





the

# LINK

May 1964

ENGAGEMENT: TIME OF TESTING

GATES OF HONG KONG

REMEMBER THE SABBATH DAY

25¢

PROTESTANT MAGAZINE FOR ARMED FORCES PERSONNEL







THE

LINK



A PROTESTANT MAGAZINE FOR ARMED FORCES PERSONNEL

VOL. 22 • MAY 1964 • NO. 5

STORIES

MA'S SPECIAL BOUQUET .....	Frieda M. Lease	10
THE HEART ALWAYS KNOWS .....	Ramoncita S. O'Connor	40

ARTICLES

ENGAGEMENT: TIME OF TESTING .....	M. Patricia White	5
WHEN SUICIDE SEEMS THE ONLY WAY OUT .....	Rebecca M. Osborn	8
IS A HAREM FUN? .....	William H. Genné	14
GATES OF HONG KONG .....	Dale Whitney	18
WE WENT TO A FRENCH WEDDING .....	Clifford Hargrave	28
WHY I LEAVE ALCOHOL ALONE .....	C. Aubrey Hearn	31
REMEMBER THE SABBATH DAY TO KEEP IT HOLY ..	David A. MacLennan	34
MARRIAGE AND FREEDOM .....	W. Clark Ellzey	45
MONTGOMERY BLAIR, FOUNDER OF THE UNIVERSAL POSTAL UNION	Glenn D. Everett	49
HOMEMAKING: THE VERSATILE AND VALUABLE CAREER ..	W. B. J. Martin	54

OTHER FEATURES

THE CRYSTAL BLUR .....	John G. Lambrides	17
THE BEGGAR POET .....	Richard R. Smith	30
THE KANSAS FLYER .....	Mario DeMarco	39
DAILY BIBLE READINGS .....		48
HEART OF GOLD .....	George S. Wilson	57
LET US PRAY .....		58
BRIEF NEWS ITEMS .....		59
THE LINK CALENDAR .....		62
DISCUSSION HELPS .....		63
BOOKS ARE FRIENDLY THINGS .....		64
AT EASE! .....		66

COVERS

Front: An artist's image of the family. Drawing by Ralph McDonald.  
 Back: An ante-bellum home in the Old South (restored). This is Stanton Hall at Natchez, Mississippi. Photo by Louis C. Williams.

Inside Front: A lovely Miss who would grace anybody's home. Photo by H. Armstrong Roberts.

Inside Back: Juvenile delinquents often come from broken homes. Photo by H. Armstrong Roberts.

ART WORK: Story illustrations by Owen Gallagher. Occasional spots by Volk.

Copyright © 1964 by The General Commission on Chaplains and Armed Forces Personnel.

# SOUND OFF

## More About Its Being Easy to Be a Christian in the Military

Until I arrived in Korea I didn't live the life of a Christian. However, things have changed my mind since being here. I am in full agreement with A/3C Yokely. It is not hard to live a Christian life either overseas or in your native land. To me, if a man puts his mind to do something, then a majority of the time he can accomplish what he wants to do. It does not take an iron hand to make a person do what is right.

If everyone would have a talk with the Lord they would know and understand his love and this would be a better land to live in. I know this from experience, although it took me a good many years to learn that you cannot live a full and complete life without the Lord.

I hope and pray that some day everyone will realize what he is doing and join hands with the Lord.

—Sgt Roland D. Phillips, Co "B" 1/7 Cav. APO 24, San Francisco, Calif.

## Would Like Pictures of Others Than Caucasian Race

I enjoy reading THE LINK every month and find it inspirational, uplifting, educational as well as enhancing during my stay here in Poitiers, France. The articles presented for the most part have been "Words to Live By."

I do have one observation to make and that is with reference to the pictures on the covers. Of all the covers I have observed they have been presentations of

*(Continued on page 65)*

## STAFF

**EXECUTIVE EDITOR:** A. Ray Appelquist; **EDITOR:** Lawrence P. Fitzgerald;  
**CIRCULATION MGR.:** Isabel R. Senar; **ASST. EDITOR:** Irene Murray;  
**EDITORIAL ASSISTANT:** Eleanor H. McLean

Subscription prices to civilians: \$2.50 a year; \$2.00 in lots of ten or more to one address.

For chaplains: Bulk orders to bases for distribution to personnel (in person, by mail, in back of chapel, etc.) invoiced quarterly at fifteen cents per copy.

Published monthly by The General Commission on Chaplains and Armed Forces Personnel at 201 Eighth Ave., South, Nashville 3, Tenn. Entered as second-class matter at the Post Office, Nashville, Tenn., under the Act of March 3, 1879.

Send notification of Change of Address and all other correspondence to Lawrence P. Fitzgerald, Editor, 122 Maryland Ave., N.E., Washington 2, D.C.

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

# Engagement: Time of Testing

By M. Patricia White



WHEN a boy gives a girl a diamond ring, something personal becomes public. That little sparkler shouts to the world, "This thing is serious! We're not just dating anymore. This is it!"

To every other marriageable partner it's a No Hunting sign. This is true for both parties, which is why we say, "She's wearing his ring."

## From a Male Point of View

What really happens when two people become engaged to each other? Girls are apt to gush about it. For them it's a Big Thing. They've thought about it. Dreamed about it. Talked about it with other girls. They've even tried on somebody else's diamond! But for the man, it's different.

A man is apt to be impatient with all the girl stuff. To him an engagement period may seem like just waiting around. He dated the girl. He became crazy about her. He decided she was The One For Him. She finally said yes. Right away he wants to set a date for getting married.

At this point the wisdom of the race says, "Hold it. Marriage is more than a private affair."

All the people in the world, in all the cultures about which we know anything, have observed a betrothal or engagement period. This is the time before marriage, the time when a man and a woman make public declaration of their intentions toward each other. It is truly an important period.

*Dr. White is the wife of The Reverend Peter Gordon White of Canada, and also a practicing psychiatrist.*

## The Purposes of an Engagement

Now things don't become universal without a reason. The reason for a betrothal is simple. A personal decision, made privately, is now tested publicly.

It is one thing to go out with a gorgeous girl on a Saturday date. It is something altogether different to say to the whole world, "I think this girl is the best person I've ever met. I think she's the best person I ever will meet. I want to go through life with her."

Now note: It's not public opinion you're testing. And it's not the girl. It's *yourself*. You made a decision with the best intentions. Before you finally commit yourself for the rest of your life, *and hers*, you are finding out, "Can I live with this decision for the next few months?"

Sometimes, in the excitement of courtship, getting the girl to say yes is the object of the exercise. But when she does, you can both relax. *You can get a little perspective.*

You owe this to each other. Two normally attractive and healthy young people find it easy to become interested in each other. The question for both is, "Are we interested enough to commit our whole lives to each other?" This is what their parents want to know, too. This is what buddies want to know. This is what society in general wants to know. For the well-being of the individual is basic for the well-being of society—present and future.

## A Time to Build Foundations

The engagement period is not for waiting, it's for building. During

this time the prospective husband and wife begin to bring their private worlds into the same orbit.

Each person in the world has his own personal motif, his own special combination of characteristics. Together, they make up the person. Many characteristics are not immediately obvious. When two people become engaged, they embark on personality discoveries. They share with each other their less obvious characteristics. Some of these are delightful. Some of them are not. But likeable or not, they are *real*. You have to build a relationship with these characteristics.

Take one example. How do you generally act in a disagreement? Do you bellow? Or do you bottle up? Either way, what do you expect of the other person? How do they get through to you? How do you break out of your own resentment and re-establish communication? These are questions an engaged couple has to answer for themselves and for each other.

Habits that are good for a single person may not be quite so good for a couple. Money habits, for instance. Do you keep all your business to yourself? You may not find it easy to share financial information and responsibility with your fiancée. Are you a Big Spender? How are you going to take it when she has an opinion of how much should be spent, where, when, and on what? How important is money to you, and to her? Some people confuse what they own with what they *are*. It is very important for engaged couples to talk honestly about what



they really value in life. Someday the choice may be between a car and a crib.

### Yes, Virginia, There Are In-Laws

An engagement is a time for realism in love. Joe loves Mary. That seems simple enough. But look: back of Joe there is his father, and his father's father. There's his mother, and his mother's mother. There is *the quality of the relationship* between his parents. And between his grandparents. There is also the criss-cross relationship we call the in-laws. If Joe has brothers and sisters, the variety of relationships for Joe is enormous. It's the same for Mary.

### An Engagement Is Not a Marriage

An engagement can be broken. Sometimes it should be. You may discover that you can't build something solid together. You may be sorry. But you should also be grateful. The purpose of the engagement was to help you find out.

It is considered decent for the girl to break it off. But sometimes a couple needs help at this point. A padre or a counselor or an older friend can sometimes show each party that the break-up doesn't cast a slur.

After the break-up, watch the danger signals. Each of you may be lonely. Or one party may be jealous. Either can fall victim to a rebound reaction: moving too fast with someone new.

As for the ring you gave her, it wasn't a bribe or a purchase price. If she returns it, accept it gracefully. If not, wish her well with her memories of you.

There's another way in which an engagement differs from a marriage. It isn't *total*. You have not assumed complete and permanent responsibility for each other. So don't demand complete fulfillment in your sexual relationship. Help each other to see that intercourse belongs within the total relationships of marriage. Don't steal from your own future.

### For Those Who Have Faith, It's Different

In building a relationship, two people go far beyond surface likes and dislikes. They get through to what really matters. They accept weaknesses in each other, because with them they discover strengths.

It may be more accurate to say they discover the Source of strength in each other's lives. Those within the Christian faith discover deeper meanings in beliefs long familiar. They also have a desire to ask more basic questions. They want to grow up in the faith.

If you plan to be married within the Christian church, you will want to see your minister about more than "the arrangements for the wedding." You will want his guidance on a Christian understanding of marriage. Above all, you should, and must, be aware of the solemn religious vows you will make before God and the church.

You see, an engagement is more than a private affair. It is even more than a public affair. It is a concern of God. He loves you, and your fiancée. He enables you to love each other. ■ ■

# When Suicide Seems the Only Way Out

By Rebecca M. Osborn

ON a hot summer evening twenty years ago I sat with a college friend in Boston's North Station. For most of the evening and late into the night we sat with no plans—except hers. Involved in a hopeless triangle, she had threatened to commit suicide. I had no understanding of her state of mind and, consequently, no words of help to give her. Now, twenty years later, having experienced two suicides, I know what I would want such a person to consider, what I would want them to think about deeply, fervently, honestly.

Physicians and psychiatrists may make greater efforts to find the potential suicide and prevent his death. Emergency teams are being created in many of our large cities to go out to the aid of a person threatening self-destruction. Families may be taught to keep a close watch on depressed family members. But sooner or later there will be a way, a place, a time to destroy one's self and any of us may some day experience the feeling of utter failure and helplessness that the suicide feels before he takes his life. Sui-

cide is not always the other fellow's thought. And at the crucial hour it is only the man or woman contemplating suicide who can prevent that suicide—by choosing life instead of death.

"My life is my own. If it becomes unbearable, I have a right to end it." This is perhaps the most logical argument for suicide that any of us can have. But it is a fallacy. Our bodies and our minds are not our private property. It is not true that our lives are our own. All of us belong to one another. Many people have a stake in our continued existence—not only our relatives and friends. A suicide jolts everyone who knew the victim when he was alive—those who worked with him, those who treated him, those who sought help from him, those who enjoyed him. It makes life seem, for a time, meaningless and worthless, and adds a troubled sorrow to many lives. For a young woman whose father shot himself, suicide meant confusion and lack of direction. For a mother whose only son shot himself, it meant a succession of lonely decisions over many years.

Some turn to suicide with the thought that they will in this way be freeing those close to them from the burden of caring for them. But death does not wipe the slate clean. It is not possible, by a violent act, to *unlive* your life. The husband who reasons that his wife will be *free* to marry again or his children *free* to enjoy a different father is tragically blind. He has substituted a legacy of horror for the problems he shared with them. He has closed his heart to an obvious truth—that each of us is unique and no one else can fill our particular place. No one else has exactly our appearance, our way of thinking and reacting, our way of smiling. Someone new may take a new place in the lives of those who remain, but the old place can never be filled. The loss is irreparable. When it is inevitable,

### ANTICIPATION

I have not lived this day before  
And watched the wild geese pass  
Or followed far a mountain brook  
And smelled the sassafras.

The world is new to build and love,  
To hear a nightingale;  
Discover friends I have not met,  
And help a peace prevail.

My heart is glad for hours unknown,  
The road not seen before;  
With God as Guide, each shining  
dawn  
Is like an open door.

—Inez Franck

we accept it. When it was tragically unnecessary, it is hard to live with. For suicide seems to be a denial of others. It blocks forever their chance to make up for their mistakes and seek forgiveness for their conscious or unconscious cruelties. In this sense suicide has been called the supreme act of hatred.

Beyond all this, when we contemplate suicide as the only way out, the only thing left, we are denying one of the world's greatest hopes: the heart of Christ's message to men and women. A man, Christ said, can be born again. Painful and destructive experiences do not need to poison the future. Our suffering, emotional or physical, may be the very stuff of a newly found compassion and understanding. Despondency can be a great teacher and man's extremity, it has been said, is often God's opportunity. For those who struggle courageously with fear and despair the rewards can be patience, hope, faith, and the discovery of love.

In a poem entitled "The Suicide," Edna St. Vincent Millay imagines what death may be like for a woman who has taken her own life. For a time the woman finds in death "all I had lacked so long and loved so well." She has found release, but as eternity continues it becomes clear to her that no one any longer has need of her. God himself asks nothing of her. Finally, unable to bear emptiness any longer, she begs God for a task, a little task to dignify her days. God's reply is: "Thou hadst thy task, and laidst it by."



# Ma's Special Bouquet

By Frieda M. Lease

**Ma had a special bouquet for Mr. McCann—  
something better than flowers!**

I WAS eight that summer. And I remember how often, while working there at the woodpile on that particular Wednesday morning, I went to look around the side of the woodshed to see if Mr. McCann with his Rite-Tasty bread truck was coming up our driveway yet. I wished so hard he'd hurry and come. But I was afraid maybe he wouldn't ever come any more because he wasn't doing so good selling his bakery goods.

I liked Mr. McCann and I sure liked his sugared doughnuts, too. But Ma seldom bought any. Mostly she bought just a loaf of rye bread. That was because Pa didn't approve of her buying bakery goods. He said farm women were getting too much like their city cousins. And he said the route bakery truck was to blame for a lot of the modern extravagance. I was always glad when Pa wasn't about the yard on the two mornings a week when Mr. McCann's truck would drive in. Then he wouldn't

be telling Mr. McCann he didn't like his doughnuts. My Ma was always on Mr. McCann's side though. She said, "That young man has to make a living, too, Dan. He can't afford to drive around the county roads unless he makes sales. Someday it may come in mighty handy to have bread delivered to your door. He's such a fine young man, too."

