have to ask, Does this teaching from Jesus measure up to the standards of Jesus? I might as well junk the authority of Jesus and decide things for myself. All I can conclude from the evidence is that Jesus was a pathetically split personality: now on one side, now on the other.

PRIEST: I've been listening with great

(Continued on page 44)

* The exchange up to this point is adapted from an imaginary catechism in Dorothy Sayers' little book, *Creed or Chaos?* p. 22.

WASHINGTON SCENE

One of the major problems coming into sharp focus in American life today is the question of church-state relations, particularly in the field of education. The recent decisions of the Supreme Court concerning aid for private and sectarian schools and pending legislation providing federal aid for education, have been matters which have attracted considerable attention among Protestants who are seeking to protect the American principle of separation of church and state, in order to protect both our religious and political freedom.

The controversy concerning public aid to sectarian schools tends to become a Protestant-Roman Catholic issue, partly because most parochial schools are Catholic and because Catholics make insistent claims for a share of public funds for the support of these schools.

In general, the Jewish position is similar to the Protestant. To complicate matters further, one cannot help but note the similarity between official Protestant pronouncements and the typical secularist position. Secularists may not be antireligious, but they are indifferent to religion in public education and other areas of civil life, i.e., they would separate not only the church, but religion from the state. What would this do to religion as a force in American life?

The following analysis is an attempt not to pass judgment upon various opinions, but to give added perspective to the issue.

SEPARATION OF CHURCH AND STATE

What are the meanings of these words and the limits of their proper implications? Some consider "separation of church and state" a basic principle while others would consider *freedom* the principle and separation of church and state as a policy or strategy designed to protect religious freedom on the one hand, and political freedom on the other; that is, to prevent domination of the state by any church or combination of churches, and the interference in religious affairs by the state.

The precise meaning of separation of church and state is far from clearly stated in the First Amendment which

reads in part: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"; the Fourteenth Amendment extends this prohibition to the respective states. The Constitution thus merely prohibits the governmental establishment of any religion by the Congress and forbids the interference by the government in religious affairs. Nor are "establishment" and "free exercise" clearly defined. Even the Supreme Court is divided on its interpretation of the meaning of nonestablishment of religion in the field of education.

In the *Everson* (N. J. bus transportation) Case, for instance, in a 5-4 decision, the majority stated: neither a state nor the government can pass laws which "aid one religion, aid all religions, or prefer one religion over another," and "no tax in any amount, large or small, can be levied to support any religious activities or institutions." This same majority, however, decided it was legal, but not obligatory for a state to provide bus transportation to parochial school children from public school funds. They based this opinion upon the "welfare" clause of the Constitution ("The Congress shall have power to provide for . . . the general welfare," Art. 1, Sec. 8), and because the money was paid not to the school system but to the parents of the child. If aid had been of a different kind (for teachers' salaries in a nonpublic school, for instance), given directly to the schools, then it would have approached "establishment of religion" and been unconstitutional. Or if the Federal Government had tried to impose a national policy upon the several states, it would have been unconstitutional, since education is one of the functions reserved to the states.

The sharp difference of opinion regarding the meaning of separation of church and state is revealed when we set alongside this majority opinion the principal minority opinion in the same bus transportation case, which interpreted the First Amendment as creating "a complete separation of the spheres of religious activity and civil authority by forbidding every form of public aid or support of religion." Carried to its logical conclusion, it has

been pointed out, this theory concerning the absolute separation of church and state might invalidate the inscriptions on our coins, prayers in our legislative assemblies, the maintenance of chaplains in our armed forces, tax exemption for the churches, etc. The tradition of separation of church and state in the United States has obviously not been one of complete separation.

The minority went on to oppose the right of states to provide free bus transportation for children in parochial schools on the grounds that "Payment of transportation is no more, nor is it any less essential to education, whether religious or secular, than payment for tuitions, for teachers' salaries, for buildings, equipment and necessary materials."

State constitutions differ but all embody the principle of religious freedom and guarantee the rights of conscience. Some thirty state constitutions do not permit direct payment of public funds to sectarian schools.

It is well to consider the fact that the separation of church and state does not of itself assure the full religious freedom of citizens or of churches, as in Russia. Also a high degree of religious freedom can be secured without separation of church and state, as in Great Britain.

The First Amendment certainly does not mean that the state is opposed to religion or neutral to God. Nor does it mean that the church should avoid community, national or international issues. Somehow church and state must be kept structurally independent of each other while both, being subject to God's laws, must cooperate with each other in discerning and obeying these laws.

ROMAN CATHOLIC POSITION

To many Roman Catholics it is a matter of simple justice that schools of any faith receive public funds. They point to the fact that their schools are semipublic, nonprofit institutions, carrying a program of general education accepted as fulfilling a public requirement. They furthermore remind us that Catholics share the tax burden for the public school system in addition to bearing the cost of the Catholic schools; and that if the parochial

CHURCH-STATE RELATIONS--ELEANOR NEFF

schools were to be abandoned, the American public would have an additional burden estimated at one and a half billion dollars. Catholic elementary and secondary schools enroll close to 2,800,000 pupils. They quote the Supreme Court decision that parents have the right to send their children to parochial schools, and that many Catholic parents do so as a matter of conscience, holding that education devoid of religion is inadequate.

Cardinal Spellman, in his explanation to Mrs. Roosevelt of the position Catholics are holding on Federal Aid to Education, said: "Under the Constitution we do not ask nor can we expect public funds to pay for the construction or repair of parochial school buildings or for the support of teachers, or for other maintenance costs. There are, however, other incidental expenses involved in education, expenses for such purposes as the transportation of children to and from school, the purchase of nonreligious textbooks and the provision of health aids. These are called 'auxiliary services.' We . . . further believe that Congress should guarantee, as it did in the school lunch act, that all children of whatever race, creed or color, no matter what schools they attend, will share alike in the 'auxiliary services' for which these federal funds are spent in the states. We do not think it should be left to each state to decide for itself whether or not to distribute federal funds in a discriminatory way." In other words, the Cardinal advocates that Congress make federal funds available for "auxiliary services" for pupils of private as well as public schools in *all* states, *regardless* of a state's policy concerning the use of funds for nonpublic schools.

