

# motive

THE Society of Friends, known to most of us as Quakers, has established an enviable reputation for living according to fundamental Christian principles in tension areas. In the distressed places of war, both in enemy and allied territory, these practical, hard working, consecrated "believers" have carried a ministry of reconciliation and love. They have healed the sick, fed the hungry, comforted the dying, in the name of Christ. In strike areas with social situations which have caused most organized help to flee in terror, the Quakers have effected some of their most important "living techniques." In the process they have triumphed over material weakness, they have proved the reality of their belief so that their lives have become infected with a contagion that has spread far beyond the small confines of their work areas. Their ministry, in fact, has become the modern equivalent of the "loaves and fishes." It is literally feeding the five thousand! In another sense it has become the evidence of the constructive Christian alternative to much of the evil of the world.

A way of life to be effective must be demonstrated in living. In this simple fact may lie the secret of the spiritual renaissance of the future. Tension areas are all around us. Sometimes they touch us closely. At other times our social quarantine keeps them at safe distance. The leprosy of a degenerating social system is spreading rapidly. To stop it calls for brave spirits willing to risk everything not only to eradicate the disease but also to build up the new body which will not be subject to these fatal plagues. The eradication of the new diseases depends not on immunization and segregation—a process Christians have long practiced—but in building new persons and new groups to counteract the most insidious and dangerous diseases that man has ever known. The time for quarantining evil is at an end.

All of life is tension area now. We must live—religiously, effectually and powerfully. The campus is no exception. What a part of the world it really is! We must live intently, desperately if need be, alive as we have never been alive before. Now every moment of our living counts—now every action registers its weight in living stuff. Here in our groups is our starting place—to be a "friend." And this will mean to live by principle and practice so that knowing us men will see the reality of a society of "friends" whose fountainhead and source of power is God through Christ.

And there are ways to start and to continue in our growth:

Let us think through our position on all important questions as we've never thought before. Hunt out by reading and discussion all clarifying helps. Let's not rest content until we know just where we stand and why.

We should ally ourselves with like-minded friends, to seek together and to find the way that we should go. Discard other activities if necessary and spend the time that's needed in this way.

Seek to understand the basis for our living in the source material of Christian literature. Here is a way of life to be sought out. We must discover for ourselves the springs of action in the life and letters of a man named Paul. Read Acts!

Our aim should be to cultivate an inner, deeper, richer life. Nothing is trivial now. Make every experience an asset to the personality we want to be.

Discover techniques of living—disciplines that will make more certain the strength and might we need.

Work!—this summer, next year—all the time—in some constructive, realistic job—to be a witness of our purpose and sincerity in living.



## The War Crisis

I doubt if any generation has ever been quite as confused since the Reformation. The Lost Generation of the last war got involved in the New Era of the twenties and regained confidence in their world again for a time, but we haven't even that. . . .

None of us want to get shot, or gassed, or bombed, or bayoneted, or ground under tanks, or hung up on barbed wire, or to sample any of the other delights of war which we have heard about since we were born.

We expect a double order of the same and we are not cheering over the prospect. We are not hysterical. We are depressed and . . . confused.

News items about draftees being kept in the army for the duration don't lighten our hearts. The assurances of educators of our willingness to accept with a smile whatever is in store for us, are pure unadulterated hokey. The nasty suspicion that we are being taken for the same kind of ride that the boys got in 1917 keeps reoccurring. . . .

—Bob Barsky in *The Daily Bruin*, U. C. L. A.

Army demands under the Selective Service act will prevent approximately 500 male University students, not seniors, from returning to school next fall. . . .

Tracy F. Tyler, chairman of the classification committee, emphasized, however, that no accurate prediction of the effect of the draft on University enrollment can be made at this time.

"It is easily possible," he said, "that the decrease caused by army demands might be countered by an increase in the number of high school students entering college.

"We simply can't tell what will happen at this time." . . .

—*The Minnesota Daily*.

This week Blue Key did more for democracy on the University campus than any organization or group of organizations has done in years. They nipped a rising fascism in the bud, then crushed it under their heels in a stinging indictment. . . .

The organization's national headquarters had devised an ingenious scheme, a la Sherlock Holmes, by which Blue Key men were to be used as private investigators to report to the Dies Committee so-called subversive activities of their classmates and professors and to demand that books favorable to Germany, Italy, Japan and Russia be stricken from the library rolls. . . .

It is a brand of fascism, of red-baiting, of witch-hunting that no sane man or

# What's On the Student Mind?

Grace Sloan Overton

WHEN anyone is asked: "What's on the student mind?" his reply must be a very guarded one. He is permitted to say that he has been among students; that he has tried to be sane and intelligent in his approach to them; that he has tried to deal in his contacts with them in such a way that they might feel released in discussion and sufficiently secure as to be quite honest and frank in what they say. Further than that, the adult student leader is obligated to admit that he *may not* have succeeded in getting the sense, the tempo and the mood of the students. When, therefore, I attempt to indicate some of the areas in which I find students thinking, I can only say that I am attempting to make a simple and direct statement concerning what I have observed. I should be unworthy of the confidence of students were I to write a propaganda article on the basis of what they have said frankly in my presence. All I can say is that here is an account of reactions which I have been observing, particularly since last September, on the campuses of both state and church institutions. I have been in several state student conferences. I have attempted to evaluate objectively what I have observed. This is the way I sense it. But, like any other adult doing student work, I must be sufficiently honest to add: "This may not, after all, be the whole student viewpoint."

## I

### CONSCRIPTION AND THE TRAINING CAMPS

Concerning these I have encountered the widest differences of opinion; but I have yet to find the first trace among students of disloyalty to country or to true democracy.

1. On the reasons for conscription, I have heard considerable of discus-

### *Tension Areas--by Those*

(1) National defense. (2) Liquor. (3) Assumption of individual and group responsibility. (4) Influence of social living groups.

—Ray Lyman Wilbur, President, Stanford University, California.

(1) Inadequate social opportunity due primarily to mores and social standards established largely unconsciously by the student group. (2) The problems arising out of the changed environment into which students are catapulted. Definite limitations are placed upon them on the campus. Frequently it is difficult for students who have lived a rather free and easy life to conform to the restrictions.

—Herbert J. Burgstahler, President, Ohio Wesleyan University.

In normal times some of the "tension areas" would be very different from those which I am about to list, but the world war and its attendant problems overshadows every other tension area, at least so far as our campus is concerned: (1) War and peace (conscription and national de-

fense, aid to Britain, feeding German-occupied democracies). (2) Future employment and economic security. (3) Social and economic reconstruction.

—Arlo Ayres Brown, President, Drew University, New Jersey.

(1) The accumulative grievances of students who do not understand or agree with academic procedures, curricular arrangements, and teaching methods (we have found at the University of Texas that a voluntary non-credit seminar for campus leaders has provided an excellent open forum for the clarification of many points of misunderstanding and for the exchanging of views between students and faculty members).

(2) The relation of vocational choice to academic work. In many of our universities there is inadequate provision for helping the student discover his aptitudes and acquire knowledge of occupational trends as a background for his vocational choice, and consequently he pursues his academic work without a clear purpose in mind.



sion; but since that matter has been decided for most students by other forces, the individual student naturally turns his thought toward questions having to do with his relationship to the selective draft system and the results to himself of his participation in it. "I expect that the year in camp will do me good," confidently declare some students. "Can I come out of camp clean?" Boy after boy has talked over this question with me on various campuses. It is a question over which I find many deeply concerned. "Shall I marry before going to camp?" is a problem being faced by some students; and in answering it they will be considering the increase or decrease of emotional and physical strain which may result from their decision.

2. The college woman has a special problem with respect to associating with men in uniform. In one state student conference it was reported that four of the state's colleges forbade their women students to date private soldiers in uniform. Here are some of the things said: "Is this fair?" "Is the private any less decent than the officer?" "Our parents feel the same way." "How can college women be fair under such a rule?"

## II

### WHAT DOES THE FUTURE PROMISE?

Here again, there is no evidence of disloyalty to democratic ideals, but much questioning as to their future. These are statements made by students in discussion:

1. "Here it is—might as well face it." "No use going to pieces." Good sportsmanship—of which this generation of college youth has aplenty!

2. "Democracy is O.K. But we had less of it after the last world war—who knows that we'll have any more of it after this one?" History professors say that in the study of modern European history there is much such questioning whenever free class discussion is allowed.

3. "If my country were attacked, I'd give everything I have to defend it; but when I think of being sent over to Europe I feel as if I were being fattened for the slaughter. I know that sounds yellow—but I'm *not* yellow. I just don't hanker to die for something which is a great, confused, muddled mess no war can settle—something only good and honest statesmen can unravel." Such is one fellow's exact remark. This attitude is quite common—not 100 per cent by any means, but the majority feeling certainly.

4. "There is just one way to settle this whole thing—that is to have an-

woman would want pervading the very core of University life.

This is the free and democratic United States of America—not Nazi Germany. —*The Red and Black*, University of Georgia.

There is a trend which can be seen in our national government as well as in our universities toward sweeping aside or disregarding individual judgments, except those of the right individuals with the proper authority, regardless of how many other individual judgments can be heaped in a mass to make an imposing majority against the sentiment of the properly qualified persons who exert power, be they college presidents or the president of the country.

—Bob Rathburn in *The Daily Northwestern*.

To love one's country is noble and honorable, but to have one's love aroused only by the skim influence of pressure propaganda is cheap and shoddy. . . .

We are the subjects of streams of such propaganda of every possible guise. Our ears have drummed with the strains of "God Bless America" until we see the notes of Kate Smith's pet song dancing in thin air. Every place of business from the clothing store to the barber shop to the saloon proudly displays a "God Bless America" banner over its cash register. A lady's attire is not complete without a jeweled reproduction of the Stars and Stripes. The flag peeps at us from the rear window of every other automobile and in many cases it serves as a secondary license plate. We could enumerate many other examples.

The United States is our home and not a publicity or propaganda office. We should be for the national defense program, but for it with sensible, honest and profound spirit. . . . —*The Daily Reveille*, Louisiana State University.

Studying for finals is going to seem rather futile this semester.

It's going to seem just a little irrelevant memorizing the seven characteristics of the Federal Reserve System and the nine kinds of igneous rock and the formula for the calculation of standard deviation—while they're dropping bombs on London—and Berlin.

It's going to be hard to concentrate in the library when you think of people's homes being blown to pieces over there and widows and children turned out into the street and whole cities being leveled to heaps of smoldering ashes.

You think of all that and wonder why—why innocent people, the common people who mind their own business and go home at night after work to a warm fireside and a family and have no thought of international diplomacy and no knowledge of political intrigue—why these peo-

## Who Administer Them

(3) The problem of personal adjustment and orientation. (The only advice accessible to most new students is that of fellow-students, and this is not always valid from a counseling point of view. Faculty members, psychiatrists, and appointed advisers frequently fail to detect the problems of earlier adjustment which though minor must involve the student in much waste of time and emotional energy.)

(4) The relation of the student's academic work to his part in the national crisis. —Homer P. Rainey, President, University of Texas.

(1) Fraternity rivalry, especially during rush season. (2) Motivation of grades and honors. (3) Extra-curricular activities and their control. (4) Finance. —Nelson P. Horn, President, Baker University, Kansas.

(1) Peace and war. (2) Planned economy and free economy. (3) Theory and practice of

civil liberties with the right for the majority to rule. (4) The national spiritual reactions to the adventurous in life and the modern clamor for security. (5) Problem of love and marriage in an age when young people have no desire to begin life on the economic level which was common for their parents.

—Tully C. Knoles, President, College of the Pacific, California.

A year ago I would have been prepared to name several "tension areas" which cause trouble in campus life. This year, however, it seems to me that the international situation, with its uncertainties for students, overshadows any other campus question. I wish we could give our students the faiths of many sorts which they will need in the next few years.

—Franklyn Bliss Snyder, President, Northwestern University, Illinois.

(1) Fraternities, sororities, and organized social groups. Are they democratic? (2) How far should a church college go in making con-

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ple have their homes destroyed and their lives blasted and their hopes shattered by forces over which they have no control. . . .

—Hal Gilliam in *The Daily Bruin*, U. C. L. A.

### Fraternities and Sororities

Schools, colleges, and universities have the responsibility of giving equal opportunities to all students. The industrious will benefit and others will not make use of these advantages—as is true in everything. However, when there are favorites, pets, or special personal interests the initiative of the entire group is killed.

Fraternities and sororities are constructive organized groups whose purpose is to promote culture on the campus for the benefit of the student body. As such they are valuable. The danger exists when they forget their purpose and become elite social groups; and when their attitude is "I am better than thou." . . .

—*The Herald*, Arkansas State College.

We doff our editorial hats this week to Louisiana Tech's Inter-fraternity council for incorporating the preference system of pledging, and for making other equally far-reaching provisions for better Greek-letter government in its new constitution. There has long been a need for legislation designed to "curb the pledge stampede" at the beginning of each semester. There has been an equally pressing need for some definite regulations to be set forth in regard to inter-fraternity government. . . .

There are undeniable benefits to be offered by fraternity life at Louisiana Tech or on any other campus—benefits that are not otherwise provided for in one's college career. But, when the cost of such benefits are not held in keeping with the average student's budget, the Greek-letter organizations are defeating their own purpose. . . .

—*The Tech Talk*, Louisiana Tech.

### The Race Question

Let us now consider exactly what can we, individually, do about this problem [race prejudice]. Digging facts about a problem helps one to do away with any congenital child-like fears one may have contracted innocently. Knowledge and education do displace many unfounded fears.

Moreover several of us have been reading a pamphlet printed by Alfred Korzybski on General Semantics. We have learned that there is no such thing as a "Jew." Everybody is a unique individual. Shylock's faults should in no way influence our reaction to people like Maurice and Nathan whom I mentioned before. The fact that Maurice and Shylock are

other war with a complete victory for the democracies, then build a real, going democracy. I'm willing to help if I'm lucky enough to come out alive. If I have to fight for my country I mean to have something to say about how it's run." Not so many of these remarks; but they come from enough students to merit this statement.

5. "After all the pictures we've seen of the horrors of war, and the noble speeches we've heard for peace, we are not very well prepared psychologically to face a war machine, to say nothing of the instruments of war."

6. "I'm willing to go to C.O.C. camp; but my conscience is against war—I will stand by my C.O. conviction and take the consequences. And this doesn't mean that I do not love my country. I feel that I can serve both my country and my God best by taking this stand." We have this from a small minority on almost every campus. *Our students are not cowards.* They are questioning, however.

### III

#### MORAL STANDARDS

1. "Will we have to change our traditional standard of morals?—so few students live up to them!" This usually brings the student response: "No, what we need is more social pressure to compel living up to them" or "Yes, there is too much hypocrisy about morals."

2. "We will not have any very well established standards in morals until we become more clear in our philosophy of life and in our definition of values." Here there usually are tense moments, and several mature students trying to talk at once. But the immature ones are lost and someone is pretty likely to say: "Let's get back to the subject—this is awfully abstract."

The pragmatic is more generally the test among students than most religious leaders would like to think. It causes some of us to question whether there is on our American college campuses sufficient skill in the study of basic ideas and in following through to their social implications. Democracy and Christianity—each has at the very heart of it a *basic idea*. Sometimes it almost seems that, in our education, we tinker at the nerve ends of personal and social morals, rather than beginning with a basic idea. Science without apology begins with *basic principles* of scientific procedure; but too often these very scientists are unwilling to begin with such a basic, motivating idea when they undertake to deal with questions in the area of personal and social psychology.

cessions to popular trends in such things as smoking, drinking, etc. (dancing perhaps)? (3) The social issues arising out of capitalism, pacifism, etc. (4) Student support and loyalty to the church—religious philosophy of life.  
—John Benjamin Magee, President, Cornell College, Iowa.

I believe that our students feel, as do a great many students elsewhere, that the voice of youth is being largely ignored, even denied, on a great many matters that directly concern them in national and international affairs. This feeling in itself makes for tensions. I believe that the students today are determined to make themselves heard on political questions that affect them and their futures, and I believe they are right. Their feeling of urgency makes them many times disregard tact and effective working techniques, and this fact tends to make for tension between some students and older members of the faculty.

Our student body, partly because we have a good many Friends in it, comprises extremes in feeling about the extent to which the United

States should extend aid to Great Britain. We have conscientious objectors and pacifists among our students—not all on religious grounds—and there is a certain amount of tension created because of their feelings about war.

The area wherein there is the most tension is certainly the political one. Our student body is about equally divided in the lower classes between Democrats and Republicans, if I am to believe a straw vote taken last fall at the time of the election. Our senior class is about equally divided between the Socialist and Democratic parties.

Co-operative job experiences of various students in industrial and other areas throughout the United States have created among our student body very different conceptions as to the place of unions and labor in this country, although Antioch students, generally speaking, believe in unions, I think, and are intellectually sympathetic toward the cause of labor.

On the Antioch campus there is sometimes tension between Town and Gown, partly because our students desire to participate actively in community affairs, to vote in village elections, and to break down all race discriminations so far

*motive*



3. "Has the development of birth control methods removed one of the major reasons for chastity?" When there is an honest human situation in discussion, this question in one form or another is certain to arise. I think I can say, without wishful thinking, that usually each group comes through with the idea that chastity is not something a nasty-minded old lady thought up but, rather, that it has both psychological and social validity—that it promises much for spiritual fulfilment of the personalities concerned, and also for the social institution of marriage and for family life after a democratic pattern. This does not mean that the question is settled for each student. Sufficient personal interviews usually follow to give the distinct impression that there is, at least, some conflict concerning the issue on the part of many of the more sophisticated.

IV  
RELIGION

Usually when one is announced as a religious leader, without being previously known, there is not much student interest. For the comfort of the ordinary Christian, entirely too many students have an idea about the boredom of religion which is just too bad for both students and religion. But—if religion be clearly stated *and without apology*—there is definite response. The student is interested in the fact of God; in the integrity of the processes of God; in the principles of Jesus; in the redemption of God—and in what all of this means for him as a personality; in the construction of a social canopy which shelters him; to his sense of values; and in promise for the future.

Above all things he wants no pretense; no catering; no high sounding phrases; no professionalism. He wants a simple, sincere, and intelligent statement. But the average American student is sometimes surprised to find himself eager to have a fundamental faith which gives both dignity and direction to his life, and which "gears in" to make a difference in current life, and in promise for the future.

There is a slight increase of student interest in the church. It is partly a sociological interest as these characteristic quotations show: "We need the church if we are to have a democracy; therefore we cannot dismiss the church as casually as we have done." "What kind of church?" "What kind of ministry?" "What have we a right to expect of the church?" "What is the student responsibility to the church?"

classified as Jews does not mean that they are alike. Treat each case individually. . . .

Let us digest this moral and apply it to ourselves. If at some time, one of us meets a boy like Maurice Rosengard, let us not close our minds to him and condemn him because he happens to be classified as a Jew. Let us talk to him and treat him as a unique individual. Let us form our reactions to him after, and not before, we have scrutinized his own personality. Let us not base our reactions on some past unfortunate experience which we may have undergone. Each particular situation exacts its particular reaction and response. . . .

—Louis Geannopolous in *The Daily Northwestern*.

Acceptance of Kappa Alpha Psi, Negro social fraternity, into membership by the Inter-fraternity council Wednesday night is a pleasing and almost surprising comment on the abilities of individual college students to take advantage of the college's liberal environment to go beyond the conventional habit patterns of prejudice and racial intolerance of the family and outside social world from which they come. It is a frank realization of the fact that relationships among people within the university can afford to be more progressive, more idealistic—call it what you like—than generally they are outside, and K. A. Psi's admittance puts that principle into action. . . .

Admittance of the Negro fraternity allows now for a constructive approach to interracial issues which have been in the air and defied solution here for some time. And that is the real beauty of the I-F council's action; not its pristine idealism of *declaring* full privileges of membership to a group usually barred from participation by the generally drawn color line, but the *opportunity* which such common council membership offers for both Negro and white members to attack together such racial problems as housing and equal social privileges with more effectiveness than sporadic attempts in this direction have had in the past four or five years. . . .

—*The Daily Northwestern*.

The "Youth Problem"

The well-meaning editors of the *Richmond Times-Dispatch* are at it again. This time . . . they're bemoaning the fact that the political youth organizations of America "all are 'Left' or 'Right.'" They overlook the millions of youth, who are by far in the majority, that are too busy with democratic living to be worried about joining groups who idealize the -isms.

These young people upon whom rests

as Yellow Springs is concerned. The difference in backgrounds and mores (80 per cent of our students come from outside Ohio)—though they tend to make for tension areas—are richly educational.

—A. D. Henderson, President, Antioch College, Ohio.

Tension Areas--by Those Who Teach in Them

(1) War: especially the great fear that this country may be dragged into the present war. (2) Drafts: the dread and fear that one's turn to be called is imminent. (3) Democracy: the fear that unscrupulous political entanglements may create conditions jeopardizing our democratic way of life. (4) Religion: science vs. religion, atheism, theism, humanistic concern—especially on the part of those coming from Christian homes. (5) Economics: the uncertainty of a job after graduation. (6) Personal: sex, professor-student relationship, student-parent tension.

—Paul Schilpp, Department of Philosophy, Northwestern University.

ried in the present economic and political uncertainty? (3) Job—What kind of a job should I prepare for? Can I get any kind of a job? What will become of me if I don't? (4) Campus loyalties—Shall I let my fraternity dominate my life? Can the campus be democratic with racial and social cliques? (5) Philosophy of life—What can I believe? How can I live up to what I believe?

—Georgia Harkness, Professor of Applied Theology, Garrett Biblical Institute.

(1) Physical handicaps—weakness and ugliness among men; awkwardness and homeliness among women. (2) Fraternity-sorority participation and activities. (3) Race relations—particularly as they affect the Negro and the Oriental. (4) Differences in economic status—the

(1) War—What ought America to do in the present crisis? What ought I to do? (2) Family—When shall I marry? How can I get mar-

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the responsibility of assuming democracy's flaming torch are worthy of that trust. It might give our way of life some needed support, if you of the older generation would get to know us better.

We're American, and we mean to keep America free for Americans.

We have our society: organizations, the Y.M.C.A., the Y.W.C.A., the scout groups, our colleges and universities with all their intricate workings.

We're doing the job that is before us: we're developing our knowledge, our talents, our aims (under the guidance of the elder generation) toward a noble end: democratic citizenship.

We have a great deal of energy which you have not put to definite use as yet, and which in turn is dispelled in jitter-bugging, movie-going, etc.

We have our problems of employment, of education, of relations with others of our age. It is your ignorance of these problems and your failure to help us find a working solution to them that has caused the more restless of our number to look for a solution themselves. A temporary subscription to communism is often a stopping off place on the way to a solution of these questions. . . .

If those who are now responsible for our government, industry and education will set us a better example in democratic living, and will come to know us and our problems more closely, we will be able to take our rightful places in the American scene, when we're called on to do so, better equipped than any generation of youth has ever been.

—“Half” Nelson in *The Yellow Jacket*, Randolph-Macon College (Va.).

Against the dark horizon, a psychological crisis looms for the thinking college man.

It is apparent that the present world conflict will affect the United States with greater intensity. We are likely to be caught in the mad maelstrom, enmeshed with heart and wealth, with blood and munitions.

When this happens, the first reaction of the confused intellectuals may be to adopt the “what-the-hell” attitude which characterized the men of F. Scott Fitzgerald's “lost generation.” . . .

Our susceptibility to that fallacy may be even greater. We were caught in the backwash of their cynicism. We were battered by the debacle of 1929. It is with dented morale that we face the surging events of today.

And yet, if we succumb to defeatism, we shall be no better than our predecessors who left us to drift in the tide. There can be no justification for such cowardice.

For it is moral cowardice that makes man use a “so what” instead of logical reasoning. It is the easy way out. There

# For Whom the Bell Tolls

Harold H. Hutson

WHEREVER college bells toll the approach of classes, senior men, ripe for the draft, shuffle nonchalantly toward discussions in the social sciences and the humanities, muttering as they go, “Now for an hour of unreality.” For art, literature, and religion are once again on trial before a youthful jury heavily prejudiced in favor of vocationalism—a vocationalism directed toward skilled trades which can support a world policy of big muscles. Ethics and ideals are once again relegated to the attic known as “dream-world” and to the dusty shelves of “theory.” The illusion that education should involve appreciation of culture was grand while it lasted, but now—we live in a world at war. College courses are good if they give some skill which will make one efficient in winning the war, they are useless if they merely teach social engineering. Graduates of the small college which stood for the “liberal education” have turned toward their *alma mater* with the concerned query, “Little school, what now?” Every day on the college campus one encounters students whose confidence that an education can make life rich and full has been badly shaken. They look back upon several years of history and English literature and civics as of dubious value. That sense of loss, that element of doubt in the cultured way of life, that lack of confidence in education has brought tensions into the lives of thoughtful young people.

The world is at war. This student generation cannot dodge that fact. At every turn the young person is reminded by headlines and authoritative voices that “every peaceful resource has failed and force of arms is now necessary to preserve the democratic or free way of life.” For twenty years adult counselors have been guiding young people toward a complete disavowal of war. Many earnest individuals signed pledges stating that under no conditions would they fight. Numbers of this student generation watched the movement with interest and shared its ideals, although they could not bring themselves to make the desired written commitment. Now this sentiment is being systematically forced into the corner marked “yellow,” and the name-calling sometimes originates within the organization which gave it birth, the church. Impersonalism meets the bewildered student on every

well-to-do setting the pace for the poor. (5) Religious differences—especially between Protestant, Catholic and Jewish groups. (6) Competition for campus laurels and publicity—athletic, publication, social, etc. (7) Uncertainty about the future—particularly army service and job-getting for the men and marriage opportunities and job-getting for the women. (8) Dissatisfaction with individual teachers or with specific systems of teaching. (9) Sex relations—infatuations, jealousy, over-emotionalism, growth of natural interest in persons of the other sex. (10)

Financial problems—need to work way through school, lack of money (for proper equipment, books, entertainment, food, clothes). (11) Psychological adjustments or maladjustments—inferiority complexes, excessive ego, reaction from home repression or liberty. (12) Philosophical differences—particularly in relation to the war and economic illnesses of our day.

—R. E. Wolseley, Professor of Journalism, Medill School of Journalism, Northwestern University.

## Tension Areas—by Those Who Deal Officially with Them

I. The area of religion. II. Social relationships—(a) adjustment between the sexes; (b) different social backgrounds; (c) smoking and drinking; (d) parent-child relationships. III. Vocational outlook. IV. War tensions.  
—Louis H. Dirks, Dean of Men, DePauw University, Indiana.

(1) Social stratification; economic status; color preference. (2) Men-women relationship. (3) Sense of futility and frustration in a world of

hatred and war. (4) Apparent immediate demands of materialism for successful living in over against challenge of high ethical and spiritual living. (5) Vocational problems. (6) Apathetic response, or unwillingness on the part of some students to assume the demands of participation in the democratic process in college life.  
—Samuel L. Gandy, Assistant to the Dean of Men, and University Minister, Fisk University, Tennessee.

motives



hand. Our nation now resembles a huge machine geared to war production—not one of the cogs or human beings seems to know where the responsibility for direction lies. Bewildered and uncertain, numbers of young people have concluded that all is futility and that the march of events is predetermined. Acquiescence is easier than resistance.

#### IT TOLLS FOR YOU

Unfortunately, the tension is not eased once a person has decided the momentous question, "Am I a pacifist?" For the person who answers in the affirmative there are trials ahead which may bring something of a martyr-feeling. Theoretically the government has provided for those whose conscience is against participation in war; actually the path of the conscientious objector is strewn with sharp rocks and cutting epithets. But if the question be answered in the negative, if a Christian young person cannot regard failure to use killing force as the highest Christian virtue, then the more serious problem truly confronts him, "What is the will of God?" For murder is repulsive to him and war is an acknowledgment of the failure of civilized methods of settlement, and yet there are values which he feels cannot be sacrificed even at the cost of battle. To accept war is to accept a method which he hates, to refuse participation in it is to open to destruction those values which he holds to be a part of God's will. Thus the terrific tension persists whichever choice the thinking student may make.

American education throughout the past few years has laid heavy emphasis upon the necessity for critical thinking on the part of its students. Now that critical spirit faces a period of enforced dormancy. Frustration at this point has naturally brought with it a deep-set tension. Taught to view the issues of life objectively, to make decisions only after calm consideration, the American student now finds the atmospheric pressure demanding that he follow blindly. Freedom faces constant redefinition under the stress of the times. "In the interest of national defense" has become a phrase which threatens to discourage differences of opinion. Very limited indeed is the "university freedom" which President Nicholas Murray Butler of Columbia University has said should transcend "academic freedom" as this country has known it. Professors and students alike would find this "university freedom" simply another term for complete acceptance of the nation's prevailing policy, a "freedom" which would brook no differences of opinion. Trained for years under the older definition of "academic freedom" the student finds it difficult to reverse gears at high speed without severe stress and strain.

Once again the strong man walks the earth and his might-makes-right technique threatens to become the order of the day. Two of the most popular books of the day, Ernest Hemingway's *For Whom the Bell Tolls* and Jan Valtin's *Out of the Night*, show the power of big muscles. In a day of force

can be no easy way out in times that demand courageous action and valid thinking. . . .

The world of tomorrow will demand men of education, men of courage, men of broad perspective. Social and political upheavals will provide the clay from which a great and beautiful civilization can be molded.

That we shall not be able to do unless we are masters in the new arts of humanitarianism.

