The small man waited nervously at the front of the bank. I would have passed any other man in that same location, but this man caught my attention. His face was pock-marked and carried bluish scars across the left cheek, forehead, and jaw. The right portion of his face was normal except for a slight disfiguration which pulled the lips down until the skin was taut.

The busy people of the city pushed by as he stood. The few who looked at him quickly averted their gazes and hurried by. Every time someone looked in his direction, the small man made an effort to speak, but the few words uttered were lost in the noise of taxi horns, shuffling feet, automobile engines, and growling city busses. As I approached, he bowed his head and muttered, audibly but to himself, "I must tell someone. I must tell someone. Someone must listen."

Out of pity, compassion, and curiosity, I asked the man if I could help him. With a grimace intended for a smile, he quickly nodded and launched into his speech. "Yes, do listen to me. It was horrible. They dropped it on us and we died in three stages. First we died instantly, then slowly; then the living died mentally."

Seeing my questioning look, he hurried on. "I am from Hiroshima. These scars will be with me for the rest of my life. My legs are crippled and will never move me again. I want nothing for myself. We were victims of fate. If the first atomic bomb had not fallen on our city, it would have destroyed another. You must listen to me, not for my sake but for the sake of others. Tell your people to use this power constructively. Don't take the lives of people."

The man's shoulders sagged; he bowed his head and waved me away. I turned, and my footsteps mingled with the others hurrying along the sidewalk.

The Moral Responsibility of Man
Karen Wortley

Each of us has been endowed by our Creator with certain privileges which in turn provide certain responsibilities. By using these privileges, we may become one of two types of people. We may become a person who belongs to that class of society which prides itself in doing as little as possible in order to exist, or one may become a person who chooses to use his privileges and also to uphold them by accepting his responsibilities. When God created the amoeba, He formed an animal without a voice, without a mobile body, without an adaptable structure, and without an intelligence quotient comparable to that of a human being. As God advanced in
His plan of the universe, He created man, and to him He gave the ability to speak, to move about, to adapt to various climates, and to think. The amoeba has little, if any, moral responsibility; whereas man has been given many responsibilities. Our responsibilities depend upon our endowments. Thus it follows that those more richly endowed should have a greater number of responsibilities.

One of the basic responsibilities in life is of a moral nature. Moral responsibility is the feeling of an obligation to do right rather than wrong. Each human being has a moral responsibility, but there are some among our race whose moral attitudes are of more importance than are those of others. In this class fall our nation's businessmen, educators, public servants, script-writers, and newspaper editors. A newspaper editor may choose to accept or reject his responsibility, and in so doing may affect hundreds or even thousands of other people. By this one person's attitude, many others can either strengthen or weaken their own moral values. So it is also with radio and television script-writers. By their use of words and their actions, they may influence thousands around them. Of what consequence is this? The answer is dependent upon the type of person under consideration. If he is one of high moral standards, it will not be a matter of concern to many whether or not he is influencing others. Normally, little notice is taken of such a person. However, the consequences of a person whose standards are morally low in an influential position could prove disastrous.

In the case of the newspaper editor, for example, each of the people who reads his paper will be influenced by it. If he continually permits his newspaper to play up the dramatic aspects of the news, the sex misdemeanors, and the lurid details of events, the readers of the paper will in turn become accustomed to such and will demand it. The bold headlines which a child is told to shout on the street corners in order to sell a paper are many times not the type that should be echoed through our streets at all, but especially not by a child. The American home is a major factor in the development of our children, and any piece of literature which enters that home is of great importance to all the members of the home. If the parents of a small child read a good newspaper, which reports accurately without emphasizing the sordid details, the children are likely to unconsciously assume the same habit. If, however, the parents read a cheap newspaper, they are likely to cause their children to do the same. Since our nation's youth is its strength, is it not important for the question of morals to be dealt with properly?

The same moral responsibility holds true in the fields of radio, television, motion pictures, and advertising. By these various media, we allow many types of ideas to enter our homes and our minds. An adult mind, if keen enough, can separate and distinguish the good from the bad. An immature mind cannot, and thus many tolerate off-color movies, programs, or advertising. If none of the people working in these various fields felt any moral responsibility
for what he produced to show to our children and adults, our na-
tion would soon degenerate morally. The downfalls of many other
nations have come as outgrowths of a lack of moral responsibility.
It is time we benefited from their mistakes.
When we were given the privileges of freedom of the press and
of freedom of speech, we were also given an unwritten responsibility
to keep those freedoms clean and just. The same principle is in-
volved in receiving those freedoms as was involved in accepting our
privileges granted by God, for any advantage carries a responsibility.
We are an advanced class of animals, and because we are such, we
have certain important responsibilities. If we assume them, we are
only doing our part. If we do not assume them, we are shirking our
duty and indicating to those around us that we do not care about
our freedoms or privileges. I believe that our newspaper editors,
our advertisers, and our radio and television producers should defi-
nitely accept the moral obligation which they have obviously neg-
lected to recognize during the past decade. If we allow them to con-
tinue this neglect of their moral responsibilities, we shall be showing
our indifference to our own.

Man Has the Power
Harold Modlin

In this age of hydrogen bombs and intercontinental missiles, think-
ing people are wondering if another war would mean the end of
civilization. There is fear that man's inventive genius may lead
him to commit universal suicide, blasting life from the face of the
earth.

Man has within himself the power to build or to destroy. He has
devised ways to overcome his physical environment, protecting his
thin-skinned body from the wind, rain, sun, and snow. But with all
his electric blankets and air conditioning, with all his contrivances
for his own comfort and convenience, man has not yet been able or
willing to share the benefits of his civilization with all other men.
While one race may flourish in wealth and abundance, another race
in a less-favored part of the world may be in bitter want.

It is to be expected that those who do not possess the comforts of
civilized life will be envious and resentful of those who do, while
those whose way of life is more pleasant will jealously guard what
they have, to prevent its loss. So it was in the distant past when
men killed one another in disputes over the best hunting grounds,
and so it is today. The weapons, the methods of warfare are new,
but the basic cause of strife remains the same. Call it greed or
selfishness if you wish, or a lack of good will for others. It stems
from the natural human reluctance to share the good things of life
with other humans.

Small wonder men tremble for fear of what disaster may over-
whelm their civilization in the atomic age. From the most learned