Catholic officials contend they do not want to divert public funds from public schools, but want aid for both. About one half of Catholic school children are in *public* schools; this gives the Catholics a great interest in the public schools, even though it condemns their secularism.

PROTESTANT POSITION

While there is no one Protestant position, Protestant thinking tends to follow a general pattern. Protestants stress the American principle of separation of church and state which is generally understood to be violated when public funds are used for sectarian purposes or institutions. They say it is one thing to permit children to attend nonpublic schools, but another for the state to finance those schools.

While Protestant opinion clearly opposes direct aid to sectarian schools, there is considerable divergence when it comes to the question of "indirect" aid for parochial school children.

Undoubtedly, the dominant official Protestant position appears to be one of vigorous opposition to any aid to parochial schools, direct or indirect. Spokesmen for this position point out that so-called indirect aid does involve the expenditure of public money for free services which make it easier to conduct church schools.

Other Protestants support indirect aid when used for health and welfare services for parochial as well as public school children. Within this group, however, there is considerable concern over Cardinal Spellman's broad list of "auxiliary" services. Many have great doubts concerning the use of public funds, for instance, for free nonreligious textbooks for parochial school children, even though this practice has been upheld by the Supreme Court.

Protestant support of the bill passed by the Senate, *S. 246*, was given with some reservations. The provision in that measure which would permit federal funds to be used by the states for the same type of current school expenditure for which state and local funds may legally be used, is displeasing to those who regard it as a breach of the "wall of separation." There is some Protestant support of this provision on the basis that the Federal Government should not impose its educational policy on the states. The *Barden Bill, H.R. 4643*, in the House excludes the use of the federal funds

authorized in the bill for transportation services to either public or nonpublic school children. There is widespread Protestant approval of this provision, though the bill is considered inadequate at other points, such as its lack of guarantees concerning the just proportioning of federal funds to children of minority races in states where separate schools are maintained. Roman Catholic spokesmen are asking that federal funds for "auxiliary" services be available to private as well as public schools in *all* states.

Perhaps there is a solution that would meet broad acceptance among Protestants. Those who are sensitive to the needs of *all* children for health, welfare and related services are suggesting that such federal aid be administered or supervised by *public* agencies. It has been suggested that legislation concerning such welfare services be treated in *separate bills*, such as the *School Health Bill*, recently passed by the Senate and now before the House.

Though it is a well-known fact that Protestant educational and welfare institutions at home and abroad have shared in some measure in the distribution of public funds, all such facts are eclipsed by fear of the possible increase of Catholic strength. Protestants are concerned over the Roman Catholic Church's historical claim that there is no ultimate religious freedom to deny the truth as declared by the one true Church, and over its tendency toward wielding political power, particularly in countries where Catholics are in the majority.

Also Protestants oppose the diversion of public funds to nonpublic schools because of their belief in the public school, where boys and girls from Roman Catholic, Jewish and Protestant homes come into daily association with each other, learn to live together as Americans, and learn to respect each other. Protestants want to protect the public schools against the growth of nonpublic schools which could easily divide the community and increase religious rivalry.

SKEPTICS' CORNER (Continued from page 42)

interest. On the whole I agree with Idealist that Jesus embodied the highest standards, way ahead of his time, despite fractions of the record to the contrary. And that is precisely the trouble with him. He set standards too high. Instead of beginning with men where they were, he insisted on their being perfect. He forgot that men prefer a modest standard that they can reach, in the place of a supreme ideal they can't reach. He expected people to follow him freely, enticed and taken captive by his example only. Today, he expects men to get along without rigid, time-tested moral laws, and to decide for themselves what is good and what is evil, having only his image as guide. Does he not know that men reject him precisely because they cannot

endure the fearful burden of that free choice? Freedom of conscience is very seductive to man's pride, and it causes the greatest suffering of all things upon the earth. Yet Christ insisted and still insists that men shall obey their consciences! That is blindness to human limitations. It overburdens human strength. Christ can never be the Lord of mankind until he becomes a realist about human nature.

ORTHODOX: That's blasphemy, you Priest! No wonder Jesus couldn't trust your kind, when he was upon earth.

PRIEST: And nowadays we cannot trust him because he puts so many cares and unanswerable problems upon the hearts of people who are not able to bear them. He is a severe monarch over human wills. He drives them to im-

possible tasks, the tasks of freedom and decision. We of the church, on the contrary, are kind and merciful to the people. We understand them and have pity. That's more than you can say about this Christ.

SKEPTIC: Maybe the good Priest means that they, being human, know the temptations of daily life in ways which Jesus never had to confront. Did Jesus ever fall in love, and face the everlasting No, No of conscience every time a pretty girl went by? Then how can he speak with complete authority if he never had our real experiences?

IDEALIST: It begins to sound as though Skeptic agrees with Priest.

SKEPTIC: Religion makes strange bedfellows, doesn't it?

motive

VOCATIONS

What Is a Christian Vocation?

How Do We Know?

Useful Work

Source Books

Resource Materials

by

HAROLD W. EWING

LOCAL CAMPUS GUIDANCE PROGRAM FOR CHRISTIAN VOCATIONS:

The student movement upon every campus has the opportunity of giving impetus to the sense of Christian vocation, not only in all lay vocations but also in a specialized field about which students have little authentic information: church vocations.

In this work the *student* is the key. Through personal contact, through sharing in the "bull sessions" on the basic Christian view of vocations, and by personal planning, he can give to other students the urge to bring vocational service within the reference of their Christian convictions and not keep it in the secular framework where it is usually found.