We shall need clean hands. We shall need clear heads.

—*The News*, Boston University.

#### Glamour

Students, be on your guard!

During the student chapel next Friday the *Phreno Cosmian* is conducting a campus-wide poll of college opinion which will end in the selection of a "glamour girl" and "glamour boy," the "most likely to succeed," the "most individualistic" and other "mosts." . . .

Since the *Phreno* is anxious to have the "Glamour Girl" picked by experts in the field, students will be allowed to pick only the top three in the contest. Photographs of the three girls garnering the largest number of votes will be sent to the Earl Carroll Theatre-Restaurant in Hollywood to be judged by Mr. Carroll himself.

Students are asked to give serious consideration to candidates for the following: a "glamour girl," the most handsome boy, the student most likely to succeed, the biggest flirt (male and female), the best apple polisher, the most silly, the best conversationalist, the most popular professor, the most individualistic, and the most representative boy and girl from all four classes. . . .

Photographs of the three "glamour girl" candidates will also be sent to the *Look Magazine*, which is sponsoring a nation-wide contest and has asked for pictures of "our choice." . . .

—*The Phreno Cosmian*, Dakota Wesleyan.

Get out my gown of gingham and lace  
For today I must win the beauty race.

So, with the seven o'clock whistle it's awake and up for Henrietta, Suzanne, Claribel and all 30 today for the "Darling of L. S. U." will be chosen. . . .

All 30 want to win, and why not, for it is somewhat of an honor to be proclaimed "Darling of L. S. U." And it can easily be seen which want the honor more than the rest, for they'll be dressed nicer than usual today, and they'll smile at you when you meet them on the walks or give you that friendly glance over the top of a textbook, and they'll be in the Field House sipping a coke all hours of the morning, just waiting there so that you can see them again,

Five sorts of students to whom religion, especially church-centered religion, owes attention:

(1) The one-meal-a-day student, with a cot beside somebody's furnace. Do people realize how numerous is his tribe? He is too poor for the "co-op," too shy to reveal his need.

(2) The student who fails socially because, without background or fraternity discipline, he never discovers that his manners are bad. Deans' programs do much for girls, little for men. Religion and manners are historically and fundamentally connected. We did wrong to forget that true and lovely medieval phrase, "the courteous Christ."

(3) The student who sacrifices integrity to ambition or security. In many ways this college generation is ahead of mine—but not in simple honesty, and that personal refinement of it called honor.

(4) The "pagan" student, who is non-religious because he has never been exposed to religion. These students come from both extremes of the social scale. Some are sons of immigrants, to whom religion is a vague, forgotten tradition. Others are from highly sophisticated families

who have "emancipated" themselves, and brought up children who consider religion an amusing, perhaps charming, folk-tradition.

(3) The student of only average gifts, and too much self-effacement, who never gets a chance to contribute to campus-promoted enterprise, because he is overshadowed by the more gifted, or more confident.

—A. Pauline Locklin, English Department, Pennsylvania State College.

A college professor writes listing these interesting tension areas:

The feeling of a small religious group deeply under the influence of the Society of Friends so that they are dissatisfied with the religious life of the campus, including our chapel service. It almost tends to be a "holier than thou" attitude.

Failure of an aging faculty to bring sufficiently the live issues of the day to the attention of the students.

The fact that fine arts activities are largely in the hands of modern pagans.

May, 1941



and they'll give you that "Hi!" or "Hello" that you haven't heard so cheerfully voiced the past few weeks. But not all of them will do those things—just the ones who never are elected.

And today will be a day of politicking—politicking which may equal that of the campus elections. It's amazing how the machinery can be lined up within a few days' time, and still more amazing how many voting males can be stopped before they reach the polls. Each year the editor of *The Gumbo* pleads for no politicking, but it can never be eliminated.

And after today, there will be one happy co-ed among the lot, for she will have the most prominent place in the pulchritude section. The rest will be a little disappointed, but they will still have the consolation to know that they are among L. S. U.'s 30 outstanding personalities. . . .

—*The Daily Reveille*, Louisiana State University.

Today, the *Yoncopin* has released announcement of the annual popularity contest which it sponsors. . . . The winners will be used in developing a section of the 1941 *Yoncopin*.

No student may be nominated for more than one position. In the event that conflicting nominations are turned in, the nominee will be asked to pick the classification in which he desires to run.

The eight places to be filled are Centenary Lady, Centenary Gentleman, Most Versatile Girl, Most Versatile Boy, Most Popular Girl, Most Popular Boy, Best Girl Athlete, and Best Boy Athlete. . . .  
—*The Conglomerate*, Centenary College (La.).

### The Eternal Duo

Did you know that the majority of West Virginia college students haven't found their "one and only" yet?

A student opinion, conducted by the West Virginia Inter-Collegiate Press, has found this to be true. For the first time the 11,000 students of college campuses throughout the state have a chance to express their opinion on controversial problems. . . .

Here are the results:

Do you think that going "steady" is more fun than being a free-lancer?

Yes . . . . . 43%  
No . . . . . 57%

. . . . The general agreement of the "steadies" was that consistent daters had a deeper relationship, had someone on whom to rely, tended to become stable in their habits, and as one senior said with dignity and assurance, "There is ONLY ONE," unquote.

Members of the majority party, the free-lancers, presented a good case too.

the law of love seems indeed the refuge of weakness. The ethics of Christianity rest upon this besieged principle; unless it can be vindicated, we must abandon the college student to Schopenhauer and Nietzsche.

### PERENNIAL TROUBLE-MAKERS

A great many of these tension areas are perennial trouble-makers. Adjustment of courtship and marriage to moral judgments which are perpetually in transition requires understanding and wise guidance. Moralists have too often spent time in urging "purity" upon young people without an honest effort to define this purity as it relates to specific situations. In this area college students are continually searching for concrete guidance; they will not be satisfied with generalizations worn smooth by usage.

Clubs, societies, honorary organizations, and fraternities often add their share of tension areas to the campus. The honorary key "racket," by which every student is expected to decorate his chest with mementos of work well done or politics well won, often extends even to the service organizations. Keys come to be the symbol of success in college: blessed is he who has his watch-chain full of them. When a campus comes to the point that membership in a certain fraternity or sorority, or recognition by some honor society, takes precedence over all other activities in the eyes of incoming students that college ought to re-appraise its aims. Terrific tensions are encouraged by students who put their standard of success in college into the hands of some select group with the tacit assumption, "Elect me into your group or I am a failure." Students should constantly evaluate these groups to see whether they foster fellowship or encourage divisiveness and discord.

With these tension areas the Christian movements among youth must deal. Many of these problems seem old—they are in truth as ancient as the record of human relations, but their forms change from generation to generation. The shop-worn solutions cannot be offered; the answer must be as new as the dress which the problem takes.

### PEACE MONUMENT ON ROLLINS COLLEGE CAMPUS



This quotation is on the opposite side of the base: "The day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished that such a thing could have been."—Victor Hugo.



# Rough Spots in Climbing "Fool's Hill"

Albert C. Outler

IN one of the "Hardy Family" movies, there is that scene where Andy speaks more wisely than he knew: "Being an adolescent is no joke; I know!" The job of "growing up" is an arduous task which seems to produce a veritable rash of "crises" in those stormy years between childhood and maturity. This is the time when "old things are passed away; behold, all things are become new," for all things are set in a new perspective. It is a time when the growing person faces an upset and dislocation of his childhood habits, his borrowed norms of authority and standards of judgment and his naive notions about many, many things. Now, if ever, parental control has to be exchanged for self-control; the sheltered securities of home and childhood renounced in favor of self-reliance (maybe); the imitative forms of childhood religion now have to be grounded in genuine personal faith, or they tend to become meaningless and inoperative. The average student comes to college wrapped in a mantle of illusion. Whether or not he is enabled to exchange it for a garment of more substantial texture is one of those perennial questions which makes a college campus a place of mystery, danger, and adventure. It is neither necessary nor desirable that Joe College should come out of Zenith University simply shorn of his childhood ideas and attitudes; what he ought to have are *his own* ideas and attitudes and not just a miscellaneous collection he has picked up or borrowed from the pros, his fraternity brothers or Betty Co-ed.

Climbing "Fool's Hill" is no cinch, and the recurrent crises which arise in the process of transplanting a human life from the hothouse or cold-frame of childhood into the rough but ample field of mature human life—these furnish many, if not most, of the headaches and heartaches of the student and his friends.

## AUTHORITY

To begin with, there is *the problem of authority*. The student quickly discovers that, save possibly for deans and house-mothers, nobody's bare "say-so" constitutes final authority. The professor presents three or four alternate theories in economics or ethics and asks the student to make up his

## Tension Areas--by Those Who Direct Campus Religious Activities and Counsel Students

(1) Loneliness. (2) Men-women relationships. (3) Financial worry. (4) The future: war and a job. (5) Authority in religion. (6) Over-emphasis on intercollegiate athletics. (7) The relation of the fraternity to campus politics, the university as a whole, and the church.  
—M. Willard Lampe, Director, School of Religion, State University of Iowa.

The increased uncertainty because of domestic and world situations. From this, specific tension centers in the problems of job, marriage, personal morality and, to a considerable extent, religious convictions. The possibility of early drafting has its effect on the question of marriage. Others are facing very keenly the question of whether to marry or wait until the world settles down. One moves from this into a question of personal morals. Students are tempted to give life one grand fling while they still have a chance. This uncertainty in the world has also pushed a great

many thinking students into a sharpening of their religious convictions, and we find that students generally are far more responsive to what we used to call "straight religion" than they ever were before. We don't have to put religion in chocolate-coated pills.

—Robert G. Andrus, Counselor to Protestant Students, Columbia University, New York.

(1) *Student "Academic Freedom."* Non-existent at present; in theory, student has no "academic freedom"; in practice, he has varying amounts and kinds. Situation chaotic. This is major tension area of future. American Civil Liberties Union is now making study of it. (2) *Minority group disabilities.* Quotas, legal restrictions in fraternity, sorority, and interfraternity charters; social bans, attitudes; housing restrictions; athletic facilities; faculty-appointments disabilities, etc. (3) *Competition between Protestant religious organizations on campus.* Specifically,

Steady dating, they said, tended to keep one in a certain group of friends and limited one's personal contacts. This did not give them enough chance to seek a life partner or live their social events with variety, they argued. . . .  
—*The Pharos*, West Virginia Wesleyan.

American colleges and universities have been called "the greatest matrimonial agency on earth," and Willamette is no exception. . . . Many feel that their first task upon arrival in Salem is to find a "steady," in order to "be in the swim" of the social set.

Certain advantages such as never having to worry about whom to take to that party or dance, naturally go along with this practice. But I rather question the common custom of finding the "one and only" during freshman or sophomore years and settling down for the rest of the college period. It seems so foolish when marriage is years away to grab the first object of your fancy and not look around any more.

. . . . The sentimental drivel of the average novel or magazine story is a large factor in influencing the ideas of American young people about love and in many ways it sets up false standards of judging people.

The whole idea of college, that of broadening and deepening the personality, the stimulation and training of latent energies, is in opposition to this practice of going steady so early. This is the time when a young man or woman should be looking around, learning about other people and about themselves. And a little common sense mixed with one's romantic tendencies goes a long way toward making for happiness.

—*The Collegian*, Willamette University (Ore.).

## Education

Today education is on the spot! Our nation is in the throes of the most perplexing maladjustments in its history, due perhaps to our extreme mechanization without economic planning.

There can be only one hope for the solution of our problem . . . this is education. And by education is meant not the amassing of facts and theory alone, but the ability TO THINK and MAKE APPLICATION. The future of democracy and possibly even sanity in our world is dependent to a large extent upon the manner in which the colleges and universities of today treat the demands of the time upon them. . . .

. . . . When the smoke of the battle has cleared from our eyes, and we can afford to think again, there must be men and women who can plan and build.



And yet today there are heard again and again from students of this university the pleas: "I have no time to think! I haven't time to read that material."

We need background for our thinking, but we must begin to reason in 1941 or we may not know how when our culture hangs in the balance. . . .  
—*The Oracle*, Hamline University (Minn.).

The average college student is not encouraged to engage in the art of thinking. He is too busy. There are so many outside activities to attend to and so many tasks to perform that he has no time to sit down and reason things out, even if he had the inclination to do so. He does not have time to read books and articles which require him to concentrate in order to understand them and which raise questions in his mind.

His studies do not force him to use his own initiative. He learns to study just enough to get by . . . and, while he may realize that he is not getting anything vital and lasting out of the course, he has neither the time nor the incentive to dig out things which are not assigned and for which he will not be held responsible at examination time.

He is shallow and obvious, taking everything at its face value, for he has not bothered to go deeper than the surface. He is dogmatic about expressing his convictions, which are usually gleaned from things he has heard other people say. . . .

—*As We See It*, Inter-Church Student Association, New Mexico State College.

Creative activity seems to be a necessary element in the happiness of every individual. This may be carving a dog from soap, carpentering a chest of drawers, writing a story or musical composition, building a bridge or formulating a system of philosophy, but whatever the activity the enlistment of man's creative abilities gives him a satisfaction nothing can equal. Man is unique in that he can create thus, and he reaches the zenith of life when so engaged.

Lack of stress on this is to me one of the most serious indictments of our whole system of education. We cram students full of knowledge without showing them either its use or its purpose. The acquisition of knowledge is important, but is in itself a fruitless occupation unless we know what to do with what we know. We respect learning, but what is it but a tool? Is not a large part of the confusion so prevalent in the minds of people today due in large part to the fact that they have something they don't know what to do with? . . .

—*The Collegian*, Willamette University (Ore.).

mind! But *how* can you know which is right and *why* this is better than that? In the dormitory, on dates, on and off campus, this puzzler of what makes an idea true or an action good keeps rearing its annoying head. How to gear in our ideals and universal principles into the complicated and relative situations which life throws at us: to know this is to have treasures of wisdom whose price is far above rubies.

#### POPULARITY

Then, there is the whole complex of tensions connected with this business of *popularity and prestige*. Belonging or not belonging to the "right" fraternity or club, making or not making a varsity letter or a campus office, dean's list and Phi Beta Kappa—here are the hurdles which disturb the ego and produce those strenuous efforts to do and to be which, in their extremest forms, can be described in campus slang as "rat-racing."

#### ROMANCE

*Romance* is as integral to college life as classes—and infinitely more interesting. But it is also a tension area. Some students are lovelorn, some "not wisely but too well." To avoid the pitfalls which lie on either side of a wholesome and varied experience with the other sex is a matter which can be, and is, discussed endlessly, but still remains unsolved by formulae.

#### RELIGION

To put *religion* next in the list of tension areas is not to "rank" its importance, but merely to indicate that it is rarely an all-absorbing problem for the modern college student. It's there and makes for tensions in thought and feeling. But notice that, when it comes up in a bull session it is more often a subject for critical questioning and speculation than as a matter for specific concern and commitment. The reason that it makes for trouble is that in the religious quest for *his own* faith and philosophy of life, the college student has to shed off many former notions which had, for a time, given him emotional security and stability. We all know the sophomore "atheist," the chem-major who is a "materialist" or the psych-major who is a "determinist," but we don't all see that they are usually cases of arrested development. The main problem is to keep the religious thought and experience of the college student from crystallizing too soon.

#### THE WORLD OUTSIDE

Right now, and in a fashion quite unknown to my own college generation, the world beyond the campus is obtruding its disturbing influences into the comparatively even tenor of "college life." Upperclassmen and graduate

Y.W.C.A., Y.M.C.A., and church groups and foundations. (4) Tensions *within* minority groups regarding philosophy for "getting along." Examples: (a) Jews: conserve, develop, take pride in fact of Jewishness vs. "play down" Jewishness, make yourself like unto and acceptable to Gentiles. (b) Negroes: "be good" and inconspicuous vs. organize and stand up for equality. (5) *Democracy vs. centralization of power and authority in administration of University.*  
—Thornton W. Merriam, Director, University Board of Religion, Northwestern University.

(1) What kind of a world are we to have after the war? (2) What will be the occupational opportunities in this world? (3) How shall one choose a life work in this new order? (4) Shall we be isolationists or international co-operators? (5) Shall we be pacifists or militarists? If pacifists, should we be absolutists or willing to render noncombatant service? (6) What kind of a philosophy should there be for a long-time stretch, rather than for just the immediate present? By that I mean that many students are wholly absorbed in what their phi-

losophy for war and peace is while they neglect a philosophy that projects into the future, because the war will last for only a comparatively brief period anyway. (7) How can one single individual do anything to influence the economic order? (8) Is man or God responsible for the *Economic Mess*? (9) How can colleges develop a sense of a Christian world community? (10) Should married women hold jobs?

—Warren T. Powell, Director, Department of Student Counseling and Religious Activities, Boston University.

A tension area that is usually overlooked might be called *performance versus drill*. The youth is quite certain that he is going to write the greatest poem, become the greatest violinist, accomplish the greatest engineering construction, etc., but he is decidedly opposed to the rigid teaching of leaders who insist upon drill, opposed to the assignment of the violin instructor, and dead certain that the teacher of calculus is presenting assignments that do not apply. In the last analysis this is the chief tension in higher education, as in elementary education.

—Edward W. Blakeman, Counselor in Religious Education, University of Michigan.



students are finding their plans for jobs or further study rudely interrupted by the draft. The cluster of problems which have grown out of the student's role in the face of a world-shaking and world-changing catastrophe, in which he is inescapably involved, are making "hot spots" in many a class and bull session this spring. This is the most serious aspect of the perennial problem of *choosing a vocation* and then hunting for a job, and all of it is made difficult by the rising hysteria of our common life.

These are not all the tension areas, but if we had working wisdom for even some of these, our world could face the future with clearer eyes.

## What's in a Survey?

### Student Opinion after Three Years of Experience

Joe Belden

THREE years in the making, a self-portrait of the American collegian and his campus is today ready.

On more than two hundred campuses from coast to coast, student interviewers have been conducting the Student Opinion Surveys of America, an organization financed by the University of Texas publications and sponsored by the country's leading college newspapers which weekly publish the results.

Democratic through and through, awake to the social problems of the day, even more emphatic in his beliefs than his elders—that is the kind of student found among the majority in the million and a half now occupied with higher learning in this nation. Student Opinion Surveys uses a representative cross section to cover every type enrolled in all manner of institutions, from the small private school, such as Bates in Maine, to the great state universities, such as California. Every section of the country is mathematically weighted to its proper proportion in this national sampling. "A Gallupesque poll," *Time* magazine called it.

Analyzed from a common point of view, 96,000 separate answers result in the most complete continuing study yet devised to measure the attitudes of U. S. college youth. Summarized from more than a hundred questions polled, here is a picture of what the students themselves think of education and what education ought to be. Here is likewise a detailed analysis of undergraduates'

Whisperings of a break-up of the fraternity clique, since the middle thirties a strong influence on campus politics, were rife during the week.

Representatives of fraternities composing the clique met Tuesday night to consider the problem of erasing the bad smell allegedly surrounding the organization. . . .

Cause for most of the bad feeling toward the clique, formed following the dissolution in 1934, of the Revised Student Council, has been in its relationships with the independent or non-fraternity groups. Frequent cries of railroading and economic discrimination have been heard. . . .

During the past two years being branded as the clique nominee has been judged by observers as political poison. While there has been no permanent, concrete non-fraternity party in opposition to the clique group, candidates running as "independents" have recently found the going easier. . . .

—*The Daily Texan.*

The official Student Council action assumed yesterday is a positive indication that a definite movement is taking form on the campus towards a general clean-up of the political organization of student governing bodies. How far will it go?

Nearly every organization on the campus has promised its support. This is not a reforming crusade on the part of any one particular group, but rather a move by each group, to do what it can to eliminate any signs of underhanded politics that interfere with the operation of the organization. . . .

. . . Most of the student body will be satisfied if the council merely pushes politics to the background, but if a total elimination can be effected it will undoubtedly herald the beginning of an era in campus relations which will result in a more unified and more group-conscious student body in this college. . . .

—*The Pleiad, Albion College (Mich.).*

Events of the week have focused the attention of all ——— on a war that has been quietly going on for some months—a war of attitudes, and the misinterpretation thereof on the part of the faculty, on one hand, and the student body, on the other. . . .

In September, the student government at ——— was reorganized. "That's fine," said the faculty. "We would like for the students to take on more responsibility." And then, from the student viewpoint, they sat back in smug complacency with the attitude, "Oh, well, in a few months, your student govern-

### Tension Areas--by Those Who Work in the Larger Administrative Areas of the Student World

(1) Integrity in classroom and examinations. (2) Fraternities and sororities. (3) Drinking. (4) Recreation and leisure time—intercollegiate athletics. (5) Friendship, courtship and marriage. (6) Secularism, or the indifference to moral and spiritual values and realities. —Gould Wickey, General Secretary, Council of Church Boards of Education, Washington, D. C.

(1) In many colleges, predominantly Protestant, Catholics and Jews are most often not invited to make their full contribution to the spiritual life of the institutions. Result, Catholics and Jews often feel that their legitimate rights and the values of their traditions are ignored and misunderstood. (2) In some college communities there is definite discrimination toward Jews, Negroes, Latin Americans, Orientals as regards dormitory space or rooms in private homes. (3) Most of national fraternities and

sororities include certain Christian concepts and ritual in their ceremonies. This is used as an excuse to exclude Jews. Result, Jews are driven to form their own groups. (4) Generalized attitudes toward Jews, Negroes, and other minority groups which are unscientific, based upon hearsay, but result in the exclusion of talented and spiritually sensitive members of these groups from some of the finest experiences of college life.

—Herbert L. Seamans, School and College Director, National Conference of Christians and Jews.

(1) The Jewish-Gentile tension and other racial, class and group tensions. (2) The war tension. (3) Tensions arising from "cramping" attitudes of the college administration. These seem to rise annually and concern themselves with compulsory chapel, attitudes towards student organizations, freedom of student participa-



ment will be right where its predecessors have been—forgotten and cast aside." When student leaders came and asked for more responsibility—asked for a chance to take certain phases of student government into their own hands, they were put off by excuses and promises. . . .

From the faculty standpoint, as one faculty member bluntly put it, "All they (the students) seem to want to do is raise hell!" And, as we heard Monday, the students have "defied constituted authority" (whatever that may be).

Looking at both sides as impartially as we can, we conclude that both groups are liberally misinterpreting these troublesome attitudes in their overzealousness to protect their own interests. They have construed the "balance of power" to mean that if the power of one group goes up, the power of the other group must go down. This is not necessarily true; the "balance of power" is not as rigid as all that.

We do not seriously believe that the faculty thinks of the students as being infantile. . . . We do not believe, further, that the students are forever hell-bent. True, they have their wilder moments. But any psychologist will tell you that this is normal.

All things considered, it would seem that both sides are making mountains out of molehills. . . .

—From a college newspaper.

### Honor

There will be an honor system in—governed by the students of— and maintained by the acts and conduct of those students while on the campus, in the classrooms, and in the dormitories.

In scholastic work, there will be a written pledge from each student, worded: "I have neither given nor received aid on this paper." If a student is caught cheating, he will be told privately to stop and that the disciplinary student has pledged himself to defend the merits of the system and that his duty is to tell the offender and to explain the functions of the system to him. He is to be shown the necessity for his participation in the system for the benefit to the system, to him, and to the student body as a whole.

The facts of the act and the conversation between the two shall be held in confidence by the disciplinary student. . . .

The student should be asked to report himself to the honor council on a re-occurrence of cheating. He should be given three days to do so, and if at the end of three days, the person does not report himself then the person who caught him cheating the second time

opinions on drinking, and a check-up on their church-going—with findings that may be surprising.

Higher education, a good majority believes, is not overemphasized, as some people would seem to think. Education is not even meeting present-day needs, they conclude.

### ACADEMIC SORE SPOTS

What would they do to improve it? The problem is obviously one of tremendous proportions, but these are a few of the suggestions: Students will tell you that there are too many campus misfits cluttering up the process of education; they would find some means of restricting enrollments. Sex education courses they would make compulsory, but class attendance would be voluntary. Most co-eds would disparage the notion that it is more important to find a husband at college than to study. Final examinations, 53 per cent say, are not a fair test of a student's knowledge of a course. But most would prefer to keep the ABC system of grading instead of being merely either passed or failed. The larger part frown on hazing.

Overwhelmingly approved by both men and women is R.O.T.C. training and civilian aviation courses. In general, however, if the majority of the students ruled the college world, higher education would point more and more toward a wide cultural background rather than toward technical and professional training.

In one of the most emphatic votes ever registered in any Student Opinion Surveys poll, 96 per cent asserted that college administrations should have no right to hinder a student's personal political activities or expressions of opinion. Only 91 per cent, however, defended the academic freedom of faculty members. Most students want to learn the facts about the "isms" in the classroom. "But be sure the teachers teach, not preach," said a Middle Western junior. They want their college editors to discuss extra-mural problems of the world; 75 per cent read editorial comment in their campus papers at least in part.

### ON DRINKING AND CHURCH-GOING

The prevalent idea that the average American collegian is more than likely an excessive drinker is not compatible with the opinion of a majority of the students. Six out of every ten believe their schoolmates don't drink too much; 30 per cent of the men and 50 per cent of the women say they are teetotalers. Here is a tabulation of the two surveys taken on this question, the close parallel in the figures demonstrating the stability of the sampling devices used by Student Opinion Surveys:

tion in social issues, and the like. (4) "Power politics on campuses." These concern themselves with campus organizations, fraternities, and the like. (5) Certain religious tensions: (a) Has Christianity failed? It seems to have had so little effect on things, national or international. (b) How can God be a good God and let this war go on? Or how could he be God and let it start? Or is there even a God? (d) Let's "can" Christianity and get into the army. Then when it is all over we will go back and pick up the pieces where we find them and go on with Christianity. Let's not drag Christianity into this. We will come back to Christianity later when we can again wash our hands. . . . (6) What is

the Christian position? Why isn't there one? Is Christianity too "namby-pamby"? Isn't this a real weakness in Christianity not to have a position? (7) Resentment and tension arising from the smugness and complacency of some. (8) Tension arising from positions towards war and peace, i.e., the pacifist position. (9) The tension in individual life between indifference and a rulerless life philosophy and the direction resulting from religious foundations and a consciously satisfactory conviction.

—DeWitt C. Baldwin, Secretary for Student Work, Board of Missions and Church Extension, Methodist Church.

### Tension Areas--by Church Directors of Student Religious Programs

(1) The outmoded, uneducational, unscientific, personality-destroying practice of giving grades and grade points with its attendant result in cheating by the students.

(2) Lack of co-ordination and unity within

the curriculum resulting in inadequate purpose and motivation in the students.

(3) The content of the courses is too often presented by the professors in a way meaningless to the life and experience of the student. The

*motive*



	1939	1941
Believe students don't drink too much . . . . .	65%	61%
Admit they drink (both men and women) . . . . .	60%	61%
Opposed to return of prohibition . . . . .	78%	81%

And this is something some people may not believe, but it represents the honest answers of honest students: 40 per cent attend church regularly, 48 per cent occasionally, 12 per cent never; since arriving on the campus, 54 per cent go to church more often than or about the same as they did at home. These are the results, cross-tabulated, as to religious belief:

	All-	Prot.	Cath.	Jew	Other
Attend church regularly . . . . .	40%	39%	75%	9%	24%
Attend church occasionally . . . . .	48%	54%	20%	67%	55%
Never attend church . . . . .	12%	7%	5%	24%	21%

Do you go to church more or less often than you did before you came to college?

	All	Prot.	Cath.	Jew	Other
More often . . . . .	15%	16%	10%	12%	18%
Less often . . . . .	46%	49%	31%	52%	43%
About the same . . . . .	39%	35%	59%	36%	39%

## Embryo for Growth

LaVerne Williams

I HAVE tried to select, by collecting ideas from several campus leaders—adult and student, those points of tension which, I believe, most keenly affect student life here on our own campus. For the first problem or "tension area": I think immediately of "Acute Loneliness"! I suppose loneliness is common to all of us. In some area of living, each of us is lonely. We never reveal our complete true selves. In Kentucky there is a river which is about 300 yards long. It rises up to the earth's surface at one end, from where no one knows; it sinks beneath the earth's surface at the other end, going where, no one knows. And yet, when it rains within a ten mile radius of "Hidden River," the amount of water in the visible 300 yards of surface area is immediately increased. Every human life, in analogy, is a hidden river; only a

courses are subject matter-centered rather than experience-centered.

(4) The frequent practice of each professor considering his course as indispensable and therefore the assigning of work beyond the time of the student. No correlation between professors' assignments.

(5) Overorganized state of the student life with its attendant whirl of student activities.

(6) The slurs thrown at religion by a few uninformed professors who are personally nourishing an old grudge and frustration.

(7) The difference of opinion and judgment between the administration and large minority of the students regarding the present world crisis and ways of solution.

(8) An over-apportionment of time and loyalty given to the fraternities and sororities.

(9) Expensive social functions.

(10) Discrimination against students by some fraternities and sororities because of race and religion.

(11) The Selective Service Act which will break in on the education of many male students.

(12) An over-emphasis on athletics for the

few with the demand for a winning team by students, faculty, "fans," and alumni.

—Herman N. Beimfohr, Director, Wesley Foundations and Colleges, Southern California-Arizona Conference.