The more I thought about Mr. McCann and the sugared doughnuts, the more I checked on our driveway to see if he was coming.

When he finally came, I dropped the armful of wood I was carrying to the woodshed, and quickly followed him into the house. I had a plan; Ma would notice me, then buy some doughnuts to bribe me into working faster with my wood chore.

Mr. McCann was jolly like always, and Ma acted like she was pleased to see him. As soon as we came in, she stopped rolling out pie crust



and came over to look in his basket, and said, "Better leave two loaves of rye. There'll be extra harvest hands for dinner today."

Then patting me on the shoulder she said, "Now, Bobby, you better get at that wood and stay at it until you finish, before it rains."

I felt kind of embarrassed just standing there after that, so I went to the sink and got myself another drink of water for an excuse. I wasn't thirsty, so I only sipped at it. After that I walked real slowly toward the door and stood again to see if Ma was picking up a package of those doughnuts that smelled so good. But Ma glanced at me, and then said to Mr. McCann, "He makes such a fuss with that little chore

of getting the dry wood in out of the weather. I could do it myself with the time and energy it takes to coax him to do it."

I could see she was trying to badger me into getting started on my stalling job instead of bribing me with doughnuts, like she does sometimes with cookies.

MR. McCann smiled at me and said, "Say, Sonny," that's what he always calls me, "when I was about your size I had to pile wood into a shed, too. Blocks of railroad ties they were. After my dad sawed the ties into blocks I carried them in. Had to stack them just so to make room for all of it. My dad was a railroad section boss

—and believe you me, Sonny, there were plenty sawed and piled ties for the cookstove, and to keep us warm through the winter. I didn't like that job either then, but I wish many times I could relive those care-free days of my youth."

Ma looked real funny now, like she does sometimes when she hears some big news. Then she asked, "Your father was a section boss? Now he doesn't by any chance happen to be Tom McCann from Prairie Center?"

"Yes. Yes, that's where we lived—you knew Dad?"

"Indeed I knew him," Ma said, "some years ago, when I was in grade school yet. I think he is the kindest and most thoughtful man I ever knew. And I always said, 'When Tom McCann dies, I'll see to it that there is a very special bouquet of

beautiful flowers for his funeral.'"

"I am afraid you are a little too late," Mr. McCann said, not looking jolly now like other times, "my father has been dead close to seven years."

"Oh," my Ma said, "I am sorry. I never heard. You see I've been gone from Prairie Center for a good long time. Well, you had a wonderful father I can tell you that. Many mornings he stopped to give us rides to school on his handcar. There were three of us, my younger sister, my brother, and I. When your father saw us coming across the lonely stretch of prairie towards the tracks, he always waited to give us a lift. The walk up the tracks to school was two miles and, I'll tell you, that ride on the handcar right to the school grounds was great! It was also great in the eyes of the other



pupils, who, gladly, would have exchanged locations with us; we, who were called the three queer foreigners from across the other side of the tracks. On mornings when we got those rides we were miraculously changed. We were regarded as the privileged three."

Ma didn't seem to mind now about the wood or weather anymore. So, I just stood there hungering for doughnuts, while she kept right on talking to Mr. McCann about his father. "On some mornings," she said, "your father had a gasoline motor car, and other times the hand-car. No matter which it was, he always waited until we got to the tracks, then he made room for us to ride. It wasn't much fun trudging along that lonesome railroad. Often, too, we would have been tardy if it hadn't been for your father's kindness. I can see him now. He was a big fellow with a ruddy weathered face and sandy mustache. In winter he wore a sheepskin coat with the collar turned up and the earlaps of his fur-lined cap pulled down."

"That describes Dad all right," Mr. McCann said.

I was glad Ma had more to tell yet. "He wasn't a talkative man, and because we were bashful and shy, about all the words we spoke to him was a low 'Thank you.' But the noise of the engine made talking almost impossible anyway." Finally she said, "Well, I have kept you. I know you want to be on your way selling bread."

Mr. McCann looked real happy again, like he was pleased to hear all Ma had to say. Maybe he liked it

even better than if Ma had sent that special bouquet for the funeral years ago.

Then I heard Ma say, "I better take a couple of packages of sugared doughnuts. We all like your doughnuts so well."

Mr. McCann was extra polite with manners, and he sort of bowed his way out of the door as Ma reminded him to stop in on Friday.

After he was gone, Ma just stood there holding the two boxes of doughnuts in her hand and staring—mostly at nothing. Then she said, kinda like she was talking to herself instead of me, "I must call Mrs. Mason and Jennie Miller and some others, too, and tell them about how wonderful Rite-Tasty baking goods are. They maybe would be glad to have Mr. McCann stop by." Then she said, "No, it's not too late for that special bouquet at all! I'll get new customers for Jack McCann. His father's kind favors will not go unrewarded."

"Ma, if you give me one of those doughnuts, I'll go and work on that wood right away," I bargained.

"Here, Bobby, take two—they're real good, aren't they?" Ma said, breaking open the box and holding it out for me to help myself.

It wasn't very clear to me then what Ma meant by her "special bouquet." But, I thought it sounded extra good anyway . . . that was some years ago and I often think back to that Wednesday morning there in the kitchen, and how Ma's special bouquet came to be the turning point for Mr. McCann and his bakery route. ■ ■

# Is a Harem Fun?

By William H. Genné

I ONCE had an opportunity to ask a physician who had included a harem among his clients in the Middle East what life was like in that kind of palace for pleasure.

His answer was swift and direct. "It's terrible!"

Remembering all the lush cartoons I had seen of voluptuous women eager to do the bidding of the chap in the baggy trousers and remembering how many fellows I had seen drooling over these drawings as if they depicted some heavenly bliss, I was startled, to say the least.

"How come? Tell me more." I answered.

Over another cup of coffee, he spelled out what he meant. "First of all, it's expensive. Only the very rich can afford it. But, most of all I hate what it does to people—all of them—the women, the children and the men.

"You, as an American, can never imagine the poisonous atmosphere of fear, hate and scheming intrigue that goes on inside a harem. A favorite wife never knows what day—or night—she's going to be displaced by some new, younger acquisition of her master. This fear eats at her all of the time.

"Furthermore," my friend went on, "every woman knows that her favor depends on the physical satisfaction she can give her master. There is no thought of growing older together and rearing a family in a deepening and maturing relationship. She only knows that she must be physically attractive and satisfying.

"There seem to be no lengths to which these women will not go to try to keep their sexual attractiveness to men. As they grow older they become more panic-stricken. Many





of them have asked me for surgery in the effort to keep physically satisfying. I have even known women, after bearing several children, to pack their vaginas with salt in an effort to shrink themselves so they will be as attractive as virgins to their masters.

"And, if you think these women are competitive in seeking favors for themselves, you should see them when it comes to conniving for favors for their children. Constantly there is intrigue, competition and hate.

"Can you imagine what it is like for children to grow up in such an atmosphere? There is constant jealousy and rivalry. Even natural brothers turn against each other in that kind of hostile society.

"But the men, the masters, are also caught in this web of fear and intrigue. They seem to be at the top of the heap with every woman at their beck and call but that is what makes them so despotic and selfish. They buy what they want as long as they want it and then cast it aside.

"Always trying to prove their sexual prowess keeps them acting like adolescents rather than behaving like mature men. Knowing no trust in their own homes, they can't trust anyone else."

### Morality Among Americans

After my friend left me, I could not help turning over in my mind what he had said and drawing some

comparisons with the moral situation among Americans today. As I reviewed his points one by one, I could see an alarming parallel.

Keeping a string of women is expensive whether they are in a harem or mistresses, or a succession of legally married and divorced wives. Even where there has been a divorce, the children by the first wife must be supported. What a strain this is on the second wife who resents every cent paid out to the first wife and her children. Some day we will have more research data on the effect of this economic burden on second and third marriages. Our experience up to the present time indicates that this is a severe cause for distress and disruption in later marriages. Many men are driven to debt, dishonesty and drink because of the costs of their previous marriages.

Many such men desert their wives and children and leave you and me as taxpayers to try to salvage something out of the situation. When we believe human life is sacred, we cannot punish a mother and her children for the weak, cowardly and selfish acts of the man. This is, however, a way that every one of us as taxpayers get involved.

Then I thought of the women in our country who are so frantic to be physically attractive to men. I remembered the west coast physician who reported on the twelve-year-old girls who were wearing false bosoms. What an unhappy people we must

be when youngsters that age can already feel the pressures of a society that drives them to such acts?

Of course, this is not only the action of a silly young girl. We see older women frantically trying to stay young and a glance at any women's magazine will reveal all the lure and enticements they suggest for making women seem what they are not.

How inadequate, unhappy and self-rejecting a woman must be to resort to all kinds of artificial aids to build up an appeal to men. How resentful they must feel toward men who regard them as sex objects and have no regard for their intelligence, interests or their capacity for friendship. Is it any wonder women use and exploit men, when it is the men who start by exploiting them. Who is going to break the vicious circle of exploitations?

### Our Crop of Adult Delinquents

What hope is there for children born into a world where they know no father or, worse yet, where their father has rejected them and their mother for some new favorite? Need we be surprised at the hostility and violence of juvenile delinquents being produced by such adult delinquents?

There are 7,000,000 persons now living in the United States who were born out of wedlock. Are we on our way to producing a generation who will be incapable of functioning as citizens in a democracy because all they know is resentment and distrust of adults and those in authority?

Finally, what effect does all this have on the men who think it is so smart just to play around? How self-centered and infantile can they keep themselves year after year as they flit through a series of touch-and-go affairs which they never allow to mature? How much do they dissipate and destroy their own capacities for manliness by their refusal to act like a man? Any animal can have a series of physical matings. Only a man can make a binding commitment and nurture it to maturity with his abiding loyalty.

The philosophy of "lust 'em and leave 'em" produces men, women and children who are caught in a tragic web of insecurities, tensions, hostilities and hatreds. All studies show that patterns of promiscuous behavior before marriage tend to perpetuate themselves after marriage. Whenever the going gets rough, as it must sometime in every marriage, the added tensions, suspicions, and resentments that arise out of previous promiscuous behavior are often the straw that breaks the back of a marriage that otherwise might have every promise of a successful recovery.

How can we break out of this net that enmeshes so many of us? Where can we begin?

This situation is as old as the Bible and the answer is found in Luke 15:17-19. No matter how much of a mess you have made of your life up to this point, if you but come to yourself, realize who you really are and take the first step to return to the One who gives you life each day because he still

has hope in you—then you will find your body, mind and spirit. The  
a newness, a wholeness and a way is there, will you take it?  
strength beginning to flow through ■ ■

## The Crystal Blur

By John G. Lambrides

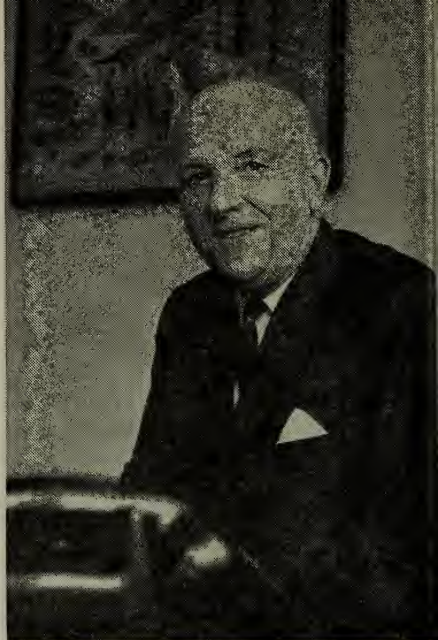
SCHOOL yearbooks often predict prosperity or poverty for individuals. In a Marathon the runners who lead at the beginning are not necessarily the winners. There is no crystal ball in youth which can accurately predict the future.

A certain music teacher told a boy to go home, give up music, that his voice was like the wind in a shutter. But how wrong the teacher was! That youth went on to write musical history as Enrico Caruso, the greatest singer of all time. Jerome Hines was rejected by a local choral group. But now he is a member of the Metropolitan Opera and he thrills the music world. The high schools of Ernest Hemingway and Robert St. John saw no hope for them but, despite these dismal predictions, both men gained fame and fortune. A certain young lady rejected John D. Rockefeller as a suitor because he could offer little security, and yet he went on to become the wealthiest man of all history. Billy Graham was told he stammered and would not make much of a preacher, and yet no man has addressed more people than he. Albert Einstein could not hold his own in school, but he went on to write his name high in the hall of fame so that it became synonymous with ingenuity.

"Whatever will be, will be" may be a catchy theme for a song but it is fatalistic. Many boys and girls and adults have been slapped down with the prediction: "You'll never amount to anything." The skies are emblazoned with the faces of those who have heard those harsh words. There is much room at the top. Tomorrow, look up and you will see athletes, physicians, preachers, scientists, teachers, bankers, agriculturists and successful men and women in all walks of life for whom the crystal gazers saw no starry glow. Watch the underdog; his wagon may be hitched to a star. The last letters of the word American reads I CAN. ■ ■

There's no need to worry about your station in life . . . someone will always be around to tell you where to get off.—F. G. Kernan.

# Gates of Hong Kong



Dr. Gates' Hong Kong address is: Hong Kong Office of Church World Service, 191 Prince Edward Road, Kowloon, Hong Kong. Tels. 805279 and 805270.

Dr. Elbert E. Gates, Jr.

MISS WHITNEY: You are a representative for Church World Service. Will you please tell me what Church World Service is?

DR. GATES: Church World Service is a central department of the National Council of Churches of Christ in the United States. It is the department of welfare and relief. And wherever there is a concentration of human needs in the world we try to be there. That's why we are here in Hong Kong.

MISS WHITNEY: How does CWS operate in Hong Kong?

DR. GATES: Our operations have five major divisions:

1. The division of material aid—distribution of food, clothing, and medicines to tens of thousands of people.

2. Division of service projects administered at our own expense—e.g., a mobile dental clinic; two TB clinics; a nursery school.

3. Division of government contracts. The United States Foreign Aid Program to help refugees says to us: Keep your eyes open for worthy projects, let us know what you suggest—with specifications—and if we agree, we'll provide the money. In this way we've built a three-story foundling home for abandoned babies the police pick up; over 900 stone cottages; a nurses' home, an administration building, and a forty-bed male

**An interview by Dale Whitney with Dr. Elbert E. Gates, Jr.,  
Church World Service representative in Hong Kong**

ward out at the Haven of Hope TB Sanitorium; food kitchens; a noodle factory; a home for homeless girls; and we have other projects in mind.