The student movement on the campus can provide vocational information by establishing a modest library of resource books, pamphlets and clippings. Bulletin board displays of items involving Christian service in vocation or highlighting a church worker keep the basic question of vocational planning before the students.

This vocational information can be channeled to the guidance department of the school where usually very little information is to be found on Christian principles in vocational choice or the opportunities available through the church.

Programs of vocational guidance are of value to the entire student body. Some campuses hold a *Conference on Church Vocations* while others have a *Christian Career Conference*. (For information on such conferences write to: Interboard Committee on Christian Vocations, P.O. Box 871, Nashville 2, Tennessee.)

Discussion programs offer opportunities for creative thinking about vocational planning. Panel discussions can lead the rest of the student group to basic considerations and then open up the opportunity for the whole group to "hash it over." Visual-aid programs are frequently used for this same purpose. Several of the campuses have found that an occasional emphasis on vocations in the chapel or assembly program can be arranged with the responsible authority.

There is a need on every campus for authentic information and dependable guidance. The student movement has an opportunity to serve by meeting this need.

VOCATIONAL QUOTES

A man's vocation should be a means by which he grows in character and by which he glorifies his creator. Accordingly, you should scrutinize an occupation carefully in order to see that it is

one that will help you to build your character.

Many occupations offer rewards that far outweigh the financial compensations. . . . An important form of reward is the satisfaction that comes from expressing one's innermost self. . . . In certain occupations the outstanding reward is the opportunities to serve one's fellows . . . the religious worker may receive meager wages, but he is content with the joy that comes from bringing spiritual comfort to those in need. Any occupation may serve as the medium through which you can help people . . . you can find satisfaction in a calling that permits you to serve your fellow men in some intimate and unique way.

—From *I Find My Vocation*,
Harry D. Kitson.

Dorothy Sayers, brilliant novelist and playwright, in her new book, *Creed or Chaos*, takes a firm stand on a Christian view of work:

It is the business of the church to recognize that the secular vocation, as such, is sacred . . . when a man or a woman is called to a particular job of secular work, that is as true a vocation as though he or she were called to specifically religious work. . . . It's not right . . . to acquiesce in the notion that a man's life is divided into the time he spends on his work, and the time he spends serving God. He must be able to serve God *in* his work, and the work itself must be accepted and respected as the medium of living creation.

. . . every maker and worker is called to serve God *in* his profession and not outside it.

1950 METHODIST SERVICE PROJECTS OFF THE PRESS FOR STUDENT CONFERENCE

The sixty-four-page manual, *1950 Methodist Service Projects*, listing vocational service opportunities through the church, has been rushed through the presses to be ready for the students at the Urbana Conference. Organized in two main sections, Short-Term and Life-Service Projects, the manual indicates the vocational needs in the Methodist ministry, Christian education, home missions, overseas missions and the Board of Hospitals and Homes.

One of the features of the booklet to catch the eye of readers is "The Interest Index" which lists the types of service needed, and then tells where information about these opportunities can be found in the booklet. Eighty-three vocational interests, representing various functional vocational skills, are listed.

Student groups can be of service on their campuses by:

1. Making *Service Projects* available to other students in the various departments.
2. Placing a reference copy in every residence hall and fraternity house.
3. Having a copy of *Service Projects* placed with the vocational materials in the Reference Library.
4. Giving a supply of *Service Projects* to the guidance and personnel officers of the college or university.

Single copies of *1950 Methodist Service Projects* are available free. Quantities are available at a cost of 10 cents a copy, from: Interboard Committee on Christian Vocations, P.O. Box 871, Nashville 2, Tennessee.

WORLD REPORT

Dorothy
Nyland

As for the success of Christianity in Japan, I will not attempt to estimate it. But I am sure that there is a great deal in practical Christianity which the Japanese people need and want. They need a religion stripped of gaudy trappings, and free from high-sounding but meaningless doctrines; they need a Christianity that works! And here I offer a plea: you, back home, please do all you can to see that Christianity works in America. All types of unfairness, shady deals in government, signs of race prejudice coming from America do not pass unnoticed by these "new" Christians. Some of them come to me, genuinely puzzled by something they have read in a magazine or heard from different sources. I never hesitate to tell them that "Americans" and "Christians" are not synonymous; I can only wish that they were!

—*Ruth Myers Taylor* of Waynesboro, Georgia, newly arrived Methodist missionary teacher to Kobe, Japan.

They tell me about their country, I tell them about mine. I mentioned the Mayflower, and then asked them how far back they could trace their ancestry. Mr. Jung, fine looking and intelligent, said he had his family records of thirty generations. I did some figuring. "Why, that would be 900 years," I said. "Yes, my family came to Pusan, Korea, then." (And I thought when I was in England and found the record of my great-grandparents' marriage that I was looking on antiquity.) I asked Mr. Noh how far back he had his family records. "For 2,500 years," he said. I could hardly believe it, but everyone else did. I said, "That would be before the time of Christ." "Yes," he said, "127 generations. But I am proud of it. There were some bad men among my ancestors. The history of Korea and the history of my family is almost the same. Many of my ancestors were prime ministers. But they were not all good men." Where were my ancestors 2,500 years ago?

—*Margaret Martin*, K-3 teaching at Ewha High School in Seoul, Korea.

Why was the Bible put in the new cornerstone of Mary Johnston Hospital in Manila? What do we mean by cornerstone anyway? In Ephesians 2: 19-22 we read: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles

and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." In this we see that our community is like a great building whose chief cornerstone is Christ. Through this temple every student who has passed or will pass becomes in spirit a part of the great structure. Every patient that comes and goes through this hospital must feel that the spirit of God dwells there because the nurses and all others who work there make it so. Is this too high an ideal? We think not. Certainly it is not too high a goal towards which we can work. Why was the Bible the center of the cornerstone? It was put in with the sincere prayer that truly Mary Johnston Hospital and all her daughters will be found always together in one great spiritual temple through which God can establish his kingdom of good will among men, because Christ is the chief cornerstone of our lives.