(1) We find lack of democracy in the suppression of freedom of speech, autocratic control of organizations by adults while giving a semblance of student leadership, a lack of tolerance and the failure to recognize and present more than one side of a question. (2) Teacher-student tensions grow out of the fact that the teacher does not know the student: his background, the adjustments he is having to make, and how he is going about making them. Along with this is the problem of the student who begins to think but is not given an opportunity to develop this into a constructive force. (3) In the area of religion the tensions seem to arise from students' desire for a vital experience of God and the practices of organized religion, also from a conflict between traditionally accepted beliefs and his growing intellectual attainments.

—Ethelene Sampley, Director, Wesley Foundation, Mississippi State College for Women.

would be bound to report him to the honor council.

. . . . There will be a call meeting within one day in case of the reporting of the violation of the honor code. The honor council shall commend the person in reporting himself for any dishonorable offense, and the offender will have the right to drop the course as well as to have the functions, merits, necessity of the honor system to the student body explained to him. Then, if a person refuses to report himself making it necessary for the persons who caught him cheating to report him, the offender will be called before the honor council, and automatic failure in the course will be the penalty.

At all times . . . . anyone involved in any way will keep in confidence the conversations, the results and penalties of any disciplinary action. . . .

—From a college newspaper.

We all want something for nothing, but a recent occurrence on campus showed too clearly that this, like everything, can go too far. The stealing and distribution of five exams to students before the exam was given is more than a mild form of cheating.

Exam questions are made up on the theory that a cross-section of questioning will reveal the general knowledge of the student. When the student has the exam, knows definitely what to study and what to omit, he himself is the loser. . . .

The cardinal sin, however, is the selling of exams to the students. \$5 or \$10 is a high price to pay for a decent grade on a final, and it can be chalked up for a definite loss in educational value.

It is the student's responsibility to see that he gets an education—fairly. It's possible to get grades by many means besides honest study. But the problem of playing square with the university is completely in the hands of the students. If they refuse to buy exams and study as they should, the practice would be stopped and the students who, presumably, are here for an education, would profit.

—The Northwestern Daily.

We Americans have talked so long and so loudly about our rights and privileges that we are prone to overlook the other and more vital side of self-government—and even of good citizenship. It consists of duties and responsibilities.

Rights and privileges, to be true, are essential. But rights and privileges without corresponding duties and obligations destroy self-government.

Translated into the affairs of the campus, what then is the real crux of the problem of student self-government? Just what is meant by the statement that



student self-government has been unsuccessful and has been abandoned on nearly every college campus in this country?

Fundamentally, it means just one thing—the "honor systems" have been broken down. It is in only a few instances, here and there, usually in some smaller college, or in some old institution where the forces of tradition are still binding, that any semblance of the honor system remains.

Yet, the honor system is the very heart and core of student self-government. Under it the student assumes the responsibility to do his part, the very basis of which is just plain, common honesty.

Here in a nutshell is your whole problem of self-government. There probably isn't a college faculty in Texas that would not welcome the opportunity of relinquishing the unpleasant task of making rules and enforcing what amounts to ordinary police regulations, provided, of course, the students would assume the responsibility. . . .

—George C. Hester in *The Megaphone*, Southwestern University (Texas).

The faculty and administrative officers must step aside utterly and turn over the whole problem of honesty in examinations, lock, stock, and barrel, to the undergraduates themselves and let them deal with it in their fashion. When undergraduates really found such a system it means that they have become convinced that cheating must be regarded by them as an offense against their own code and no longer merely one against faculty and trustees. A violator is then judged as having forfeited his place in the group and is drummed out of town by his own classmates.

—Christian Gauss, *Life in College*.

### "I'm Too Busy"

A problem, perhaps typical of the women's college of today, is to be found in the foundation of a committee at Connecticut College for the purpose of "de-crowding" their overly crowded calendar. The committee has been finding itself in an embarrassing position lately, however, for the calendar is so full that the crusading members can find no time to meet.

—From an exchange column.

### Goosestep

What was the matter with the University women? Why was it that we couldn't seem to get interested any more?

The answer to this bothersome problem came from a friend of ours who had just transferred from another college. In the course of the conversation he happened to mention that the nice thing about the Northwestern women was that they were all alike. THAT was

fraction of one's true self ever appears for men to share and to understand. Our larger selves lie hidden, even from our own knowledge. And it is within our larger selves, the revealing of which and the sharing of which is an art which we have not yet mastered—it is within our larger selves that we discover keen, stabbing loneliness—therein we are alone.

On every college campus, I dare say, there are those persons who are acutely aware of that portion of their lives which, seemingly, has no companionship, and when one of those persons becomes aware of that tension area to the extent that he is self-conscious in his efforts to be a normal social creature he may deal with his problem in one of three ways:

(a) In his lack of perspective, in his concentration upon his problem as being peculiar to him, he may become almost isolated from the group of persons with whom he should be associating; he feels himself a misfit. And he begins upon a vicious cycle: he becomes aware of his inability to be completely merged into a group, therefore, he feels himself misfitted to that group; consequently, he withdraws from the group, and in so doing he magnifies in his own mind, his handicap, all of which convinces him more than ever that he cannot be a part of his group.

(b) Or in his first realization that in certain parts of his life he is lonely, there grows in his mind a fear that because he is lonely, he must be different, and if he is very "different" he will be isolated from the group. This very fear may drive him to become very unbalanced in the other extreme, in that he may attempt to affiliate himself with every possible group. Every campus has its "joiners" who apply for membership in any and every club. Such persons refuse to admit their problem into the room of their intelligent analysis, and as a result of such dishonesty those persons succeed only in "spreading themselves out thin" instead of digging deep into the soil of resourceful living.

(c) There is a third way. It seems to me that an effective religious ministry to a person facing this problem of coping with one's aloneness, could succeed not only in the discovery of an adequate solution, but could convert the problem, itself, into a means of achieving more abundant life. Religion should lift up for that person the whole of life—the lives of all men—and in some way give perspective on his problem. It should let him see that a person's loneliness can be proportionate with his greatness; that every great man was great simply because he had ventured out farther into the sea of understanding than his fellows, and in so doing, he had gone beyond his fellows, alone. Jesus must have been the most lonely man the world has known, because he used the fine tensions of his spirit as his telescope through which he looked into the vastness of the Universe, and saw beyond what any other man has ever seen. Religion should show that student that every spirit is rooted in integrity, including his own, and that every sensitive spirit must cope with the problem of how to use his loneliness. In the low uses of loneliness lie cynicism, neuroticism; in the high uses of loneliness, there lie insight, poise, purpose, and power.

As a second problem I would suggest *Patterned Personalities*. Oftentimes in college, people fail to act as individuals, and act only as a member of a group. By that statement I mean, many students do not stop to evaluate for themselves merits or demerits of activities, projects, or ideas, but they are willing to let the majority in their

## Tension Areas--by Those Who Work Through the Christian Associations, Y.M. and Y.W.

(1) Dirty campus politics, rivaling many of our city political machines. (2) Relationships between men and women. (3) Adjustment to unaccustomed freedom in college. . . . The problems which should be causing trouble actually do so only for a minority—freedom of speech and assembly increasingly becomes an issue as various college administrators tighten up tensions between pacifists and non-pacifists, or isolationists' and interventionists' groups.

—Luther Tucker, Secretary, World's Student Christian Federation.

**Belief.** Is it necessary to believe in something? What can a person believe about God, about man himself? Must a man have faith, or is reason enough? Is there a purpose in the world? Is a high loyalty or sense of devotion essential to a full life? Must man have a purpose for living?

**Moral principles.** How important is it that a

man should hold with firmness to certain standards of moral conduct?

**Life purpose.** How and where does a man lay hold of a deep, absorbing purpose in life—something big enough and sufficiently challenging to become for him the central stream of his life, to which everything else becomes secondary?

**Schedules.** How hold in balance, or some sense of proportion, the four essentials—classes, study, recreation, and rest?

**Friends.** Too many easy acquaintances—too few real friends. How build one or two genuine friendships in a setting often disrupted by a system of fraternities or other exclusive groups which tend to provide a delightful sense of recognition and security for the few and insecurity for the many?

**Money.** Must one spend to have friends? Is lack of money an insurmountable handicap?

motive



groups make up their minds for them. There is an evident reluctance to actively participate as a person in campus elections, student government, shaping of campus attitudes, etc. Occasionally, a lone, brave student rises up and stands against his group or his dominant campus attitude, because he honestly thinks he is right. To such a student go our "Bravo's."

But the majority of our students are perfectly willing to be dominated by the rulings of the social clubs, frats, classes, etc. Too, there is an obvious acceptance on the part of underclassmen of their upperclassmen ideas. Students are, too often, willing to have their attitudes toward religion, government, athletics, etc., formulated by other students. Students are sometimes too willing to do the usual thing, mostly because "Everybody's doing it!"

In many instances this problem is the result rather than the cause. It is often because a student is trying to feel himself identified with his larger group that he permits his individual ideas to be chucked over for the "ruling of the masses." Often-times a "patterned personality" is the result of a student's not knowing what to do with his loneliness. However, docility to a larger group can also be a very great problem within itself. It thwarts the person's opportunity to live abundantly in his own right. He is not an ordered individual; he is rather a patch-work of secondhand attitudes. And he seriously threatens the society in which he lives. The key to the democratic way of life lies in the willingness of each person to participate, as an individual associated with the larger group.

If religion ever saturates the lives of persons, it must show them to be valuable not as cogs in a machine, but as specific personalities. The whole basis of the Christian religion is the belief that each man is unique, and that the significance of that uniqueness depends upon that man's response—as a person—to the eternal in life.

Tension areas in all of life are imperative. Without the effort to become aware and to achieve, there could be no life. And wherever there is effort struggling to be fruitful, there is tension. Tension is the embryo of growth; it must be. Our tension areas are not our major problems. Our real difficulties arise in our not knowing what to do with those tensions; because our response to our tensions can lend fineness and balance to our lives, or it can submerge them in chaos and bitter misunderstanding.

Religion has two ministries to perform. Religion's ministry must begin by "coring into" problem areas, lifting out the real seeds of the problem, and exposing them to the scrutinizing light of perspective. However, religion's ministry to student life must, at the same time, reach into the mind-fibers of the student and guide him in the weaving of those fibers into patterns which will call for a total response of the person to the problem in a way that stretches and ennobles and dignifies his personality and his use of life. Religion's ministry must approach the two simultaneously, lifting up the true problem and the true response.

Does a fat allowance lead one to the best things in college?

*Drinking.* Can good times be had only when beer or liquor flows? Is the non-drinking man the fellow without friends? Are college men sufficiently astute to recognize the effect of "million-dollar" advertising which associates drinks with all the best society?

*Women—"dates" or persons?* How meet men (or women) in settings other than those of parties and dates? Fun and recreation, of course. But without association on intellectual and cultural bases; without co-operation in community work, sports, religious conferences, etc., where is the basis for coming to understand each other? Where is the groundwork for intelligent choice of the future wife (or husband)?

*Campus honors.* Are they worth the price, either in time consumed or the politics that have to be played?

*Isolationism.* Midst the rush of campus activity—how keep an interest in outside affairs, in the world at large?

*Indecision.* Inability to make decisions, or lack of courage to take a definite stand. Deadening influence of certain faculty people, who

though expert in their particular fields, are "weak sisters," ruled by timidity and fear, in daring to speak out and act on controversial, social, economic or political issues in campus or community life. (Notable exceptions, of course; honor to them!)

*Economic security.* How solve that question of a suitable job after college? Something to live on; something on which to start a home.

*Class distinction.* How meet the drift toward becoming an aristocrat, in attitude if not in fact? Difficulty in overcoming the pressure of the thought that college men are a shade better than ordinary people and have a right to a better standard of living.

—Ray Sweetman, Secretary, Student Christian Movement, New York State.

Many of our [college administrators'] methods seem to be based upon the thought that students come to college to resist an education.

—Max Mason, one-time President of the University of Chicago.

the trouble!!! We had it now. They are all alike. Kappas, Thetas, Gamma Phis, and even the open house girls, all of them. This prompted a little closer study of the situation, which only served to bring the horrible fact into a sharper focus. We, and a thousand or so fellows like us, had not been dating individual personalities, but rather an artificial type.

. . . Their original personalities had been suffocated by the college system. It wasn't their fault really, because a non-conformist just did not fit into the pattern laid out by the god of the social whirl.

A girl who doesn't look, act and talk as Betty Co-ed should look, act and talk isn't smooth. She must learn when to be sweet and when to be bored whether she feels like it or not. She must dance properly; no, not just properly, but exactly like three thousand other girls. She must be the epitome of suave compatibility, a product from the Northwestern production line. . . .

—The Northwestern Daily.

We would like them [students] to approach this world of theirs and its problems with an attitude compounded of the clear, high thinking and intellectual honesty of the best Greeks, and the humility and sense of the rights of others and wrong in themselves that is our heritage from Palestine.

—Kerr D. Macmillan, former President, Wells College.

One who is lost in a crowd is lost to himself.

—Ibid.

College students, with all their hue and cry for free-thinking by and large prefer to sit at a lecturer's feet, or lean upon a textbook authority, rather than roll up their sleeves and set to work thinking out a problem for themselves. They are quite upset to have their preconceptions disturbed, and easily discouraged when familiar landmarks are called into question.

—Paul E. Johnson, *Who Are You?*

These conflicts create unfortunate self-ratings, feelings of limitation, inferiority—possibly superiority. The rush, confusion, emotional conflict, the constant striving for social status cause fears, worries, jealousies, hate. These are tensions. Tension means contracted muscle. Tension deitalizes and disintegrates. Tension burns up fuel and wastes energy; "it takes it out of you." A large amount of expended energy usually means waste products; this means fatigue; fatigue causes us to cease doing our best and induces failure.

—Margaret E. McGaul, *Guidance for College Students.*



# Toward a Philosophy for "Man Alive"

**B**UT you have courage. You are going to war if it comes."

"That may save me. Fighting something solid. Fighting what others are fighting. Not alone. Not alone, against half-grown boys. Then, when it is all over, I shall not be by myself. There will be other poor devils even worse off than I am. This is the first time I have ever felt I was needed . . . that I belong with the living . . . that I am not drifting outside. . . ."

"That may save you," she said, "at least you can believe—if it is only that the struggle is worth while."

He was murmuring under his breath. "To find something bigger than life . . . bigger than death. . . ."

From *In This Our Life*. By Ellen Glasgow. New York, Harcourt, Brace and Company. 1941.

**T**HE fact is, some men are more sensitive than others, as there are good and bad violins. A great work of art requires a finely appreciative soul to draw from it the full enjoyment of which it is capable. The same thing is true of a good horse and a good jockey, and of a good musical composition and an understanding musician or conductor who can draw out of Schubert all the tenderness that is in Schubert, and out of Brahms and Tschaiikowsky all the sorrow that is in Brahms and Tschaiikowsky. And so it is true also of books and authors. Every man's appreciation of a good author is strictly limited by his own mental and emotional endowments. One man appreciates one line, another man appreciates another, and only rarely do we find a perfect sympathetic response between reader and author, as we find between a musical composition and a masterly interpretation by a gifted conductor.

From *With Love and Irony*. By Lin Yutang. New York, John Day Co. 1940.

**I** RECOGNIZED at a very early age that the revolt against metaphysics is the cause of all our misery. It began, logically enough, among the Protestant nations, puritanism led it to victory by exalting time, work and money to the place of the divine Trinity, and we are now witnessing its most frenzied triumph in our own homeland. Yet the revolt itself is less abominable than the indifference which it has brought in its train, the cosmic stupefying of men's minds. . . . We have, however, to deal with a pestilence of the soul. Our souls refuse to believe any longer in their indestructibility, and hence in their eternal responsibility. The Heaven of which we have been defrauded is the great deficit of our age. Because of it our accounts cannot be balanced, either in the realm of politics or in that of economics, because everything human springs from the same source. A consistently godless world is like a picture without perspective. A picture without perspective is flatness itself. Without perspective everything is meaningless, and when everything is without meaning our natural human rights have no meaning either, even the right not to be killed. Consequently there is today only one right, namely the so-called power of facts, or the law of the jungle, and this will prevail invincibly so long as modern man remains what he is. Since he is unable to believe in any kind of indestructibility, he already acknowledges the Devil's creed. For him everything is fleeting and nothing is permanent. Nature shows him that everything which is fleeting is mere clay and changes to corruption. So at bottom he regards everything as destined to corruption. Even the Church cannot affect this outlook if it maintains itself only as an institution and is not kindled anew with a mystic flame of which it hitherto had no inkling. One day, when we are sated with the achievements of applied science, sport, and materialism, the longing for this flame, the longing for a new metaphysical consciousness, will be the latest emotion of an audacious avant-garde.

From *Embezzled Heaven*. By Franz Werfel. The Viking Press: New York City. 1941.





# South America and the New Order

Murray S. Dickson

"DIOS!" cried our Peruvian cabin-mate. "San Lazaro! Estamos aqui!"

I rolled over and looked out the porthole; for mornings we had seen only the Pacific, had watched the light run off across the waves as the early sun kissed the sea with daylight. But this morning, looming up out of the water, dark and foreboding in the morning mist, was a big hulk of an island.

We were there indeed. There was a confusing round with excited customs officials, who attempted to reply in their impossible English to my worse Spanish. Then we drove through earthquake-ravaged Callao and on into Lima itself.

Lima, capital city of Perú, land of the Incas, is compounded of anachronisms and contradictions. Mud-brick buildings shoulder new structures of glass brick and steel; old-world balconies and New York neon signs overhang the streets; cobblestone alleys open into beautifully paved and landscaped boulevards; the University of San Marcos, oldest center of learning in the New World, is

but a short distance from the Inquisition Chamber, where up until 120 years ago unfortunates caught reading a book without a license from the established church were tortured and condemned to death. And it's not far from the huge colonial Cathedral and the Palace of the Archbishop to a Peruvian National Protestant Church . . . the cathedral built hundreds of years ago, the church constructed since 1915, the date when Protestants were first permitted to hold public meetings in Perú.

We had come to Lima for a very special purpose. We had come to see a dream materialize. Twelve years ago, in a Methodist young people's conference in Montevideo, the Uruguayans and Argentinians saw a vision of a Latin American Christendom united above national and denominational lines. They nursed the vision. The idea grew. It spread to other nations, other denominations, expanding slowly, meeting terrific obstacles. Various countries held their first interdenominational youth conferences, looking forward to Lima. And now the Conference, the First

May, 1941



Indian oven above the Clinica Americana, Methodist hospital in La Paz, Bolivia



12 sacks to a cranelo



Heart of the Indian section of La Paz; entrance to the market



Dr. Lura Villanueva (right) president of the Conferer with other members



Alpaca grower, burden bearer, meat, the llama is the most essential animal in the Andes



Romance of Spanish Colonial days lingers in ancient pat of old mansions in La P



Indian Market and Indian Methodist Church



Bananas to spare . . . loading cargo at Guayaquil, port of Ecuador



Latin American Conference of Protestant Youth, was materializing. The dream had come true.

\* \* \* \*

The congress met under difficulties. Many countries had elected delegates and had then, after herculean efforts, still been unable to finance them. The government had taken no action on our long-pending application for the necessary permit to hold a conference in Perú, and we were meeting in violation of the law, in danger of indefinite imprisonment; San Lazaro is a reality in Peruvian politics.

I think I have never seen a more wonderful group of people than the thirty-nine delegates and fifteen fraternal representatives gathered there in Lima at the Colegio Norteamericano. Possessed of a keen sense of humor, with unlimited capacity for fun and good-fellowship, they were quick to make friends with each other and to receive us "norteamericanos" into their fellowship. We were made at home from the very first, and the very associations of the congress in themselves made the experience invaluable. It was startling to find how completely one's thoughts and living were in harmony with those of Christians from totally different racial and cultural backgrounds. I believe that the high quality of the personnel was one reason for the success of the Conference.

Another important factor was the series of addresses by Dr. Sante Barbieri, Italian born, European and American educated, Brazilian citizen directing a theological seminary in Argentina. Dr. Barbieri is a graduate of Southern Methodist University, my alma mater, and I shall never forget the thrill of standing up with him on top of a table at Rio Blanco, where the Conference had gone for a picnic, and singing "Varsity." But a greater thrill it was to sit, night after night, and hear Dr. Barbieri expound, simply and directly but with a startling profoundness, the theme of the Conference, "With Christ a New World." He spoke first of our concept of God, insisting that if we were to have a new world through Christ, the beginning point was in a complete acceptance of Christ's new concept of God as a loving father, a complete rejection of the earlier Hebrew concept of God as a jealous and

bloodthirsty tribal deity. But a new God is not enough, said Dr. Barbieri. There must be also a new man, a man sincere, honest, strong, healthy, consecrated, self-sacrificing, and joyous. And this new God and new man in Jesus must produce a new religion, a religion that scorns form and ceremony and is a continuous outward expression of a genuine inward condition, rather than a pharisaical attempt to impress one's neighbors. Then Dr. Barbieri spoke of the new economic order. Finally, in the concluding session of the congress, on Sunday evening after a week of intense work, Dr. Barbieri, speaking again simply and directly, but with a tremendous urge and power, challenged us, dared us, to accept Christ in all of His meaning, to make religion a part of all of life, to dedicate ourselves to realizing the motto of the Conference, "With Christ a New World."

\* \* \*

The proceedings read as I imagine the record of an early church conference during the first years after Christ would read. Much was said of the importance of disciplined inner spiritual devotion, developed through prayer and Bible study, through fellowship with other Christians, through public worship and service. The question of evangelism was seen as an opportunity to share with others the glorious privilege of being a Christian. The social action report condemned "the present capitalistic system, based on economic oppression and inequality, speculation, and exploitation of oppressed classes." It pledged the Conference "to strive for the implantation of a co-operative system," supporting the existing co-operative movement and educating for its extension. The congress voted "to repudiate all classes of war and to recommend that Protestant youth not bear arms under any pretext." It insisted on the importance of the abolition of child labor, the curtailment of the dope and liquor traffic, and the development of "the personal integrity and purity and well-rounded spiritual development of man."

All these pronouncements of the Conference are so startlingly in harmony with early New Testament dicta and with the early practices of

the church that one can but marvel at the parallel. And the analogy becomes more apparent upon an examination of the background of the delegates.

For in Latin America the religion of the established church has been completely divorced from the daily living of the people, at the same time that it has controlled their economic and political destinies. It is a religion of ritual and magic formulae through which the worshiper hopes to evade evil and win some desired good, rather than a code, an impetus for living. For example, the little old woman who was caretaker in the beautiful church of Santo Domingo in Arequipa proudly and in tones of awe pointed out to me an image of "la Santa Maria" which she explained had been made by two angels in heaven and let down in a cloud to the builders of this particular church; whatever woman worshiped the Santa Maria according to the prescribed forms and paid the prescribed alms would be freed of such and such diseases. Yet the same women who were taught thus to worship "the Perpetual Virgin" bore illegitimate children to the presumably celibate priests, and saw no inconsistency in such practices. Thus totally is religion divorced from life.

And this same phenomenon of irreligious religion manifests itself in the economic and political life of the west-coast countries. We visited a mine, 16,000 feet up in the Andes, where an orthodox Catholic overseer forced the Indians to work ten hours a day, six days a week, for *eighty cents a month*. La Paz newspapers, while we were in the city, proclaimed that National Justice was in the hands of one powerful family who controlled all the important posts and used them to their own advantage; the family are big churchmen.

Yet out of a background like this came a conference whose records read like New Testament writings in modern language. And this is their challenge to us. If, out of such difficulties, Latin American Christian young people can rise to such heights, how much more ought we, fortunate North Americans, to broaden our vision, extend our depth, follow Christ in all our lives, and build with Him a new world.



# Dialogue in Letters

## Between Two Young Men Caught in a Historic Struggle

AS the summer months of 1940 wore on, thinking on the subject of peace and war took on added seriousness for all sincere and wide-awake young people who were trying to face the situation of tyranny and destruction which the world presented. Many of the issues seemed confused and it became harder and harder to make judgments in regard to what one's personal attitude should be and what action the government should take. When in the early fall the Selective Service act became a fact, it became necessary for young people to make a decision in regard to their own stand. The young men whom we have designated as George and Roger had been united in their feeling against oppression and destruction and were both trying to think through their own positions. Gradually they found themselves taking opposing viewpoints as to the method in which the international situation should be met. Roger was among those young men who felt that war is a distasteful but necessary method of meeting totalitarian aggression and destruction, and therefore favored the Selective Service act designed for the preparation for the defense of this country. George, however, among a few others, who considered the whole situation very carefully from every viewpoint, felt that he could not accept this first step toward the militarization of the country. Just before the date announced for the registration of all young men for a year of military training, he signed a statement explaining why he and the others could not register because of conscientious objection to war. Excerpts from the statement which they signed on October 11, 1940, follow:

It is impossible for us to think of the conscription law without at the same time thinking of the whole war system. To us, the war system is an evil part of our social order, and we declare that we cannot co-operate with it in any way. War is an evil because it is in violation of the Way of Love as seen in God through Christ. War consists of mass murder, deliberate starvation, vandalism, and similar evils. The war method perpetuates and compounds the evils it purports to overcome. It is impossible to overcome evil with evil, as history reveals. The last World War is a notorious case of the failure of the war system, and there is no evidence to believe that this war will be any different. We have also been led to our conclusion on the conscription law in the light of its totalitarian nature. It is a totalitarian move when our gov-

(Editor's Note: Dialogue in the April issue of motive gave the background for the letters which are printed here. George's letters have been written from a Federal Penitentiary, where the amount one can write is limited. Again we are grateful to several persons for securing this correspondence for us. And we should not fail to express our gratitude to the two boys for allowing us to use the letters.)

ernment insists that the man power of the nation take a year of military training. It is a totalitarian move for the President of the nation to be able to conscript industry to produce certain materials which are deemed necessary for national defense without considering the actual physical needs of the people. We believe therefore that by opposing the Selective Service law, we will be striking at the heart of totalitarianism as well as war. We do not accept war and conscription as necessary evils. We believe that permanent peace is possible and that when the world loses sight of this, it lowers the whole standard of civilization. The time to work for peace is when war and dictatorship threaten. If this conflicts with the state, we must obey our conscience before we obey the state. As Chief Justice Charles Evans Hughes has said: "In the forum of conscience duty to a moral power higher than the State has always been maintained. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation." This brings us directly to the problem of how to express our convictions on October 16. We feel a deep bond of unity with those who decide to register as C.O.'s, but our own decision must be different for the following reasons: If we register under the act, even as Conscientious Objectors, we are becoming part of the act. If we try to rationalize on the theory that we must go along with the act in order to fight the fascism and militarism of which it is a part, it seems to us that we are doing that very thing which all pacifist Christians abhor: we are consciously employing bad means on the theory that to do so will contribute to a good end. We do not contend that the American people maliciously choose the vicious instrument of war. In a very perplexing situation, they lack the imagination, the religious faith, and the precedents to respond in different manner. If it is urged that this act, however bad, has been arrived at by the democratic process, let us not forget that it is possible, democratically, to vote democracy out of existence. It is not alone for our own exemption from fighting that we work—it is for freedom of the American people from fascism and militarism. For these reasons we hereby register our refusal to comply in any way with the Selective Training and Service Act. We do not expect to stem the war forces today; but we are helping

to build the movement that will conquer in the future.

On November 14th the young man whom we have designated as George, received his final sentence to a year's imprisonment in a federal institution for failure to comply with the Selective Service act. Both young men continued to do a great deal of thinking in regard to the relation of the Christian to the whole question of war and peace. They continued to write to each other at intervals carrying on the discussion which they had come to find invaluable for the development of their thinking on this vital subject. We start with the first letter Roger was able to write George after the sentence.

December 8, 1940.

Dear George:

I was down at the court the morning of your sentence, but though I got there early I was unable to get in the courtroom. I had hoped very much to see you that morning. Needless to say, I was sorry about the course of events, but I'm sure that you will find life as meaningful as anyone could in the situation. I was very glad to read what you wrote the last couple of days and others were too. What you wrote about Christian unity in the face of differences meant a lot to me.

When people find that I know someone who refused to register, I am asked a great many questions. By rights, I guess, I should argue against you, but when I see how some of them look at it, I find myself closer to you than to them, and often end up by all but arguing on your side—never quite. We're so used to talking around the seminary about how Christian idealism can express itself in either a pacifist or non-pacifist position that we forget to emphasize how utterly devoid of idealism either position, as a political stand, can be. And I'm inclined to think the latter is the more important. It's so much easier right now to swing people to one position or the other than to make them hold the position which they do take for Christian reasons. I'm eager to hear from you when you get a chance. What you wrote about Christian unity in the face of differences meant a lot to me.

Sincerely,

Rog.

December 9, 1940.

Dear Rog:

My ideas are, I think, taking on a crystallized form more than ever. I am exploring the whole field of faith and its meaning as I have never been able to before. I have always wondered what it means for Kagawa to say that he puts all of his trust in God. I am just beginning to see. If God is not the Creator and Judge of all



the world, if his purpose does not transcend the finite purpose of men, if all men are not caught up in his meaning which is far beyond their own—then life is not worth living. What happens to us is not important. We must live always in the light of God's purpose for us which is humility, repentance, love and, of course, much more than this. No matter what one does, he must do it in the name of God. We never can fully approximate the will of God on earth, and this forms the crux of the problem for pacifists. Therefore, I do not call myself an absolute pacifist if by that is meant an impossible perfectionism. But I am a pacifist because I believe the love of God stands not only in judgment upon the miserable failures of men, but because love also draws men towards it. All of us have some of the love ethic in us, otherwise we would not even know what true love is. Also I am a pacifist because the war method is a failure. I do believe it is possible to settle disputes in other than bloody ways. But there is a much deeper problem which comes up here (which space obviously will not allow me to go into) in regard to the validity of minority Christian action.