4. Division of work projects. We try to provide job opportunities for as many people as possible. One of the big problems in Hong Kong is work. Until the unemployed get work they cannot recover their dignity. We have four work projects and we are planning for six more.

5. Division of allocations—where we provide subsidies for a large number of group programs in the Colony; e.g., the Family Planning Association. We have an abnormally high birth rate here in Hong Kong so we pay the salary and expenses of one of FPA's doctors. We also help Haven of Hope TB Sanitorium, Sunshine Island Project, a clinic for child care in the Kowloon Walled City. There are twenty-four different groups who receive subsidies from us.

MISS WHITNEY: Tell me a bit more about your distribution of food, clothing and medicine.

DR. GATES: The food comes essentially from the American government, although we receive quite a lot from an organization of farmers in the United States called Christian Rural Overseas Program. Many an individual

Mrs. Gates works daily alongside Dr. Gates. CWS has established a lovely home for handicapped young people—the blind, the crippled. Communist China pushes them across the border and will not allow them to reenter. Mrs. Gates holds lovely knitted sweaters made by the handicapped.



farmer has what we call a "Friendship Acre" and everything he grows on this acre is donated to hungry people. We distribute this food through welfare institutions, through food lines, through milk stations and through a child-feeding program. Of course, the food must not be sold—we make this a requirement. It is only a basic ration. We used to provide rice but it is in short supply so now we substitute bulgur wheat. It is really better food but the people don't like it so well.

We get hundreds of thousands of requests for food; but we are able to help only those whose income is below five dollars a month per individual (for a family of five that would be twenty-five dollars).

We have nine milk stations (and soon we'll have eleven) where approximately 53,000 children come to get milk and biscuits. The biscuits are made from a multi-purpose food (which is a balanced diet) provided by "Meals for Millions" in Los Angeles. We make two and one-half million of these biscuits a month and we give two a day to a child along with a glass of milk.

We also provide a hot meal a day for 80,000 children in the Colony. Before we helped them many of these children did not get a hot meal one week from another. Now we have built a central food kitchen which has a capacity of preparing 20,000 meals a day. And we are in the process of building a second kitchen that can supply 30,000 meals a day. Finally, we'll have a third kitchen capable of producing 30,000 meals daily—so that will make our 80,000. We hope then it will be true that child hunger in Hong Kong will be brought to an end.

MISS WHITNEY: I have heard talk of a "Sweater Project." What is this?

DR. GATES: I'm glad to tell you this project has warmed our hearts. Two years ago my wife was talking with Muriel Tong, Matron of the Foundling Home, and Muriel expressed concern about keeping the babies warm. My wife asked what she really needed and Muriel replied: "Six hundred sweaters." My wife offered to get these sweaters by writing to twelve friends in the United States, asking each to provide fifty sweaters, new or old. As a result of those letters, two thousand sweaters came out. We gave six hundred to Muriel and took the rest out on the food lines. Whenever we saw a mother with a baby on her back, we offered her a sweater. Pretty soon the mothers started coming from all directions and the sweaters were gone in no time. So we decided to continue the project—not only for babies but for children and adults as well.

A year ago Mrs. John Sparrow, an American Baptist from California, was out here and we told her about the sweater project. She went back and got it adopted by National Council of American Baptist Women and as a result we received over 35,000 sweaters last year. And I think this year we'll receive between 50,000 and 60,000 sweaters.

MISS WHITNEY: Dr. Gates, how do you help the people to help themselves?

DR. GATES: We haven't been here very long but we realize it is not only



(Left picture) Dr. Gates inspects a noodle factory. A number of these have been built with funds from the U.S. Millions of pounds of wheat flour, corn meal, milk powder, rice, bulgur wheat, vegetable oil are provided yearly by the American farmer. (Right picture) Outside the noodle factory two children perched atop sacks of supplies from the U.S.A.

important to provide temporary help for these people but to help them secure jobs because not until they work and can earn their own wages do they really get on their feet. So along with other agencies we are doing what we can to provide jobs.

Mrs. Gates has been heading this because she has a flair for this sort of thing. We started first with a hand-knitting project, for the Chinese women are unrivalled in their knitting ability. They grow up with knitting. We started this project two years ago and already the women have developed something like eighty different items—sweaters, dresses, bulky knits, ski-sets, stoles, and all sorts of beautiful hand-knit items which we sell here in Hong Kong and overseas, principally in the United States.

Our second work project is making neckties. We have worked out an arrangement with weavers in Thailand who make materials of Thai silk according to our specifications. When the material comes to us we fashion it into beautiful Thai silk neckties.



Dr. Gates inspects a food kitchen. CWS provides one big meal for almost 10,000 children daily. This consists of rice with vegetables, fish or Canadian pork. Besides this, the children also get milk and cookies. Each voluntary agency (CWS is one) is responsible for feeding many children.

Our third project is smocking. Refugees from the Swatow area of China are skilled in fancy stitching, drawn-work, and that sort of thing. So we use this skill to make smock dresses. They are classic items, beautiful and sell very well.

The fourth work project is crocheting. We have plans for two more projects. Our ultimate goal is to provide a livelihood for 2,000 families.

MISS WHITNEY: I see so many undernourished children. How can you make even a dent on this problem?

DR. GATES: Well, it takes concern and the utilization of every source of help. Let me tell you a thrilling story about what the people of Holland have done. Two years ago the Hong Kong government approached us to express concern for the estimated 80,000 children here in the Colony who are seriously undernourished. One thing the government can't do is provide food. They knew that I had access to American food so they came to see me. I decided if we could find a food supply, get money to build a central kitchen, get a fleet of trucks to distribute the meals where the children are and get money to keep on with the program, we could do it.

I wrote to CROP. They replied that they had no extra food but they said go ahead with the program and they would find the food somehow. So I went to the American consulate and they agreed to provide funds for two or three kitchens. I then approached the Hong Kong Rotary Club



about a truck and they agreed to buy one out of their Community Welfare Funds and give it to us. And while I was talking to them, the British Red Cross—having heard of the program—came to offer a truck. Since then we've had two other trucks donated so we have our fleet.

Next I wrote to the British Council of Churches, the World Council of Churches and the National Council of Churches seeking funds to operate the program. They made appropriations but not in sufficient size to meet our needs. And this is where Holland comes in. Doctor von Kligen from Holland came through Hong Kong to see what was going on. When I talked about this children feeding program, he immediately became interested. He said the people of Holland knew what it was like to be hungry for they experienced deep hunger during World War II but now they feel they are a kind of breadbasket. He asked for particulars concerning our program so I got out the file and told him the whole story. He then asked what Holland could do; and I suggested perhaps they might be able to give us \$150,000 to help underwrite the expenses of the program. What happened? Well, when Dr. von Kligen went back to Holland his people responded to the challenge and they not only underwrote the \$150,000 but they sent out a young man and his wife—Simcoe de Boer, a graduate of the University of Amsterdam—to administer the program. We have one kitchen now going, turning out 11,000 hot meals a day and two more in the planning stage. Eventually we'll be able to provide 80,000 hot meals a day.

MISS WHITNEY: That is a thrilling story. You said you had help from

At Wang Tai Sin, one of the largest refugee resettlement centers (70,000 refugees), CWS operates a milk kitchen which daily supplies milk and cookies for all of the children in the resettlement area.

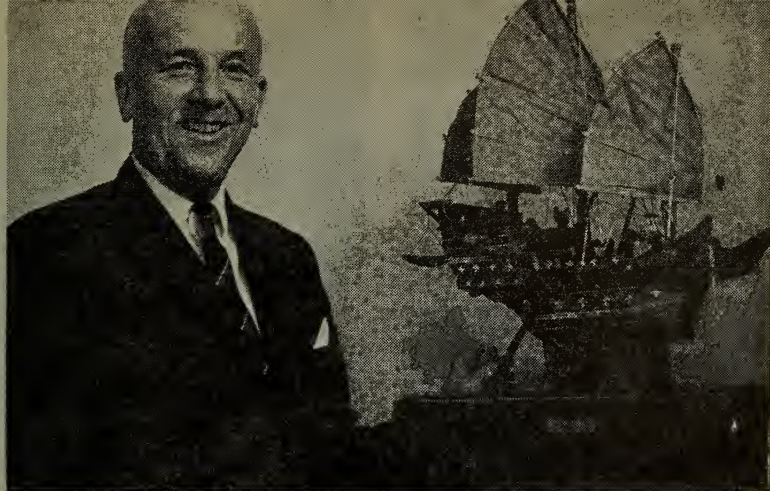




Here are some of the children who have come to the CWS milk kitchen to get milk. A resettlement block houses 2,500 refugees and in Wang Tai Sin there are more than 200 of these blocks. A new block is completed every ten days.

the Hong Kong government. How do you evaluate the present government? DR. GATES: I feel that the Hong Kong government is one of the great governments of the world. I cannot say enough in tribute to what I have seen happening here. The management is outstanding; and there is great courage and vision. The government is making frontal attacks on tremendous problems. Take housing, for example. Here is really a tough nut to crack. Hong Kong has 550,000 people living in shacks, 80,000 others living on rooftops, about 30,000 living on the sidewalks. It is an understatement to say that it is sub-standard housing; when typhoons come along, or fires, these people are in serious jeopardy.

But the government has courageously embarked on a great housing scheme. The aim: to provide a safe place for every person to live. They are building multi-story buildings, seven stories high. Each building will provide for 2,500 to 3,300 people. Not much room to be sure, for five adults are assigned a small cubicle 10 by 12 feet (a child under twelve is considered one-half an adult); but they have a home inside; they are protected from fire and typhoons; and they have electricity if they can afford to pay for it; and they have toilet facilities, although I figure there is only one toilet for about 400 people. The government has built already 160 of these buildings; they are opening one about every nine days—which is truly remarkable. They are relocating from 90,000 to 100,000 persons a year!



Dr. Gates stands beside a model Chinese junk made by a refugee. CWS provides refugees with workshops and encourages them to make handicraft which later are sold through the *Rice Bowl*. Every American visitor to Hong Kong should visit the *Rice Bowl* to see the wonderful Chinese wares—handpainted scrolls, ivory brocades, Thai silk articles, smocked dresses, handknit sweaters, etc.

Tremendous strides also are being made in education. The number of children in school has grown from 6,000 at the end of World War II to 750,000 today. The government has attacked the problem of medical care and health. Clinics have been established to provide vaccination for cholera and other diseases; several hospitals have been built to house the sick. And the government is moving forward in developing an economy that will provide jobs and income for the 3,500,000 people who now live here (in contrast to 600,000 in 1945). Leaders here in Hong Kong have decided to turn this city into an industrial community; and unbelievable strides have been made in this direction. The aim is to make it possible for every person to have a chance to earn his own living. But to do this we need some kind of preferential treatment for Hong Kong products from countries like Great Britain, the United States, Canada and Australia.

MISS WHITNEY: Dr. Gates, do you have any special story you'd like to share with us?

DR. GATES: Yes, I'd like to tell you about Woo Chuck-ling and his sister. They had come down to Hong Kong from China because there was no future there. Parents often encourage children to leave China and come to Hong Kong for they think of this city as a kind of Utopia. When the children get here they find the going pretty tough. We found Woo Chuck-

CHURCH WORLD SERVICE

會員委務服界世教督基

舍宿子女



*(Left picture)* Mrs. Gates with the house mother of the CWS hostel for girls and a blind girl. *(Right picture)* Two little Chinese refugees watch photographer change film in camera at Wang Tai Sin Resettlement Area.

ling and his sister in a dilapidated shack; but at first we didn't know what to do with them.

We finally decided it would be best for the girl to go to our home for homeless girls. We have created this home, a small one for forty-eight girls—several of them handicapped: eight girls are blind, three are crippled. We encourage them to go to school and we allow them to work in our knitting project so they can earn some money. It is for girls from sixteen to twenty-two; and Woo Chuck-ling's sister is seventeen. Now for several months she has been in this school working and building up a savings account so she can go to school and make plans for the future.

We placed Woo Chuck-ling in our vocational training program which is under the sponsorship of the Hong Kong Christian Welfare and Relief Council. Boys in this program are refugees who are destitute, homeless and

without skills. Unless we train these young people they are going to have a hard time, for many of them are peasants and know only farming and Hong Kong is an industrial community. So for two years here we train them to become electricians of one sort or another. We make no charge for this training. For most of the boys we even provide food and clothing and lodging.

Friends of mine, Myron Glover and his wife from New Jersey, heard of Woo Chuck-ling and wrote me that they'd like to underwrite the financial cost of maintaining him until he can reach the stage where he can make it on his own. He is hard at work on his vocational training project and the Glover family has been regularly sending money for his support. In another year he'll be able to go out and earn a living of his own.

This is an illustration of what happens again and again. A lot of people are responding to God's call to help the needy, the homeless, the dislocated. MISS WHITNEY: Your work must give you a great sense of satisfaction. DR. GATES: You remember I said at the beginning: "Wherever there is a concentration of human need Church World Service tries to be there." I am glad I'm here in this spot at this time. It is where God wants me to be, for there is certainly a tremendous concentration of great need here in Hong Kong. ■ ■

## NEWS BITS

### After the Report on Cigarettes and Cancer

After the government's report on cigarettes and cancer, Dr. Wendell G. Scott, President of the American Cancer Society, urged the following six steps: 1. Acceptance by the medical profession of its full responsibility for advising the public about the hazards of cigarette smoking. 2. Increased research to find methods helpful to adults who want to quit cigarette smoking. 3. More research to find the specific cancer-causing substances in cigarette smoke. 4. Consideration of discontinuing advertising aimed at getting young people to smoke. 5. Consideration

by economists, government leaders and tobacco industry of ways to cushion the economic impact of reduction of cigarette consumption. 6. Effective dissemination of the information in this report to reduce the 100 a day death toll from cigarette smoking.

### Refugees in Calcutta

Bengali refugees in Calcutta who fled their homes during recent Hindu-Moslem riots and have taken refuge in parks under military protection are receiving emergency feeding and care provided in part by U.S. churches through a sum of \$20,000.

# *We Went to a French Wedding*

By Clifford Hargrave

WE were invited to a French Protestant wedding. The invitation requested "your presence to assist in the nuptial benediction which will be given at *l'église reformée de Nancy*." The invitation was quite different from the standard American invitation. On the left side, the names of the bride's parents and living grandparents were given. On the right, the name of the groom's parents, apparently the grandparents were deceased. But the real difference in the invitation, was the request to the guest to assist in a nuptial benediction.