—*M. Elston Rowland*, missionary nurse at Mary Johnston Hospital, Manila, Philippines.

In order to fight illiteracy, the government of India has passed a ruling that no high school student can be graduated unless he or she teaches two illiterate people how to read. My second daughter is now teaching two women, wives of two college servants, so that she may be able to get her high school certificate next year.

—*R. D. Immanuel*, a teacher at Leonard Theological Seminary, Jubbulpore, India; former Crusade Scholar.

For two years we have had in Germany a Christian Arts Fellowship with a membership of eighty-six Christians of the younger generation: painters, writers, composers, poets, etc. This group publishes each year *Rufe ins Jahr* (The New Year Calling) in which examples of contemporary writing, drawing, painting and modern songs are published. At our last meeting I was instructed to get into touch with young Christian artists in other countries. We hope this will give us new impulses. Perhaps you could ask if people would send me photographs suitable for reproduction. For my part, I would gladly send examples of contemporary German art to anyone abroad who is interested. Fortunately,

photographs, prints, etc., can now be sent by post again.

Further, I have been given the task of building up a collection of Christian pictures to make film strips and lantern slides available for our youth work. For this, too, Christian art from abroad would be very gratefully received.

—*Friedrich Samuel Rothenberg*, Christliche Werkgemeinde, Kassel in Druseltal 8, Germany.

We used to carry the supplies out on the backs of Indians, but thanks to the Texas Methodist Student Movement and a number of churches and individuals in Texas, we now do our carrying in the station wagon (sent through the Methodist Student Fellowship Fund).

That afternoon there was another bombardment. From where we were we could see everything clearly: all this beautiful valley, the red tile roofs of the city relieved by the new green of the trees, the towers and cupolas of the churches, and the hills beyond, all beautiful in the spring sunshine. Then suddenly a spouting cloud of smoke and dust, and the thud and shock of the explosion. Two bombs fell squarely on revolutionary headquarters two blocks from the evacuated girls' dormitory.

Anti-U. S. feeling was strong, and still is. The revolutionaries falsely broadcast the statement that the United States had bombarded Cochabamba, and a great many illiterate people (who constitute the majority) believed it. Furthermore, the revolution was fought with U. S.-made arms and munitions on both sides. One wonders about the wisdom of the Army's determination to arm Latin America. Now the revolution is over, we thank God for peace, and are doing all we can to help rebuild the country and bolster morale.

We have been proud of our Protestant people. For several weeks before the revolution, the Protestants had been the objectives of an organized attack by the Roman hierarchy, which resulted in the death of nine Protestants in a town near here (two of them dear friends of ours). I told one of the boys planning to study theology about the rather horrible death of our brothers in the faith with some misgivings. After a long silence, he said: "Now I see more clearly than ever that God calls me to the ministry. If pastors are to be killed, we must have

many, many more of them so as not to be overcome."

The memorial service here, in which all the Protestants in Cochabamba participated, was a strange and beautiful occasion. One after another of those present, from humble Indians to educated gentlemen, testified as to the lives of service of the martyrs. There was at no point any bitterness toward our persecutors, but rather a constant prayer to God to give us strength so that we might overcome hate with love, and withstand whatever might be in store for us. (We, personally, have not been in any danger; the work of our school is so widely appreciated that the Roman priests have been unable to stir up a mob against us.)

—Murray Dickson, missionary to Bolivia.

Thoughts in Hiroshima on August 6, 1949

The Atomic Bomb is—

Mrs. Tanahashi, my fellow teacher, giving birth to a son on September 6, 1945, spending the whole of August 6, 1945, sitting in a slimy lotus pool as the fires swept around her.

The Atomic Bomb is—

Mrs. Tanahashi's husband, not knowing the unusual nature of this bomb, going out on a rescue crew, the only one of the rescue crew who survived contact with the rays, but surviving only with a huge pine-cone-shaped growth on his head and unable since then to do any mental work or remember things.

The Atomic Bomb is—

Mrs. Tanahashi on September 6, 1945, having her baby all alone because the doctors were either still too busy, or else, afraid for their own safety, had fled away. "Alas for those who are with child."

The Atomic Bomb is—

Having a new baby and a family to take care of and no water except rain water. It is digging wells but always with the same result—the poisoned water welling up at the end of the arduous toil.

The Atomic Bomb is—

Over one hundred thousand bodies in the hot August Hiroshima sun.

Woe unto you who stock pile atom bombs without ever having experienced even an incendiary among any of your loved ones.

Woe unto any who view the graphic section pictures with your eyes but see not with your hearts.

Woe unto you who have had the instruction for 1,900 years, but whose lives are not rooted and grounded in God enough to stay your hands from flinging an atom bomb against your fears—who will not muster faith, courage, imagination, adventure and love in order to "Overcome evil with good."

—Grace Wilson, missionary in Hiroshima, Japan, whose husband was killed in Pacific.

During the first month here I finished reading, *Cry, the Beloved Country*, a novel by Alan Paton. Although it is a novel, it is so true to the change of life and social conditions of present Africa that it has impressed me much. It has re-emphasized to me the call to go and to help and to carry to those masses of people our great message of Christ in word and deed.

—Maria L. Swords, Les Bruxelles, Belgique.

BOOKS

The Man From Nazareth As His Contemporaries Saw Him by Harry Emerson Fosdick, Harper, \$3.

In this new "life of Jesus" Dr. Fosdick, one of the great preachers and religious figures of the twentieth century, projects himself into various minds that were contemporary with the great preacher and leader of the first century, and the result is a series of vivid portraits of Jesus.

In setting the problem of the volume, the author writes: "To project ourselves into the self-consciousness of history's supreme personality may be beyond our power, but to see from inside the way Pharisees and Sadducees felt and thought, to put ourselves into the places of first-century outcasts and sinners, women and children, patriotic nationalists, believers in God's worldwide kingdom, and even the first disciples, is far more within our range."