I have about decided where I stand when viewed from an historical perspective. I am becoming part of a new monastic movement, but not a movement which is a retreat from the bewilderment of society but which rather lives in the midst of the troubles of society. To me the movement which is going to be the rejuvenation of the badly institutionalized Christian Church is the one which emphasizes community disciplined worshipful living in underprivileged areas. I am going to give my life to this. My religion is definitely God-centered from every viewpoint, although, of course, this makes even more accentuated my tendency towards action in human affairs. Here it is necessary to recognize one's own fallibility, but nevertheless acting with greater justice and brotherhood as the end in view.

Sincerely,

George.

December 22, 1940.

Dear George:

It's fine to know that you are finding life as meaningful as you are now. I was very much interested in reading what you had to say about your conception of what you are thinking that your work should be, particularly since I am facing some decision of my own. I agreed with most of what you had to say. You know I used to argue with you about your belief in discipline, but I think you are essentially right in what you are saying. For me disciplining is an empty idea; the question is discipline for something. Your social-monastic ideal unquestionably has a lot in it—much more than most of us are ready to recognize. It is the old idea so necessary now of "the church against the world," but in a way that contributes to the world. My only question is that I hope you won't overlook the wider possibilities in political action (used in the widest sense of the expression). Your disciplined community, it is true, can do things that politics can never do. But on the other hand, political action can sometimes accomplish at one what things that a church organization can never get done.

Within the next month I have to make some fairly definite decisions about my own future. To complicate the problem, there is the business of conscription. I am essentially in agreement with the draft at the present time, and I don't like

being exempted from it. My number is way down at the bottom, so I don't expect to be called for a long time, but that is just a matter of luck. If we were sending an army to war, I'd apply for the chaplaincy. As it is, I don't know what I ought to do. I'd make a rotten soldier, but I sometimes think I ought to be doing that. It's all very confusing, and I don't know what the answer is.

I've been sending out Christmas cards this week. The two-cent stamps which I got at the post office have pictures of big guns on them and the words "National Defense." It seemed a terrible irony to be putting those stamps on Christmas cards. At moments like that I feel very close to you boys. Our ideal certainly is a long way from our practice. I wish I could agree with you as to the *method* for drawing the world closer to the ideal. Reconciliation is so much more wonderful than fighting. I just don't see how it can be accomplished until some other forces are crushed. May Christmas bring you all the joy of those who find in it the reality of Christ and the meaning of life.

Sincerely,

Rog.

December 13, 1940.

Dear Roger:

I am getting to the place where I do not like to refer to pacifism as such. There is so much danger of its becoming a religion of its own. Pacifism is true only if it is Christian. Christianity is much more profound than simply talking about "the way of love." Our problem only begins when we talk of "loving everybody a little more." For the tragedy is we fall short of this. The whole realm of politics in life is a compromise with love. If we speak of love as absolute pacifism, then any political measure such as non-violent resistance is not pacifistic. In this life we are trying to approximate the way of life seen in Christ, but when we take an interest in politics we fall far short. Politics and love don't mix very well. I do not call myself an absolute pacifist at all. I am merely a person who tries to live in a more loving fashion, tries to make brotherhood a fact, falls far short of this, consequently stands under the judgment of God, and is in the need of divine grace. I would be a terrible cynic if I did not have faith in a loving, judging, redeeming God. Human history has been such a mess in itself, empires rising and falling, seemingly without purpose, nations whose internal unity is found only in a common hatred bolstered by high-sounding ideals, suffering, suicide, etc. What is the meaning of all this? It has no meaning in itself. It has meaning only when seen from the perspective of God's redemptive purpose. This is my faith.

December 26, 1940.

Lately I have been puzzling over a very confusing intellectual problem which is a basic one—the relationship of Church to State, of freedom to necessity, of prophetism to institutionalism. I think I am arriving at a sort of solution. The traditional Christian answer has been extremely dialectic and even contradictory. On the one hand the Church, the will of God, the prophetic stand over against and in judgment upon the things of this world. But on the other hand, the State, law, and institutionalism with all their evils are a necessity because of human sin. I agree with this analysis. But the seemingly traditional Christian way of action that has followed from this analysis is to accept the State as or-

ained of God and to support the rulers of the State in their decisions and their wars. This I do not think follows. In fact, I can only suggest what I think the answer is, at least in my present way of thinking. I think that one can be more true to a Christian judgment on the sin of the world through minority group action than by accepting the more obvious alternative offered in everyday life. Frankly, the only hope (both individual and social) which I have in this present situation lies in terms of minority action as seen in some form of socialist agitation for a co-operative society, and some form of pacifist agitation for a warless world. This is far from perfectionism for which I have no use. Sorry, space is up and I can't finish my thought.

I can understand your position and your dilemma in the present world situation. In the abstract—that is, in principle—you and I agree pretty much. But the more I think about the world situation, the more I feel that I would have to become a complete defeatist and cynic in order to support one side or the other in the war. What hope is there even if Britain wins the war if history is a cycle of rising and falling civilizations? This cycle has to be broken somewhere, and I think one of the important points at which to break it is at the point of the method of war. I do not believe that war is an essentially necessary method. If someone doesn't stand against it, however, it will continue to be a method.

Sincerely,

George.

January 12, 1941.

Dear George:

The days are at hand when we suddenly become conscious of our scholarly obligation, and figure out we'd better get on the ball. My roommate would like to hear from you as to what you used to do to get your famous feeling of "urgency." Or does that just come to one like salvation in some theologies, without your having anything to do with it?

The *Christian Century* has been running a series of ten articles, five by pacifists and five by non-pacifists, in which the authors answer the question of whether, if this country gets into war, they will support the war. So far, John Bennett, Charles Taft, and Niebuhr have appeared for the interventionists; all gave thoughtful and non-hysterical answers. On the other side they have had Albert Edward Day, John Haynes Holmes, and Albert Palmer. With all due regard for pacifism, I can't say that their articles have a lot of cogency. None of the three seemed to have much realization of the contradiction between human life and the Kingdom of God, and none paid much attention to the terrible forces that are now loose in the world. It is not only that I disagree with their ideas on these points; the trouble is that they just blithely skid by them. For the most part, without frankly facing them. I wish you guys were around to argue with me, so I could occasionally hear some intelligent Christian pacifism. About all I hear on that side these days is either pretty wretched appeasement or pretty foolish religion. This new No Foreign War Committee, headed by Verne Marshall, has got a sorry bunch of fascist-minded guys lined up. Of course, I still won't say a lot for many of my fellow-travelers; I have to put that in for the good of my soul.

[Continued on page 55]





# Facts or Fables

## Buying Aids for College Consumers

Kathryn Blood

NOBODY makes a pass at Daisy. Yet according to *Pins and Needles*, a Broadway production of these few seasons, she "spends her hard-earned bucks on just what the ads suggest." She sprinkles on a dash of Fleur LaMeur, washes her clothes in Lux, uses Ovaltine and Listerine, is full of Kellogg's bran and eats grapenuts on the sly. But still she "ain't got 'oomph.'"

Daisy wants "love and kissing and more of what she's missing." For this reason she falls easily for all advertisements and radio commercials promising her the glamor that she hopes will bring romance into her life.

Ridiculous as Daisy's case may be, the average consumer stumbles along about as blindly. And small wonder! For consumers are all possessed with certain basic wants and needs which they are attempting to satisfy. Naturally this makes them very susceptible to all commercial appeals which promise to help them in their quest for such things as beauty and riches, power and prestige, health and comfort.

Not only is the consumer confronted with thousands of confusing claims and counter-claims, but with a choice of goods so huge it is humanly impossible for any single consumer to collect the necessary facts which he needs to buy intelligently.

What, then, are you as a consumer to do if you want facts instead of fables? Unlike Daisy most of you already know you won't find romance in a package of breakfast food, but doubtless there are still plenty of things you'd like to know about buying.

For example, suppose you've been saving for months to get a new radio. The one you have is done for. After you bought it you heard that that particular model was never any good anyway. Besides you're finished with trying to coax it into picking up just one good station. Now that you're about to junk the old set, you've almost decided on one of those infinitesimal portable sets that you carry over your shoulder. The portability feature of the small set appeals to you. You tell yourself that you could take it with you wherever you go whether it is just on a picnic or on a trip to the mountains or woods. As the salesman you talked with said, "It's little . . . it's light . . . and you'll love it." What he failed to tell you is that its performance is poor and it's expensive to operate.

Since few persons have enough money that they can afford to buy a radio just as a gadget, such facts concerning a radio's performance and upkeep would doubtless influence their decision.

But how do you find out these

things except by the expensive trial and error method?

Fortunately there are independent testing agencies which are attempting to bring the testing of consumer goods within reach of the consumer's pocketbook. Two such organizations and the cost of subscribing to their services are: Consumers Union, 17 Union Square West, N. Y. C., \$3.50; Consumers' Research, Washington, N. J., \$3.

Both agencies are supported entirely by consumers, receiving no money whatever from manufacturers, producers, distributors or advertising agencies. They carry on extensive testing of a great many different types of goods. Reports on the tests are published in bulletins, buying guides and handbooks which are sent to all subscribers. The best buys, those that are satisfactory, and the ones which the consumer should avoid, are all listed by brand name. Reasons for giving articles either a high or a low rating are given. All ratings take into consideration both quality and price. Consumers Union, recogniz-

Stephens College girls inspecting hose. The line drawing at the top of this page is taken from the *Personal Finance Book* of the Institute of Consumer Education of Stephens College, Columbia, Missouri.



Glenn Hensley, Photo



ing that workers are consumers, too, frequently carries articles on the labor conditions in plants manufacturing different brands of commodities.

Other publications which will help you with your buying problems include *Consumers' Guide*, prepared by the Consumers' Counsel Division of the Department of Agriculture. A limited number of copies of each issue are distributed free. This journal carries clear factual articles not only on buying and prices but on many other subjects affecting you as a consumer. Another government agency which puts out informative materials on buying is the Bureau of Home Economics. You'll find its reports and pamphlets on various commodities are very helpful. Many of these are free; on others there is a nominal charge.

The Household Finance Corporation, 919 N. Michigan Ave., Chicago, also prepares bulletins for the consumer. Titled *Better Buymanship Bulletins*, they may be secured for 2½ cents each. And whether it is a used car or life insurance that you're thinking of investing in, you should not miss the *Facts* bulletins published by the National Association of Better Business Bureaus, Chrysler Building, N. Y. C. These are 3 cents each.

If you're especially ambitious you won't stop here. For there's lots more you can do. You can find out just what you paid for when you bought your last jar of cold cream or shaving cream—and even learn to make it yourself, if you wish. There are simple scientific tests which you can easily apply not only to cosmetics but to many other articles. This can be done in your college laboratory or even in a kitchen.

With vacation time almost here, there's no doubt about it—you're at

a crucial stage in your buying career—and you will need all the scientific buying aid you can get. For in addition to buying such everyday items as cosmetics and silk stockings or shirts and razor blades, this is the time of the year when those special articles you want begin to pop up. Cameras, tennis rackets, and bathing suits are probably only a few of the articles that are trying to crowd their way into your budget. If you purchase any one of these articles without adequate information, you're likely not only to be sadly disappointed but also to lose considerable money in the deal.

According to buying information on these articles from Consumers Union, it's well to remember in choosing a camera that you don't necessarily need the best camera but the right one for the kind of pictures you want to take. It is easy to buy a camera that is too complex or too expensive for the actual use to which you will put it. If you are a beginner in photography, and want to take only occasional snapshots, don't get a miniature camera. They are for the serious amateur who takes many pictures and is willing to spend time and care on them. The cheaper, simpler miniatures are no better than the larger cameras, but are more expensive to run because of the cost of enlargements and extra gadgets.

A box camera or an inexpensive folding camera will serve very well if you want it only for occasional snaps for outdoor shots in fairly bright light. If you wish to do close ups and more distant scenes in poor as well as bright light, then you'll need a better camera, one in which the picture is focused on ground glass, with a double extension bellows and a good f: 4.5 lens in a good shutter.

Don't forget, however, that it takes more skill to get good pictures with this camera than it does with a cheap box camera. If you buy an exposure meter, the quality of the meter should correspond to your needs as a photographer. It is a waste to buy an expensive meter if you are using a camera with a limited lens and shutter.

If it's tennis you're going in for—get a good racket. You can play a better game and learn more rapidly if you buy a racket that has a well-balanced frame and resilient strings. It is often better to buy a racket without the strings and have it freshly strung as manufacturers string them rather loosely to avoid breakage while they are on the dealer's shelf; strings also deteriorate in the frame. Silk is less resilient and does not hold tension as well as gut. The cost of strings is usually about half the retail strung price. As to the balls, the wool cover is the most important part to consider, for it is the nap that keeps a ball air resistant and holds it true in flight.

In deciding on what kind of a swimming suit to buy, don't let the price tag fool you, for sometimes the highest priced suit may be the poorest in quality. A good suit should be made of soft wool, tightly knit, with color fast to sun and water. A latex suit won't wear as well as a good wool, and a rubber suit is definitely in the luxury class for they are good for only a few swims.

But whatever you buy, don't expect the impossible. No suit will transform you into a slim bronze god or goddess—if you aren't. Nor will the best camera or tennis racket make you a second Hurrell or Tilden. And through it all, remember—"It's fun to be fooled, but it's more fun to know."

No two ages are better calculated to repel each other than the late teens and the early fifties. This, however, is the usual spread of years between the boy in college and the father at home. Even grandfathers are more likely to understand their grandsons. A sister a few years older almost always has a far juster estimate of her brother. That is why before a father chastises or reproves a college son he should always consult the boy's older sister if the boy is lucky

enough to have one. . . . The man of middle age is still fighting off his youth.

—Christian Gauss, *Life in College*.

I believe it is fair to say of the American undergraduate that the possession of money as such is a less important element in his happiness than normal relations to his home and family, the respect and esteem of his classmates and at least some degree of success in either extra-curricular or curricular activity. Success

in any one of these three phases of his life may be sufficient to keep even a poverty-stricken boy cheerful and on an even keel.

—*Ibid.*

Because this community sense is so strong conformity is rated more highly than character. In spite of undergraduate protestations of independence the strong herd instincts tend to suppress rather than develop originality.

—*Ibid.*

*motive*



# The Magna Carta of Social Prayers

W. J. Faulkner

"... Your Father knoweth what things ye have need of before ye ask him, after this manner, therefore, pray ye: 'Our Father, . . .'"—Jesus.

The Lord's Prayer has a deep and vital message for the whole world in a time of such great peril to the freedom and growth of the human spirit as this generation in which we live. To Christian students especially, this Prayer charts a high road to spiritual certainty for the individual and a co-operative way of life where all humanity may live together in peace and security. I invite you now to look earnestly at this Greatest of all Prayers in the same spirit of compassion for humanity which our Lord expressed when he uttered these immortal words centuries ago to a few of his intimate and trusted friends:

"Our Father who art in heaven,  
Hallowed be thy name.  
Thy Kingdom come.  
Thy will be done, as in heaven, so on earth.  
Give us this day our daily bread.  
And, forgive us our debts, as we also have forgiven our debtors.  
And bring us not into temptation, but deliver us from the evil one."  
(Moffatt translation).

## I

One will then find in this Prayer the finest and purest expression of the mind of Jesus. It will show His clear and lucid penetration of life's deepest meanings for man in his relation to God. It will reveal at once His true understanding of man's simple, basic needs and the human disabilities and weaknesses which handicap him. Here will be felt Jesus' full comprehension of His Father's power to supply these needs—physical, moral and spiritual. The Prayer now reveals Jesus' childlike trust in his Father's will to minister to man's highest good always. It also shows the depth and serenity of the soul of Jesus in the face of man's definite limitations. There is no boastfulness here, no flattery of God, no attempt to tell God what to do. But the simple, sincere and reverent approach of one who is unafraid, trusting and worshipful—certain that his position will be heard, understood and granted. Jesus puts us to shame with our selfish prayers. It is now, as it was then, a rebuke to wordiness, to the vanity of men's prayers. The entire prayer is scarcely thirty seconds long.

"Do not pray . . . like pagans for they suppose they will be heard the more they say; You must not copy them; your Father knows your needs before you ask him."  
(Matt. 6: 7-8).

Dr. Walter Rauschenbusch has rebuked us justly for our misuse of this prayer. The Christian's misunderstanding of the Lord's Prayer has twisted its meaning, corrupted its use and weakened its power. Instead of stopping vain repetition, he reminds us, the Church has ritualized its use into constant repetition. The Prayer is neither ecclesiastical, theological nor sacramental, although it is now so used by the Church. The Prayer is the purest expression of the divine

mind and the simple faith of Jesus. It is the straightforward, confident approach of Son to Father.

## II

The Greatness of the Lord's Prayer lies in its ministry to both the personal and social needs of men. It voices the cry of our individual soul in its outreach toward God, in our private, personal devotions. In worship it guides the soul in its search for its counterpart. In a far more significant fashion, however, Jesus links the needs and yearnings of the individual soul with the basic needs of all other human souls. Jesus includes the hopes of all souls in the "vaster purposes of the Kingdom of God." The individual must first commit himself to God's Rule before he can understand the full meaning of the Prayer and enter "into the spirit of the Lord himself." Our Lord understood God's rule to be His Will that all men should have abundant life—"life above the average." The Christian must first understand in this Prayer Jesus' concept of God's love for all men, and then resolve to practice this love before the fullest benefits of life can become possible to all men through the Christian's efforts. The Lord's Prayer is both personal and social. It is the "Great Charter of all social prayers," says Rauschenbusch.

When Jesus bade us say, "Our Father," he was thinking of the kinship of the whole human family, created by one common father. He affirmed the "solidarity" of the total human family, a togetherness under God, not a separateness. This is a direct blow to our practices of narrow and exclusive religion. It leaps over superficial barriers and compels us to clasp hands in spirit with all our brothers everywhere whose souls reach out toward one Father. We dare not leave out any class or segment of the family of man. In one sense, each man must stand alone before God in the nakedness of his solitary soul to give an account of his deeds and his misdeeds. There he will cast no shadow in front or behind. He will stand revealed in the presence of the blinding Whiteness of God's purity. But in another sense, in a broader sense, no man goes alone or stands alone before God. "Before the All-seeing he is surrounded by the spiritual throng of all to whom he is related . . . all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves." (Rauschenbusch.) We are one in all our needs. We are one in our sins and our salvation. Jesus compels us to confess, therefore, that the first step in praying aright the Lord's Prayer is the recognition of our oneness with the rest of the human family. Now let us look at the Prayer and analyze its meaning.

## III

The Prayer begins with three fundamental convictions of Jesus, deep-rooted in his mind and heart:

First, "Our Father, hallowed be thy name."  
Second, "Thy Kingdom (must) come, and,  
Third, "Thy will (shall) be done, as in heaven, so on earth."

In other words, Jesus held the confident belief that:



First, only God shall be King and ruler over men of the earth. No mortal, however well born or circumstanced, dares presume to supersede the priority of the Eternal's right to man's deepest affections and highest allegiance.

Second, on earth God's name only shall be hallowed as most sacred, for he is the only holy and Eternal One. For man at his greatest and his best is still but a frail, imperfect and mortal creature.

Third, God's will shall finally rule in men's hearts and over their lives.

The central meaning of these three statements is that man's highest possible achievement is to worship God and to obey his will. Jesus does not ask his Father to take him out of this world and transport him to another world, to heaven. I fear the Christian Church has long placed too much emphasis upon the other-worldly life, after death, rather than upon the joys of a brotherly way of life on earth, where the love of God, as revealed in Jesus Christ, transforms men and makes them morally and spiritually new. This latter emphasis is the primary aim of Jesus. Here, as all through his gospel, Jesus expresses his faith in the divine possibilities of men; that the lowliest and meanest of them may, by their own faith and life, become sons of God. Therefore, they are all fit subjects for the Kingdom of God. And the establishment of his Father's Kingdom on earth is the highest aim of his ministry. In this spirit, he implies that we have no right to ask of our Father bread for our own bodies and souls unless we are also willing to ask that all other men be fed. Elsewhere he prayed: "that they all may be one."

#### IV

The Prayer next voices the common cry of all men for satisfaction of their personal needs:

a. "Give us this day our daily bread." "Give us bread" takes a high place in Jesus' mind. Jesus was never so "spiritual" that he belittled man's need for food. He recognized definitely that a solid economic basis of life is necessary for normal living. But he allows us to pray for only that which is needful. Human life is constantly evolving and developing and its needs are expanding. This is in obedience to the law of social evolution. Yet no prayer is justified which asks for luxuries that degrade or for possessions which can never be used. Too often they curse the souls of their possessors. We must stand together in asking for bread to meet a common need at a common table which is spread in the midst of God's great storehouse.

The Moral Law decrees that the needful supply of each depends upon the security of all. This truth is strikingly illustrated in Osa Johnson's recent motion picture "I Married Adventure." In one of the scenes the photographer records a very rare picture of an epic trek of millions of famishing African animals, moving from a dry waste-land to a new water supply. In the front were swift-footed buffaloes, zebras, giraffes and gazelles. Elephants and other slower moving creatures fell in behind, with lions and other carnivorous animals bringing up the rear—the latter feeding upon victims who were constantly falling out of the race against death by thirst. Native villages were trampled upon by the thundering herds of creatures goaded on by an ever increasing thirst. What the animals wanted was water. What man wanted was water. Without water they would all die. The needful supply of the least of the creatures depended upon water supply for all of the creatures, and like one great unified caravan these beasts of the jungle moved on until water was found. Herein lies a great lesson of the interdependence of man.

As we become more Christian we must recognize more and more the common basic needs of all citizens as being fundamental to the tranquility and security of our civilization. The Negro, Indian, mountain white, sharecropper, tenant farmer, slum dweller all have a right to share in the blessings of life in our great American democracy. As we must look

up to our God for bread we ought to feel the sin and shame of asking for more than our share, while others go hungry to allow us a surplus. Such a selfish way of life is inhuman, irreligious, and indecent. As men hunger for bread for their bodies they also thirst for sustenance for their minds and souls: for a chance to live creatively, at their best. The fulfillment of this urge is a responsibility that rests mutually upon all of us.

b. "Forgive us as we forgive" expresses Jesus' awareness of our need for forgiveness and strength. If we dare look back we would see our lives full of sin, failure, and unworthiness. Here we stand in great need of forgiveness. A forward look makes us fearful and tremble in the face of trials and limitations which lie ahead for all of us. We pray God to spare us such suffering, and to deliver us from the perils of temptation. The human soul in this state seems to stand alone in the presence of God, unable to go on without assurance that the All-seeing One, the Great Shepherd, is there. Even in this dilemma, however, Jesus warns us that we cannot expect forgiveness if we are unable and unwilling to forgive our brother. "It is socially right to be religiously right." One cannot be pious toward God and merciless toward men. Therefore, I must be able to overlook the little things that little people do to me, and forgive them, and work to make them more Christian. Only the Grace of God, however, can enable me to exercise such forgiveness.

c. "Lead us not into temptation" expresses Jesus' penetrating insight into the frailty of human life. He knew that we tremble and fear in the face of overwhelming dangers. The experiences of life have taught us our frailty. Jesus makes us acknowledge it. If we stop and think we would see life situations only a step ahead of us in which our moral resistance would collapse if we were thrown into them. Jesus voices our unspoken cry to God "Lead us not into temptation," Oh Father, lest we be unable to stand. Let us not play with the fires of temptation within us and about us; nor let us be guilty, as Christians, of forcing others into the terrors of temptation. In our smug complacency we feel secure, and through our indifference we lift not a finger to remove the blight of poverty, unemployment, ignorance, crime, and class and race prejudices from the shoulders of thousands of people in our own community and country. We forget that our un-Christian society is largely responsible for most of the situations which sweep away man's moral foundations and hurl them into lives of degradation.

As the loving father of one son and two daughters, all crossing the threshold of manhood and womanhood, I endeavor to give them sufficient food and clothing and shelter and training to remove from them the pressure of hunger and other evils which might bankrupt their moral character. I have no guarantee that my daughter, like you who sit before me, might not paint her lips too red, and adorn herself with clothing too gaudy in order to sell her body for food and shelter should the pressure of a cruel society become too great. This awful situation confronts thousands of good girls in America today, who, through no fault of their own, must choose between starvation and disgrace. Jesus, knowing this about us, begged his Father to "lead us not into temptation." God forbid that we Christian students, comfortable and secure today, should refuse to lend a hand and speak a word which might bring new life and health and happiness to others about us. We are all weak, and without the mercy and Grace of our Father, we would all fall.

d. "Deliver us from the evil one," was Christ's recognition and admission that there is a grapple between God and the entrenched powers of evil deep-seated within all of us. These evil tendencies are in us as individuals and in our

[Continued on page 57]



# And Vision Too!

David Crandell

## STAGE EIGHT



Television recreates the scene of the Gettysburg Address

"HIT her with a baby!" someone shouted as Richard Cranson walked into the great studio at W6XAO in Hollywood. He stopped and cast furtive glances about the great sound stage that was humming with activity, tension and excitement as each member of every crew went about his particular duties in the preparation of a telecast. Sensing the consternation on the part of the visitor, a studio guide quickly explained that the phrase was an order from one "juicer" to a fellow electrician to put the smallest of spot-lights on a particular area. "Hey, do you want her to wash?" said a "gaffer" to a cameraman as he ran over the coaxial cable in rolling camera number three into position in front of a miniature. A pile of costumes hurried by, completely obscuring the wardrobe mistress en route to the dressing rooms with changes for the second episode of Patrick Michael Cuning's *The Man in the Street*. Near by, under the intense heat and brilliance of the lighting equipment, a make-up artist was putting the finishing orthochromatic touches on members of the cast about to take their places before the sensitive cameras that would soon become the focus of all attention, as everything within their line of vision would be converted into electrical impulses and transmitted to television receivers all over Southern California.

\* \* \* \*

Richard was curious, as is everyone, about television. He was intrigued and baffled by his findings. The guide had carefully explained kinescopes and inoscopes and monoscopes and their particular functions in telecasting, but since his was not a technical mind, they might as well have been horoscopes and periscopes and stethoscopes so far as his comprehension of their complex workings was concerned. But as he crossed the studio his eye caught something that he could understand . . . a model of a cathedral executed in great detail, but small enough to be mounted on a table three feet square. It was a masterpiece of small scale con-

struction. As he examined it more closely, the guide explained its purpose and use in television. "Miniatures," he said, "are used whenever distance shots are required. You see, our show tonight opens with a long range view of this cathedral which is the setting or locale of the first episode of our program. Now the action of the scene takes place on the steps of this building and our problem is to establish the steps we will use by first showing the whole structure to the television audience and then part of the whole in a close-up shot. The camera pans down on this miniature which, when televised, appears as in full scale of life size proportions. Then camera three fades on the miniature as camera two picks up an actor on the set that represents the portion of the building where our action takes place. Through miniatures we establish the setting of our story, the locale, the time of day through proper lighting, and the mood of the scene to be played there through background music."

### A MINIATURE HARBOR

At that moment, Richard's gaze turned to a small pool of water, banked with clay, on the surface of which floated several tiny destroyers. "That's another type of miniature," said the guide, "one that is designed primarily for action and plot rather than mood or setting. During the course of the program there is to be a battle at sea. An electric fan will ripple the water realistically as the ships are manoeuvred in battle formation. To the television audience the picture will appear as full scale on deep waters. Miniatures are also used whenever special effects are desired such as the burning of buildings, earthquakes, the bombing of cities, and similar effects that would be an impossibility in full scale in the studio."

\* \* \* \*

The assistant director topped the hub-bub of confusion and conversation on the sound stage with the call, "Five minutes!" which was followed by "Cast on the set,

*please. Cast on the set!"* As the actors congregated in the center of the stage, the producer quickly made a final check of costumes and make-up and then gave last minute directions on the playing of the scene soon to take to the ether. The call "Two minutes!" was shouted across the great stage. The producer directed the cast to take their places and they quickly dispersed to their respective positions on and near the cathedral set. The production director, having checked all phases of the technical units, took command of lights, camera, sound, properties and music to see that each phase of production functions on cue. "One minute!" A hush fell on the studio that was so short a time before the scene of commotion and organized confusion. "Thirty seconds!" All eyes were turned to the studio clock as the large red second hand slowly approached the half-hour. Richard was advised to cough then or not at all. "Fifteen seconds!" The air was electric with suspense. "Five seconds!" And then . . . "Hit it! Get it on three!" Music began to drift into the scene as the producer said softly on the sixtieth second, "Lights. . . . Action. . . . Camera." The voice of an announcer blended with the music as camera three rolled slowly toward the miniature and the telecast took to the air.

An airplane view of a harbor built by NBC. A tugboat with a tow of barges gave out puffs of smoke. The water was real. NBC Photos.



May, 1941



# Radio

David Crandell

## FREE SCRIPTS FOR TEN CENTS

During the first two days following the debut of "The Free Company" (announced in the April *motive*) on the Columbia network, 403 requests arrived at WABC alone for copies of the Saroyan play *The People with Light Coming Out of Them*. As a result, all of the plays in the series will be printed and made available to the public for ten cents each.

The Free Company was formed to give "all men of good will who have the power of the word" a chance to speak out. Fourteen American authors have joined the organization. The project of the Free Company is wholly voluntary. Authors contribute their scripts, the stars their time, and the broadcasting system donates its facilities and underwrites production costs. The whole project is unsponsored, uncontrolled, and unpaid. There are no honorary memberships. Only those who work and work for nothing are eligible.