France was just beginning to recover from its coldest winter in over eighty years. The week of the wedding was a prelude to spring. On the Saturday of the wedding, the temperature was in the high fifties. We arrived at the church just before the appointed hour of four o'clock. The Protestant Temple is a fourteenth century Gothic structure, originally a Catholic church, given to the Huguenots in 1804 by Napoleon, and is now classified as a French national monument. A crowd was in front of the church as we

entered. It looked like a congregation meeting and it was!

Entering the church was like entering a refrigerator. We took a seat about halfway down. On the right front, the Boy Guides and Girl Guides of the congregation were massed in uniform with troop standards and colors. The Boy Guides are slightly older than Boy Scouts in the States and seemed immune to the cold, wearing shorts. Some of them even sported the fashionable "French beard." Many widows, dressed all in black were present. Some of the older people occasionally stood up and looked around, apparently to see just who was present.

In the first balcony, some young French boys began pulling the rope to ring the bells, and they did it with vim and vigor, some "riding the rope" on the return after the downward pull.

A gentleman wearing a top coat came out and examined the altar which was decked with white carnations. He was later identified as the senior elder in the church and was in charge of the entire service.

The organist began a familiar Bach fugue. Soon the bridegroom came in, escorting his mother. Seven chairs had been placed in front of the altar, the center two for the bride and groom, the other five for parents and grandparents of the couple. After seating his mother, the groom left.

In a few minutes, the front doors opened and the senior elder, overcoat and muffler, escorted the wedding party down the aisle to the altar. Four little girls in blue, floor length velvet dresses and white Huguenot hats followed the elder. Then came the bride and groom. The groom wore a black business suit and a heavy grey sweater; the bride, a beautiful white lace floor length wedding gown and a full waist length veil. Two bridesmaids followed dressed in blue velvet waltz length dresses, white Huguenot hats and heavy white knit shawls. Their escorts wore overcoats. Next came the bride's parents and grandparents, then the church staff, assistant ministers, and the church deaconess.

As the party took their seats around the altar, the mothers of the little flower girls came out of the audience and put heavy sweaters on the little ones. The two ministers came in, robed in the Geneva robe with the "white reformed tie." They sat and chatted, then one came before the altar and stood, as if ready to start, but the organist was not ready to finish her prelude. The minister sat down until the organist decided to finish.

An announcement was made call-

ing on us to join in the prayer of invocation to the "Lord Most High." Next a hymn was announced. The hymn tune was not familiar to me, but the congregation sang it with spirit. Then the minister read one lesson from the Old Testament, another from the New Testament. With his words written out completely, he read a lengthy message to the congregation. Then the organist played Bach's "Jesu, Joy of Man's desiring."

The groom's father, a famed French Protestant Missionary, teacher and pastor gave the traditional wedding sermon. The Pastor had journeyed from the distant French Pyrenees for the occasion. Again the congregation sang a hymn.

The senior pastor of the church took over and the actual marriage ceremony began. The bride and groom faced each other in front of the altar and holding hands exchanged the traditional vows. Then the two knelt for the prayers and the placing of the rings. They continued to kneel as a baritone soloist sang.

The minister then invited the couple to stand and return to their seats. The choir sang an anthem, the tune familiar as our own Army Chapel Choir had used it as a favorite anthem.

The minister announced an offering for the poor and needy of the congregation. The senior elder escorted the two bridesmaids and their male escorts to the first row of the congregation and two blue felt containers, one like a purse, the other like a tray, were passed by the

bridesmaids to each one present and all apparently contributed to the needy.

Then the minister, with the assistance of the congregation, pronounced the couple man and wife in the "name of the Lord." The congregation stood and sang a hymn, the nuptial benediction was given, the senior elder escorted the wedding party out of the church into the vestry room by a rear door. The congregation followed and were received by the wedding party. On departing by the rear door, the entire congregation waited at the front entrance of the church for the departure of the wedding party. Girl and Boy Guides lined up on the church steps as an honor guard. The senior elder escorted the party out, followed by the four flower girls in blue. As the bride and groom made their appearance, instead of tossing rice, the assembled congregation began to cheer, a rousing cheer like at a basketball game in the Midwest.

The wedding had lasted one hour and forty-five minutes in a church so cold you could see your breath. Every organization within the church had actively participated in the ceremony. All truly assisted in the marriage rite. Perhaps the divorce rate in America would be lowered if our weddings especially carried the blessings of the church with the assistance of the entire Christian Community.

We went to a French Protestant wedding; we left having felt the presence of the Almighty as he "joined two hearts." ■ ■

## The Beggar Poet

By Richard R. Smith

### THE TOUCH OF A FRIEND

I was beaten, discouraged,  
It looked like the end.  
What kept me from quitting?—  
The touch of a friend.

My life fell in pieces  
That I couldn't mend.  
What helped me rebuild it?—  
The touch of a friend.

I needed somebody  
With strength they could lend.  
God answered my prayer with  
The touch of a friend.

Lord, grant me compassion  
That I may serve men.  
Let me give where it's needed—  
The touch of a friend.

### THE HARVEST

I tilled a barren rocky field;  
My harvest scant and small.  
You tilled a lush and loamy soil;  
Your corn was green and tall.

Though man might judge us both the same  
And merely weigh the grain,  
God's measure is the labor spent,  
The effort, not the gain.



# Why I Leave Alcohol Alone

By C. Aubrey Hearn

**A**BOUT 70,000,000 people in our country drink alcoholic beverages. Millions of others detest liquor and feel that it is unnecessary, potentially dangerous, economically wasteful, physically harmful, and injurious to home life. I am one of the latter group. I agree with Dr. George W. Crane, eminent doctor and newspaper columnist, who expresses his personal opinion thus: "Total abstinence is the only safe way, and a really smart, intelligent, and clever person, for his own good and that of others, will leave alcohol alone."

There are those who defend drinking. Whatever the reasons people give for drinking, I believe there are better reasons for leaving alcohol alone. Here is why I leave alcohol alone.

## 1. Drinking wastes human resources

A lawyer telephoned his doctor: "My wife is about to divorce me because I can't let whisky alone. It is ruining my home as well as my law practice. I used to think I could quit the drink habit if I wanted to, but I guess I was wrong. What can I do?" A wife wrote to a marriage counselor: "For five years now I

have been married to an alcoholic and for almost all of that time I have been terribly unhappy. When he's sober he's as kind and considerate a man as any woman would want. But when he's drunk, as he often is, he makes life miserable not only for himself but for the children and me. What can I do?"

A woman in desperation telephoned a radio minister on Christmas Eve: "My husband is now drunk and asleep on the sofa in the living room. He has just broken up the toys I bought for the children's Christmas. What must I do?" These are not isolated cases. They are everyday occurrences in the lives of alcoholics, of which we have over 5,000,000 in the United States.

A great deal of the misery and unhappiness in the world is caused by drinking and untold human resources are wasted because of the drinking of alcoholic beverages. By leaving alcohol alone I do not run the risk of increasing the misery in the world that is caused by drinking.

## 2. Drinking causes enormous waste of money

For several years the drinkers in this country have been spending over

\$11,000,000,000 each year for alcoholic beverages, about three times as much as the churches of all denominations have received in one year. In 1961, it was \$11,500,000,000. In addition, industry suffers each year an estimated loss of \$1,000,000,000 because of drinking by employees, causing absenteeism and accidents.

There is also a heavy loss to taxpayers because alcoholics and their families become wards of society. Solomon said, "The drunkard and the glutton shall come to poverty" (Prov. 23:21). Heavy economic losses come each year to individuals and to society because of drinking. No good results from these expenditures. By leaving alcohol alone I save money.

### 3. Drinking causes serious health problems

Alcoholism, with its more than 5,000,000 victims, is now our country's most serious unsolved health problem. Health officials say that there are twice as many alcoholics today as there are victims of tuberculosis and cancer combined.

Who are the victims of alcoholism? They are from all walks of life. The great majority were once social drinkers. Dr. Robert Fleming, Boston psychiatrist, says: "The majority of alcoholics are average people, no more neurotic than the rest of us. Most alcoholics are not psychiatric cases. They are normal people whose drinking has caught up with them."

Dr. William G. Hollister, M.D., points out the progressive nature of alcohol: "The slow drift from social drinking into alcoholism is often so

gradual that the developing alcoholic is unaware of the change."

Dr. Donald W. Hewitt, M.D., declares: "No scientist or doctor now living can tell any person whether or not he will become an alcohol addict after he has taken his first drink. This means simply that everyone who takes even one drink of any alcoholic beverage thereby becomes a potential alcohol addict, since there is absolutely no guarantee that, once he has taken his first drink, he will be able to call a halt."

Is the risk worth taking? Not for me.

### 4. Drinking develops negative traits of personality

Alcohol takes off the brakes of control. It releases inhibitions, those restraints developed through training and refinement. When the brakes are taken off, the baser instincts and desires are released. A few drinks will make some people silly, others vulgar, others irresponsible. Dr. Haven Emerson, who wrote several outstanding books on alcohol, once told me, "Alcohol invariably makes people inferior."

Dr. Hornell Hart, Duke University sociologist, says: "I find that the recollections which people seem to retain of alcoholic sprees are muggy and repulsive to them. . . . Because I want to live as richly, keenly, and fully as possible, I am an abstainer from alcoholic drinks. The joy of life depends, for me, vitally upon being in full command of myself. Alcohol deprives those who use it of the possession of themselves. It dulls the keen edge of intellectual

power. Many drinkers defend alcohol as a means of obtaining thrilling excitement. But I shall find my thrills by keeping my mind keen, my body vigorous, my memories delightful, my friendships sound, and myself free from enslavement to habit-forming drugs like alcohol." I agree with Dr. Hart.

### 5. Drinking leaves our highways strewn with blood

For some years, accidents on our highways have caused a loss of life averaging over one hundred a day. The *Reader's Digest*, in a leading article, declared: "Though the public is unaware of it, the 'had-been-drinking' driver is involved in more than half of all our traffic deaths today." These accidents are not often caused by the drunken driver; the article affirms:

"Studies show that the greatest highway menace is not the reeling, babbling drunk, as most of us believe, but the typical social drinker who rarely, if ever, gets crocked." The article quotes Dr. Horace E. Campbell, of Colorado: "It can be stated unequivocally that alcohol is the single largest factor in our motorcar-accident situation. It is equal to all other causes combined."

Thousands of innocent persons are killed every year in accidents caused by drinking. Little progress has been made toward the solution of this serious problem. This is one important reason I leave alcohol alone.

### 6. Drinking causes spiritual blight

Dr. Howard A. Kelley, famous physician, once testified that the use

of alcohol is perhaps the commonest cause of spiritual blindness. That truth was recognized by Isaiah who declared that people who rise up early in the morning and drink until wine inflames them "regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:12). Amos pronounced woes upon those who drank wine in bowls "because they are not grieved for the affliction of Joseph" (Amos 6:6).

Dr. Gerald D. McCulloh tells how alcohol blights spirituality: "The use of alcohol as a beverage, along with its effects upon the body and the mind, adversely affects the human spirit. The higher levels of human consciousness are so dependent upon the effective functioning of the brain that any depressive influence upon 'the thinking organ' lowers the level of spiritual longing and reduces spiritual strength. Desire for goodness is dulled. The will to righteousness is dulled. Man under the influence of alcohol finds himself being satisfied with less than the best."

Alcohol dulls the edge of the soul's perception. It mars the image of God in a person. It separates the drinker from spiritual resources. It obscures his vision of holy things and brings deterioration of religious interests.

Although drinking is popular it is much better, it seems to me, to abstain.

The mercy and love of God are for everybody, including those who drink. But to refrain from drinking is to me much better than to drink.



# Remember the Sabbath Day to Keep It Holy

By David A. MacLennan

REMEMBER the Sabbath day to keep it holy." *Who needs it?* Who needs to keep the Sabbath in this modern, "emancipated" world of the last half of the twentieth century? Granted it once seemed important, even imperative, to inculcate and practice strict observance of the Sabbath back when the Ten Commandments were given (Ex. 20:3-11). But today? "After all," we could say with considerable honesty, "We have traveled a long way from the simple nomadic society and intensely religious culture of Moses' day. A five-day week and a much more tolerant attitude on the part of most religious persons makes Sabbath-keeping obsolete, doesn't it?"

## THIS COMMANDMENT STILL REQUIRED

A short answer to the question above is, "No, the Sabbath is not obsolete. Keeping one day in seven holy is still essential to maintaining the moral and spiritual and physical well-being of the Christian." True, except for the good people such as Seventh-day Adventists and other Protestant groups who retain the Old Testament Sabbath, most Christians observe the first day of the week instead of the seventh day. For most Christians the Lord's Day is the "new Sabbath," even as the Christian church is the "new Israel" or people of God. Sunday is the day that commemorates the resurrection of Jesus Christ. "On the first day of the week, very early in the morning" Jesus made himself known as the living Lord, raised from the dead by the great and loving God whose unique revelation Christ was and remains.

*Dr. MacLennan is the minister of the Brick Presbyterian Church, Rochester 14, N.Y.*

Our "realistic" friend might persist in arguing with us. (Often this "realist" lives in us!) "Granted that Sunday is for the church the successor of the Jewish Sabbath. Granted, too, that for many centuries it was necessary, at least desirable, that a fence should be built around one day of the week because able-bodied persons worked long days six days of every week. This is what the Bible statement indicates: 'Remember the sabbath day. . . . Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God.' God had delivered his ancient people Israel from forced labor; he wanted them to rest as well as labor as free men. But now, a thirty-five-hour week is common. If organized labor has its way, and automation proceeds as it looks it will, a much shorter work week will be the case for most workers—except perhaps executives and ministers and some other types! Why try to enforce this ancient commandment? Isn't it narrow and legalistic to insist that it is binding on a person of Christian faith and spirit?"

If we are wise, we will answer: "Literal sabbatarianism is not asked of us by God to whom we give our highest loyalty. After all he taught us that the sabbath is made for man and not man for the sabbath (Mk. 2:27). Christ is Lord of the sabbath. Also, it is hardly possible to take this commandment as literally as did the strict Jews of Jesus' time, or as did some of our own ancestors." My own maternal ancestors were devout Scottish folk who had much Christian grace and I suspect a little too much of the Old Testament rigidity when it came to keeping the sabbath. They insisted that all but unavoidably necessary work be done prior to Sunday. No food was to be cooked; but it could be warmed up. Shoes could not be shined on Sunday before going to church! Their attitude doubtless derived from their anxiety to observe the letter of the Mosaic Law.