Fosdick writes as a scholar but his scholarship seldom gets in the way of his message. The result is that his book meets his own requirement—that it is for the "ordinary reader." Wisely, for this reader, the footnotes have been neatly stacked out of the way, in the back of the book.

Chapter I is a review of the argument that seldom comes up any more: "Was Jesus a real man or a myth?" Still, it is a subject that deserves treatment if one is to write the whole story of how Jesus is seen by various groups. It's as if the author felt he had to get the question out of the way before he could begin the real study at hand.

Certain of the pictures that Dr. Fosdick's study reveals indicate that many current ideas commonly thought to be true must be discarded in view of the facts. Often we have heard that the multitudes who hailed Jesus with hosanna at the beginning of a single week were the same folks who cried "Crucify him." The author says that there is no evidence for this supposedly fickle nature, and that the ones who so supported crucifixion were "most probably the organized hirelings of the high priests, the hangers-on of Judea's collaborationist government." The "multitudes" remained true to Jesus even to the crucifixion. So begins the portrait of Jesus as seen by the crowds.

Also coming as a shock to some is

the opening sentence of Chapter III, revealing that the Pharisees were Israel's "progressive party," and that the Sadducees were the reactionaries. Later this statement is made: "As between the Sadducees and the Pharisees, Jesus was mainly on the Pharisees' side." Both Paul and Jesus' brother, James, were members of the party which agreed at many points with the teaching of Jesus. Because the conflict between Jesus and the scribes and Pharisees has been so dramatized, the discussion in this chapter is a needed one.

A wonderful chapter deals with Jesus "As the Self-complacent Saw Him." Others deal with the view of religious and moral outcasts, women and children, the first disciples, nationalists and world-minded Jews.

The epilogue summarizes some of the impact of the personality and teaching of Jesus which was once contemporary with his life, and still remains eternally contemporary today.

Any Christian's library would be more complete for having this work of Dr. Fosdick's, and every Christian's mind would be enriched by the reading.

—Don A. Bundy

AUDIO-VISUAL AIDS

AMBASSADOR FOR CHRIST; 35 minutes, black and white, rental, \$8. Available from Methodist Publishing House.

The latest picture of the Cathedral Films in their St. Paul Series shows Paul at work in his home at Tarsus. Barnabas comes to tell him of the Christian Church in Antioch, and asks him to visit the Christians there and tell of his experiences. Paul interprets this request as a message from the Holy Spirit and the beginning of his ministry. When Paul and Barnabas arrive at Antioch, they see a slave girl, Melita, being sold in the market place. She appeals to them for help. Paul buys her from the nobleman who has purchased her, and sends her to a Christian home for protection. This transaction interests the nobleman in Paul and his ideals, and he later visits some of Paul's meetings. A message comes from Jerusalem that the Christians there are starving because of the famine, and Paul and Barnabas take up a collection to help their fellow Christians in that city. Later they help the nobleman who has become a Christian take the grain to Jerusalem. Here Mark becomes interested in their missionary plans and secures permission to accompany them on their return to Antioch. In Antioch the Christians are growing in numbers, and Paul speaks to the nobility as well as to the common people. Melita and Aram fall in love, and Aram asks her to marry him. This is against the custom since a nobleman never marries a slave girl.

Paul and Barnabas leave Antioch commissioned by the Christian Church there to carry the gospel to the Gentiles. Some oppose this but Paul is firmly convinced that all are entitled to the gospel of Christ, and wins the opposition over to his side. The picture concludes with Paul and Barnabas continuing on their journey.

Some of the items which are touched upon in this picture are: the beginning of Paul's missionary activity; the custom of buying and selling slaves; the status of women; the method of evangelism used in the early Church; the first relief collection taken in one country to help the needy and destitute in another country; the recruiting of missionary personnel (John Mark); the relation between the Christians and the Jewish group and those from the Gentile section of society.

The film is slightly longer than it needs to be and rather slow in certain sections, but in general it holds the interest of the audience and gets over its message.

—Harry C. Spencer

DRAMA

A slow-moving theatrical season is under way at long last. Few new scripts and less money to back them is said to be the diagnosis, and the prognosis is dismal for the new playwright. It is less than rosy for the actors, too. *Variety* reports in an arresting headline that unemployment in the profession parallels that of depression days. Nevertheless, there are several new plays of interest and one, a musical, of tremendous importance. I mean, of course, *Lost in the Stars* which was heralded in this column when it was a-borning in the hands of Maxwell Anderson and Kurt Weill. Underfinanced within two days of its opening, it has been an instant success. The majority of the notices are raves, the box-office beams. The faith of those who believe that the public really craves the best in spite of delight in the trivial, is encouraged. The theater has been greatly enriched by the adaptation of Alan Paton's novel, *Cry, the Beloved Country*, into a superb musical. Perhaps the words of Walter White will mean more to novelist Alan Paton and playwright Maxwell Anderson than the unanimous commendation of the professional critics. He understands because he belongs. This, in part, is what Walter White says,

"*Lost in the Stars*, if it is as successful as I believe it will be, will make a decidedly advanced step forward in picturing the maturation of the American theater. . . . Its story of the decay of human spirit and body caused by the fear and prejudice of the Malan government in the Union of South Africa is especially applicable to cur-

rent awakening to the global universality of racial and religious bigotry whether it be under Hitler in Germany or Talmadge in Georgia or the Dutch in Indonesia or Malan in Johannesburg."