### Radio Volumes

**GO AHEAD, GARRISON.** By A. A. Schechter. New York: Dodd, Mead and Company. 1940.

A story of news broadcasting by the head of News and Special Events Division of NBC in New York.

**LISTENER'S AIDS.** NBC.

Aids and reprints of the following programs are available through the Columbia University Press, Columbia University, New York City: "The World Is Yours"; "Man and the World"; "Story Behind the Headlines"; "University of Chicago Roundtable"; "Doctors at Work"; "America's Town Meeting."

**RADIO SCRIPT EXCHANGE CATALOGUE.** U. S. Dept. of Interior.

The Script Exchange is designed to serve as a bureau of information regarding the sources of educational radio scripts and as a depository and point of distribution for selected script series. Any individual or group agreeing to use the material for non-commercial purposes may receive, for the asking, one complete set of each script series available and also one copy of each of the supplementary aids to production. The catalogue gives a list of all scripts available through the Script Exchange, classified by groups according to subject. There is no charge for the catalogue. Washington, D. C., Office of Education, U. S. Department of the Interior.

## DID YOU KNOW . . . ?

Lois Collier, Hollywood radio actress, was born and raised in South Carolina. Upon her arrival in Hollywood three years ago she was advised to "lose" her southern accent. After months of training, Miss Collier had successfully "lost" the vocal vestiges of her environment. Then she received a call from Lux Theatre to play the role of . . . a southern belle!

Of the twenty-five men who daily greet Columbia's guests at KNX in Hollywood, five were presidents of their student bodies in college, one was vice-president, and four were class officers. Two are Phi Beta Kappa scholars, three were campus composers, and two directed the affairs of their school newspapers. Seven of the men were officers in college social organizations. It is the belief of Columbia's executives that men who achieve leadership in school are likely to do the same thing in business, and the records of these men in radio has substantiated that belief.

Fred Allen recently called on the sound effects department for a milking machine. The gadget wheeled in for the effect was a combination kitchen sink, shower bath, and milker. The device holds about a gallon of water in its innards. An electric pump rotates the water so that it will run out of a faucet into a built-in sink. A hose attachment and a shower spray convert this device into a shower bath. A spring-nozzle like the ones on gas station pumps makes it possible to simulate a cow being milked into a tin bucket. The same gallon of water is circulated so that the gadget is

completely independent of the studio plumbing system. Modern science IS a wonderful thing.

Joseph Conway, young CBS actor, says that a Phi Beta Kappa key is a key to adventure. Having won his key at Minnesota, Conway claims he has had several unusual experiences with it. Although told that New Yorkers never carry them, he persisted in wearing his while looking for an acting job on Broadway. Desperate one day, he answered an ad in the paper. The employer said he wanted a man to lecture on Persian art and culture in a museum. Conway said that he knew nothing about the Persians, let alone their art. The employer looked at the Phi Beta key and said, "You'll do." So Conway learned about Persian culture, lectured on it, and ate.

John Barbirolli, conductor of the New York Philharmonic Symphony, is noted for his feats of memory. Legends are already growing up about him. In England, where he led the Royal Philharmonic Society, he was to conduct the premiere of Arnold Bax's overture, *Elegie and Rondo*. The work was to be played from manuscript, the only copy of the score in existence. On the day before rehearsal, Barbirolli found that he had lost the music. Not wanting to tell the composer, he sat up all night putting a skeleton score down from memory. The rehearsal went on and the work was performed with no one knowing the difference. The composer was told of the loss when everything was over.

### (ADDITIONS TO PREVIOUS PROGRAM LISTINGS)

VOCATIONS	PST	MST	CST	EST
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<b>JOB'S FOR DEFENSE</b>		CBS SAT.	11:45	12:45
(A broadcast series planned to coincide with State employment offices' endeavor to register all Americans anxious to fit into the defense production program, including unemployed persons who need jobs, and those already at work but who possess skill which may be valuable to defense.)				

### DRAMA

**GREAT MOMENTS FROM GREAT PLAYS**

CBS FRI. 8:30 9:30

(A new series of half-hour adaptations presenting the most thrilling portions of the world's finest drama.)

### LITERATURE

<b>AMERICAN PILGRIMAGE</b>	NBC Blue SUN.	11:00	12:00	1:00	2:00
(During the month of May, Ted Malone will broadcast from the following homes of American writers: May 4, East Aurora, N. Y.—Elbert Hubbard; May 11, Philadelphia—Benjamin Franklin.)					



# The Heavens Declare

And You Can Understand  
the Declaration



J. Olcott Sanders, Editor

THE star-spangled heavens have always drawn the attention of men who have left the workaday world. Of all the mysteries of the universe none have been more teasing than the vast reaches of space, the constellations, the circling planets, the flashing meteors. Primitive man found his gods and heroes and other characters from his mythology outlined on a grand scale in the groupings of the stars. Astronomy, music, and mathematics grew up together in the ancient world. The incomprehensible distances of astronomy even today serve as an exercise for minds trying to grasp the significance of concepts of infiniteness in religion.

Sadly, those of us who live in cities do not turn our eyes to the heavens as often as people do in the country. In the first place, the glare and haze cut out all except the brightest objects, and then random trees and buildings further obstruct the view. But even under fairly unfavorable circumstances city folks do not have a complete excuse. I have a sense of ownership of that small bit of sky including the constellations Cygnus and Lyra (with Vega as a prominent star)—which is what could be seen from my bed in the back yard one summer about ten o'clock at night, framed as the view was by house, garage, peach tree, and hedge.

It is not as hard as you might think to learn to identify quite a number of constellations. As a starter I might suggest in addition to "my two" that you get acquainted with Ursa Major (which includes the Big Dipper), Ursa Minor (the Little Dipper), Scorpio, Cassiopeia, Sagittarius, Corona Borealis, Orion, and Draco; of course, the list of those visible will vary with season and latitude. Also you should be on speaking terms with a few first magnitude stars—and I don't mean Clark Gable, but rather those luminaries many of which have musical Arabic names—Antares, Sirius (the Dog Star), Altair, Aldebaran, Betelgeuse, Arcturus, and their comrades. Sky maps, no harder to read than road maps, are published in many newspapers as well as in a host of astronomy books, including some

at the ten-cent stores. Illuminated sky maps to use outdoors at night are not very expensive to buy nor even impossibly hard to make. And though city dwellers may have some disadvantages in the study of astronomy, those in the major cities like New York, Chicago, and Philadelphia can visit a planetarium. This invention of man which projects all the heavenly bodies visible to the naked eye (as they appear at any time in history) on a domed ceiling is truly "just as big and twice as natural" as the real sky. The lectures (usually a different one each month) are always simple without being condescending. And the admission price is no more than a movie.

This might be the place to refer you to three of the many available printed helps for amateur astronomers. Byrd's *First Observations in Astronomy* (obtainable from Director, Smith College Observatory, Northampton, Mass.; 50 cents, cloth-bound; 35 cents, paper) is designed mainly to help in naked eye observation but deals a little with telescope work. *Science News Letter* (2102 Constitution Avenue, Washington, D. C.; \$5, one year; \$7, two years) will keep you up to the minute, or at least the week, in astronomy as well as the other sciences. *Pinpoint Planetarium* by Armand N. Spetz (Holt, 1940, \$2.00) tells how even you can make a miniature planetarium with scissors, paste, and a pin.

As soon as you know your way around the sky a bit, you might undertake a meteor count. One August night at the height of the annual Perseid meteor shower (so called because all the meteors, if their paths are traced back, appear to radiate from the constellation Perseus), five of us went out on a hill away from the city equipped with folding yard chairs of the reclining type, sky maps, watermelons, and so forth. We divided the sky into quadrants, the fifth man serving as recorder, and we kept account of the meteors in each of the four divisions of the sky in fifteen-minute periods—and incidentally distinguishing the Perseids from those in an accompany-

ing minor shower (the Delta Aquarid, appearing to radiate from the fourth brightest star in the constellation Aquarius) as well as from the sporadic meteors, the random ones that come every night. A shower is the result of the collision of the earth's atmosphere with a collection of heavenly debris, in many cases the remnants of a comet tail. An observer will see approximately one meteor a minute in a heavy shower like the Perseids, especially after midnight, when the collisions become head on. During our night out, one of the more experienced members of the group attempted to plot the course of especially brilliant meteors on sky maps; if another observer in the vicinity should plot the same meteor, it would then be possible to judge the true path and discover where it hit the earth (unless, of course, it was consumed before reaching the earth, which is what almost always happens). Meteors reaching the earth are called meteorites and are our only tangible contact with inter-stellar space.

You can see, then, how easily an introduction to astronomy can lead you beyond the mere pastime of identifying a few constellations to the scientifically worth-while hobby of meteors and meteorites. There is even an American Meteor Society to join.

Another direction that your interest could take would be in the making of a telescope (not as difficult as you might think—many high schoolers make usable ones). Besides the ability then to study the surface of the moon, to see Saturn's rings, and to count Jupiter's satellites, you can go into another field which has attracted amateurs and join up with the American Association of Variable Star Observers, which you will quickly learn to call the AAVSO. Variable stars are the ones that are not constant in brilliance, and the problem is to chart their fluctuations; the Society assigns specific stars to its members for regular reporting. *Popular Astronomy* (Goodsell Observatory of Carleton College, Northfield, Minn.; \$4 a year, ten issues) keeps up with both the AMS and the AAVSO.



May, 1941

Motive

	Your Dates	Church and Civic Days	Events That Shaped the World
1		May Day—St. Philip and St. James Child Health Day	1845 The Methodist Episcopal Church, South, organized in Louisville, Kentucky
2			1923 First transcontinental non-stop airplane flight—Kelly and Macready—New York to San Diego, 2,516 miles, 26 hrs. and 50 min.
3		Finding of the Holy Cross	Early Fourth Century—St. Helena (Empress Helena, mother of Constantine the Great) discovered the cross on which Jesus was crucified
4		National Music Week begins	1775 Patrick Henry led Virginians to their first act of resistance to the crown
5		Feast of Flags in Japan, dedicated to boys	1872 Arbor Day, sometimes called Arbor and Bird Day. First observed in Nebraska, 1872
6			1646 First patent granted in American colonies to Joseph Jenks "for ye making of engines for mills, to goe with water"
7			1915 Steamship Lusitania torpedoed. 114 Americans lost
8			1429 Joan of Arc raised the siege of Orleans 1816 American Bible Society founded
9			1926 Admiral Byrd flew over the North Pole
10		Confederate Memorial Day (South Carolina)	1869 Union Pacific and Central Pacific Railroads joined at Promontory Point, near Ogden, Utah, the first transcontinental line
11		Mother's Day Festival of the Christian Home	1926 The Amundsen-Ellsworth expedition in the airship Norge crossed the North Pole
12		National Hospital Day	1789 Tammany Society, formed as a patriotic association, became almost immediately a political organization
13			1607 Settlement of Jamestown, Virginia, under the leadership of Captain John Smith
14			1796 Edward Jenner conclusively established the principle of vaccination
15			1918 First regular aeroplane mail service in the world inaugurated in United States
16			1788 The Constitution for the Presbyterian Church in the United States
17			1883 First appearance of Cody's "Wild West Show" 1780 Nashville, Tenn., founded
18		Rogation Sunday World Goodwill Day Rural Life Sunday Citizenship Recognition Day	1899 First Universal Peace Conference at the Hague called by Nicholas II, Czar of Russia
19			1906 Simplon tunnel between Italy and Switzerland opened
20		The Mecklenburg Convention, 1775	1927 Charles A. Lindbergh began his first solo flight across the Atlantic for Paris—3,610 miles in 33 hours, 39 minutes
21			1932 Amelia Earhart took off on solo flight across the Atlantic 1881 American Red Cross organized with Clara Barton as president
22		Ascension Day National Maritime Day	1930 For the first time in any theater a television feature act shown in a theater in Schenectady, New York
23			1498 Girolamo Savonarola, relentless reformer of Florence, burned at the stake
24			Empire Day—observed as a holiday in many parts of the British Empire
25		Sunday after Ascension	1825 American Unitarian Association founded in Boston
26		St. Augustine of Canterbury, patron saint of England	1857 Dred Scott and family emancipated in St. Louis
27			1703 Peter the Great founded St. Petersburg, now Leningrad
28			1864 Archduke Maximilian of Austria arrived at Vera Cruz to become Emperor of Mexico
29			1453 Constantinople taken by Turks under Mohomet II. Terminated the Eastern Empire after existence of ten centuries
30		Memorial Day Saint Joan of Arc	1431 Joan of Arc burned at the stake in Rouen
31		Vigil of Pentecost	1650 Charter granted to Harvard College 1834 Wesleyan Methodist Church organized



<i>Lives of Great Men All Remind Us</i>	<i>Lift Up Your Heads</i>
Joseph Addison, 1672-1719. English essayist Junius Brutus Booth, 1796-1852. English tragedian	Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. Mark 12: 30.
Leonardo da Vinci, 1452-1519. Italian painter, architect, sculptor, scientist, engineer, musician and poet	Thou shalt love thy neighbor as thyself. There are none other commandments greater than these. Mark 12: 31.
Nicollo Machiavelli, 1469-1527. Florentine statesman and writer Jacob August Riis, 1849-1914. Danish-American social reformer	I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. Matthew 5: 44.
John J. Audubon, 1780-1851. Ornithologist and artist Horace Mann, 1796-1859. American educator	If ye love them which love you, what reward have ye? do not even the publicans the same? Matthew 5: 46.
Carl Marx, 1818-1883. German founder of modern socialism	Sinners also love those that love them. Luke 6: 32.
Robert E. Peary, 1856-1920. Discoverer of the North Pole	A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13: 34.
Robert Browning, 1812-1889. English poet Johannes Brahms, 1833-1897. German composer	By this shall all men know that ye are my disciples, if you have love one to another. John 13: 35.
Dante, 1265-1321. Italian poet	If ye love me, keep my commandments. John 14: 15.
Sir James Matthew Barrie, 1860-1937. Scottish dramatist and novelist	If a man love me, he will keep my words: and my Father will love him, and we will make our abode with him. John 14: 23.
Rouget de Lisle, 1760-1836. Author of "Marseillaise" Paul Tulane, 1813-1883. Founder of Tulane University	As the Father hath loved me, so have I loved you: continue ye in my love. John 15: 9.
Matthew Vassar, 1809-1881. Philanthropist, founder of Vassar College	If ye keep my commandments, ye shall abide in my love. John 15: 10.
Florence Nightingale, 1820-1910. English nurse, founder of modern nursing Jules Massenet, 1842-1912. French composer	Greater love hath no man than this, that a man lay down his life for his friends. John 15: 13.
Arthur S. Sullivan, 1842-1900. English composer	I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them. John 17: 26.
Gabriel Daniel Fahrenheit, 1686-1735. German physicist, inventor of thermometer	We know that all things work together for good to them that love God. Romans 8: 28.
Elie Metchnikoff, 1845-1916. Russian-French bacteriologist	Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
Saint Joan of Arc, 1412-1431 Honore de Balzac, 1799-1850. French novelist	Nor height, nor depth, nor other creature, shall be able to separate us from the love of God. Romans 8: 35, 39.
Dr. Edward Jenner, 1749-1823. Discoverer of vaccination	Be kindly affectioned one to another with brotherly love; in honour preferring one another. Romans 12: 10.
Sheldon Jackson, 1834-1909. Presbyterian missionary to the Indians; United States Agent of Education in Alaska	Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Romans 13: 8.
Johns Hopkins, 1795-1873. Founder of Johns Hopkins University Sime Silverman, 1872-1933. Founded <i>Variety</i> , theatrical magazine	Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Romans 13: 10.
Albrecht Durer, 1471-1528. German painter and engraver	Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I Corinthians 2: 9.
Grace H. Dodge, 1856-1914. Founder, Travelers' Aid Society Alexander Pope, 1688-1744. English poet	If any man love God, the same is known of him. I Corinthians 8: 3.
Richard Wagner, 1813-1883. German composer Sir Arthur Conan Doyle, 1859-1930. English author and scientist	Wherefore shew ye to them, and before the churches, the proof of your love. II Corinthians 8: 24.
Franz Anton Mesmer, 1733-1815. Originator of mesmerism	Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. II Corinthians 13: 11.
Harry Emerson Fosdick, 1878—. New York clergyman Sir Arthur Wing Pinero, 1855-1934. English dramatist	Use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5: 13.
Ralph Waldo Emerson, 1803-1882. Poet and philosopher John R. Mott, 1865—. Evangelist and Y.M.C.A. worker	The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Galatians 5: 22.
Count Zinzendorf, 1700-1760. Founder of the sect of Moravians Alexander Pushkin, 1799-1837. National poet of Russia	Know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God. Ephesians 3: 19.
Julia Ward Howe, 1819-1910. Author of "Battle Hymn of the Republic" Alighieri Dante, 1265-1321. Italian poet	Speaking the truth in love (we) may grow up into him in all things, which is the head, even Christ. Ephesians 4: 15.
Jean Louis Rodolphe Agassiz, 1807-1873. Naturalist	Walk in love, as Christ also hath loved us. Ephesians 5: 2.
Patrick Henry, 1736-1799. Orator and statesman	If I speak the language of men and of angels, but have no love, I am only a noisy gong or a clashing cymbal.
Josephine Preston Peabody, 1874-1922. Poet and dramatist	If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing.
Walt Whitman, 1819-1892. American poet William W. Mayo, 1819-1911. Physician and surgeon	Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful.

—First letter to the Corinthians—The New Testament translated by Edgar Goodspeed. By permission of the University of Chicago Press.





# What Music Do You Like?

A DEPARTMENT EDITED BY  
ROBERT LUCCOCK

WHEN you go to a concert is it Beethoven, Mozart, or Tschaikowsky that gives you the greatest thrill? Is it Wagner or Verdi that you anticipate with keenest interest on a Saturday afternoon broadcast from the Metropolitan? Everyone who listens to music at all, whether it be Boogie-Woogie jazz or the *St. Matthew Passion*, has his own favorites. Given a few moments in which to reflect, most people could give you a list of the music that means most to them. Who hasn't thought at one time or another what music they would choose were they to be marooned on a desert isle? Perhaps the more revealing question to ask would be: Why do you like your favorite music?

Every Saturday night at nine o'clock it is possible, by turning on the Hit Parade, to find out what popular music America likes during that week. Unfortunately we cannot have a weekly hit parade of the great masterpieces of music. But recently from two sources came some indication of what symphonic music America likes best, or at least that part of America that buys Victor records and listens to WQXR in New York. Last year station WQXR conducted a poll of its radio audience to learn what were the favorite symphonies, concerti and operas. In the most recent issue of the *Victor Record Catalogue* there is a section devoted to "The Music America Loves Best," based on what the sales records show.

Parts of these lists of popular choices are here presented; it should prove an interesting exercise in music appreciation to consider what may be the elements which determine people's favorite music.

## WQXR Favorite Symphonies

1. Beethoven: *Symphony No. 5 in C Minor*
2. Beethoven: *Symphony No. 9 in D Minor* ("Choral")
3. Tschaikowsky: *Symphony No. 5 in E Minor*
4. Beethoven: *Symphony No. 7 in A Major*
5. Tschaikowsky: *Symphony No. 6 in B Minor* ("Pathétique")
6. Franck: *Symphony in D Minor*
7. Beethoven: *Symphony No. 3 in E Flat* ("Eroica")

8. Brahms: *Symphony No. 1 in C Minor*
9. Brahms: *Symphony No. 4 in E Minor*
10. Tschaikowsky: *Symphony No. 4 in F Minor*
11. Beethoven: *Symphony No. 6 in F* ("Pastoral")
12. Sibelius: *Symphony No. 2 in D Major*
13. Schubert: *Symphony No. 8 in B Minor* ("Unfinished")
14. Dvorak: *Symphony No. 5 in E Minor* ("New World")
15. Brahms: *Symphony No. 2 in D Major*

## Victor Records: Favorite Symphonic Albums

1. Tschaikowsky *Fifth*—Stokowski, Philadelphia Orchestra
2. Dvorak "*New World*"—Stokowski, Philadelphia Orchestra
3. Franck *D Minor*—Stokowski, Philadelphia Orchestra
4. Brahms *Fourth*—Walter, BBC Orchestra
5. Beethoven *Seventh*—Toscanini, Philharmonic Orchestra
6. Schubert "*Unfinished*"—Koussevitzky, Boston Symphony
7. Tschaikowsky "*Pathétique*"—Ormandy, Philadelphia Orchestra
8. Brahms *Third*—Walter, Vienna Orchestra
9. Beethoven "*Pastoral*"—Toscanini, BBC Orchestra
10. Brahms *First*—Walter, Vienna Orchestra
11. Haydn "*Military*"—Walter, Vienna Orchestra
12. Haydn *No. 102*—Koussevitzky, Boston Orchestra
13. Mozart "*Jupiter*"—Walter, Vienna Orchestra
14. Mozart *G Minor*—Toscanini, NBC Orchestra
15. Beethoven *Fifth*—Toscanini, NBC Orchestra

One or two things need to be said as a caution against regarding these lists as a true barometer of America's favorite music. First, as to the WQXR list, it comes from a metropolitan New York audience which would tend to be somewhat above the level of general music appreciation. This is said with no intent to be provincial or snobbish; it is a plain fact that a comparatively limited radio public accustomed to hearing several hours of good music every day would have a vastly wider acquaintance with and appreciation of the world of symphony and opera than the general public. Looking at the Victor list, several conditioning factors are to be reckoned with in addition to the music itself: the popularity of the orchestras and conductors who perform the symphonies, the fact that some sets have been much longer available than others, and the quality and cost of the recordings. Beethoven's *Ninth* is probably lacking from the Victor list because the expense is somewhat prohibitive. But when all these things have been considered it remains that this music is what

Americans like; it has made the widest appeal.

Comparing the two lists, it will be seen that eleven symphonies are common to both, though in quite a different order of preference. Almost half (five out of eleven) come from the pens of Beethoven and Tschaikowsky. In the WQXR poll, among the first eleven symphonies, Beethoven appears five times and all three mature Tschaikowsky symphonies are listed. Three Brahms symphonies appear in each case, though not the same three. Schubert's *Unfinished*, Cesar Franck's *D Minor*, and Dvorak's *New World*, works that have long been hardy staples of the concert program, find places well up in the first ten on Victor's sales records.

The results are notable as well for the works that do not appear. The first Mozart symphony to win mention for Victor is the *Jupiter* in thirteenth place. Mozart falls out of the first fifteen altogether on the radio tabulation; his *G Minor Symphony* finished seventeenth in the voting. Haydn is not mentioned even in the first twenty-five on the WQXR list of favorites; his two symphonies on the Victor list seem surprising, being quite out of character with the rest of the chosen music. The more classic Beethoven and early Schubert are far down the list if they even appear at all. There are no modern works on either list; Sibelius' *Second* belongs really to the last century. Interestingly enough, the first fifteen symphonies chosen by the radio audience cover exactly a century from Beethoven's *Eroica* in 1803 to Sibelius' *Second* in 1902.

If these are truly the popular choices we may well ask, Why? There are a number of qualities one finds in much of this music which may explain its popularity. Are these the things people like in the music they have chosen? In general they are works on a grand scale that make a forthright impact on our feelings. They are for the most part symphonies with dramatic appeal. Many of them are intensely human in their emotional inspiration. All the Tschaikowsky symphonies, for example, represent the universal human struggle to find happiness and meaning in life, as nearly as we can say what any pure music represents. The simple, almost earthy, quality of the *New World* makes it universally loved.



# Summer Music Under the Stars

It is too early to forecast in detail exactly what will be our summer fare in the way of good music on the radio. But the great masters will again this year be taken out into the open air; Schubert blends beautifully with a golden sunset, Mozart takes on new sparkle under a sky full of stars, and even a full moon fails to daunt Beethoven's magic spell. The various outdoor seasons of past years will again be in force, with some new additions, and the microphone will do its share in spreading this music to remote points. Careful watch of the local radio page during the summer months will repay with many hours of great music. Here is a brief round-up of some of the concerts that are in prospect:

**New York:** The New York Philharmonic will play for an eight-week season at the Lewisohn Stadium under guest conductors, June 19 to August 13. Young Americans will be among the guests both on the podium and in the role of featured soloists.

**Philadelphia:** For seven weeks the Philadelphia Orchestra will be heard out at the Robin Hood Dell on the banks of the Schuylkill. Fritz Kreisler will make his first American outdoor appearance here.

**Chicago:** In Grant Park on the lake shore a

variety of outdoor concerts will be held featuring a number of bands, orchestras and concert and opera soloists. In Ravinia Park there will be a season of outdoor symphony concerts.

**Los Angeles:** Another outdoor season in the Hollywood Bowl will feature the Los Angeles Philharmonic and a season of outdoor summer opera. Some of the great names in American music are listed.

**Boston:** During June the famous Boston "Pops" concerts will be held in Symphony Hall. In July the same orchestra moves over to the banks of the Charles River for the popular Esplanade concerts. Both series will be under Arthur Fiedler.

**Tanglewood, Mass.:** This secluded spot in the Berkshires, which is rapidly becoming the Salzburg of America, will again be the scene of the Boston Symphony's Berkshire Music Festival. Three series of three concerts each will be played, from July 31 through August 17. Dr. Serge Koussevitzky will conduct.

**Washington:** On the Potomac River bank, back of the Lincoln Memorial, the National Symphony will present a series of evening concerts during the summer months.

**St. Louis:** Outdoor opera will again be the feature at Forest Park.

**Cincinnati:** Outdoor opera will be presented at the amphitheater in the Cincinnati Zoo.

**Cleveland:** Symphony concerts by the Cleveland Orchestra on the lake front.

**Milwaukee:** Wisconsin Symphony Orchestra in a series at Washington Park.



The New York Philharmonic at the Lewisohn Stadium. Photograph by Paul J. Woolf

**Toronto:** Again the Promenade concerts will be played by the Toronto Symphony under Reginald Stewart, at the University of Toronto.

**Chautauqua, N. Y.:** Chautauqua's music festival under Albert Stoessel is always well known and loved. Sunday afternoons these will be heard over the CBS network.

This is to cover only a few outstanding points in the United States. Scattered throughout the country will be many more places where communities may enjoy fresh air with their music. Much of this music will be on the nation-wide networks (Chautauqua, New York, Toronto, Washington, Philadelphia, to mention but a few) and still more will be available locally. Summer is no longer a time when the great music is put away in moth balls to await the stuffiness of winter concert halls.

Again, many of these works, and it was the same among all other types of music that were sampled, are dynamic, vigorous, rhythmic compositions that employ a full, colorful orchestra.

Except for the *Pastoral* and *Choral* symphonies, Beethoven's symphonies defy verbal analysis, but they all speak to us in direct musical language, music that is most truly expressive of all human life, sadness and joy, pathos and humor, the emotions of human conflict and triumph, beauty and love. Most of this music is appealing in its wealth of melody, the thing most people hear and remember above everything else. Does not this explain the greatness of the Andante from Tchaikovsky's *Fifth*, the Largo from the *New World*, the immortal theme from the opening movement of the *Unfinished*, the great song from the finale of Brahms' *First*? One finds very little music whose melodies and harmonies are intricate, dissonant, and not readily apprehensible. The subtle, remote, unfamiliar pattern of musical thought we reject in favor of the work that we can grasp and hold easily in our understanding.

In the field of opera, Wagner complete-

ly dominates with six out of the first ten, just as he has done at the Metropolitan through the past decade. This may be partly due to the present popularity of Kirsten Flagstad and Lauritz Melchior, singers who have made Wagner live in the hearts of millions of people. But Wagner himself doubtless has a lot to do with his own popularity. For he is the peer of music dramatists; his dramatic ideas are quickened by music that translates into vibrant feeling all the deepest meanings of his dramatic situations.

Much more might be said in speculation; it would be interesting were we able to determine further exactly what sort of people like this, that and the other piece of music. And in all fairness it ought to be said that a much wider field of popular appreciation comes into view when we leave the symphony for other forms of musical composition—overtures, tone poems, instrumental solos, and vocal music. (Along this line, the new *Victor Catalogue* makes very interesting reading for the musically interested.) Perhaps enough has been said to raise the provocative question: Why do I like my favorite music?

## 100th Birthday for the Philharmonic

One-hundred-year anniversaries usually become occasions for celebrations and festivals. Next year will be no exception for the New York Philharmonic Society which reaches the century mark as New York's leading musical institution. The New York Philharmonic was founded in April, 1842, its purpose being "the study and rendering of symphonies, overtures, and other classical music in such manner as to cultivate a more general knowledge and a more correct public taste." It boasts a distinguished record in fulfillment of that purpose. Oldest permanent orchestra in the United States and third oldest in the world, the Philharmonic has twice merged with other orchestras, with the National Symphony in 1921 and with the New York Symphony in 1928. Through one hundred years the great conductors of the world have held the baton over its performances.

To commemorate the centennial, subscribers to next year's concerts (and the radio audience will share the privilege with them) will be treated to the most



## Some Current Films

brilliant parade of conductors ever to pass in front of an orchestra in this country in one season. Leopold Stokowski, who recently resigned from the Philadelphia Orchestra, will inaugurate the season. He will be followed in turn by Bruno Walter, whose artistic achievements with the Philharmonic and at the Met stood out as high points this season, Dimitri Mitropoulos of Minneapolis, Artur Rodzinski of Cleveland, Eugene Goossens of Cincinnati, Serge Koussevitzky of Boston, Fritz Busch, formerly of Dresden, and John Barbirolli, the orchestra's permanent conductor. Arturo Toscanini may be added to this list if he can be persuaded to return once more to the orchestra that was his through the early thirties.