## ABOUT SUNDAY "BLUE LAWS"

Sunday observance was affected by government decrees carried to America by the earliest European settlers. William the Conqueror and Henry II proclaimed Sunday laws in early England. These laws were part of the intellectual and religious baggage carried by the Puritans to this country. Most of them called for "observation of the duties of piety and true religion (Works of Necessity and Charity only excepted)." What was the chief object? It would appear to be enforcement of attendance at church. Laws were strict. They were

so strict they came to be called Sunday "blue laws." In 1610 Virginia enacted the first known law of this nature in America. Attendance at morning and afternoon services of the Church of England was compelled. Penalties seem incredible to us: they ranged from loss of rations to loss of life. In 1670 in Massachusetts the authorities brought to trial two young people because they were caught "sitting together under an apple tree." This was regarded as desecrating the sabbath! A century or so later when our colonial ancestors won their freedom, the new statutes of many states included so-called blue laws. When growing laxity set in and many challenged the right of state or federal government to enforce or keep such laws, Roman Catholics, many Protestants and labor unions led the fight for Sunday-closing law.

Nevertheless, admitting the excessive zeal of our ancestors and of a small, stubborn group of present-day Puritans, we must say that the essence of the Fourth Commandment remains valid. This must be said even when it seems like protesting in the face of an irresistible wind of contrary opinion and practice.

## WHY KEEP THE SABBATH HOLY?

Why do we need to "remember the Sabbath Day to keep it holy" in this era of automation, shorter work weeks, "staggered" days off, "leaves" at various times of the week, and the general use of long week ends for recreation?

1. *First, because God knows (and we should) that we need to "remember the sabbath day," to pay attention to it, and to think about what it means.* Is the sabbath not a symbol and a recurring reminder that God who has delivered his human family from slavery and forced labor wants us to be neither slaves nor parasites? He wants us to work usefully and well. He desires also that we shall be able to be still. "Sabbath" means rest. The sabbath is to be a day of rest "unto the Lord your God." One thoughtful Christian summed it up well: "It is a day for listening rather than for talking, a day for reading rather than for writing, a day for receiving rather than for producing, a day for family rather than for the factory." Famous Harvard University philosopher, Dr. William Ernest Hocking, pointed out that in life there operates what he called the principle of alternation: work and rest, striving and stillness, strenuous effort and relaxed leisure. The God whom we confront in Jesus Christ certainly cares about our physical and emotional as well as spiritual well-being. A

civilized and just nation such as we believe ours to be will see that all citizens have full opportunity to work if they are able, and to have what military people call "rest and rec"—rest and recreation.

A good friend of Army, Navy, Marine Corps and Air Force members is Professor James T. Cleland of Duke University Divinity School. Not long ago he wrote in *The Chaplain* (October, 1963) of a recent, prolonged illness which made him cancel many attractive invitations to preach and lecture. He confesses with refreshing candor that he had been slaving all his hours for the kingdom of God, forgetting that God was running the universe. He admits too that he unwisely rejected hobbies and neglected sports. He remembered what the eminent theologian Reinhold Niebuhr said following his own serious illness: "Cleland, don't make my mistake: I broke the Fourth Commandment. I worked seven days a week." But Dr. Cleland's own illness forced him to study two passages. One was Genesis 2:2: "And on the seventh day God finished his work which he had done, and he *rested* on the seventh day from all his work which he had done." Twenty-four wonderful hours were set aside to rest, relax, renew. The Fourth Commandment was the second assignment the professor set himself. He realized that this injunction means: "Rest, because God rested. This means all of you, including servants and cattle."

2. *At least once a week we have an obligation as well as the privilege of engaging in the public worship of God.* Nowadays we are not faced as were our forefathers with using the sabbath for either rest or worship. Most of us have two days free from work! We can have a day for rest and active sport, and a day for worship and for the quiet ways of recharging our physical, mental, emotional and spiritual batteries.

Surely once a week we need to "remember" all that our Christian sabbath day means. In Deuteronomy, chapter 5, an interesting reason is given for sabbath observance: "You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day." God rescued them from bondage to their oppressors and constituted them a nation of free men and women. This is why they were to set apart one day a week as "a perpetual reminder of that mighty act of God to which they owed both their liberty and their laws." Don't we as a nation regularly need to recall that we too have been led out of more

than one kind of bondage into the freedom in which we rejoice and for which lives have been sacrificed to defend and maintain? Deeper still, we Christians owe our life and freedom, our faith and hope—what the Scriptures call “newness of life”—to the mighty act of God in giving us Jesus Christ to live and die and rise again for deliverance from the tyranny of sin, from the enslavement of fear and guilt, of loneliness and a sense of meaninglessness, and from the power of death. As we know, every Sunday is the anniversary of the resurrection of Christ. Every Sunday therefore speaks of the victory of God in which we share.

When we “remember” all that has been done for us, and is being done for us, and will be done for us eternally by the God and Father of our Lord Jesus Christ, our response must be worship of God. In chapel, in church, wherever we are, we must not forget to assemble ourselves with others to offer God our prayers and praises, our purest love, and therefore our selves, body, mind and spirit. This says the New Testament is our “reasonable service” and our “spiritual worship.” (See Romans 12:1, in both King James Version, and Revised Standard Version.)

## WHAT IT MEANS TO KEEP OUR SABBATH HOLY

“Holy” and “wholesome” are closely related. Holiness also means “separateness,” making something or someone different from the common run. A public opinion research man, Elmo Roper, did some work on “Sunday” and reported the results of his investigation in *This Week* magazine for November 24, 1963. He was pleasantly surprised to learn that large numbers of Americans consider Sunday “a very special day.” Fifty-six per cent of people interviewed said it was the day they looked forward to more than any other. Why? Because it is the day they go to church. “On an average Sunday a little over half of American adults will attend church.” About two-thirds of all our citizens go to church at least once a month, whether on Sunday or another day of the week. Mr. Roper is sure that most Americans “want to keep the Sunday in Sunday.” Actually a majority of our fellow citizens felt that the loss of the Christian Sabbath would mean something close to the end of civilized living. Of course, we Americans often fail to follow up our convictions with our deeds. But the heart of the American is healthy. One reason is that we know we must “Remember the sabbath day to keep it holy.” ■ ■



# STORIES FROM SPORTS

## The Kansas Flyer

THIS is a story about a boy who was doomed to be an invalid but, through his outstanding courage and determination, he became one of the greatest champions in track history. It all began in the early 1900s, on a bitter, cold morning in Kansas. Two youngsters were preparing to light the potbellied stove set in the middle of the one-room wooden school building so common in that era. One of the boys poured oil on the burning wood to hasten the flame . . . suddenly the schoolhouse was a roaring inferno . . . one of the boys was carried from the blazing building. For a great length of time his life hovered between life and death . . . both of his legs were badly burned and if he survived the odds were that he would never be able to walk again. With medication, and care from his parents and doctors, he pulled through. His legs from the knees down to his toes were a horrible mass of scarred, burned tissue.

Lying in his bed one day the boy suddenly determined to try walking. He managed to get out of bed and somehow stand on his wobbly pins . . . as the days and weeks passed by, he began to hobble and finally managed to walk. Not satisfied with this great miracle, the youngster gritted his teeth and set his sights on trying to run, and run he did! Some twenty years later this same lad who was told he was lucky to be alive, let alone walk, was a great track star. Running under the Kansas University banner he was making the sports pages as a mile runner. Before each track event he spent a lot of effort in prancing about in order to limber up the damaged tissues in his legs. The fans, ignorant of this fact and mistaking this for conceit, began to yell insults at him. He ignored their insults, and his only thoughts were always on winning the event that was before him.

In 1934, competing with a group of track stars, he ran the mile in the then unheard-of time of 4:06.7 for a new outdoor record. Again in 1938 he set the track boards ablaze by setting a new indoor track record of 4:04.4. He ran the mile under the 4:10 mark for a total of twenty times! Glenn Cunningham, the man who couldn't be counted out—THE KANSAS FLYER.

—Mario DeMarco



## *The Heart Always Knows*

By Ramoncita S. O'Connor

**Laura decided to fight for her marriage—in her womanly way**

AS Eric floundered on, Laura drew in her breath as if that would keep her heart from shattering. She wanted to stop him for every word was a jagged stab of pain. Ill at ease, he was explaining why he wanted a divorce, trying not to wound her, and everything he said made it worse. To hide her tears she looked down at her hands;

hands which had caressed him, waited upon him. What use were they now? What good was she without Eric? Life would be meaningless without him.

"Laura, it doesn't mean I don't care for you . . . what I mean is . . . I never thought of divorce for us . . . yet. . . ." His voice faltered and her heart lurched. In spite of

his protestations of another love, her heart knew he still loved her even if he were unaware of it at the moment. Ten years of closeness to Eric had taught her much. Gina was only a will-o-the-wisp he was impelled to follow.

Knowing that gave her the courage to say, "All right, Eric. You may have your freedom, but I'm getting a California divorce which means you won't be able to marry for a year."

"You're wonderful, Laura," he said gratefully.

"Gina won't think so. She'll want one of those quick divorces and I won't have that." And because she knew Gina, she added, "No Mexican ones either." Hating herself for putting it so bluntly—for she had no desire to see him suffer—she saw then her bluntness made him feel better. A man loses his self-respect when an opponent won't fight back.

"You're being very fair," he said stiffly.

She looked up, seeing the embarrassment on his face. Dear Eric! Gina had no business picking on someone so vulnerable to another's pain.

"I guess I'll be going," he said awkwardly, and stood up, not knowing how to leave the room gracefully.

A sliver of joy pierced her. She knew then she had a good chance of getting him back. A man hopelessly in love with the new doesn't fumble at cutting the ties with the old. And because she loved him she said, "I'll help you pack."

Together they went up the stairs as they had done so many times be-

fore, into the bedroom where they had shared so much happiness. "You get the suitcase from the hall closet," she said briskly.

When he came back he said, "I'll only take what I need for now. I'll be at the Club and will send for the rest when I'm settled."

"A good idea," she replied pleasantly, opening the suitcase and putting in some underwear she had taken from the highboy.

He watched her, then went to the window and stared out, came back and opened a drawer, closed it, went back to the window. Then he turned and asked, "Don't you care at all?"

"Of course I care. No woman likes some predatory female to come along and take her husband, but when that husband wants to go what can she do? The fire department will not put out the fire, nor the police arrest the thief." She shrugged. "I'll just have to make other arrangements." Out of the tail of her eye she saw that struck home. "Hand me that pile of shirts."

He complied, saying, "Laura, I'd like to know what you mean by other arrangements."

"I'm not sure yet. You see all this has been so sudden I haven't had time to think." She looked about. "Oh, yes, your ties. If you'll select them I'll put them on top and you'll be ready to leave. Do you think I can capture someone as nice as you?"

He looked stunned and made his selection of ties absentmindedly. She put them in place and closed the suitcase. "That's that. You can attend to your toilet case." She left.

the room, went downstairs and into the living room. She sat down on the davenport and picked up the paper.

After some time, he came down and went to stand before her. "Laura?"

"Yes?"

"Are you glad I'm going?"

"No. Tonight I'll probably cry myself to sleep but one should send their heroes off to war—and I mean war—with a smile pasted on. I'll be at your office at eleven tomorrow morning and we can see Jeff Armstrong and get this thing settled." She hoped the paper concealed her trembling hands.

"There's no hurry."

"Why not? You and Gina are madly in love and a year is a long time to wait so the sooner I get on with it, the sooner you and Gina can be billing and cooing legitimately."

He flushed, turning to go into the hall and pick up his bags. The front door closed. She waited a minute to see if he would return and when he didn't she turned off the lights and went upstairs to cry herself to sleep.

ON the way to the office the next morning she wondered where she had failed him. Other women had tried their wiles on him but he remained immune. Then why Gina? What could he see in that man-trapper? Of course, she was a good conversationalist, had traveled widely, and she always looked at a man as if he were the one she had been searching for all her life. Laura was

angry at herself for not seeing what was happening. She was still perturbed when she entered Eric's suite.

Mary Downs, his secretary, looked up in surprise. "Good morning, Mrs. Harrison! Does Mr. Harrison know you're coming in?"

"He should. This is the day I'm applying for a divorce."

"Divorce?"

"He'd like to marry Gina Everett."

"You mean that man hungry vixen? He's out of his cotton picking mind."

"Thank you, Mary. That's just what I think."

"Look, Mrs. Harrison, you're going to do something about it, aren't you?"

"I am, and you're going to help me."

"Now you're talking."

Laura told her. "So every day you telephone me where he'll be lunching and I'll do the rest. Pretend you don't know about the divorce." They both grinned. "Now tell him I'm here."

When Eric came out he said, "You're looking very beautiful."

"I have to try. I've heard the competition among the single is pretty stiff. Are you ready to get this over with?"

"It doesn't have to be today," he said carefully.

"I insist. Besides Jeff is waiting for us."

He went back for his hat. Mary and Laura winked, but when he came back he saw them solemnly, quietly, waiting.

Entering Armstrong's office, Jeff said, "I hate to see this happen, but



Laura won't have any trouble replacing you."

Eric scowled and Laura and Jeff began discussing terms. Eric was silent. "You don't have to be so cheerful about it," he said crossly.

"Why should you kick?" Jeff asked. "As a lawyer I'm telling you that you're getting what you want with a minimum of trouble. Most wives would raise Cain and take away your shirt in the bargain." He beamed at Laura. "But then Laura is one in a million."

When the conference ended and they were back at the building entrance, Laura said, "I won't keep you, Eric. I have some shopping to do and I think I'll get a new hairdo.

I must keep up with the latest since I'm in the market again." She walked away briskly leaving him staring after her.

**M**ONDAY, Mary Downs said Eric would be lunching at the Brown Derby at one. One-fifteen found Laura and an insurance man who had been trying to sell her a policy entering the restaurant. She walked past Eric's table as if she hadn't seen him, and soon she and Mr. Moulton were deep in conversation. Laura talked vivaciously and laughed while Moulton thought he had sold himself as well as a policy. They were still deep in talk as Eric left.

Tuesday, Mary said he was lunching at Perino's. She and Jeff were already there when Eric came in with another man. Jeff played up to her and when they left she smiled sweetly at Eric and swept out.

Two days later, Mary's brother, who was in town, and she put on such a convincing act that Eric telephoned that night. "When can I see you?"

"Not tonight, Dear. I'm due at a party up at Malibu and I must hang up and get dressed."

"Wait! Who lives in Malibu?"

"No one you know. Goodby, Eric. I have to rush." She hung up on him. Then she sat there and cried because she had hurt him.

In the next week Eric saw her again with Jeff, and again with Mary's brother. Reminding Eric of a dental appointment, Mary said, "Isn't it wonderful what a good time Mrs. Harrison is having? Dancing at the Coconut Grove. She is positively blooming."

"That will be all, Miss Downs," Eric said frowning.

Mary wasted no time telling Laura about it. "He's on the ropes, all right. He was short with Gina."