The Religious Society of Friends, the Quakers, that is, secured Alan Paton as a speaker at one of their oldest Meeting Houses in Philadelphia and, as you may well believe, your columnist was there. Would that you all had been with me! You would have listened to a wise and humble man who describes himself as a "passionate schoolteacher." He is also a distinguished penologist. And he writes poetry. His mind was saturated with the scriptures from his early boyhood under the influence of a Scotch Presbyterian father who was, reports his son, "a severe man and a frustrated poet." If the theme of Mr. Paton's novel could be put in one word, says he, the word would be "compassion." He has a right to speak from a working knowledge of compassion. For ten years he was the principal of the Diepkloof Reformatory with some six hundred and fifty African delinquents from the ages of ten to twenty-one under his charge. During his term barbed wire came down, harsh restrictions were lifted, and an experiment based on the Christian conviction of the worth of every human being struggled through to success. If you cannot see the play, *Lost in the Stars*, you can read the book, *Cry, the Beloved Country*. You must!

Another adaptation of consequence is Lillian Hellman's production of *Montserrat* which she worked out from a play by Emmanuel Robles. It is less successful than her own forthright originals. It tells the story of Montserrat, a self-confessed traitor, who refuses to disclose the hiding place of Bolivar, the liberator, at the expense of the lives of six hostages dragged in at random from the street. But there are six of them and through the agonizing action Montserrat sits with his head buried in his hands. Inevitably it gets repetitious, and when you get to look upon Montserrat as an actor with his head in his hands you know the play has loosened its grip upon you. In my unasked opinion this should have been an excellent one-act.

Regina, the musical founded on Lillian Hellman's *The Little Foxes*, is not an unqualified success either. It perplexed Boston very much when I was there at the time of the tryout. I think the audience remembered Tallulah Bankhead as Miss Hellman's hellion too vividly for another actress to take the Regina role and make a song about it.

Maurice Evans appeared in a double bill of two plays by Terence Rattigan, *The Browning Version* and *Harlequinade*. They are rather thin fare but consummately well played. Since the audience would turn up late *Harlequinade* was presented first for a bit. Now I see that it is dropped from the

billing and the audience will have to go out into the winter's night with the undiluted bitterness of one of the drama's most poisonous wives ringing in their ears.

Alfred Lunt and Lynn Fontanne have opened in a play written by S. N. Behrman especially for the gifted couple. It is an adaptation (do not think I have an obsession, I am merely reporting) of a French play by Marcel Achard, and it is titled *I Know My Love*. Undoubtedly they are lovely.

Twelfth Night came to Broadway and will go again within eight days of this writing. It is not the best of The Bard, and today we find the troubles of the much put-upon Malvolio more cruel than funny. Nor is Sir Toby Falstaff.

The following items are the nurse's notes of this month's column. Gene Lockhart will replace Lee Cobb in his crucifying role in *The Death of a Salesman*. Mr. Cobb is ill and his exacting role is certainly a contributory cause. John Garfield recently strained a heart muscle and must rest while Paul Green is adapting (here we go again) *Peer Gynt* for his starring vehicle. Eugene O'Neill may never write again since he has a malady which affects his hands and makes him unable to write in longhand. He finds dictation unsatisfactory.

The Maryland Theater in Baltimore has resumed a policy of nonsegregation. This was induced, interestingly enough, by the actors themselves. Three of the actors of the *At War With the Army* company refused to sign contracts to appear in the theater when it abandoned its fair-minded nonsegregation plan. Did you know that years ago a young visiting actress of the third generation of a famous English theatrical family whose matriarch was Sarah Siddons, remarked on the inconsistency of segregation in the American theater? She met it on the Atlantic before she set foot on the shore of the country whose cities she was to capture from New Orleans to Boston. Here is a note from a letter dated in 1832. "The steward of our ship, a black, a very intelligent, obliging, respectable servant, came here the other morning to ask my father for an order (pass). At the same time he added that it must be for the gallery as people of color were not allowed to go into any other part of the theater. The prejudice against these unfortunate people is, of course, incomprehensible to us." Again she writes, "I desired my servant, a perfectly respectable and decorous colored man, to go into the house and see the performance. This, however, he did not succeed in doing, being informed at all the entrance doors that persons of color were not admitted to any part of the theater." That was in Philadelphia in 1874. The indignant actress was Fanny Kemble.

—Marion Wefer
motive

LETTERS

SIRS:

I have by chance picked up your magazine and read the article *Truth in Art* by Marion Junkin. Though there may be some truth in it, I want to vigorously protest your criticism of Hoffman's and Sallman's *Head of Christ* which have meant so much to thousands of people. Also the child certainly is not "stupid" in the picture *Madonna* by Raphael. Your article would much rather deserve such criticism!!

—Anonymous

SIRS:

During the course of reading Marion Junkin's article *Truth in Art*, I found myself uttering audible *Amen's*. Having worked in the art department of a church publishing house for some time, I have discovered firsthand many of the all-too-true problems that writer Junkin presents. Although I depart from the author's reasoning on a few minor points, I heartily agree with his main philosophy. We have of late begun a crusade against the prevalent "pink and purple calendar art" as he calls it.

In a day of pretension and laxity in religion as well as in art, we need more truth presented in a more truthful manner so as to pierce our apathetic pseudo morals and jar us into more firm Christian convictions.

—Allan Eitzen

Mennonite Publishing House
Scottsdale, Pennsylvania

SIRS:

Of all the articles in *motive* magazine, those on paintings I like best and read first. I extend an especial appreciation to Marion Junkin for his interpretation, *Truth in Art* (October, 1949). I heartily agree with his opinion on "... purple and pink landscapes ... where everything was sweet. ..." Against these, and others similar, I have rebelled.

My favorite Christ painting is Cherkesi's *Its m'ont hai sans cause*. It I value highly for the feeling of unsurpassed compassion on the face of Christ. I feel the heavy pressure, the sharp thrust, to look at them ... love ... and contrasting hate symbolized by the protruding nose and lips and jaw. Look at the soldier's eye. It lacks. Compare it with the eyes of Christ where compassion, mercy, forgiveness are brought to a focus. I can go on and on. Why my love for this painting does not expire! But this is a letter of thank you to Mr. Junkin and not a study of *Its m'ont hai sans cause*.