One hopes that this series of concerts, augmented by distinguished soloists, does not develop into a series of tussles between conductors and players. Emotional displays and struggle for authority often mar the artistic quality of what the orchestra could do. Interest will be great as each of these men takes over the baton. Most notable perhaps will be Koussevitzky's appearances, the first he has ever made in America apart from his own non-union Boston Symphony. We will await with pleasure Fritz Busch, another outstanding refugee from Hitler's Germany.

### Items for the Record Collector

Beethoven's *Symphony No. 3*, the *Eroica*, comes out in two eloquent performances; Bruno Walter does it with the New York Philharmonic on Columbia records as his first American recording, and Arturo Toscanini conducts it for Victor with the NBC Symphony. Pay your money and take your choice. There should be no further need for an *Eroica* for some time to come.

A number of outstanding sets are supposedly in the vaults awaiting an opportune moment for release. Perhaps the summer will afford us the chance to hear some of the following:

Felix Weingartner conducting Mozart's *Symphony No. 39 in E Flat*.

Koussevitzky conducting Bach's *B Minor Mass* with the Boston Symphony Orchestra and the Harvard-Radcliffe Choral Societies.

Toscanini conducting the *Goetterdamerung* Immolation Scene with the NBC Symphony and Helen Traubel, Metropolitan Opera soprano.

Toscanini and Vladimir Horowitz with the NBC Symphony in a performance of the Tschai-kowsky *Piano Concerto in B Flat*.

A valuable discussion, "Toward an Enlightened Patriotism," by Edgar Dale, is included in the March issue of the *News Letter* of the Department of Educational Research, Ohio State University, Columbus, Ohio. Mr. Dale lists six of the basic ideals in the democratic thesis, and, under each, names motion pictures (both commercial and educational productions) which could be used in helping achieve those ideals. If you are interested, write to the department for a copy.

**Australia at War** (The March of Time). How the commonwealth is going all-out for this war, and how she will probably be attacked this year unless the U. S. Navy intervenes. This will be good propaganda for our will to go to war in the Pacific, for it hints that our interests and Australia's are one, and that war with Japan is inevitable. *Partisan*.

**Blackout** (British Film). Another of those grand British mystery-melodramas. This time there is a Danish sea captain who protests being stopped by the blockade patrol, a dash to London at night by some mysterious passengers, fog, darkness, spies, secret agents—and you don't know until the final minutes who is who and how it will all come out. *Suspenseful*. Valerie Hobson, Conrad Veidt.

**Cheers for Miss Bishop** (UA). The life story—marked by frustrations in love, by sacrifice, devotion and service—of a woman teacher in a small midwest college. *Sensitive performances, and a worth-while theme*. (See first paragraph, above.) Rosemary DeCamp, William Gargan, Edmund Gwenn, Martha Scott.

**Dream of Butterfly** (Italian film). A romance, duplicating the theme of the opera, *Madame Butterfly*. Climax comes as the heroine sings a number of scenes from the opera, to be acclaimed as the first successful star to have performed it. Somewhat stilted as to story development, but the musical portions are *delightful*. Maria Cebotari, Lucy Englisch.

**The Lady from Cheyenne** (Univ.). A satire on early politics on the plains, with a school teacher from the east setting a cattle town on its ears by proposing woman's suffrage as the only way to drive the crooked land-grabbers out of town, and, furthermore, by going to the state capital and gaining her point by a ruse. It is all done in exaggerated fashion, and some of the digs at lawmakers are more biting than in MR. SMITH GOES TO WASHINGTON. It would have been more effective with more of "Mr. Smith" and less "Toonerville Trolley," but it's *grand comedy* just the same. Frank Craven, Loretta Young.

**The Road to Zanzibar** (Par.). Again you have Bob Hope, Bing Crosby and Dorothy Lamour in the jungle, this time with Una Merkel for good measure. It's perfectly irresponsible, and since it doesn't take itself seriously at all it's less hard to take than previous offerings of this trio. The characters kid themselves, each other, the movies, practically everything. It gets rather tiresome toward the end, and has *absolutely no relation to reality*. But if you're just over an examination, it might be what you're looking for.

**So Ends Our Night** (UA) deals with refugees without passports, fleeing from land to land to avoid being sent back to Nazi Germany. The experiences shown are varied, but they center about a former German army officer in exile for political reasons, the boy he befriends and the Jewish girl with whom the boy falls in love. The Nazis follow the brutal type already crystallized from former films, but the story is marked by *sensitive, convincing performances*. Glenn Ford, Frederic March, Margaret Sullavan.

**Topper Returns** (UA). Topper and his wife are again the victims of one of those disembodied spirits wished on him first by the Thorne Smith tales and continued in the movies. This one has a mystery and a murder added for good measure, and the result is a grand melodrama, *blood chilling* as could be asked for by any detective-story fan, yet with some of the *funniest* bits that have appeared on the screen for a long time. Joan

Blondell, Billie Burke, Carole Landis, "Rochester," Roland Young.

**Meet the Fleet** (War.), first of the shorts made by Hollywood producers with army and navy men at hand to advise and censor, goes with a bunch of recruits to the naval training station at San Diego, shows something of their daily activity until the grand day when they sail away to Hawaii on a big battleship. Training life, according to this film, is just one grand adventure, with fun on every hand. There's no hint of war nor the reasons for war nor the horrors of war. It's just "Hurry up, boys, you're missing out." *Naive, but nevertheless probably effective propaganda*.

**Men of Boys' Town** (MGM) continues the story of Father Flanagan's effort to give boys of all races and creeds a chance to start life anew. In this film, Father Flanagan goes to help clean up a reform school where cruelty is still the only reforming influence known. It's an inspiring story, and played to gain the utmost in sympathy for the little victims of hard knocks. Situations work out almost too easily, but the film has *real value* because of its ethical standards and its insistence that "There's no such thing as a bad boy." Mickey Rooney, Spencer Tracy.

**Missing Ten Days** (Col.). And still another grand British spy melodrama—but not up to NIGHT TRAIN. *Suspenseful, deft, subtle*. Rex Harrison, Karen Verne.

**The Great Lie** (War.) is an emotional, rather impossible yarn about an aviator, given up for dead when lost in the jungle. His wife bargains with her predecessor, a concert pianist to whom her husband wasn't legally married, to exchange the child soon to be born to the pianist for a trust fund. But the aviator returns, with "the great lie" complicating matters enormously. As in all her films, Miss Davis somehow makes emotions ring true, particularly suffering. It's well done, and in spite of itself manages to be fairly convincing. But when you look beneath the surface, it's pretty phony. And although part of the premise is based on the aviator's reform from drinking, it isn't quite resolved, and there is so much of it as to be most undesirable *So-so*. Mary Astor, George Brent, Bette Davis, Hattie McDaniel.

**The Trial of Mary Dugan** (MGM). A matter-of-fact relating of a story famous in previous stage and screen presentations: the girl who is tried on circumstantial evidence for the murder of her employer, with her reformatory-school background working against her and her fiancé returning just in time to make the circumstantial evidence work the other way. Most sordid elements of former version have been removed. Long, and interesting *only* if you like to watch these things work out by quirks. Laraine Day, John Litel, Robert Young.

**That Night in Rio** (Fox). Don Ameche doubling as entertainer from the States and Brazilian stock-broker. Mistaken identity forms the basis of the unconvincing plot, with most of the footage taken up by performances in unbelievably elaborate Brazilian night club, rumbas, flirtations. The music will probably entertain North American audiences, but Latin Americans will surely feel that it is trying too hard. And one feature supposed to produce mirth—the nervous facial twitch of one Latin-American character—is in very bad taste. *Elaborate, but empty*. Don Ameche, Alice Faye, Carmen Miranda.

**Footsteps in the Dark** (War.). A routine murder mystery. Errol Flynn, Brenda Marshall.



# "Democracy" in the Movies

AS the climax of *CHEERS FOR MISS BISHOP*, the excellent film portraying the service of a woman teacher through the first sixty years of a small college's life, a banquet is held to honor that woman by the conferring of the college's highest degree. She rises to respond—with a toast to "our nation." Now there is nothing wrong with that—except that in this story it seems out of character, dragged-in. We are not sure, but it is likely that last year that toast would have been to the college, or to the students, or to the founders. For in the most unexpected places in films these days you have characters repeating things to each other like "Isn't it wonderful to be an American?"

The intention is good. No one denies that movies should promote American ideals and democracy. The question is whether merely saying those ideals are wonderful is really serving the desired purpose. Wouldn't it be wiser to make films showing *how* they are wonderful?

At the recent "Town Meeting of the Air" broadcast on how movies should aid national defense, Donald Ogden Stewart, screen writer, had some very pat things to say on this subject. "National defense," he said, "implies an understanding of a present-day living, breathing nation. It is not served by a series of short subjects depicting the ride of Paul Revere or the quickest way to assemble a machine gun. It depends more on what that machine gun is going to be used for and *why*."

Films that show Americans being served by their democracy, that show problems being solved in a democratic way—that would seem to be the answer. There are some which accomplish this, but there are many more in which those problems are solved by the appearance of "night riders" or benevolent millionaires or strokes of luck brought about by not the most ethical means.

The difference in two recent films will illustrate what I mean. Both *THE GRAPES OF WRATH* and *TOBACCO ROAD* are excellent technically; in fact, the same director and photographer and producer were at work on them. In both, the characters faced the same problems: blinding poverty, induced by inability to cope with worn-out land and the forces of nature. In *THE GRAPES OF WRATH*, the characters set out to better their condition; when they have an opportunity, they co-operate to make life better as part of a community (remember "Ma" sharing the meager supper, Tom pausing to turn off the dripping water tap in the government camp?); in the end, Tom goes off to learn what the whole problem is all about, determined to take his place in some effort to make things work. Here the problem is solved as one in a democracy.

On the other hand, the characters in *TOBACCO ROAD* are uninterested in a real solution—and we find ourselves caring little about them or their woes. The only easing the movie seems to envision for them is in the generosity of one above them in the economic scale; it is the gift from the grandson of the former "overlord" which saves them from the poor house. The solution is benevolence—but a benevolent fascism.

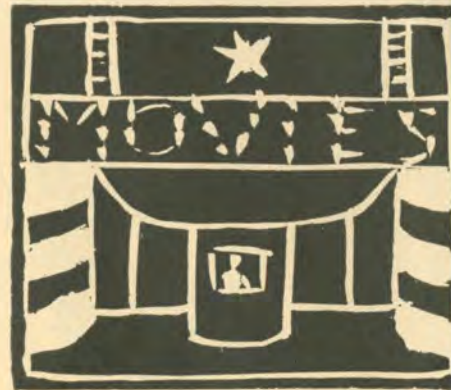
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We read complaints, too, that American movies are not well received below the Rio Grande. And if we are to gain the friendship of those countries, movies would be an excellent means. They are included in the plans which the cultural committee headed by Nelson Rockefeller is making for better relations between the two continents. The film companies, eager to replenish the income of the lost European markets, have been making earnest efforts to appeal to Latin-American tastes.

So what have we? Well, so far, films crowded with elaborate night-club interiors, supposedly set in South American capitals, rumba-dancing Latins and a good share of the cast representing visiting North Americans, always most lovely and wealthy people.

But I wonder. I know how some young Latin-American friends of mine are going to receive those films—with words of their own which mean "phony." If a South American film came to your local theater, would you hope to see a New York night-club setting, with visiting Brazilians (lovely people), and American jazz all over the place? Hardly. Wouldn't you prefer an entertaining film set in South America itself, with native characters and with a reflection of how people there really live their lives?

There would be no surer way to spread the word about democracy in lands tempted by the siren songs of fascism than to distribute films showing members of a democracy at work making that democracy serve its each and every member. A good film of North American life, honestly made, will be a far better good will measure than dozens of elaborate ones trying to show Latin Americans what we *think* they are like.



## For Your Own Showing

Here are further sources of information about selected films which may be obtained for showings in schools or clubs:

Association of School Film Libraries, 9 Rockefeller Plaza, New York City. Catalogue free.

The American Film Center, 45 Rockefeller Plaza, New York City. Monthly *Film News*. Leaflet, *Motion Pictures: 16 mm. Sound Film*. Free.

Association of Documentary Film Producers, 1600 Broadway, New York City. Catalogue free.

Teaching Film Custodians, Inc., 25 W. 43rd Street, New York City. Catalogue, 50 cents.

Committee on Human Relations, 45 Rockefeller Plaza, New York City. Catalogue, 50 cents.

Bell and Howell Co., 1801 Larchmont Avenue, Chicago, Ill. *Educational Film Catalogue*, listing 1,000 films. To owners of 16 mm. equipment, free. To others, 25 cents. (This company will shortly issue also a *Religious Film Catalogue* and a *Utilization Digest for Educational Films*.)

In a recent speech to the American movie industry, President Roosevelt thanked it for its help in the defense program and declared that dictators fear the propaganda effect of American movies.

Whereupon Fritz Hippler, head of the cinema department of the German Ministry of Propaganda, answered, saying, in part, that if it is true that the American movie has carried the ideals of a free nation throughout the world, then "America's ideal must be light amusement, song hits and tap dancing." When America began to omit all German-made material from newsreels and to produce provocative films like *THE MAD DOG OF EUROPE* and *THE GREAT DICTATOR* and *THE MORTAL STORM*, continued Herr Hippler, it became necessary for Germany to ban all American movies. They have been absent for some months, according to a dispatch to *The New York Times*, but pictures of favorite American actors continue to hang on the walls of theaters.



## You Should Know

*Drama and Pageantry for Use in the Church*, a manual for summer conferences. Published by the Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa., 35 cents.

This booklet is written by men and women of the Presbyterian church who have worked in the drama field. In a condensed form it gives the background, the present use and methods for drama in the church.

Among the new plays or adaptations are *The Summoning of Everyman* by John Baird (French, 35 cents). This is an excellent adaptation of the old morality. It should be in the repertory of every well-established church group. . . . Walter Baker has published Dorothy Clarke Wilson's *A Grain of Wheat* (50 cents, Royalty \$10.00), a dramatization of the novel by Toyohiko Kagawa. This play should be "must" in every group—for reading if not for production. Not to be missed. . . . The famous actress, Mrs. Fiske, is responsible for *A Light from Saint Agnes* (French, 35 cents, Royalty \$5.00), now published as a separate play. . . . A new dramatic version of the Absalom story by Anne Coulter Martens is published by the Dramatic Publishing Company (35 cents). . . . John Hayden's *The Faithless* (French, 35 cents) is well worth looking into. It is a play about Judas. . . . Helen Willcox is responsible for two plays on China, *One for All* and *Dawn in the West*. They can be secured from the Church Committee for China Relief, 105 East 22nd Street, New York City. . . . A very moving and effective play is Marion Wefer's *A King Shall Reign* (French, 35 cents, Royalty \$5.00). A grief-stricken Hebrew mother becomes a new woman in the visit of Mary, Joseph and Jesus. Definitely recommended. . . . John Baird is also responsible for a version of *The York Nativity* (French, 34 cents. Permission from Publishers). Plays of this sort should be standard repertory. . . . Martha Bayly Shannon, long a name to conjure with in all aspects of drama in the church, is the author of *The Lowly King* (Baker, 35 cents, 5 copies must be purchased for production). It is a play for the Lenten season and admirably supplies a real need for plays of this sort. . . . Other new Easter plays for next year, *Why Weepst Thou?* by William Duncan, *He Passed This Way* by Margaret Ann Hubbard, and *Three Sons* by Mary Russell. All of these are published by Walter Baker, the first for thirty-five cents, and the latter two for fifty cents each. . . . Our good friend and Presbyterian co-worker, Elliot Field, is responsible for a new play published by Walter Baker, *Pat and Patty* (35 cents). A humorous commentary on parental opposition to youth's wishes, it is a delightful sketch. This is a different Elliot Field, and one which we salute and welcome. . . .

Two new books we should all know: *New Theatres for Old*, by Mordecai Gorelik, New York, Samuel French, 1941, \$4.50. From a review of the book by Walter Prichard Eaton of Yale: "Once you get your definitions settled with him (the author), his book becomes a stimulating and provocative one, and on the whole leaves you with the uncomfortable feeling that the designers are more imaginative and intelligent artists just now than the playwrights. Every dramatist should be made to read this work."

*The Dramatic Imagination*, by Robert Edmond Jones, New York, Duell, Sloan and Pearce, 1941, \$2.00, is an even more important book. The art of the theatre, past, present and future comes in for a thorough discussion by one of the leading spirits of the modern theatre.

# Unto Us, The Players, A Saint Is Given

AT Antinoë in upper Egypt, there lived a deacon named Apollonius, who feared torture, being by nature of a highly sensitive and timorous constitution. Arian, the judge, ordered every inhabitant to appear before him and sacrifice. Apollonius went to Philemon, an actor, stage piper, and dancer, and offered him money if he would go and sacrifice in his name, and bring him a ticket to the effect that Apollonius had sacrificed. Philemon consented, asked Apollonius for one of his hooded cloaks, which would conceal his face, and then went before the judge.

Then Arian said, "Well, fellow, what art thou? A Christian perhaps, muffled thus, as if thou fearest to be seen."

Philemon, filled with the grace of God, answered gravely, "Yes, my lord, I am a Christian."

"Thou knowest the choice that is set before thee, torture or sacrifice," said the magistrate.

"I will not sacrifice," answered the player, "I saw how, by the power of God, Asclas held thee stationary in the midst of the river."

Then Arian, leaning back in his seat, said to his officer, "Send for Philemon, the player; perchance his sweet melodies and antics will drive away the fancies of this fool, and allure him to the worship of our God." But Philemon was not to be found; then his brother Theonas was brought in, and Arian asked him where was the piper Philemon. Theonas, looking intently at the prisoner, said, "That is he." Then the hood was plucked off the face of Philemon and the cloak drawn from his shoulders, and it was the merry player shod with his gay buskins, and with the tuneful reeds on his hands. Arian laughed heartily, and exclaimed that this was a rare joke.

"We make no account of all this, man!" said he, "for to this thou wast born, and to this bred, that thou shouldst shake our sides with laughter. Now sacrifice and end the farce."

But Philemon steadfastly refused, and Arian saw that no jest was meant, but that this was sober earnest. So putting on an angry look, he said, "It is foolery for thee to pass thyself off as a Christian, player! for thou art not baptized." Then the poor man was filled with tribulation, and in his doubt and grief he cried to the Lord Jesus Christ to accept and baptize him. And as he prayed, there came down a soft sprinkling spring shower, and the player, stretching his hands to heaven, cried joyously, "He has heard me, and has baptized me in the cloud!"

And he took his pipes and broke them up, and cast them away.

Now the officer had taken the deacon Apollonius, and they brought him before Arian, who reproached him for his cowardice; the deacon in shame admitted that he had done wrong: "But now," said he in a firm voice, "know that I will not sacrifice." Then the judge ordered him and Philemon to be executed with the sword.

Martyred at Antinoë in Egypt—A.D. 305.

—From *The Lives of the Saints*—Rev. S. Baring-Gould. Volume III—March—pp. 156-158. Edinburgh: John Gant, 1914.



# The Present State of Religious Drama

For the third time, Professor Fred Eastman of the Chicago Theological Seminary has made a survey to discover "the nature, extent and trends in religious drama in the United States." The results of the findings appeared in an article in *The Christian Century*, February 29, 1941. A brief summary of the survey reveals the following facts:

Of the 364 churches of the six larger denominations reporting, 322 or about 90% declared they were producing plays as part of their regular program. The 322 churches presented 876 plays last year—an average of 2.7 plays per church. This compares with 3.7 plays per church in the survey of 1935, and 3.2 in the survey of 1931.

36% of the plays used were biblical, 49% were non-biblical but religious, 15% non-religious.

Most of the churches reported that they presented plays for "the inspiration of the audience." Less than a fifth said that they used plays to "raise money."

Most of the plays produced by the churches were not on a recommended list, but the proportion in the list was higher than it was in 1931 and 1935.

In his conclusions, Dr. Eastman revealed certain trends of significance: (a) the increasing use of religious dramas among the larger churches of all six of the major denominations; (b) the decreasing number but increasing quality of the plays presented per individual church; (c) the preference for modern plays of spiritual life over biblical plays; (d) the concentration of productions around Christmas and Easter—especially Christmas—indicating their greater use in celebration of the great events of the Christian calendar; (e) the increasing recognition that dramatic directors need specialized training for their work.

In concluding his article Dr. Eastman says: "There will be plays that lift the audience, stir its noblest emotions, and send it away with a deepened sense of fellowship with God and man. A dramatic group that has such a purpose will demand—and get—the equipment it needs. It will seek the severest discipline. It will think of itself as in the great succession of the players of the great tragedies and the medieval mysteries. Its task and its opportunity are as great as theirs."

## Theatre and Religion

In ancient times, the Theatre was a part of religion; it was a sacred and holy thing, and was approached with reverence and awe. The actors were priests, and to the public these performances were as vital and necessary as the bread which gave their bodies strength.

Through hundreds of years of struggle, of wars, revolutions, massacres, and plagues, the Theatre grew to be a different thing, and strangely, from being a part of religion, grew to be its enemy. The Theatre was denounced from its lofty and beautiful beginning. It is looked on too often as a clown or a buffoon, something to make the hours pass easily, with false laughter.

If you realize the possibilities of the Theatre for beauty, truth and inspiration and demand of it these things—you will force the people working in the Theatre to a wider vision. . . . To supply your demand of truth, beauty, and inspiration, they must of necessity become finer and nobler in themselves. They must increase on every side their wisdom and their humanity.

As a priest takes the vow to God when he enters the church, so must the actor take the vow to God (who is Beauty, Truth, and Love) when he enters the Theatre. He must become the priest of a new religion—the religion of Beauty.

—Eva Le Gallienne, in *Creative Expression*.

Progressive Education Association, Milwaukee, E. M. Hale and Co., 1939.

The Pasadena Playhouse has produced William Saroyan's latest play, *Across the Board on Tomorrow Morning*. The author in his characteristic manner wrote after the performance: "In my opinion, the play is now a unique addition to the American theatre. Anybody else's opinion is irrelevant. I know. Second-

night audience was less demonstrative but more deeply moved, which is the idea. I think the Pasadena Playhouse produces plays better than any outfit on Broadway." In spite of the obvious conceit in the statement, there is a world of truth in one or two things Saroyan says. Consider them!

May, 1941

A scene from Lillian Hellman's *Watch on the Rhine*, now running in New York. See note above on play.



A new play, *According to Law*, by Noel Houston, is available for amateur groups. It is the prize-winning play in the contest sponsored by the American Civil Liberties Union, One-Act Play Magazine, New Theatre League contest. It can be secured from the American Civil Liberties Union, 170 Fifth Avenue, New York City. Timely—"honest, compelling and compassionate," a friend who knows wrote to us. "It gets you where you live." Noel Houston's new full-length play, *The Marauders*, has just been given by the Carolina Playmakers of the University of North Carolina. This is a drama of contemporary Oklahoma. Houston is a new name in the writing field to be watched.

One of the current season's most important plays in New York is *Native Son*, the dramatization by Paul Green and Richard Wright of the latter's novel. The production is directed by Orson Welles. New York critics called the play "shrewd, impressive, telling with bitter forthrightness the painful story of sullen, tortured Bigger Thomas, the snarlingly bewildered offspring of race injustice." Canada Lee, the Negro actor, plays the part of Bigger. The play is published by Harper.

Donald Kirkly, critic of *The Baltimore Sun*, chose *Watch on the Rhine*, Lillian Hellman's anti-Nazi drama, as the probable winner of this year's Pulitzer Prize. He described the play as "the anti-Nazi play for which democracy has been waiting many years. Mr. Kirkly said the show proves that "art is the best propaganda."

Bennett Cerf, of Random House, reports that the manuscript of a new Eugene O'Neill play reposes in the publisher's safe. It is called *The Iceman Cometh*.







# The Seed and the Soil

A Review by

Franklin H. Littell

[This book by one of our Advisory Editorial Board is intended primarily for the senior age young person. But a careful reading of the text convinces the editor that in its scope and meaning and in its writing it is valuable for all of us.]

**THE BROKEN SPAN.** By William Carlos Williams. Norfolk, Connecticut: New Directions. 1941. 35 cents.

There are eleven poems, some old and some new, in this first pamphlet of "The Poet of the Month Series." The title of the volume is very appropriate, for the span is not together, and the majority of the poems do not "come off." These minor poems appear to be something that Williams dashed off between consultations, and their consequence is questionable. I am not sure that I can agree this time with the publishers when they say "a new group of poems by William Carlos Williams is always an exciting literary event."

EDWARD G. MCGEHEE.

**H. M. PULHAM, ESQUIRE.** By John P. Marquand. New York: Little, Brown and Company. 1941. 432 pp. \$2.50.

*H. M. Pulham, Esquire*, is written in a meditative style well adapted to the story of a man engaged in retrospection.

Bo-jo Brown invited a group of men to luncheon. They were to plan the celebration of the twenty-fifth anniversary of their Harvard class. At this meeting Harry Pulham learned that he must write a résumé of his life. This obligation began his looking backward.

He pictures himself as a shy, sensitive child reared by Puritanical parents, sent to an exclusive preparatory school and then to Harvard. Here he entered a larger world where he "got on well enough with his own crowd but could not picture the environments of boys who had not gone to St. Swithin's." World War I broadened his view still more. He found there was "a common something which you might call decency" in farm boys from the Middle-West and Italians from the slums of New York. He was surprised to learn that most of them were braver and more generous than he.

After the war he did not want to go back home where he "had everything." Instead he took a job in New York. Here he fell in love with a girl not in his social class.

After his father's death he took up the responsibility of the estate and married a girl he had always known.

If you want a story of thrills and excitement, you will not find it in *H. M. Pulham, Esquire*; but if you like to sit by the fireside and hear a person with a sympathetic understanding of human frailties tell the story of his life, of the changes that have taken place, of the interesting people that he has met—people who remind you of some you yourself know—you will enjoy this new novel by Marquand. You will smile or chuckle—not laugh—at some amusing incidents; and you will carry away with you many wise comments about life in general. Perhaps, too, you will agree with his comparison of life to an accordion, "creased up tightly at one end while the other end was all pulled out . . . still full of sound." "The years of the latter twenties and thirties were telescoped together while the years before then were stretched out, still playing a sort of music."

ANNA BROCHHAUSEN.

I consider this little book\* to be one of the most significant contributions to that growing body of material in our Christian youth movement which is asking the basic religious questions and the basic social questions both at the same time and with great intensity. Furthermore, and this is most important as a distinction between this writing and many earlier "liberal" efforts, it has a view to the integrity of the Church and the power of the Christian Gospel as well.

The writing has merit of its own right—as in the poetic style and vivid insights attributed to Emery Witter at the opening of the book. The section headed "Transients on Move in Nation" is brilliant for its tragic restraint but clear portrayal of life issues. The style is often full of incident, a store of illustrations and personal experiences making vivid the larger lesson; i.e., the airplane vision of the Danish towns, the incident with Kagawa in China, etc. But as a whole the merit of "The Seed and the Soil" is elsewhere. The only characters who stand out as supremely "real" are Bob Greenberg and Mr. Blood, and they are types rather than personalities. Emery Witter and Mother are too wise, their vision too clear; they do not show that "war between one's members," or that impress of condition and circumstance which gives emotional compulsion and tragic intensity to *decision* and therefore to dramatic writing. In the case of the protagonist himself, one is aware of universal issues but not of a desperately human struggle which approaches universality. In the first few sections we sense a personality—who values social position for its security, who secretly envies the radical who "at least was touching life in the places where it hurt," who on graduation looks back with a certain questioning melancholy toward that first triumph when a slight poem was termed "promising." But this breaks down about the beginning of "The Generation of the Story," and the characters become either factual or the vehicles of a message. Perhaps this is because it is at this point that the author begins to write from the inspiration of the memory of the growth of a movement, rather than from the inspiration of "the Muse" alone.

A fuller impact of the book comes through the comprehensive, experiential, and candid way in which the main issues confronting Christian youth today are presented. From wide knowledge there is fine presentation of the problems concerning the spiritual vacuum which produces dictators, the choices involved in "democracy," the possibilities of an adequate ordering of international life, the character of *the* universal faith, the confusion of the denominational conflict. Especially good is the attack made through story and questioning on the pagan nationalism which is the most terrible threat today against the existence and propagation of Christian values. And the writer is especially praised for the fearlessness with which he portrays those denials of the Message: the compromised social position of the Church as an institution of power and standing, the college administration which tolerates no real criticism of "the princes and powers of this world," the raw economic power which precipitated the Memorial Day massacre, and the capitalist-imperialism which—masked as "democracy"—means tyranny to colonial peoples (India!) and protection of international trading corporations which flourish parasitically on international strife and colonial oppression. He says ". . . there never could be an orderly world if capital had free international exchange while consumers were forced to pay prices artificially buoyed up by excessive tariffs. The international corporations had to be representative of capital, labor, consumers and government itself. Such companies, when realized, would become terrific pressures toward a world economic system of justice and plenty."

In a day when many Christians in England (Malvern Conference) and South America (Lima Conference) are doing pioneer thinking toward the new order—(while in the U. S. A. we are asked to guarantee the British Empire, minor European and American dictators, and American hegemony in the Western Hemisphere without any questions)—these things need to be said and they are said well. The issues are splendidly raised.