That evening he called again. "Laura, this has got to stop."

"What do you mean?"

"Your running around with all these men."

"I must see quite a few to be sure my second choice will be the right one."

"Stop talking like that."

"What's the matter with you, Eric? You don't want me. Remember?"

Early next morning he telephoned again. "Why, Eric, how nice of you to call. Wasn't the moonlight beautiful on the ocean last night? The rocks were pure silver."

He hung up abruptly, muttering something about another call. About four Mary called. "He's fit to be tied, can't work, can't eat. He wants to know if you're going to be free this evening."

"Tell him I'll see him Monday evening. I'm going out of town for the weekend."

"Good girl!"

Monday found Laura sitting in the living room, waiting for him with pounding pulses. She was making bets with herself whether he would use his key or ring the bell, and decided he'd ring. He did. She opened the door, smiling graciously. "Hello, Eric. How's Gina?"

"I don't know and I don't care. She . . . and the bags under her eyes!"

Laura giggled.

"Cut it out, Laura. I know I'm a prize heel."

"What do you mean?"

"You carry on like this and I'll take you over my knees." He tossed his hat on the table and took her by the shoulders.

Laura saw the new lines etched in his face, saw the old tenderness in his eyes, and knew a trembling at his touch.

"Laura, I've missed you so. I love you so much and I've been such a fool. Can you forgive me?"

She nodded, unable to speak with happiness and when he kissed her she knew he was home to stay. ■ ■

# Marriage and Freedom

By W. Clark Ellzey

TO some people the title of this article should read "Marriage OR Freedom." The words stand for opposites in their minds. Marriage is a "ball and chain," or "a trap." Freedom is the absence of all restrictions and restraints. Still 93 per cent of our people seek it and an overwhelming majority of them like it. Only one in every one hundred and nine marriages is broken by divorce.

If freedom is the absence of all restrictions and restraint there is no freedom in the known universe. Where there is any relationship there is restriction and there is restraint. Freedom may also mean release but not unrestricted nor unrestrained release.

Freedom is always from something to something. Freedom from slavery or prison to self-determination. Freedom from illness to health. Freedom from ignorance to knowledge and understanding. Freedom from being earthbound to soaring in the skies. But release from restrictions characteristic of being earth-

bound does not mean no restrictions. No pilot nor astronaut can do as he pleases whenever he chooses. He is confronted with conditions which have to be met, with requirements which have to be fulfilled, and with a whole host of things which he cannot do or his freedom is gone.

## Some Freedoms of Single Life

The most noticeable freedom of single life is in not having to think of anyone else as we do ourselves. We must consider others, of course, for we do not live alone on this planet, but we can think of ourselves first. Apparently that is the way the Creator planned it. All across childhood into youth and toward adulthood "I" am the most important person in the world to me. I am busy getting whatever I need to grow physically, mentally, socially and spiritually. I must have size, strength, knowledge, ability, achievement, self-regard and self-confidence.

Some of the freedom of my singleness exists in my doing all this with

*Dr. Ellzey is chairman of the Department of Marriage and Family, Stephens College, Columbia, Mo.*

the help of others. Whenever I attempt any part of it at the expense of others I have jeopardized not only their freedom but my own. When I am little, mother is willing to be used by me for my security because she is secure and she loves. Father is willing for me to use him in becoming a man because he is strong and he loves. When I grow up if I use either one of them without their willingness or in a way to jeopardize them, freedom has been destroyed by exploitation.

When we are becoming grown men and women, at first we want and need the freedom to think for ourselves. We want to live where we like, dress as we wish, eat what we want, choose our friends as we desire and go and come by our determination. This is a kind of reach for freedom which helps us establish our identity and accomplish our individuality and independence.

It seems only natural for we have depended on others so long. Now we are free of such dependency. But some of us discover with a shock that we must depend upon ourselves. We are not free from dependence after all. We have only shifted the source of it. We are still confronted with conditions to be fulfilled if we are to get what we want, to become who we might. There are requirements to be met. We have exchanged the freedoms of depending on others for the freedoms of depending upon ourselves.

### **Some Freedoms in Marriage**

After a while some of us get tired of the freedoms of aloneness. Our

incompleteness in creation makes us hungry for someone with whom to share life in its struggles, its ecstasies and pain. We can get temporary satisfaction of our needs for love and companionship, but we want something more permanent. We want the freedoms of love in husband-wife relationships. We want the excitement and thrills of building a home. We want the challenge and the joys of becoming parents.

In moving from singleness to marriage we exchange the freedoms of living alone for the freedoms of living with loved ones about whom we care very much. "I" becomes "We." We want it this way. We can no longer go and come as we could when we were alone, but when we were alone we did not have anyone who cared very much and about whom we cared.

In marriage some of the conditions and requirements for freedom are to be seen in the responsibilities marriage entails. If we are responsible, that is able to respond appropriately, we will discover the freedom of satisfying and happy relationships. If we are limited in what we know of marriage, of what is required for success, our freedom is cut down just that much.

Some people apparently try to hang onto the freedoms of single life and secure the freedoms of marriage at the same time. They want to do whatever they want to do whenever they want to do it, at the same time they want someone else to be involved in their life and to involve their life with someone else.

It won't work! I see them in my



office as angry frustrated people. Frustrated because they cannot have their cake and eat it, too. Angry at each other because they blame each other for the consequences of their own ignorance or immaturity. One cannot have a wife and yet act as if he had no wife. One cannot have children and act as if he had no children. One might get away with it with the world outside for a while, but one could never get away with it within oneself. A part of freedom would be destroyed. Freedom from guilt.

### **Immaturity Threatens Freedom**

By the time a person has reached adulthood if he is to secure and maintain much freedom, he will have had to "grow up," thereby attaining enough maturity to be responsible. This is true whether he remains single or marries. Immaturity interferes with his efforts to get what he wants, to achieve what he sets out to do. In a sense you might say that the extent of his freedom is measured by the degree of his maturity.

Here are some of the ways in which people show their immaturity. They resort to ready-made, pre-conceived, traditional ideas and opinions when confronted with a problem. They do not examine it carefully to understand it. They do not think it through. If it is a decision they have to make they depend on someone else to tell them what to do. They are highly suggestible and easily influenced.

As citizens they let others worry about the community. They refuse responsibility and seek their own

ends with the self-centered insistence of a child. They are likely to be constantly offending others because of a lack of tact or because of poor manners. They usually want what they want when they want it and try to get it by crying, or violent demands or threats. Sometimes they use affection or sex as a kind of bribery or bargaining instrument.

The immature person lives only by those standards of right and wrong that parents taught. Such a person rides "piggy-back" in matters of religion and morality. He does not usually know where he stands and certainly does not know why he stands there. He is very likely to retreat from reality and attempt to solve all his problems in his fantasy world. He will be ready with alibis for any failure or mistake. He is good at rationalizing and is a poor loser.

### **Readiness for Marriage**

No one who shows very many of the above signs of immaturity is ready for marriage. Anyone may become willing to marry. Such willingness is a kind of readiness, but a more important kind is being able. A student pilot may be ready to solo in the sense that he is willing, but he may not be ready in the sense that he is able. His freedom depends more on his readiness, meaning able, than his readiness, meaning willing.

A person who is ready for marriage will have found out the difference between romantic illusions regarding love and marriage and "the real thing." Such a person will have

discovered through observation, study and counseling what makes marriage successful in our modern world. He will have learned what kind of maturity is required and whether he has it. He will have perceived the nature of freedom in single life and in marriage and not confuse the two.

A person with any real comprehension of freedom in marriage will see the relation of the "I" to the "We" in the relationship. Individuality is not lost. Married people have their own private worlds, as well as the one they both live in together. Maturity enables them to trust each other to safeguard the "We" relationship. While each is on his own the other is safe in the security of responsibility. They are free to be themselves because they are responsible to and for each other.

Religion contributes to freedom in marriage if both parties are of the same or similar faiths. If not, then religion can limit or destroy freedom. Religion makes its contributions all across the years of growing up before the wedding. It helps determine the sort of persons we become. It has supported our maturity or interfered with it. Religion at best should produce a person with a value structure which determines that he will love persons and use things, not love things and use persons. It should result in the sort of character which can be depended upon to fulfill promises, to measure up to commitments. It should make a person trustworthy and therefore enable him to trust. Religion will

not make a person perfect, but it will head him that way and give him a shove. It will not provide perfect freedom in marriage, but it may help him secure a great deal more of it than he would otherwise. ■ ■

## Daily Bible Readings

### MAY

DAY	READING
1.....	Genesis 1:26-31
2.....	Genesis 2:15-24
3 Sunday .....	Genesis 17:15-21
4.....	1 Samuel 2:1-10
5.....	Ruth 1:1-18
6.....	Psalms 113:1-9
7 Ascension Day .....	Proverbs 1:1-9
8.....	Proverbs 23:19-25
9.....	Proverbs 31:10-31
10 Mother's Day .....	Luke 1:39-56
11.....	Luke 10:38-42
12.....	Luke 21:1-4
13.....	John 8:1-11
14.....	John 19:25-27
15.....	Acts 1:1-11
16.....	Acts 1:12-26
17 Pentecost Sunday .....	Acts 2:1-47
18.....	Acts 3:1-26
19.....	Acts 4:1-22
20.....	Acts 4:23-37
21.....	Acts 5:1-16
22.....	Acts 5:17-42
23.....	Acts 6:1-15
24 Sunday .....	Acts 7:1-8:1
25.....	Acts 8:2-25
26.....	Acts 8:26-40
27.....	Acts 9:1-19
28.....	Acts 9:20-31
29.....	Acts 9:32-43
30.....	Acts 10:1-33
31 Sunday .....	Acts 10:34-48

# Montgomery Blair, Founder of the Universal Postal Union

By Glenn D. Everett

THE United States last year issued a 15-cent commemorative air mail stamp to honor Montgomery Blair, Postmaster General under President Abraham Lincoln and founder of the most successful international organization that the world has known.

The stamp is of 15-cent denomination because that is the sum it costs to send an air mail letter to Europe. When Blair sat down in 1863 to write a letter to the chief postal official of each of the countries of Europe, it took at least a month for a letter to get there, if it ever did, and cost whatever the steamship company that had the mail contract to that point thought was adequate for all the trouble it required to try to get a letter delivered to people in foreign countries.

Today we can go to the corner mailbox and post a letter for any destination from Kuala Lumpur, Malaya, to Godthaab, Greenland, with assurance that it will be delivered promptly and efficiently to the addresses, probably within a week. We

never stop to think about how the various countries of the world, with their different currencies, languages, economic systems, and methods of transportation arrange to exchange mail and deliver it to its destination.

The Universal Postal Union and the arrangements which are made under its auspices are so efficient that we are hardly conscious of the existence of the organization or the service it renders. When we mail a letter to Dr. Albert Schweitzer's hospital in Lambaréné, Gabon, Africa, we know it will go up the Ogowa River by steamboat. We never stop to think who pays the steamboat for carrying mail. And when we get a postcard from a friend visiting Moscow, we never consider the problem of splitting the fee the mailer paid for the stamp in Russia so that a fair portion goes to each country and each carrier through whose hands the card must pass.

These arrangements for the international shipment and delivery of mail—by no means simple—are the



work of the Universal Postal Union.

Postmaster General Blair has been honored on the 100th anniversary of the conference which he suggested that resulted in the birth of this very useful international body.

Other countries are also honoring the Paris Conference of 1863, including Switzerland which has put out an attractive stamp showing a stagecoach of that period carrying the mail. This stamp reminds us of how primitive were the mail-carrying facilities of the world when Montgomery Blair had his great vision of a world organization that would expedite and simplify postal communications among the people of the world.

He could not foresee the jet planes that today carry mail bearing stamps with his likeness across the ocean, but Blair could see that the world was growing smaller and that people had urgent need of faster and more efficient communication with other countries.

Blair was a man of rare vision and integrity in American politics. He was born in 1813 in Kentucky where his father, Francis P. Blair, Sr., was a crusading newspaper editor. His father was called to Washington in 1830 by President Andrew Jackson, who wanted him to launch a newspaper that would explain and defend Jackson's policies in the capital city where he was surrounded with bitter foes. The *Congressional Globe* which the elder Blair established became a very successful newspaper. He erected a beautiful home just across Pennsylvania Avenue from the White House which endures today as Blair House, the official guest house of the President, where important international visitors stay.

His son, Montgomery Blair, studied law and went to Missouri to open a law office in 1837. He entered politics and enjoyed great success, becoming mayor of St. Louis and then a judge. In 1852,

however, at the age of thirty-nine, he abandoned his promising law career to come to Washington at the request of his father to help him edit the *Globe*. His brother, Francis P. Blair, Jr., stayed in Missouri where he ultimately won election to Congress and the United States Senate.

The Blairs, father and son, built beautiful country homes just north of Washington in what is now the city of Silver Spring, a suburb of Washington with 100,000 population. Inevitably, the Blairs soon became deeply involved in the politics of Maryland.

The sharp and bitter division of the Union which was to lead to the Civil War was coming on. Maryland was a "border state" where slavery was legal but where abolition sentiment also was strong. The Blairs were Southern men from Kentucky but they took a public stand without qualification against slavery.

When the Republican party was founded in 1856, the Blairs, old Jacksonian Democrats, abandoned that party because of its temporizing on slavery and joined the new party.

Montgomery Blair supported Abraham Lincoln for President in 1860 to the bitter scorn of many of his Maryland neighbors and friends. When Lincoln selected him for his cabinet, he was the only member who spoke with a strong Southern accent.

Blair was not trusted by the northern Republicans because he was a Southerner and a former Jacksonian Democrat. He had many enemies and they made his life

miserable during his years with Lincoln.

The department which Blair found himself heading was probably in the worst mess any government agency has ever seen. The postal service had been poor at its best and the secession of nearly half the states had completely disrupted transportation and mail service in much of the country. The Southern states had appropriated for themselves stamps, supplies, offices, and funds of the Federal post office. Throughout the North, a horde of Republicans were seeking the patronage positions that had been held for many years by Democrats.

Meanwhile, as soldiers were mobilized for the war, the demand for mail service increased greatly. Blair faced the tremendous problem of moving the mail from home to armies marching in the field—and letters from the men to their loved ones at home. He had to do all this with a transportation system that was jammed with war supplies and disrupted by battles.

Mail delivery to homes was unknown at this time. Letters simply went to the post offices in large cities and people who thought there might be some mail for them could drop by from time to time and pick it up—if the overworked clerks could find it. As people lined up every day in long queues to see if they had letters from loved ones in the Army, Blair realized something had to be done. In 1863, he inaugurated the first home delivery of mail in New York City, an event which was also commemorated with

a special stamp on its centennial.