I think of Roucault, Cherkesi and others when I conclude this thought. When blobs of paint are so organized as to reveal unsurpassed expression of feeling (in this case, compassion on Christ's face) through a fierceness and violence of color, and contrast of form and design, who are we to doubt the spark of divinity (through creativeness) that rests within humanity.

—Evelyn Sensesenig

Mont des Oiseaux
Wissembourg-Wieler
(Bas-Rhin) France

SIRS:

If you are interested in what an individual student has to say, I think the *Testament of Faith* of Robert Ulich is the best single item in the October issue. I hope that *motive* can

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continue to represent the spirit expressed in this *Testament*. As Richard Baker points out in his article on motivation, students are "singularly self-centered in their assault upon a secure individual career." The particular problem of religion, and of *motive* as one of the best of religion's propaganda weapons in the realm of student affairs, is to inspire the individual with the sense of belonging stressed by Ulich, and then to give some light on the path to its expression in action. And here I see that I tread on ground already well presented in Ernest Fremont Tittle's article. For some reason I find almost always that my ideas about such matters have been previously suggested in *motive* . Keep it up!

One thing leads to another. Mr. Baker has suggested another problem, an old one, to be sure, but always an important one. He has observed, and so have many others, including myself, that more and more students, particularly in the last two or three years of the present world conflict, have lost all interest in affairs which do not hinder their own hedonistic activities in the present or near future. Now the students who read *motive* magazine are generally the sort of students who, after being shown the possible roads to error, will make some effort to mend their ways, if they need mending. But the majority of students who do not have this sense of belonging, this sense of interdependence with the other individuals of our world, simply don't give a damn. I began to notice this last year at the University of Nebraska, especially among the new students. At that time I attributed it largely to a lack of maturity, for with the departure of the war veterans from college there is a much larger percentage of the student body which is just transplanted from high school to college. However, I have noticed it even more strikingly in American students here at the University of Zurich and other schools in Europe; these are the students of whom it might be thought that they were more interested than the average student in their relations with the rest of the world. Actually the prevailing concerns among the male American students (I suppose I should call on Mr. Kinsey and associates for statistics) seem to be: 1, "My God, where can I find a woman in this town?"; 2, "Don't they have any night life at all here?"; and 3, "What is the best way to make a killing on the black market?" or "Don't give me that old stuff—there's always someone willing to pay extra for something." Maybe my observations are wrong; I sincerely hope so. If they are wrong, however, they are wrong only in the degree of truth which they contain. The psychological problem of interesting such students in something bigger than themselves still remains. Perhaps the job is one for the psychologist, but it is one which should be of great concern to religious leaders. Steps toward more knowledge of effective means for its solution might be made through experimental techniques of some sort. Does *motive* have any suggestions as to who the experimenters might be? Or is there perhaps already more understood of the psychology of the situation than I am aware of?

Go away. Scram. Don't bother me. I have

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work to do. I'm a student. I can't afford to waste my time by thinking. I have more important things to do.

That's fine. But it's not true, and I thank *motive* for reminding me.

—Donald W. Crowe

Zurich, Switzerland

SIRS:

The resolution of the Americans for Democratic Action quoted in your November issue made me see red. I must confess that it was not only this, as the quotation was only the proverbial straw that broke the equally proverbial camel's back.

Since it did break the poor beast's back, however, let us explore it to see why it did. In the first place, putting these three statesmen in a group, in this case "monopolistic interests" (I take it they mean boggy-man, Big Business), is falling victim to a prejudice you decry in an earlier part of the same issue; haven't you at least got an editorial policy?

Second, exactly what economic difficulties are they talking about? If they mean high prices, then why is it that Mr. Truman, the avowed foe of these Tafts, Wherrys and Byrds, is attempting to push a price control program through Congress? Wouldn't it be a better plan, anyway, to put the blame on a certain political party in Germany and another in Japan? If the blame must be put on Americans, it can just as well be put on the American people—the people who elected these "foes of the common man."

Quoting, "... we have only their blindness and selfishness to thank." Personally speaking, every time a person decries the selfishness of "monopolistic interests," it sounds to me like, "I'm too lazy to work for money, but, since they've got it, they should give some to me." On this line, there is a quotation in Exodus—the twentieth chapter, seventeenth verse, to be exact—which seems pretty timely. It begins, "Thou shalt not covet. ..." If they aren't being just plain covetous, if they mean to have the "monopolistic interests" give the money to Europe or Asia, why don't the Americans for Democratic Action set an example? And setting an example is more than sending a CARE package at Christmas; it's making the supposedly high ideals underlying this statement work.

I will be the last to say that a revolution is to be avoided. Certainly, there is much that is wrong in our economic system. But the way of changing is not to get the money out of the pockets of monopolists and into ours. The best idea for solving the problem I have seen is still another article in the same issue, *Is It Up to the Russians?* As Christians we cannot say that the monopolists are wrong and we are right, for to do so is to put ourselves in the boots of the Supreme Judge. Until he comes, we must be content with eliminating what we recognize as evils in ourselves—evils that even the Americans for Democratic Action will not deny exist.

—Peter Kotsch Kloepfel

University of North Carolina
Chapel Hill, North Carolina

SEND FOR THIS

Race in the News, a survey of the coverage of racial news by Southern newspapers. It deals with segregation in the news over a ten-year period, headlines, subject matter, how the newspapers have dealt with the news. It is designed both for professional newspapermen and the general public. Order from the Southern Regional Council, Inc., 63 Auburn Avenue, N.E., Atlanta, Georgia.

The United Nations, Four Years of Achievement. Here is summarized in thirty-five interesting pages the four years of a clear record of positive gains in the U.N. It is a summary with an arrowhead pointing to the principle of voluntary cooperation for peace. As this ecumenical organization goes into its fifth year we can see how it has grown off paper into international action. Get it from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C., for fifteen cents.