\* *The Seed and the Soil.* By Richard T. Baker. New York: The Friendship Press. 1941. \$1.00. Paper, 60 cents.



# THE SEED AND THE SOIL



RICHARD TERRILL BAKER

## "New Horizons"

"If pacifists continue to move toward unity in theory and practice, they are likely to initiate the most profound revolution in history," is the conclusion of Wendell Thomas, who has written an exhaustive article on the philosophical and historical background of pacifism in the current issue of NEW HORIZONS.

Short stories and poetry are printed in the magazine as well as essays and articles. The new issue announces a change in policy, the editors declaring their intentions to make their chief concern "the issues which are conspicuously becoming matters of life and death for not only millions of people but our whole civilization as well."

The magazine is published bimonthly and a year's subscription is \$1.50. Sample copies may be obtained for twenty-five cents.

Robert and Margaret Williams edit the magazine at "Midwood," Route 1, Elburn, Illinois. The associate editor is Prof. R. E. Wolseley of Northwestern University. Manuscripts for the magazine should be addressed to him at Box 336, Evanston, Ill.

## Deaths

Edward J. O'Brien (50 years) in England. Best known for his anthologies, *The Best Short Stories*, first published in 1915.

Sherwood Anderson (64 years) in Panama—A novelist well known to college students. Latest book—*Home Town*.

Elizabeth Madox Roberts (55 years), poet and novelist. Best known novel, *The Time of Man* (1926).

The vision of Jesus Christ as the central figure in history and of the Church as the chief catalytic agent is of primary importance. "This was the Christian revolution," this renewed vision of God working in the world. It is good to see this strong affirmation of a working faith coming out of a generation whose ears first heard "Christian" spoken weakly, almost apologetically. And it augurs well that as we enter this period of tremendous trial, we are coming to realize that we cannot be ashamed of the Gospel and that our vision is cleared through the conflict and the suffering itself. In general Christ is pictured as overcoming the world—1) through the Christian mission in a broad sense; 2) through the "organization with a memory"; 3) through remade individuals. But the question is still raised as to whether the Church can be more than a seedbed, more than a program-influencing center, more than a supra-national agency of enlightenment. The integrity of Christian social action is defended: "But still the insistent word came through to me that the church did not depend entirely upon political action nor other agencies for ministering to the needy. It was itself an answer to need." But can the Church, or a remnant in it, be specifically radical in judgment?—can it be, through the techniques of spiritual warfare ("War without Violence"), not only the inspiration but the militant leadership of a mass movement?—or must the Christian renounce forever "the road to power," and concentrate on a monastic witness in dark hours? This is a particularly biting question in this moment, and there must be more fundamental thinking—as to whether an entirely new "missionary" pattern is not implied by the closing of large sections of the earth to the Christian witness, and the increasing pressure of most governments and economic blocks against a devout Christian community. It is a profound spiritual awakening among the common people which is imperative, and not extension of the ecumenical movement as such. . . . And it might be asked whether this can come if our main emphasis is to be "maintaining the unity of the faith" in wartime, in a way that makes action impossible—and may compromise the whole Christian witness in an ignorant and pointless and fruitless militarism. In other words, it might be that breaking fellowship as a weapon of the Church is justifiable, although claiming to speak for God in doing so is not. Again, the author's view of social unity raises serious questions—"The ideal should be that the highest individualism is realized when men relate themselves to the social group." He sees a team of horses plowing and reflects that "it was this kind of teamwork which was lacking in society. This was the reason that our times were sick." Today there is much of this straining toward social unity; a recent book by Eleanor Roosevelt, "The Moral Basis of Democracy," is a conspicuous example. But the values of social unity calculated in human terms, without providing for a cause-conscious Christian minority and a theory of its place in the world, are not only exaggerated: the situation is potentially de-  
nonic.

It is at the last that the writer hits his high, with a significant series of references to the biblical tradition, to the supreme need for Repentance in our time, to the small fellowships which are creating the patterns of the working faith of the future, to the Crisis which compels this profound re-thinking of Christian teaching and action. Here is vividly evident the vitality of faith, the sincerity of conviction, the brilliance of treatment, which have made the author such a significant voice. This is the section which gives wings to the whole writing, and makes reading and thinking through the book not only "interesting" to others in the work—but a cause for rejoicing.

CHINA REDISCOVERS HER WEST. By Yi-Fang Wu and Frank W. Price. New York: Friendship Press. 1940. 206 pp. \$1.00.

If you want to know what's going on in China today the best book to read, in the estimation of missionaries, is *China Rediscovered Her West*. This is a collection of eighteen, short, brisk essays written by a group of China's most distinguished leaders. The authors are themselves the chief actors and actresses in the amazing drama of China today, and write in the midst of the scenes of action and from every angle of its development. Most of them have been a part of the great migration, yet have been in the West long enough not only to know the facts but to catch its feeling.

Centuries ago when her contact with the outside world was through her western gateways into Europe, the center of China's life and culture was in the West. Today her people have come home. We behold the drama of 30,000,000 refugees trekking thousands of miles away from the war zone, whole universities migrating and five of

them finding a haven on one campus in the ancient city where books for the first time were printed. To these Chinese the vast hinterland beyond the gorges of the Yangtze River is a re-discovery but to most readers it is an entirely new world, of unimagined distances, of color and beauty, of rich natural resources, of dire need, and unlimited opportunity.

Of greater importance than the geography of the land is the remarkable spirit of the people. While waging war against an invader, they are building a new China, giving major emphasis to constructive pursuits. Even in wartime their patriotism and nationalism is moderated, so that they actually distinguish between militarism and the masses of people and know no hatred for the Japanese.

Probably "Women in the War," and "New Life for the Rural Masses" are the two most significant chapters. Among the authors are such leaders as Madame Chiang Kai-shek, "Jimmie" Yen, and Shen Tze-kao, the Chinese "Schweitzer."

CONSTANCE RUMBOUGH.





Randall B. Hamrick, Editor

# Where to Find Jobs This June!

THE national income will probably reach \$91,000,000,000 for 1941. This is \$10,000,000,000 more than for any previous year in our history! Five and one-half million people will be given new jobs this year—a new high! More than half of these jobs will be the outgrowth of authorizing, appropriating, and spending thirty-nine billion defense dollars. The remainder of these new jobs will be created in providing consumers' goods and services demanded by increased purchasing power.

## Job Areas

California, New Jersey, New York, Connecticut, Virginia, Pennsylvania, Michigan and Massachusetts are the states where most of the primary defense orders are being placed. Job opportunities will therefore be greatest in these areas. However, a single manufacturer may have as many as five hundred sub-contracts spread over half of the states in the union, thus creating job opportunities in many states. Furthermore, the policy of placing vital defense industries "between the mountains" will probably result in the development of many factories and job opportunities in the states between the Rockies and the Alleghenies.

## Jobs

**SHIP-BUILDING** The new construction of warships now authorized will result in the employment of at least 200,000 additional workers. President Roosevelt's order for the construction of 212 new ships for the merchant marine will have a comparable effect upon employment. Shipbuilding will offer more job opportunities during '41, '42, and '43, than any other defense industry.

**AVIATION** Employment in aviation manufacture will pass the one-half million mark by June. When we recall that there were only 125,000 aircraft workers at the beginning of this year, we get a reasonably accurate picture of the expanding job opportunities in this industry. And we are still only producing planes at the rate of about fifteen thousand per year (based upon this month's output). This is still a far

cry from "fifty thousand planes a year." Henry Ford's new \$20,000,000 factory has not as yet begun production upon his first order for four thousand airplane engines. Studebaker should begin production of airplanes in its new factory by early summer. Employment opportunities in airplane manufacture are tending skyward, in tri-motored fashion.

**EXPLOSIVES** Strange as it may seem, employment opportunities in the manufacture of explosives have not increased as rapidly as they have in other defense industries. However, more than one hundred millions of dollars are now being spent for the development of new plant capacity. Look for the best employment opportunities at the three new plants now being constructed in the "protected area."

**MACHINE TOOLS** Defense preparation requires machines to make machines. The machine tool industry was booming with orders for replacements from factories feeling the '39 business upswing, before the surge of defense orders began pouring in. The 75,000 skilled machinists can pick their own jobs. There is a great demand for trained machinists and even for those with only the elementary rudiments.

**STEEL** The steel industry has been running at capacity for many months—twenty-four hours per day, seven days per week—and will continue to do so for many, many months to come. There will be, however, considerable labor turnover that will provide employment opportunities.

**ALUMINUM** The earth's surface contains more aluminum than any other metal. At least fifty major industries are dependent upon aluminum in the manufacture of their products. It is one of the six industries considered by the government to be most vital to defense. There is such a shortage of aluminum that many manufacturers of aluminum products are being forced to curtail production. For the past ten years the production and output of aluminum has been subject to national and international restriction at the hands of "self-seeking individuals who have a monopolized control of the industry." The industry has doubled its output during the past year. However, a serious shortage will continue for some time to come. Employment opportunities are therefore increasing. However, wage scales are not comparable to those in other industries, except in those

factories where union representation is present.

**COAL MINING** We have a normal capacity for the production of bituminous coal that is approximately twice the normal national demand for coal. With our present capacity we could produce enough to supply the national demand for bituminous coal in four months. The increased demand for soft coal for the defense industries will not begin to take up the slack in productive capacity. The increasing mechanization of the mines will further increase the labor surplus. The increasing use of other sources of power will further diminish the demand for coal. Do not seek employment in this industry unless you are a highly trained mining engineer. Run-of-the-mine employment opportunities are, and will continue to be, poor.

**LUMBERING** A defense demand for two and one-half billion feet of lumber will provide increasing opportunities for employment this year. However, the total number of persons employed in this industry is decreasing yearly. Enter this field only if you are interested in scientific reforestation, the development of "sustained yield" timber reserves, or in government service.

**AGRICULTURE** The loss of export markets, the available surplus of basic agricultural commodities, the over-development of productive capacity, the increasing mechanization of farming, the increase in the per capita productivity of the worker, and the surplus labor supply, make employment opportunities in agriculture none too inviting. The best opportunities are to be found in the development of specialties—dairying, animal husbandry, vegetable varieties, soy beans, fruit; also in specialized services—research, teaching, government employment.

**COMMUNICATION** More than one million new telephones will be installed this year. Opportunities in communication developments are favorable and relatively permanent (this definitely does not apply to operators).

**APPLIED MECHANICS** One of the greatest labor bottlenecks at the present time is in the supply of trained foremen, shop supervisors, cost accountants, factory managers, apprentice supervisors, and lay-out men. Students in mechanical engineering will find it profitable to leave the draftsman's board and enter the factory. This is a fertile

*motive*



employment and advancement area for the college trained man. If you are planning to enter an industry this June in some specialized capacity, try to learn all you can about the operation of the industry as a whole.

**BUILDING** Industrial plant and CONSTRUCTION army camp construction will remain at the peak throughout the summer and fall. However, the greatest expansion in job opportunities will be in the development of housing for workers in congested defense production areas. An acute housing shortage is reported in ninety percent of the towns affected by the defense program. In addition to primary construction job opportunities there will be a concomitant demand for more workers in factories manufacturing plywood, plastics, asbestos fabric, insulation, glass, and hardware.

**MERCHANDISING** A greatly increased purchasing power for the consumer will result in increased buying. Industries providing wearing apparel, knit goods, millinery, shoes, leather and rubber goods, are looking forward to even better days ahead.

## I Shall Be a Workingman

Robert Britt

*(A reply to the question of Robert Bilbeimer and Edwin Randall, "How are you going to spend your vacation?")*

I live in a cotton-mill town, but at the present I am a student at the University of Alabama. Never having been wealthy, the passing years find my "fortune" steadily decreasing. Therefore I find it necessary to seek employment in the mill during the summer. I do not scorn such work for that is my background—my family are "lintheads" (the mill worker's own description of himself)—and I have no objections to entering that category myself.

When school is dismissed and the long summer months stretch ahead, I shall go to work in the cotton mill. I shall rub elbows with men and women of little vision—and I shall labor with men and women who dip into the future with a wisdom that comes from long years of honest toil. I shall work with young people, my own age, who see before them nothing but the years filled with monotonous tasks. I shall thrill to the pride in their voices as they say, "my grandfather worked here" . . . "we've always been mill hands" . . . or "I've worked here twenty-five years." I shall bow my head in admiration before those boys of sixteen who support their families, and manage somehow to finish high school.

I shall this summer, as I did in the last, go almost mad with the incessant roar of the huge machines—the machines that make one dizzy with their terrible noise

and lightning action. I shall gain new experiences to be treasured—thrills such as I had when a tall, gaunt woman, with fearless eyes, threw back her head exultantly and said to me, "I've worked here ever since I was twelve years old, and I'm sixty-two now!"

But that will be reward for me. When the long eight-hour shifts are over and we, the weary toilers, start homeward, then my real work for the summer will begin. My real work? What is it to be? My real task for the summer is to share with my people the experiences I have

had in college. To share with them the great thrills that come with hearing and knowing men like DeWitt Baldwin, and Bishop Hughes, and W. A. Smart—men who have thrilled me with their declaration that "there is no other name given under heaven whereby society may be saved except the name of Jesus." I shall tell my young friends glorious tales of a world that exists for them only in the movies—College. I shall endeavor to open unto them—both young and old—new realms of vision, new paths of thought that have been opened unto me.

## Methodist Work Camps

The National Council of Methodist Youth and the Commission on World Peace are jointly sponsoring two work camps, one in an industrial situation in Michigan, the other in a rural community in Ohio. The Michigan camp will be conducted at Dearborn in co-operation with the Rev. Owen M. Geer, who will serve as director, and the Mt. Olivet Methodist Church. The Ohio camp is being planned in co-operation with a local committee which includes several young Methodist pastors located in and around Adamsville.

Young people of college age and older who are interested are eligible to apply for these work camps. Applicants should address either the Commission on World Peace or the National Council of Methodist Youth at 740 Rush Street, Chicago. Information about other opportunities for Methodist Reconciliation Service is available on request.

### The Dearborn Camp

Dearborn is a suburb of Detroit and the site of the largest industrial plant in the world, the Ford River Rouge plant. The community faces very difficult problems of industrial relationships, especially between the Ford Motor Company and the CIO United Auto Workers. There has been a very sharp struggle as the union has sought to gain recognition and bargaining rights.

The work project will be the development of recreational facilities for the needy children of industrial Dearborn. The men will engage in manual labor involving pick and shovel work, planting, landscaping, etc., while the women members will have opportunities to work in various fields, such as recreational leadership and playground activities, as well as to share in the handwork if they so desire.

The study project will deal with the problems of community life in an industrial city, and with the carrying on of Christian work in such a community. A schedule will be worked out which will permit a daily period for study and discussion, and regular trips to centers of interest, such as factories, co-operative projects, low-cost housing projects, and various social agencies at work in the community and surrounding towns.

Rooms will be furnished by the Mt. Olivet Church, and meals will be on a co-operative basis, so that the cost will be held to a minimum. The camp will operate for eight weeks from June 23 to August 16.

### The Adamsville Camp

Adamsville is a small, unincorporated village of about two hundred people and is located in eastern Ohio. Working in a typically rural setting, the campers will construct a recreation center, consisting of a playground and other facilities to provide for all ages.

The study project will deal with the economic, social, and religious problems of the American rural community. Special consideration will be given to the role of the church in meeting these problems effectively. Expert resource leaders and excursions to near-by and relevant points of interest will serve to enrich the work and study programs.

The exact fee has not been determined at this writing, but the camp will be conducted co-operatively and any surplus at its conclusion will be divided. The camp will operate for eight weeks from June 30 to August 23.





**A DEPARTMENT EDITED  
BY GERALD L. FIEDLER**

# Co-operation as a Way Out

**T**HERE is proof aplenty of the value of an education in the sacrifice that is made by many to secure one. Abraham Lincoln walked miles for books and then read by candle light—or was that Ben Franklin? At any rate, they, and many other great leaders, are only a few examples of people who have endured hardships for an education.

Today there are many unsung students whose sacrifices make equally interesting stories. You know all about students working their way through school, but have you heard the story of how they have “starved” their way through school?

Typical is a student on one large campus who eats day-old rolls and bread with a little fruit and milk in order to save enough to pay tuition, if he does not work this out, and buy books. Where does he live? In a basement room where each rain brings damp floors and the sun is seen only in long narrow rays a few minutes a day. True, this sounds bad; but if your school is typical you can find something like it. Look around!

All this became apparent only when such students began to work together—rent haunted houses, cook their own meals, manage their own living problems, and share expenses. The result was not only economic savings which meant the continuance of education; it made possible getting better food at lower cost, better housing facilities at less, the fellowship of living and working with others, and it created leadership and fostered ability to manage.

Besides the savings which it effects, which would give 6,000 additional students a year's education, the campus co-op has changed the status of a student. It has made education democratic—that is, available to all. It has also, for many students, made education a part of one's life, a period of fellowship, rather than “four years of seclusion.”

It was once thought that college education was most valuable when it meant scholarly seclusion and a minimum of social life. More and more, however, happy adjustment and normal association with others are being stressed. In no other place in school is this so well accomplished as in co-operative living.

The need for the economic advantages of co-operative living is indicated by the spontaneous growth campus co-ops have had. Failure of such ventures is about 1 per cent or 2 per cent, while it ranges around 40 per cent for ordinary business. But the advantages are not only economic; in fact this is greatly overshadowed by the sharing of work, responsibility, etc. Even for a student of excellent financial means the benefits are great. Co-operatives are solving problems of student living which the university itself could not.

Today living conditions of people are coming more into the foreground as problems to be solved. Among things being done are home loans by the Government; work in rehabilitation; rural electrification; counseling in budgeting incomes; planning meals and menus, etc. All these and many other things are making home life more pleasant. The campus now has a chance to improve its housing facilities. The needs are great enough to guarantee success; the reaction is spontaneous.

Let's examine conditions on our campuses. If we can't find students living in basement rooms, let's look for students living in poorly lighted and heated rooms, for students eating whenever they can find time and whatever they can pick up at a poor restaurant. If any of these things exist, a co-operative housing unit has a large potential contribution. Let's contribute something of value to our campus . . . let's start another Campus Co-op!

## Meetings

Campus Co-ops have found that they can function better if they take advantage of the experiences of other groups. For that reason they have federated into four groups, each of which is trying to carry on activities that will be of benefit to the local group members. There are conventions to which delegates are sent to participate in discussions of problems of planning, budgeting, buying, and other fiscal questions, as well as co-operative recreation and social life. At most of these meetings co-operative recreation has a large place. Also the facilities of the Consumer Co-operative Movement are utilized and leaders in co-operative economics and business are brought in.

Among these meetings are the following: Mid-West Federation (composed of North Central, Great Lakes States) which held its meeting on April 5 and 6 at Purdue. Central League of Campus Co-ops (South Central States) which had its Spring Meeting at the University of Kansas April 25-27. The Pacific Coast Student Co-op League is to hold its Spring Meeting June 16-20 at Pullman, Washington.

## Try Co-operative Work or Recreation This Summer

Among activities one might consider for this summer would be work in some camp or study group where co-operative economics, philosophy and business is being taught.

The College Co-op Institute will be held at Circle Pines Center, Michigan, during the first week in September, 1941. Student co-operatives from other parts of the midwest will be invited to participate in the conference along with the Ohio and Michigan student co-ops.

\* \* \* \*

The Co-operative League of America is offering several short courses in co-operative work which include “internship” and actual experience. This work is under the direction of the Rochdale

Institute, national training school in consumer co-operation. The Institute, now completing its fourth year of operation, is chartered by the University of the State of New York, and offers training in many fields of co-operative business, administration, organization and education.

Rochdale Institute's training program includes a period of “internship” with selected co-operative societies. Graduates of Rochdale Institute are already employed by co-operative associations throughout the United States and Canada in such fields as insurance, credit union organization, farm supply distribution,

food store and gas station management, co-op medical administration, co-op organization, education, and government work with the Rural Electrification Administration and Farm Security Administration.

The faculty of Rochdale Institute includes co-operative leaders, professors in New York educational institutions and experts who give special instruction in technical phases of the co-operative movement. A catalog, application form and other information may be secured from the Registrar, 167 W. 12th Street, New York City.



# In or Out?

SINCE the enactment of the lend-lease bill by Congress, we have been showered with statements to the effect that we are "in the war," this despite the fact that the administration supporters of the measure claimed that its purpose was to keep us out and that it was "short of war." Large numbers of people have become greatly confused as a result of this propaganda designed to encourage defeatism among the anti-war forces.

The truth of the matter is that war is no longer governed by the old conventional rules. The statement that we are "in the war" doesn't mean much until we examine the state of affairs and find out exactly *how far* we are in.

Of course, the writer cannot venture to predict what the situation will be when your eye reads these words. But the fight to keep America as much at peace as possible, the fight to preserve and defend our liberties of speech, press, and assembly, the fight to develop a co-operative commonwealth—these must go on and will go on, come what may. For it becomes increasingly clear that opposition to war and opposition to fascism are inextricably interwoven.

Large portions of labor have supported the administration's foreign policy and armament program; now labor finds its right to organize and strike being curtailed. For in the mechanics of a military machine geared to a wartime economy, there is no room for free labor union activity.

The tolerance of social and political opinion approaches ever more closely the "tolerance" of mechanics where it is measured by infinitesimal parts of an inch. Social gains are shelved and reaction rides in the saddle. Thus the real struggle for freedom and justice continues where it has always been fought—on the home front.

## War Aims

The demand that Britain state her war aims in clear terms is constantly increasing. American isolationists and interventionists alike are calling upon the Churchill government to formulate and announce its plan for the peace after the present war.

A British Institute of Public Opinion poll taken last December on whether the government should formulate and publish its war aims indicated that 42% of the British people thought it should, 35% were opposed, and 23% had no opinion.

The opposition to a statement of war aims comes for the most part from those who fear that such a statement, if it calls for great economic and social change, will antagonize the conservative forces supporting the war and, if it calls for only minor changes in the status quo, will alienate the liberal backers of a complete British victory. This fear is probably well founded, but illustrates the contradictory purposes for which people support wars and their inability to know what they are fighting for.

## Study Conference Called

The Methodist Commission on World Peace has issued a call to a nation-wide exploratory conference on the bases of a just and lasting peace. This gathering will meet in Chicago on May 28, 29, and 30, with Bishop G. Bromley Oxnam of Boston serving as convener and general chairman. Expert resource leaders will help lay the ground work for the conference and will speak at its sessions.

Both leadership and membership will include persons holding diverse views on such questions as pacifism, aid to Britain, and the military involvement of the United States in present wars. The conference will omit discussion of the foregoing points and will devote its attention to an exploration of the bases of a just and durable peace.

## Deferment of Students

Discussion continues vigorously in regard to the deferment of students under the draft. Speaking before the annual meeting of the North Central Association of Colleges and Secondary Schools, the deputy national director of selective service, Brigadier General Lewis B. Hershey, opposed any and all deferment of college men. At the very same meeting, the

## Unlimber Your Pen

We are anxious to find out what Christian young people are thinking in these eventful days. If you've got something on your chest, won't you get your pen or typewriter into action and send us your ideas? Write the editor of this page at 740 Rush Street, Chicago.



A DEPARTMENT EDITED BY  
HERMAN WILL, JR.

North Central Association adopted a resolution calling for the extension of the policy of student deferment. The resolution read, "The extension should provide that during the peacetime conscription students regularly enrolled in recognized secondary schools, colleges, and universities may complete the academic year in which they become subject to call, since this would mean only brief deferment, not exemption, and would do no harm to the training program."

## Civilian Public Service Camps

Many persons have inquired as to what The Methodist Church is doing to help its conscientious objectors finance the cost of alternate service, which is \$35 per month per individual. Of course, a large number of objectors will be able to pay all or nearly all of their own way. But there will be many who are not financially able to do this, and in order to bridge the gap, the assistance of families, friends, organizations, and churches will be needed.

It should be made clear that this is neither a question of charity on the one hand nor agreement with pacifism on the other. Rather it involves supporting the right of human conscience in a period of crisis. Those who are interested in helping this cause should get in touch with the Commission on World Peace, 740 Rush Street, Chicago.

Several requests have been made of the Methodist Emergency Relief Commission for assistance through the allocation of part of the funds contributed on the Day of Compassion.

## Peace in Action

Inspired by the spirit of groups like the Friends and the F. O. R., students of the Wesley Foundation at the University of Wisconsin at Madison last fall formed a peace fellowship group.

The interest of a very few students, who saw an inadequacy in existing peace groups basing their action only on materialistic tenets, was responsible for the group's initiation. Its members see Christianity as the ultimate reason for con-



scientific objection to war—as the only certain method of stamping out its system of hate and force.

Although experimentation and some uncertainty have characterized the program of the group this far, the purpose has been, in general, that of strengthening and perpetuating the convictions of students who believe in non-violence. At times the meetings (two each week) become mere discussions among the members, sometimes authoritative information is introduced by a special speaker or a member, and often they are simple meditations in which the group approaches some specific problem through prayer.

A valuable leader and helper in such meditations is a University professor who has joined the group—Franz Aust, who had in previous years led student prayer meetings. Professor Aust is a close friend and disciple of Glenn Clark, many of whose ideas the group has borrowed.

Tolerance for all opinions, especially with regard to national rearmament, is the constant thought of the group under the leadership of Professor Aust and Miss Hazel Kracaw, student advisor. With this and the idea of "broadcasting love" in mind, the group has adopted and practiced Hornell Hart's meditation technique described in his book, *Living Religion*.

Nor have problems for the application of the group's resources been lacking. Besides the general predicament facing the nation and the world, Madison had a local lesson in intolerance just before the end of 1940 when the Youth Committee Against War was trying to find a building in which to hold its Fourth National Youth Anti-War Congress. The peace fellowship group applied itself to the Committee's problem when it had been denied the use of the facilities of the University, the Madison public schools, and several churches. The Congress was finally held at the Loraine Hotel with meals and commission sessions at the Wesley Foundation.

Some books that members of the group have studied and reported on for discussion are: Anne Morrow Lindbergh's *Wave of the Future*, Richard B. Gregg's *The Power of Non-Violence*, and A. J. Muste's *Non-Violence in an Aggressive World*.

**YOUTH—MILLIONS TOO MANY? A SEARCH FOR YOUTH'S PLACE IN AMERICA.** By Bruce Lee Melvin. New York: The Association Press. 1940. 220 pp. \$2.00.

A provocative and challenging study of America's number one problem—its youth. Considers in both its rural and urban aspects the problem of unemployment, the ways in which our educational system fails to meet the demands of life, the problem of recreation, youth activities, and suggested new pathways leading to increased opportunities. There is a chapter on youth and democracy. The preface is written by Eleanor Roosevelt. R. P. M.

# Millions for Defense But---

Robert Luccock

On Sunday, April 6, two stories appeared in the *New York Times*. Placed side by side they throw the bright light of cold figures on America's No. 1 problem today: the program of national defense and its effect on our national life.

The first story appeared prominently on page one, reporting the threatened strike in the U.S. Steel Corporation, called by the CIO. The union demands, wage increases of ten cents an hour, the closed shop, seniority rights, familiar in this and every other time of labor strife, were stated and then the article continued:

The company's minimum pay, established in 1937, is 62½ cents an hour, with the average pay of wage earners about 87 cents an hour. This contract expired April 1st, and was extended to April 8th.

The company's original counter-offer of 2½ cents an hour wage rise was rejected by Mr. Murray. Tonight it was learned that this offer had been raised to five cents an hour but again was refused by the union. The company contended it made but \$60,000,000 of its \$102,000,000 profit last year in its steel plants. The other profits came from coal, cement shipping and other subsidiaries. The company insisted it cannot increase wages without increasing the price of steel.

On the first page of the financial section of the paper another story was prominently displayed:

A group of 230 corporations producing iron and steel and other metal products, coal and heavy and light machinery for factory equipment and outdoor construction earned \$599,152,269 after all taxes and charges in 1940, the best earnings in ten years and 70.77% above corresponding earnings of \$350,858,678 in 1939. The profits were more than 450% in excess of \$108,572,881 earned by the same companies in the recession year of 1938 and 6.67% above the \$561,689,421 earned in the previous peak year of 1937.

In these two stories the whole present economic issue comes strikingly before us. It is not just a question of the relative justice on the sides of the opposing forces in this particular strike situation. Those issues are complex and involved. But this does make clear what is happening as this country steadily moves on to a war-time economy. Capital industry expands at an ever accelerating rate. Contracts of unheralded proportions go into company files faster than they can be filled. Vital machinery cannot be obtained by smaller plants because the capi-

tal industries cannot turn it out fast enough to keep pace with the demands. And over all stands the government anxiously awaiting the delivery of arms, ships, machines and weapons with which it will wage military and economic war against the Axis.

But where is labor coming out in this war-time surge of big business? Prices have already begun to follow the upswing of business. Costs of living are higher now than they were in 1937 (when U. S. Steel's minimum wage scale was established). Now, as in every other period of expansion, labor is making its bid for a place on the bandwagon. Of course the usual excuses are offered as to why labor's demands cannot be met: high taxes, cost of plant expansion, increased payrolls, etc. Doubtless these are real factors; the issue is far from one-sided. But a more sinister cloud hangs over labor's head, indeed over the heads of all groups who have fought for social advancement. Under the guise of national defense everything which threatens to halt the march of expanding industry is challenged. "Why does labor advance its own selfish aims now in the midst of a national emergency?" we hear asked everywhere.