BLAIR instituted sweeping reforms in the postal system, including the payment of salaries to postmasters for the first time. They had hitherto been remunerated by keeping a share of the fees they collected. This encouraged them to overcharge and gave no incentive whatsoever to deliver letters on which other postmasters had collected fees. He also conceived the idea of a railway mail car where mail was sorted in transit. These and other administrative reforms made Blair's short tenure of a little more than three years a memorable epoch in the Post Office Department.

In 1863, having succeeded in getting the mails moving at home, Blair turned his attention to the horrible mess that existed in overseas mail. The fee on a letter varied according to the route it was to take and the steamship lines that handled it. There were six alternative routes for a letter going to New Zealand which cost anywhere from 75 cents to \$2.50 for a half-ounce letter and none were reliable in getting it there. Northern businessmen had urgent need during the war for faster correspondence with England and Europe and found the poor and irregular service a grave handicap to the war effort.

Blair could see that other countries were having similar troubles so he wrote a personal letter to every postal official in Europe suggesting a conference to study the matter.

The United States was considered

a brash upstart by the older powers of Europe at this time, but they had to acknowledge the common sense of Blair's proposal and the Paris Conference, the first international meeting in history in which the United States played the leading role, convened in the fall of 1863. Its delegates agreed on thirty-one general principles which should govern the exchange of mail among civilized nations.

It was left to each of the countries to make separate agreements with the others to cover these matters, which soon involved too great a maze of treaties for even the hardest diplomats to try to negotiate. In 1874, eleven years later, it was decided that all countries should sign a common convention and that an office should be established in Bern, Switzerland, to handle day-to-day problems.

Thus was born the Universal Postal Union which, with a staff of fifty workers in Bern today, supervises the exchange of mail and the making of remittances from each country to the others. Every five years, an international conference takes place at which major problems of policy are resolved.

Not all problems have been settled yet. The United States, for example, still handles money orders for foreign countries on the basis of separate agreements with each country because it dislikes some portions of the U.P.U. code on this subject. Many very complicated restrictions remain on the exchange of parcel post which makes the rates and regulations for each country different,

a situation not unlike that which used to affect all mail.

But the Universal Postal Union stands as a model of success in international cooperation. It demonstrates what the nations of the world can do in the way of establishing law and order and submitting their grievances to impartial arbitration if their common self-interest requires it. Since it is to the interest of all nations that mail be exchanged and delivery to individual addresses be guaranteed, the nations of the world have found a way to do it.

Can they do it also in other fields, such as elimination of nuclear war, which is equally in the self-interest of all? Only time can tell, but the Universal Postal Union can stand as a practical example of men's achievement in international cooperation.

**M**ONTGOMERY Blair resigned from Lincoln's cabinet just before the election of 1864, the President having reluctantly agreed that his continued presence was a political liability because of the hatred of the radical Republicans who wanted to impose a harsh peace on the defeated South. Blair argued passionately for a policy of moderation that would overcome the terrible bitterness of war. His advice on this score, however, was arrogantly rejected by the radicals in Congress. After Lincoln's tragic assassination, Blair became a close friend of President Andrew Johnson—one of the few radicals poor Johnson had after the radical Republicans took over and tried to impeach him.

Finally, Blair and his brother

could take no more. Their conscience outraged by the excesses of the Reconstruction carpetbag governments in the South, they left the Republican party and returned to the Democrats. In 1868, Senator Frank Blair was the Democratic candidate for vice-president with Gov. Horatio Seymour of New York, on the ticket defeated by Gen. U. S. Grant.

Throughout the corrupt Grant administration, Montgomery Blair repeatedly raised his voice in denunciation of graft and scandal. In 1876, in the controversial "stolen" election by which Rutherford B. Hayes defeated Samuel Tilden by a single electoral vote, Blair served as attorney for Tilden. It was another lost cause in which history has given him a more generous verdict.

A man of deep religious faith, he consistently spoke out for his convictions in the field of politics. He died in 1883 without many friends, except in Maryland where his name was revered for his reputation for integrity.

Today, in the light of history, Montgomery Blair looms as one of the strongest figures around Lincoln. Had his advice, with which Lincoln concurred, been followed, much of the agony of the Reconstruction Era might have been avoided. When his advice was taken—as in the founding of the Universal Postal Union—it has proved to be of lasting benefit to mankind. He was a visionary and idealist but one whose visions and ideals were sound. A century later his country paid him belated, but fitting honor. ■ ■

# Homemaking: The Versatile and Valuable Career

By W. B. J. Martin

FAMILY life is worth what it costs. If you put nothing into it, you get nothing out of it. But what a sphere it offers for the exercise of imagination, ingenuity and talent! Is there any other ready-made group that presents such opportunities for skill, for self-expression, for artistic and moral and spiritual creativity? Above all, for the supreme skill of making each member of a diverse family know and feel that he is an indispensable and contributing member of it, at once an individual in his own right *and* a person deeply related to others?

Just before I left Scotland, I read a newspaper account of a new family service project. The article gave facts and figures to demonstrate the need for such a service, and said, among other things, that investigation had revealed that in the city of Edinburgh there were no fewer than 120 problem families. I confess that my first reaction was, What! Only 120 problem families? I estimate that there are nearly a quar-

ter-of-a-million families in that fair Scottish city. Ought not all of them to be problem families?

The real problem families are those that have—or think they have—no problems! Every real family is an arena of conflicting claims and interests and different points of view, where the strains that inevitably accompany growth are experienced and felt; but where these are held in fruitful tension, and undergirded by much thought and love. The conflict of rights and duties inevitably arises in a normal family. Blessed is the family that has discovered, in the words of A. S. Neill the Scottish educational pioneer, that “in the disciplined home, the children have no rights. In the proper home, children and adults have equal rights.”

But it takes real care and thought to make a “proper” home, to blend freedom and authority, to balance rights and responsibilities, and to create an atmosphere of high standards and encompassing care. What

*Dr. Martin is the minister of the First Community Church, Dallas, Tex.*



Canon Oliver Quick once said of morality, that it is "an art, a craft, and an adventure," is also true of building a home.

### Rebelling Against the Bondage of the Family

Yet the plain fact is that today the family is under a cloud. Far from being regarded as a challenging opportunity for creative living and the exercise of all the talents, it is dismissed by many as a restrictive sphere that cramps the style and stifles the initiative of its members.

This is not the first time in history, of course, that children have rebelled against the so-called bondage of the family. The Prodigal Son is as old as humanity. What is new is the rebellion of *mothers*. The publication of such a best-selling book as Betty Friedan's *The Feminine Mystique* is the latest evidence of what seems to be a growing unrest. The author documents the widespread feeling on the part of many modern women that the role of wife and mother fails to satisfy the total personality. Many women feel trapped in a ghetto known as "women's world," wherein they may be fulfilled biologically as females but still remain unrealized as human beings. Great numbers of women today have received a full college training, and have been encouraged to expect fulfillment in intellectual and creative work, and now find themselves cramped and confined to the inconsequential chatter of small children and the biological demands of their husbands.

A recent cartoon in *The New*

*Yorker* pictured a harassed housewife in her mechanically equipped kitchen, seated near the ironing board, surveying a bundle of clothes, and saying to her newspaper-reading husband: "Having the whitest wash on the block, week after week—surely there must be more to life than that!"

There is indeed. And the introduction of time-saving household contraptions, such as washing machines and dishwashers, should theoretically, enable that "more" to come forth. The modern housewife is spared much of the drudgery that consumed the time of her grandmother; although, it must be added, she is also burdened with tasks her grandmother knew nothing about—serving as a chauffeur of her children to school and the athletic field.

But it must also be said that many women do avail themselves of the leisure afforded by modern mechanical aids, to take a more active part in community and civic affairs, to further their own education by reading and discussion. And this, far from impoverishing their home life, brings to it a tang and flavor that it would otherwise lack. The stir of the outside world quickens and freshens what would otherwise be a stuffy and over-domesticated atmosphere. The best thing many a mother does for her offspring is being a lively and alert and well-informed and interesting person, who keeps herself alive by reading and taking an active part in the cultural life of the community. Through her, the children are made subconsciously aware of a world wider than that

of school or home, and of sensitivities they would otherwise lack.

In many an American home the most prominent architectural feature is the picture window. But all too often it only gives a look out to the back yard, or to the patio and the barbecue pit. There are other homes where the window faces the street, and the world comes in at the front door, challenging the entire family to be aware and responsive.

Traditionally this setting of the family in its wider context has been the role of the father. It is he who goes out and returns, who brings back into the home news of the world, and shares with his children the excitements of his profession or work. But under modern conditions, the father is often the absent one, condemned by his job as traveling salesman or executive, to devote to his home and children only the fag ends of his time and interest. When he returns to the bosom of his family, he wishes to forget and put aside the day's work, and thus he deprives his children, especially his sons, of any insight into, any pride in, their father's real life.

### **The Home Belongs to Both**

All this makes it imperative that both father and mother devote deliberate attention to their joint enterprise, for the home belongs to both. Without donning an apron and making himself a nuisance in the kitchen, the father can do much to make the home a more exciting and growing place. Both parents need to recover their function; not, as all too often happens, as chair-

men of a committee or as moderators within the family, but as pace-setters, constantly renewing the vision and dedication of the family. Both need to make the festivals of home life an opportunity for celebration and closer cooperation. Both need to share with their children the insights and faith that sustain them and guide them in their creation of a good home.

In Genesis 26:25 we are told, "So he [Isaac] built an altar . . . and pitched his tent . . . and dug a well." This puts in picturesque fashion the three ingredients of a balanced life. Altar, tent and well are symbols of worship, home and work. Without these three you may have an existence, but you do not have a life. And where one of these three is missing, the balance of a good life is disturbed. In the biblical view, all three are to be blended into one living unity; there is no rivalry between them. But, notice, there is priority. It is the altar that gives the tent and the well their proper context. But notice, equally, it is the tent, or the home, that provides the middle-term that binds worship and work together.

In the New Testament, not much is said directly about the building of the home, since the New Testament takes the teaching of the Old Testament as to the importance of the home for granted. But it does add such characteristic touches as these: "What man of you, if his son asks him for bread, will give him a stone?" (Mt. 7:9). Which we might translate, "What father, when asked for nourishment by his children, will

fob them off with excitement?" And, again, there is the writer's warning, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4). In a creative home, parents will take care not to "provoke," to dramatize issues that are not serious, or to substitute their own "discipline and instruction" for that of the Creator, but rather they will provide an atmosphere of disciplined calm and understanding love, where growth may take place without forcing or caricature.

In J. D. Salinger's novel *Franny and Zooey*, the heroine Franny voices the thought of many an adolescent when she bursts out: "Oh, I am so sick of trying to love people. I wish to God I could meet someone I could respect." That perhaps is a great need today, in this age of permissiveness, the need to respect, to honor, people with high standards and deep integrity, especially in the intimate circle of the home. What a magnificent challenge to the home-builder!



## A Heart of Gold

By George S. Wilson

HE has a heart of gold, but a head full of feathers." How is this for a comment on a performance report?

You've met the guy the report described. There's not a mean bone in his body but you cannot depend on him. He means well but this doesn't get the job done. He forgets his instructions. He leaves his tools in the engine. He forgets to put the cotter pin in where it belongs. His slips are never intentional, but his sincerity won't help the crew when the engine fails.

Some poor woman marries him. She soon learns that the heart of gold is outweighed by the head full of feathers. He can't manage money. He buys a TV when he should buy bread. He trades cars when he could get along with the old "clunker." He stops at the club and gets home late the night he promised to go to PTA.

What can be done with "Featherhead"? Not much! Shock treatment might help. To show him the grand total of his debts sometimes does this. He's never added them before. A marriage counselor could explain how close he is coming to losing his family. His supervisor could give him the facts of life about his uncertain career.

He needs to grow up. Feathers are fine for pillows, but are not the recommended filling for skulls.



## Let Us Pray

Lord, give to us the spirit of generosity. May we be generous in our judgment of others, generous in our efforts to understand, generous in our giving to Christ and the church. Save us from selfishness and self-centeredness; above all, give us the generosity of love. May we see the world as a great neighborhood—a world in desperate need. And may we give ourselves to this needy world! Lord, thou wast generous with us for thou didst send Jesus, thy Son, into the world to die for us. Because of this may we go out to give our lives for others. Give us a renewed sense of stewardship and dedication to the task—and opportunity—of evangelism. This, O God, is the life we owe—ourselves to Thee. Accept us. In Jesus' name. *Amen.*

Heavenly Father, bless our homes. Give us loving hearts, respect for every member of our family, and wisdom in all things. Bind us together in the bundle of life. Give us the unity that comes to the Christian home—a unity that is in Jesus Christ, our common Lord, our Savior. O Lord, protect our loved ones when they are faced with danger. If it be thy will, keep them safe. But let them be brave and courageous at all times. Give each of us a keen sense of responsibility, that we may do our part in maintaining a home. And give us faith.

May we lean on Thee, Lord, and not on ourselves. Through Jesus Christ, our Lord. *Amen.*

God of all nations, thou art the God of our nation. We thank thee for America, for this, our inheritance, a beautiful and bountiful country; for fields of grain and tall mountains and restless seas. But most of all for people—for Americans of all classes, of all colors, of all creeds. We are grateful for workers in industry, for farmers, for doctors and nurses and ministers. And we thank thee for soldiers and sailors and airmen who guard and protect us day and night. Make us more effective witnesses of Thee, our Father, in word and in deed. Give us the courage to face our difficulties unafraid, putting our trust, O God, in Thee. For Jesus' sake. *Amen.*

Almighty God, give me the strength to pray the prayer Jesus prayed in Gethsemane's garden: "Not my will but thine be done." I long to do Thy will. I surrender all to thee—my will, my life, my heart, myself. Take my lips and speak through them. Take my mind and think through it. Take my eyes and see through them. Take my heart and love through it. Let me love thee and follow thee and serve thee. Through Jesus Christ, my Lord. *Amen.*

# BRIEF NEWS ITEMS

## Membership in American Churches

117,946,002 Americans are members of churches, synagogues, or other places of worship. They represent 63.4 per cent of the total population, the same as one year ago.

## Study Conference on Church and State

About 500 officially appointed delegates, observers, and consultants met in Columbus, Ohio, Feb. 4-7 for a study conference on church and state sponsored by the Department of Religious Liberty of the National Council of Churches. Such items as state aid to church-related institutions of education and welfare, church-state aid in American foreign relations, what part religion should play in public school education, and the like were discussed by the conferees.