Religion and Race: Barriers to College? Does being a Negro, a Jew, a Catholic, male or female, affect one's chances of entrance to college? This is Public Affairs Pamphlet No. 153, which gives pertinent and interesting details and percentages on these aspects of prejudice. Write to the Public Affairs Committee, Inc., 22 East 38th St., New York.

humanity, "a vehicle born of optimism out of the pessimism of war. . . ." September sees the first publication of this thirty-two-page small magazine coming from current British thought on world government. World government is its subject matter and that will be its cry. Contact United World Publications, 25 Newton Place, Charing Cross, Glasgow, Scotland, U.K., for the new series.

The World Council of Churches in Geneva is publishing a series of pamphlets which it calls an ecumenical inquiry. In *Christian Action in Society* the inquiry concerns the responsible society and the meaning of work, then how churches of the world may cooperate for Christian action. *Evangelization of Modern Man in Mass Society* continues the study begun at Amsterdam on how the Church can approach modern industrial society in the great cities of the world. "What is God's will about the status of man in his work and vocation and in society, about justice on earth and similar burning problems?" This study makes the attempt to answer in *The Bible and the Church's Message*. Copies may be obtained from the World Council of Churches, 297 Fourth Avenue, New York 10, N.Y.

Christian World Facts is a booklet of authentic information concerning Christian missions over the world. It is published annually by the Foreign Missions Conference of North America. This interdenominational collection of short stories from over the world may be ordered from the Board of Missions, 150 Fifth Avenue, New York 11, N.Y., for twenty-five cents.

Evolution of Concept of International Common Law is a very exciting synoptic view of "man's science, law and religious thinking" over the centuries of his history. The footnotes are scholarly and the chart on the back, "Man's Struggle for Security," will intrigue everyone who follows its arrow. Send for this from Samuel S. Wyer, The Better World Fund, 1325 Cambridge Boulevard, Columbus, Ohio.

FOR THIS CAUSE

Recently a leprosy woman was able to return to live with her husband in New York because of the treatment she had received at Carrville for ten years. Her husband says the burden of the difficulty of her return to society is not in the disease but in people's prejudice. This is one of the hells of the world which hit the few but hit them hard. The American Mission to Lepers operates one hundred twenty-five leprosy mission stations in twenty-five countries of the world. They are seeking our help for building new churches, homes, hospitals; maintaining salaries, equipment, medical supplies and a greatly expanding program. Send a contribution to the American Mission to Lepers, 156 Fifth Avenue, New York 10, N.Y.

The Council Against Intolerance in America is seeking to foster understanding and control racial and religious hatred by an effective educational program through schools, churches, the press, and other civic institutions. All of us can be a part of this mission for fostering understanding right here at home by sending money to the council at 17 East 42nd Street, New York 17, N.Y.

Political dissent is not a crime in America, maintains the National Nonpartisan Committee at 23 West 26th Street, New York 10, N.Y. This is an attempt to protest against control of political thinking. If you are of the conviction that thinking should be free, even political thinking, send a gift to this committee.

The Workers Defense League has made numerous investigations of unfair practices, and has exposed several serious labor conditions among minority groups. The league needs help to defend the rights of minority groups and to protest effectively against forced labor and mass deportation of immigrants. Write to 112 East 19th Street, New York 3, N.Y.

The United Nations is four years a reality. Here is a concrete way one can help in achieving a peaceful and cooperative world. Make a check to the United Nations Fund, 45 East 65th Street, New York 21, N.Y., payable to Frederick C. McKee, Treasurer.

Child labor is still a problem with us. The history texts made it look bad, and it was; but it is not yet eliminated. The purpose of the National Child Labor Committee is to work for stronger and better enforced child labor and school attendance laws as well as to help young people get the right start for working life by appropriate courses in school and extended counseling services. Address a contribution to the committee at 419 Fourth Avenue, New York 16, N.Y.

Three Groveland boys say "NO" to a charge of rape by a Groveland housewife. No objective evidence has been shown to support the charge, no medical report, no circumstantial evidence; yet a jury has condemned the boys, two to death and the other to life imprisonment, a lad of sixteen. A "Committee of 100" composed of men of prominence over the country, assures that your gift will go directly to aid justice and mercy in the trial of these boys. Write to the Legal Defense and Educational Fund of the N.A.A.C.P., 20 West 40th Street, New York 18, N.Y.

COVER ARTIST



When we considered the cover for *motive* for the issue to be distributed to the National Methodist Student Conference, we wanted someone who had really been in the *motive* family to do the job. So we called on Gregor Thompson who has already contributed so much of her work to *motive* that she needs no introduction to most of our readers. From an active campus life at Louisiana State University, she came to Nashville to do art work for the Baptist Sunday School Board. She took an interest in *motive* and helped out occasionally. Now she is at Yale preparing her background in religion as well as perfecting her art to combine the two in what we feel will be a productive life that has religious value because it is serious in purpose and intelligent in its meaning. We are happy indeed to have Gregor as our cover artist.

ARTISTS

One of the real pleasures of editing *motive* has been the interest we have had in watching the development of contributors both in writing and in art. Neil E. Matthew's spot drawing of the Urbana pennants came at a very opportune time for us, and we think it belongs in this number. He also did the drawing on page 30.

The January number is a George Paris art number. The power symbol on the editorial page, the design on the introductory page on Siqueiros as well as the very interesting drawings that are used with the leading articles on the conference power theme, and the drawing used with the picture of Governor Williams are all his. He is a man of more than one talent, however, and as this magazine goes to press, he is acting the role of Dr. Rank in Ibsen's *Doll's House* at the Wesley Foundation in Nashville.

We want to begin the new year by appointing Robert Saunders our official end-piece editor. We think we ought to have a contest for a better name, for spot drawings doesn't seem to us to help out much. We hope many of you liked our *motive* Christmas card. Robert designed it for us and even though he doesn't get credit, we want this belated note to say thanks for his continuing interest.