## Christian Endeavor at World's Fair

Harold Westerhoff, General Secretary of the International Society of Christian Endeavor, has announced that there will be a Christian Endeavor Day at the New York World's Fair—Saturday, July 18, 1964. Sight-seeing, a luncheon and a service of worship are planned. Write the Society at 1221 E. Broad St., Columbus 16, Ohio, for further information.

## Christmas in Christchurch

American servicemen stationed in Christchurch, New Zealand, advance

headquarters of Operation Deep Freeze, the U.S. Navy's giant scientific support undertaking in Antarctica, speak highly of the welcome they receive from the New Zealanders. Invitations are extended daily for American servicemen to come to tea or dinner, or supper, or go hunting, boating or just plain sightseeing. Following the late President John F. Kennedy's death, many persons throughout New Zealand sent cards and letters of sympathy to the men of Deep Freeze. Hundreds of phone calls were made.

One Navy veteran of over twenty-eight years remarked, "Throughout my entire career and all the countries

At the edge of the main street at McMurdo Station, Antarctica, stands the Chapel of the Snows. The chapel is also a library and music room. Chief of Navy Chaplains, Rear Admiral Floyd Dreith, and Francis Cardinal Spellman visited Antarctica during Christmas week, 1963.





Group participating in the first Laymen's Day Observance ever held in the II Corps area of South Vietnam. Held at Qui Nhon on the coast, the program stressed the role of the military laymen in the witness of the church. Front row (l to r): Nichols, Wiger, Hale, Ensor, Ponder. Back row (l to r): Brooks, Clark, Schassler, Smith, and Chaplain McInnes.

I have ever traveled through, I have never felt nearer to home than with the people of New Zealand."

### Sea Water into Drinking Water

The large green house overlooking McMurdo Station from high on Observation Hill will soon be an oasis in a desert—the city watering source. It will convert salt water from the Ross Sea into potable water, and pump it down to the thirsty community below.

The new sea water distillation plant will be powered by the PM3A Nuclear Power plant which shares its perch on the slope of Observation Hill. It will turn out 14,000 gallons per day for washing, drinking fountains, and dining hall.

### More "Puritanism" Needed

In a recent address to leaders of Protestant colleges and universities, Dr. Elton Trueblood urged that they adopt "an unapologetic puritanism." The distinguished professor of philosophy called for "the glad accep-

tance of voluntary discipline" in the face of "the fashionable philosophy of permissiveness" on college campuses today.

### Missionary Radio Stations

Trans World Radio, founded by Dr. Paul E. Freed in 1952, is the first full-time missionary radio station located on the continent of Europe. A new 100,000-watt short wave transmitter has been installed at TWR Monte Carlo. TWR has reached a new high of 833 broadcasts per month in twenty-three languages. Last year mail was received from listeners in eighty-three countries. There are now nearly forty missionary radio stations in various parts of the world.

### Encouragement for Amateur Artists

The director of the Washington Art School, George R. Kemp, contends that "art students bring more home from trips than souvenirs. . . . We have received hundreds of letters from students all over the world

telling of their increased perception and appreciation of the sights around them." One student wrote: "The world has taken on a new look to me. Things stand out in my memory months after I have seen them in terms of light and shade." Another wrote: "I used to find visiting a city boring. Now I am studying art and this is no longer true. Everything is different and unique." Finally, another wrote: "Cameras are all right, but to be able to draw or paint a scene is far more satisfying."

### Congress Authorizes Research on Population Growth

For the first time in its history, the Congress of the United States has authorized research into the problems of population growth. This was embodied in a foreign aid bill signed by President Johnson on January 7 which authorized the Agency for International Development to conduct such research.

### Refugees to the U.S.

Church World Service, an agency of American Protestant and Orthodox churches, reports that, between January 1 and October 15, 1963, it brought 1,908 refugees to the United States.

### The Services and Education

*Time* for January 17 reports on education in the military and presents some interesting facts: At least in theory, it is now possible for a semi-illiterate to enter the U.S. Army and come out a college graduate, with the Pentagon paying 75 per cent of the tab. . . . The U.S.

serviceman now spends 50 to 80 per cent of his time in schools. . . . In the U.S. alone are 300 military schools teaching 4,000 courses, from the three-R level to Ph.D. . . . There are 284 overseas schools serving 161,040 children of military men abroad. . . . U.S. Armed Forces Institute at Madison, Wis., a mail-order education factory, has now enrolled (it is twenty-two years old) 5,000,000 students. . . . Foreign languages are being taught to more than 200,000 students. . . . And the drive is to make every officer a college graduate (about 65 per cent are) and every noncom a high school graduate (about 73 per cent of all enlisted men are).

### PHOTO CREDITS

Pages 18-27, Dale Whitney; pages 59, 61, U.S. Navy; page 60, U.S. Army.

Operation Handclasp was the assignment for USS *Kitty Hawk* when it visited Kobe, Japan, in Dec., 1963. Dolls, basketballs, and other gifts were presented to the Kobe Blind School and the Aishin-Arin Orphanage. USS *Koontz* gave 3 Braille typewriters. LCDR W. D. Trumbo CHC, USN, and Jim Eidemiller made presentation



# The Link Calendar

- MAY 1.** May Fellowship Day. Purpose: To call Christian women to unite locally in fellowship and action on social issues. Theme: "One Family under God: Freedom of Residence and Job Opportunity."
- May 1-8.** American Camp Week. To acquaint people with the opportunities and recreational values of camping.
- May 1-10.** American Comedy Week—to remind of the importance of good humor.
- May 1-November 26.** Grand Strand Fishing Rodeo. Rewards of top catches.
- May 2.** 90th Kentucky Derby. Churchill Downs, Ky.
- May 3.** Rural Life Sunday.
- May 3.** Humane Sunday. To promote proper care of animals.
- May 3.** Mother-in-Law Day. To honor all mothers-in-law.
- May 3-10.** Christian Family Week. Theme: "The Mission of the Christian Family."
- May 3-10.** National Music Week.
- May 5.** Annual Meeting United Board for Christian Higher Education. New York.
- May 6.** Birthday of the first postage stamp.
- May 6.** National Science Fair—International. Through the 9th.
- May 7.** Ascension Day. Forty days after Easter. Commemorates Christ's ascension into heaven.
- May 8.** World Red Cross Day. To honor Henri Dunant, originator of the Red Cross idea.
- May 10.** Mother's Day.
- May 10-16.** National Hospital Week.
- May 10-17.** National Girls Club Week.
- May 12-16.** National Cotton Carnival. Memphis, Tenn.
- May 13.** Holland Tulip Time Festival. Through 16th.
- May 15-June 15.** National Arts and Crafts Month. To encourage creative use of leisure time through participation in arts and crafts.
- May 16.** Armed Forces Day.
- May 17.** Pentecost. Commemorates descent of the Holy Spirit.
- May 17-24.** National Salvation Army Week. The Salvation Army is doing a dedicated work.
- May 17.** Christian Unity Sunday.
- May 18-24.** Letters from America Week. To encourage Americans to tell the American story through letters.
- May 18-21.** American Baptist Convention. Atlantic City, N.J. Jubilee Celebration: 22-24.
- May 23.** "500" Festival begins. Through 31st. Indianapolis, Ind.
- May 24.** Trinity Sunday. 24-30. Work and Pray for Permanent Peace Week.
- May 29.** John F. Kennedy's birthday. Memorial services.
- May 30.** Memorial Day.



# Discussion Helps

**T**HROUGHOUT this issue of THE LINK you will find five articles prepared not only for individual reading but also for group discussion.

## 1. Engagement: Time of Testing (page 5)

*Bible Material:* Genesis 29:15-20

What should you know about the family of the person to whom you are engaged? How do you picture the first three years of marriage? The first five? Ten?

## 2. Marriage and Freedom (page 45)

*Bible Material:* Galatians 5:1, 13-24

What is the relation of freedom and responsibility? Are there advantages to being married over being single? What? To what extent are married persons free and to what extent not free?

## 3. Is a Harem Fun? (page 14)

*Bible Material:* Matthew 19:3-9

Why do sex customs of other countries seem so attractive? What is the Christian's good news for the African polygamist? (Put this in your own words.) What kind of sex morality do you want your daughter to observe?

## 4. Homemaking: The Versatile and Valuable Career (page 54)

*Bible Material:* Ephesians 5:21-33

What are the advantages of a home-making career as compared to a business career, a professional career, and the like? How can one make the most of this career—man as well as woman?

## 5. Remember the Sabbath Day to Keep It Holy (page 34)

*Bible Material:* Exodus 20:8-11

Why do Christians keep Sunday instead of Saturday as the sabbath day? What do you think of Sunday Blue Laws established by the Puritans and still maintained in many sections of the country? What does it mean to keep a day "holy"? Why should Sunday be different from the other days of the week? What should one do on Sunday?

## Books Are Friendly Things

**The Cured Alcoholic** by Arthur Cain. The John Day Co., Inc., 200 Madison Ave., New York, N.Y. 1964. \$4.95.

The author takes the position that an alcoholic can be "cured." Most workers in this field say that alcoholism can only be "arrested," and the man who was a compulsive drinker and has given it up can never drink normally again. Dr. Cain's position is that this is not true of everybody. He says: "I know of a number of formerly uncontrolled drinkers (a small number now, it is true, but that's not important at this point) who have learned to drink normally. *Even more important, these people have decided that they would prefer to be total abstainers from alcohol, even though they can drink normally*" (p. 133).

But one is prompted to ask: If there is a danger why subject yourself to that danger? Better still, why not leave alcohol alone in the first place and never run the risk of becoming an alcoholic?

**American War Medals and Decorations** by Evans E. Kerrigan. The Viking Press, Inc., 625 Madison Ave., New York 22, N.Y. 1964. \$6.50.

Here is a listing with a rather complete record of the approximately 135 medals and decorations awarded by the United States government. Color photographs and line drawings in black and white show what the medals and decorations look like. And there is a chronological table showing the dates of authorization. A useful reference.

**Armageddon—1918** by Cyril Falls. J. B. Lippincott Co., E. Washington Sq., Philadelphia 5, Pa. 1964. \$3.95.

Another in the Great Battles of History Series edited by Hanson W. Baldwin of the *New York Times*. This one treats the little-known campaign in the Middle East which has been called "the last great cavalry action of history." Among the personalities involved are General Allenby, Lawrence of Arabia, Kress von Kressenstein, Jemal Pasha, Marshall von Falkenhayn and Emir Feisal.

**The Christian Yes—or No** by E. Spencer Parsons. The Judson Press, Valley Forge, Pa. 1964. \$1.50.

Modern man is called upon to make a decision about the gospel. If he does not say yes, he says no. What is the meaning of the gospel? What is the meaning of man's yes—or no? Here is a provocative study book on evangelism that should be widely used.

**Damascus: Under the Mamluks** by Nicola A. Ziadeh. University of Oklahoma Press, Norman, Okla. 1964. \$2.75.

Another significant book in **The Center of Civilization Series**. This book treats this important city during the reign of the Mamluks, 1250-1516 A.D.

## *Sound Off!* (Continued from page 4)

members of the Caucasian race. Since THE LINK is read by members of other races, it would mean a lot to include some of them as trivial as the issue seems.

Please continue the excellent presentation of religious data and other helpful reading materials as you are doing now and have done in the past. A constant reader.

—Pfc Ernest B. Newsom, U.S. Army Dispensary, APO 44, New York, N.Y.  
(*We have used many news pictures of Negroes inside the magazine; and see February cover for Negro cover girl. Thank you, Private Newsom.*)

### **Mr. Brown Poses a Question**

I'm not still in the Navy, but I want to "sound-off" about something that has been on my mind since November 22, 1963. That day I shed tears. A certain surgeon where I work probably also shed tears. But even educated people often do not see clearly. After President Kennedy's assassination this surgeon was said to have made this statement: "It was like God wanted him dead. It stopped raining and the bubble top was raised. You wonder if there is a God."

Now, this surgeon thought God had failed. It probably never occurred to him that tragedy sometimes makes people think. Thinking can make men see to do better. But what about the sacrifice? you ask.

But does this surgeon with all his science truly know that death is as horrible as humanity thinks it is? I would like to hear what other readers of THE LINK think about this.

—Harold Brown, 1220 Thirteenth St., Des Moines, Iowa. 14503.

### **Wants to Share**

Thank you for your trouble. I truly want to share your wonderful magazine with someone who means a great deal to me.

—Ilona L. Posey, 28-B Riggs Parkway, Las Vegas, Nevada, 89110.

### **Japanese Girl Finds Christ**

I have just received the copy of December LINK. Having read the fine article, "Religious Life on the Midway," and seen the pictures of Chaplain Dominy and my friends in Christ Jesus, my thoughts went back to the days when we had fellowship meetings with them. They were the most wonderful and exciting experiences in my life, especially the first one. On that day I came to know Jesus Christ as my Lord and my own personal Savior although I had been a Christian for the past two months. I would like to thank my Lord again for His saving power and also His keeping power.

—Mitsuko Takaoka, 653 Shinohara-cho, Kohoku-ku, Yokohama, Japan.

### **Impressed**

As usual, we are impressed with the contents of your magazine.

—Dick Coffman, Editor, Youth Publications, Ch. of Brethren, Elgin, Ill.

# At Ease!



"I know Abe Lincoln was earning his own living when he was my age. And he was president of the United States when he was *your* age!"

Shivering wife, in boat with fishing husband: "Tell me again how much fun we're having. I keep forgetting."—*NRTA Journal*.

Three boys were bragging about the prowess of their dads. The first boy said: "My Dad writes out a few short lines on a paper, calls it a poem, then sends it away and gets ten dollars." The second boy said: "My dad makes some dots on a piece of paper, calls it a song, and gets twenty-five dollars."

"That's nothing," said the third

boy. "My father writes a sermon on a piece of paper, reads it in the pulpit, and it takes four men to gather the money."—*Roll Call*.

Girl: "I maintain that love-making is just the same as it always was."

Boy: "How do you know?"

Girl: "I just read about a Greek maiden who sat and listened to a lyre all evening."—*Watchman-Examiner*.

## Thanks, I Think

Thanks for the present,  
It sure is a whiz; it  
Is novel, impressive,  
But tell me, what is it?  
—F. G. Kernan.

Five-year-old Francis was visiting. He watched intently and condescendingly as his hostess patted her dog and gave it the usual few seconds of back scratching.

Then, with a great deal of pride he said, "My dog knows how to scratch himself."—*Arkansas Baptist*.

Eddie Hubbard quoted by Larry Wolters: "A couple I know is buying a new TV set because they say they have seen everything on their old set at least once."—Arnold Glasow in *Quote*.

Minister to policeman: "Please don't give me a ticket for parking overtime. I'm just a poor preacher."

"I know," said the policeman. "I've heard you."—Rabbi Samuel M. Silver in *Quote*.