One answer is, now is the only chance labor has to gain much of a foothold. 1933 taught us where labor finds itself when the economic kite has descended. Industry has done its share in holding out on the national defense effort—waiting for good contracts, refusing to expand production, making no use of huge assembly lines when they were vitally needed, holding up production through monopolies. This again is not all black and white. But how easily it gets crowded out of the picture altogether.

In these days when respectable church congregations on Fifth Avenue break into applause following a sermon in which the government is urged to step in and break the strikes, thoughtful people ought to be seriously aware of the challenge they face. If civil liberties, social and economic gains, and any sort of equitable distribution of the benefits (terrible word!) and sacrifices of this emergency are not to be swept out the door behind the well-laid newspaper smoke-screen of national unity and defense, we'd better keep our eyes clearly on the deep underlying issues that are involved.



# The National Conference for Democracy in Education

John Wesley Seay

The rights and importance of democracy in education, plus all that these things imply, became the point of focal attention for some 400 delegates at the National Conference for Democracy in Education on the campus of Harvard University March 29 and 30. That democracy in education is being stifled and annihilated became significantly apparent as the delegates presented a review of happenings in the state and university during the past year or so.

Bound by a program of national defense and by a fear of subversive activities, state legislatures, municipal councils, and university boards have gradually and consistently built a steady program toward suppressing any expression among university students of a feeling that all is not what it should be as far as our government is concerned. Textbooks, student councils, and individuals have all been subjected to an intensive inspection to ascertain just where they may not be agreeing to the infallibility of the present "American way of life." As to the validity of these points of disagreement, no issue is raised by such authorities—strict silence on points of disagreement is the order of the day. When students protest against academic regimentation and the removal of academic freedom, such methods of suppression are condoned on the basis of national expediency. As to their being fundamental democratic principles, such an idea is beside the point. The following examples, in themselves only isolated instances, or rather, indicative instances of regimentation and denial of democracy in education, have opened the small hole in the dike preparatory to a flood of like conditions.

For example, the original intent behind the Rapp-Coudert Committee in New York was a legitimate one of actual study of educational administration. In reality, the Committee did not accomplish this end, but attempted to destroy free speech, the right of petition, worked for the cutting of state allotments to education, and attacked the Teachers' Union. The Tenney Committee in California had the definite purpose of examining all those individuals expressing disagreement with present American policy. The administration denied the right of petition to the students when a colored basketball player was removed from the squad through Jim Crow activity in New York University. In Ohio, the Phillips Bill provides that

in all six of the state universities state aid may be withdrawn if individuals within one of the institutions carries on any un-American activity ("un-American" being undefined). At Oklahoma University and Oglethorpe University students were dismissed for writing for the defeat of the Lend-Lease Bill. At the University of Michigan, students were dismissed for working for peace, and in New Jersey all of the Rugg textbooks have been banned because of their acknowledgment of certain existing social conditions and political groups attempting to change those conditions. In Southern California it was advocated that education return to the three R's so that more time could be spent in defense training and less on "extraneous" study of existent social evils. At Columbia University, President Butler claimed "academic freedom has no meaning to students." "It only applies to accomplished scholars."

These were the problems which confronted the conference, and it was the means of solving them which called forth "close co-operation on campuses throughout the nation" for the preservation of and creation of further civil liberties . . . democracy in education.

Proposing the further linking of these principles with that of fundamental truths, Dr. Harry Ward portrayed the future responsibility of youth and the responsibility of youth to the future. "Our conception of democracy is not based on science, or naturalistic or pagan philosophy of life, but on a faith growing out of Judeo-Christian faith." It was his contention that if religion becomes an opiate to the people it is false to itself. Hence, the institutional religion and education which tries to maintain itself through its organization becomes sterile and unproductive. Progress is impossible as the organization dissipates its energies in keeping going.

It is prophetic religion that will provide the democracy of tomorrow with its working tools, Dr. Ward said. It is prophetic religion that seeks to find justice and discover truth. "Ye shall know the truth and the truth shall make you free." However, it is only as the truth uncovered is used in conjunction with loving and living that you may serve man better that the search is justi-

fied. "It is something to pay back to those who follow, and long owed to those preceding you."

The reason that democracy in education is being denied, and that the rights of free speech are being withheld is that our present organization economically, socially, politically, and religiously is afraid of thought. They are saying: "Academic freedom is all right, if it is kept purely academic." Through thought comes action, hence the "goose-stepping" of the mind for the purpose of keeping people from thinking. "Be sure that there are no curtains on academic freedom; get all the light of the past and present on our situation."

"The truth makes men free to live, love, serve, and to build that which neither time nor enemies can destroy!" Thus Dr. Ward closed his great appeal for *significant* youth action—not for youth action as just action—but youth action tied to those fundamental truths which guide the destiny of man and to which all action must be related in order to validate its existence.

## OBSERVATIONS

Throughout the conference there was a seeming unawareness of the necessity of a religious emphasis. Dr. Ward's statement that youth action must be tied to fundamental truths did not seem to change a tenor of thought which had existed from the beginning of the conference—failure to see that democracy and freedom were inviolate rights only as they were tied to the betterment of all mankind—not individuals.

One of the delegates accidentally entered the religious meeting where Dr. Ward was speaking. After the meeting closed, he said that this was the first time he had ever attended the religious session of such a conference as this. This attitude seemed indicative of the delegates in general . . . a disappointing note to find.

The cheers and applause for certain impassioned speeches—many times not significant in thought—and the boos and hisses on points differing with the general opinion of the group, were somewhat out of harmony with the general purpose of the conference—to promote democracy and freedom of thought.

Despite the insufficiencies of this particular conference, the Church must recognize the movement of thought and action in our time. Thoughtful change must come through the acceptance of and search for fundamental truths. In a day when the fear of foreign tyrannies crows the minds of our leaders, we must not be unmindful that we ourselves may be the stumbling blocks of freedom.



By

One of Them

**AUTHOR OF LIBERTY.** By Robert W. Searle.  
New York: Friendship Press. 1941. 147 pp.  
\$1.00. (Paper 60 cents.)

Democracy as a child of religion must be maintained and developed by Christianity. "Democracy," says Dr. Searle, "is dependent upon good citizenship. The source of good citizenship is character. The primary purpose of Christianity is the development of Christ-like character." In a series of stories using clever devices, the author sets forth some of the basic problems of Christianity and democracy. At the end of each chapter questions for discussion help the reader carry on. The last chapter is a spirited discussion of what we can do now to make our religion real.

The whole book gives one the feeling of having lived through the experiences related, and the last chapter unsettles us as we realize how much we have failed. Here is a simple, sensible and illuminating study book that is interesting and stimulating.

**CHART FOR HAPPINESS.** By Hornell Hart.  
New York: The Macmillan Company. 1940.  
198 pp. \$2.00.

Dr. Hart works on the assumption that one's efficiency depends upon the degree of his happiness. In his *Chart for Happiness* he endeavors to give scientific aid that will enable the individual to determine the degree of his happiness, the causes of his unhappiness, and methods by which he can increase his happiness. An application of the suggested tests and methods should greatly reduce the number of students seeking the aid of the college psychiatrist. Those working with students will find in Chapter XIV much assistance in their efforts to lead students into achieving normal, happy, and efficient living. Here is a book which every student and every worker with students should read.

C. W. HALL.

**LIFE'S INTIMATE RELATIONSHIPS.** By Talmage C. Johnson. New York: Abingdon-Cokesbury. 1940. 202 pp. \$1.50.

Dr. Johnson attempts to deal with all the intimate relationships in the area of sex, marriage, parenthood and family life. In this fact lies one of the book's weaknesses. The viewpoint shifts too frequently from one age group to another; it is too diffuse. A student group would not feel that enough of the material dealt with the problems peculiar to students and might also feel that too little emphasis is given to the results of scientific research in the area of its immediate problems.

The author is to be commended for the sane, practicable and Christian viewpoint which he consistently maintains.

C. W. H.

**HOW TO FIND HEALTH THROUGH PRAYER.** By Glenn Clark. New York: Harper and Brothers. 1940. 154 pp. \$1.50.

To say that this book by Prof. Glenn Clark is unusual is to put it mildly. At first one may be tempted to turn aside with an "Oh, bosh." As he reads further he is inclined to grant that perhaps the author "has something here." The average reader who is in possession of modern medical knowledge will hardly be willing to accept all that Professor Clark claims for prayer as a means of curing disease, but he will be ready to agree that many cases will respond to the techniques of psychology and prayer which Professor Clark outlines.

C. W. H.

From a young man in an Eastern college comes this question:

*What would you do if your son wanted to marry a Jewess? Would you show racial tolerance?*

**Answer**—Broadly speaking, I think I would make every effort to love anyone whom my son wanted to marry.

The goal of marriage is the happiness of the two "high contracting parties" and permanence and security for their offspring.

Statistics show that people of similar tastes and background have a much better chance for happiness than those of widely divergent inheritance, background and culture. I am assuming that the young lady meets all requirements of health, refinement and congeniality—that the question of race is the only one involved.

Normally Jewish people oppose mixed marriages. Among all people, Jewish people are noted for their loyalty and the strength of their family ties—an admirable devotion to each other. If a Jewish girl were brought up in a reasonably strict Jewish home and if her parents, brothers and sisters were still living, she would find it extremely difficult to break away from these normally close bonds. When children came the problem would be further complicated.

I would ask my son to weigh all these matters—for the two young people to separate themselves by a considerable distance for three months or more, and to meet other young people while considering the wisest arrangement for their future.

If time, space, and honest thinking on the necessary problems of a mixed marriage found them still determined, having counted the cost and chance of future unhappiness, I would not offer further objection on the ground of Jewish blood.

If the young lady having been long associated with gentiles was willing to separate herself from her group by taking a gentile name and of necessity becoming to some extent a Christian in practice, I would hope that there would be mutual respect, love and a determination to show the world it could be done. Perhaps the thought that they were doing an unusual and to many minds dangerous thing might challenge them to make a conspicuous success of their marriage. On the other hand, if public opinion influenced them greatly when matters of disagreement appeared, each might run to his own camp for shelter, a strengthening of his own point of view and more ammunition for a battle.

Briefly, I should discourage an alliance of that kind until it was well considered. After that, if there were such a marriage I would do all in my power to see her side and make it a success.

**Question**—Again from a young man. *What would you do if your son whom you had brought up in the church declared himself an atheist? Would you try to force him to change or let him go?*

**Answer**—I would not worry if he bragged about being an atheist if he were kind, generous and honest. Most young people go through spiritual upheavals if they are not ossified from the ears up.

The young man sees things in the church organization which he doesn't like; he sees sharp practices among church members, bad taste, gaudiness, intolerance and dishonesty and other all too human faults among those who claim the Christian title. Honestly, he revolts at the hypocrisy of it. Among a few people who declare themselves unbelievers, he sees a more studied cultivation of Christian virtues—kindness, modesty, honesty and tolerance. He prefers the unbelievers whom he judges by their best, to the unbelievers whom he judges by their worst.

I would not force him, but I would ask him to visit humanitarian enterprises of any denomination and find that the care of the helpless and unfortunate in hospitals and orphanages stems originally from Christian sources. We have a long way to go to perfect these efforts.

I would ask him in fairness to visit a few places where character is destroyed and then to inform himself of the activities of the character-building organizations and the people responsible for them financially and in actual service—people with a background of some kind of Christian belief. Then I would ask him to note the people of strong and noble character whom he admired—men like Livingstone of yesterday—Schweitzer of today and teachers and other persons whose character he had some



opportunity to study regularly and at close range. I would ask him to look for Christian influences in and from their lives.

Then I should trust that living, loving and bearing some scars from duties done under heavy fire, his eyes would be opened to the kind of people who admit longing for some relation to God.

There is some atheism that is honest searching, some that is smartness, and some that is unwillingness to seek farther.

Believing in God as I do and in a future in which the wrongs of this world will be righted and its unrepented sins punished, I could neither force nor let him go.

I would keep on loving him, knowing that somehow I had failed to exhibit symptoms of Christian living in the parental relationship, that I had not been brave or gay enough, strong or kind enough, firm or tolerant enough, that I had missed a Christian balance which he might feel. Perhaps in improving myself, I might win him to a new belief.

## *This Abused "Freedom"*

Parents whose sons are having difficulty in wisely using the privileges permitted at the University of Florida often wonder why the University does not place more rules and restrictions on the students and "make them work" somewhat after the plan used by military schools.

Well, the evidence points away from the military plan for all students. Each year a number of our freshmen enter from four-year military preparatory schools. If four years of "study hours," "supervised work," drill, etc., were as effective as supposed, then these freshmen should excel those who come from the "easy-going" public high schools. But as a matter of record they are not up to the average of the freshman class. The graduates of the United States service academies are as a rule well-trained. This is often pointed out as evidence for a more rigid procedure in our schools. This is a fallacious *post hoc* argument. The West Point man is what he is, probably due to the high selection and the fact that as soon as he enters he accepts the idea that he is a West Point man and must act accordingly. The idea is more powerful than all the drill of the parade ground.

It is our plan to try by every method available to get the student to take the responsibility of a college man. We believe that the only discipline worth while is *self-discipline*. We must offer the opportunity, encourage the student, and call the score. A great deal of external "discipline" has not been very effective.

—W. W. Little, Dean of the General College, University of Florida.

# Michigan's Tension Points

William Dewey

UNIVERSITY of Michigan authorities some years ago conducted a study on adjustment problems of undergraduate students. Their findings were enlightening, and have resulted in a greatly increased awareness of campus tension points. Problems such as they discovered still exist.

Take the case of Othello, who has been asked to leave school for failing three out of four subjects. "I just can't get over it," he moans. "At high school I got all A's and B's without any trouble at all, then I flunked out my first semester here." Othello's tension point (as well as that of several hundred other students in the same predicament) is one of scholastic maladjustment; a little help and some timely advice (and a few less bull sessions at the dorm) would have pulled him through. Now it is too late; he has been asked to leave the university; the whole course of his life may be affected by this stigma.

Warren, the engineering student, has to get along with practically no feminine companionship or acquaintances. There are four men to every woman on the Michigan campus—and Warren has no women at all in his classes. He exclaims: "Sure, I've seen lots of girls I'd like to date, but either I never get a chance to meet them, or they're going steady already." This girl-less type of life is an abnormal and unpleasant one for students; small wonder that some of them come out with distorted and "radical" ideas about the opposite sex.

Pete has to support himself entirely. Earning money for his room, board, and tuition takes up every moment of his spare time. To him, and to numerous other self-supporting students, creative leisure is unknown. There is simply no time

*THESE SHARED HIS CROSS*, By Edwin McNeill Poteat. New York: Harper and Brothers. 1941. 192 pp. \$1.75.

Students are not noted as avid sermon listeners, and as sermon readers they are even less famous. This book of essays does much to dispel the distaste for written sermons.

Dr. Poteat focuses attention upon the spectators of the crucifixion. Who were they? Why were they there? How did they view the criminal? Taking these characters separately, he weaves each into a fictional biography so that his presence at the cross is explained. Then he uses each character as a symbol of some basic issue involved in the death of Jesus: Simon of Cyrene symbolizes the conflict between the cross and wealth; the centurion provokes a discussion of the cross and war. So the cross becomes the crux of current social problems, and a challenge for us to become participants rather than spectators, sharing Jesus' redemptive purpose and power.

PAUL S. MINEAR.

*WHO WAS THIS NAZARENE?* By Albert F. Gilmore. New York: Prentice-Hall. 1940. 331 pp. \$2.75.

Science and Health with Key to the Gospels—such might well be the title of this book. In form it is a biography of Jesus. The author pieces together the fragments from the four gospels to form a running narrative of Jesus's life. But the real purpose of the narrative is to mirror the doctrines of Christian Science. Q. E. D., if you want to study Jesus, look elsewhere; if you want to know what Christian Science makes of Jesus, this is the book for you.

For example, the virgin birth is accepted, and explained as due to the spiritual illumination of Mary's thought. The kingdom of God is a state of perfect consciousness. Man is always perfect and sinless, immune to sin and evil in every form. Jesus was the most successful man in history. He did not die, his spiritual selfhood was not crucified, never lost consciousness. The Cross represents no real suffering when viewed through the eyes of this swank modern heresy.

P. S. M.

*THIS IS THE VICTORY*. By Leslie D. Weatherhead. New York, Nashville: Abingdon-Cokesbury Press. 1941. 276 pp. \$2.00.

It is always exciting to witness the human spirit triumph over adversity for it is such moments that men can dare to hope. This book represents such a triumph. It was written when the poundings of anti-aircraft guns and the demolition of bombs caused the author's house to tremble with vibrations. It was spoken to people who were "starved for sleep," who were "so tired of journeys that they are not to be blamed for staying at home." It comes out of unhappy London in the year 1941. Conditions which try the nerves, shake the morale and test human faith have entered into its making. Under such surroundings it is not easy to believe that life has meaning, that beauty, truth and love are efficacious, that one should live with "malice toward none." We know from experience that it is not easy for men to remain honest, to retain their poise, and to have perspective under similar difficulties. This book does retain those qualities to a marked degree.

The present volume is based upon sermons delivered at City Temple, London. They were delivered by one of the best known English preachers, a Wesleyan minister. The style is fresh, it is hortatory, it retains much of the directness of address. The pages should be read with imagination—a constant recalling of the conditions and pressures under which they were composed. The thoughts are not novel, sometimes they are ordinary, but they are unvarnished and honest. The words carry meaning, are free from the tyranny of unreality and remoteness.



They are spoken to encourage those whose homes are blasted out of existence, to comfort those whose families have been mangled or killed. They are intended to transform that experience from terror, hate and frustration to confidence, moral purging and victory.

Dr. Weatherhead does not bless war. He believes that more evil will come from it than good. He does not relieve his country from her guilt in sharing in its causes. He believes that, as circumstances developed, the present war became inevitable, that a British success is necessary, that it will come. He also believes that neither side can ever hope for a true victory unless they are prepared to sacrifice, to give up privileges, to share greatly in the terms of peace which must some day be written. No other peace will be a lasting peace. The reader may disagree with him and dispute his judgment. It is doubtful, however, if the author will ever be called upon to repent his stand or will be accused of losing his head as many preachers lost their heads in the last World War. That is why this book is important and timely reading for an American audience as it faces the present crisis.

RAYMOND P. MORRIS.

*REALITY AND RELIGION.* By Henry P. Van Dusen. New York: The Association Press. 1940. 88 pp. 50 cents.

This is the last of the announced titles, and in many ways the most useful, of the Hazen Books on Religion which are designed for college students. Its author is a professor in the Union Theological Seminary. He is well known as a student counsellor.

The book treats three questions: Why religion? Why Christianity? Why the church? together with an epilogue intimating the place of the Christian movement in the world of tomorrow. The language is strictly non-technical, the substance is not remote, the thinking is straightforward and non-evasive. It does not argue or plead the case; it simply states the viewpoint and pertinent facts with remarkable objectivity. A short and well chosen bibliography is appended to direct further reading.

This volume will be found useful by small discussion groups, or as resource material for student conferences and the reference shelf. It goes a long way toward filling a dire need and a wide open gap in religious literature which is acceptable to the undergraduate.

R. P. M.

*A PHILOSOPHY OF RELIGION.* By Edgar Sheffield Brightman. New York: Prentice-Hall. 1940. 539 pp. \$4.00.

Philosophy "aims to understand experience as a whole." Religion "is concerned about experiences which are regarded as of supreme value." Therefore, "Philosophy of religion is an attempt to discover by rational interpretation of religion and its relations to other types of experience, the truth of religious beliefs and the value of religious attitudes and practices." This book is a philosophy of religion. Therefore, it will be of little concern to the casual student. It will, however, be of great concern to the student of philosophy, the student of religion and to the person who desires to do basic thinking in the philosophy of religion. It will be of great value to the student of philosophy for it clears one of the blind spots of philosophy, namely, that part which so often fails to give scientific consideration to religion.

The student of religion will find here the intellectual bridge between the realm of values (religion), the field of systematized knowledge (science), and the discovery of whole truth (philosophy). He will likewise find a clear, concise basic statement of the philosophy of religion from a theistic personalist's viewpoint.

H. D. BOLLINGER.

or money for social activities. Pete gets moments of discouragement, and may decide not to come back next year.

Pete has his feminine counterparts, though "social" problems are the most prominent among the girls. All other problems, in fact, seem to distress them in proportion to their relation to the social. Finance is not so much a matter of "staying in college on a hard-earned shoe-string" as having pretty clothes and equal social opportunity.

Ellen's room, board, and spending money are scraped from waiting table, outside jobs, and loans. A sorority is out of the question, yet she feels her financial isolation more on this account than for the toll it exacts on her health and studies.

At Michigan many girls remain independent. If they can convince themselves and their dormitory mates that this is not because they "couldn't make it," they are quite satisfied. "Convincing" consists of being attractive enough so they'll believe it. Being attractive means having dates, having dates depends on free time, charming manners, and smooth appearance—which calls for "enough" clothes, and time to file nails and set hair. So the cycle snaps around.

Ellen and her self-supporting friends find themselves at a painful social disadvantage, not because their position is scorned (indeed, most students admire their ambition) but because the natural consequence of closely budgeted time and money seems to be isolation.

Dating remains a point about which there is plenty of tension. Some girls learn from their escorts that a good time means going down beyond Division Street (where liquor is no longer banned) and getting drunk. Some prominent professors hit students and their dating methods pretty hard. "Just look at them," they point out, "their cortices are deteriorating from an appalling lack of creative thinking. Take away the cinema, the beer-can and a few other manufactured amusements, and the poor dears would simply not know what to do on a date."

Problems of an entirely different sort have created much tension at Michigan. Take the local branch of the American Student Union, which has on several occasions attracted national attention. The conflict arises between the conservative state-taxpayers who support the university, and the ultra-liberal students on campus, with members of the faculty sprinkled on both sides. Unfortunately for the ASU, some of its members have, in their zeal, overlooked such important physiognomic factors as courtesy and an attitude of consideration. This has lost them much favor, but they smolder on.

Michigan authorities set about to ease the tension points in various ways. One can mention increased loan-funds, academic counselors and advisers, the Student Religious Association, dating bureaus, and the like. But the problems are far from solved, and we can see some ugly new ones, such as those that might be occasioned by student pacifist groups, in the offing. Each major tension point is tremendously indicative, and each one cries out to be dealt with from every efficient angle.

## Not to Be Missed

Several important books have come in too late to be sent to regular reviewers. And since the next number of the magazine will not be off the press until September first, we felt that a short notice must be included. Each of these books is important and each deserves a longer review.

*Dawn Watch in China.* By Joy Homer. Boston: Houghton Mifflin Company. 1941. 340 pp. \$3.00.

If the war in the Orient can possibly do any good, one evidence of that benefit would be the information we are getting about China. This book is something to get excited about, for Miss Homer has a way of telling about her trip to China that not only gives an illuminating picture of conditions and causes, but also makes the reader feel a first hand experience of them. Racy style, humor—but most of all, an interestingly intelligent person reacting to almost unbelievable situations. China emerges as a hero. More than a travel book—more than a book—an experience!

*The Man Who Stayed in Texas.* By Anne Nathan and Harry I. Cohen. New York: Whittlesey House. 1941. 322 pp. \$2.75.

The story of a man that is being continued in everyday living in the city of Galveston. An account of a man who as a leader of his race stayed in Texas and has become the leader of people who in their needs are not Jews or Christians but simply people. A humanitarian, Rabbi Henry Cohen will now be an inspiration to many who have not had the chance to know him personally.

*South of God.* By Cedric Belfrage. New York: Modern Age Books. 1941. 346 pp. \$2.50.

The story of Claude Williams and his work among the underprivileged may be an inspiration to many young people taking their religion seriously who feel that their only salvation is to work with this group. Told with vivid style and with little varnishing of actual facts, this book shames most men into an apologetic for their lives. Read it if you want to be disturbed—leave it alone if you don't like to face conditions as they are.



# I Believe in God

## A Dramatic Service of Worship

Created by the Wesley Foundation  
at Denton, Texas



[This service may be done in a church chancel or on a stage. Transform the pulpit into an altar if the church has none, or make an altar at the center back of the stage. Arrange on the altar two candlesticks and white tapers, five or six red votive lights, an open Bible with a colorful marker hanging from it, and perhaps a generous arrangement of flowers. Make steps up to the altar over the chancel rail by using boxes or tables, properly draped. Focus a white light on the altar even for a daytime performance. On the stage, put the altar at the top of at least five steps, and drape the whole unit.

The organ prelude should conclude with "A Mighty Fortress Is Our God." The speaking chorus may enter as this music begins. The members of the choir may be robed and march into the choir loft, or sit in front of the chancel facing the congregation. Or the smaller choruses of girls' light voices, girls' dark voices, and boys' voices may enter separately as each chorus speaks and stand about the altar, closely enough together that they may speak together at the climax. In an auditorium, the speaking chorus may sit in the pit and a group of trained dancers may do a pantomimic accompaniment to the entire service. Their costumes should suggest stained glass. The lighting should establish the mood of the soft color of the interior of a cathedral, with a diagonal dash of brilliant color as if a window were downstage L. The dancers may do a series of movements to suggest attitudes of prayer as the lights come up, after the congregation has first seen only the candlelight on the altar. Then the dancers group themselves upstage as if they were figures in stained-glass windows. Their movements during the remainder of the service are slow and simple, but suggest the feeling of lines spoken by the choruses.

The Protagonist enters while the organ plays "A Mighty Fortress." In the church he should come down the aisle, and walk in the mood of the music. The third time the hymn is played let it be in the minor. Let the bass quarrel with the original music, and at last almost disintegrate in confusion. If the performance is in an auditorium, let this music be a part of the Prelude. The Protagonist should enter from a downstage wing and walk into a white spotlight to speak. In the church, he should stop some distance from the steps to the altar.]

**Protagonist:** "There is no God. I have traversed the worlds. I have risen to the suns; I have passed athwart the great waste places of the sky. There is no God. I have descended to the place where the very shadow cast by Being dies out and ends. I have gazed into the grief beyond and cried, 'Where art Thou, Father?' But no answer came, save the sound of the storm which rages uncontrolled. We are orphans, you and I. Every soul in this great corpse-trench of the universe is utterly alone. There is no God." (Jean Paul Richter.)

[He turns vigorously upstage, and flings his arms over his head. At this instant the light comes up on the altar, and off the Protagonist. A rich voice speaks over the amplifier.]

**The Amplified Voice:** Stand still and know that I am God.

[The Protagonist recoils, takes a step or two toward the altar, hesitates, moves again, and then throws himself on his knees at the lowest step. The organ has followed his moods, and now seems almost to sob with the Protagonist, then gradually fades as the Chorus of girls' light voices begins to speak. Lights on the pantomimic chorus change from one lovely color to another.]

**Chorus of Light Voices:**

I walk in beauty.  
With beauty before me I walk,  
With beauty behind me I walk,  
With beauty above me I walk,  
I walk in beauty.  
One thing I ask from the Lord, that I do seek:  
To behold the beauty of God.  
He has made everything beautiful in its season.  
He made fields of corn and growing wheat,  
Meadows green and flowers sweet,

**Solo:**

Little seeds just coming up,

**Solo:**

Little acorns in a cup,

**Chorus of Light Voices:**

Majesty of purple mountain peaks,  
Blue inlets and their crystalline creeks,  
Restless oceans, little placid lakes,

**Solo:**

And a moon that constantly makes  
Cool cloud mist inviting  
With messages of lunar writing.

**Chorus of Light Voices:**

Suns, numberless as seashore sands,  
Flung from the palms of God's own hands,  
Endless galaxies, soft star shine  
Through light years sifted fine  
Till it seems to wistful eyes  
Golden glow from the gates of paradise.

**Solo:**

Is it not beautiful?  
Is it not truly?

**Solo:**

Beauty smiles up in a baby's eyes  
And down in a mother's voice;  
Beauty speaks in the self-abandonment of a lover  
And answers in the understanding of the beloved.  
There is beauty bare in the compassion of a selfless life  
And in joyous discipline.

[The Protagonist lifts his head and almost gets up, but droops again.]

**Solo:**

Is it not beautiful?  
Is it not truly?  
One thing I ask, To behold the beauty of God.  
I believe in Beauty.  
I believe in a God of Beauty.

[A Chorus of Boys' Voices begins to speak. The pantomimic chorus makes about three groupings of rather severe and straight-lined appearance, as the lights on them grow from gold to white.]

**First Boy's Voice:** I will praise thee, O Lord, among the people;

**Add Another Boy's Voice:** For Thy mercy is great above the heavens,

**Add Third Boy's Voice:** And Thy truth reacheth unto the clouds.

**Add Fourth Boy's Voice:** Surely there is a mine for silver, and a place where they refine gold,

**Add All Boys' Voices:** But where can wisdom be found, and where is the place of understanding?

**First Boy:** Man knows not the way of it.

**Second Boy:** Pure gold cannot be given for it.

**Third Boy:** Nor can silver be weighed out as its price.

**Fourth Boy:** It cannot be bought with the gold of Ophir.

**Fifth Boy:** With precious onyx and sapphires.

**Sixth Boy:** Gold and glass cannot equal it.

**All Boys:** God understands its ways and He knows its location. When He made a weight for the wind and meted out the waters by measure; when He made a law for the rain, and a way for the thunderbolt; then He said to man:

[The Protagonist stands, and steps up one step by the conclusion of this chorus.]

**Solo Voice Amplified:** Behold, the love of the Lord, that is wisdom, and to depart from evil is understanding.

**Boy with a full voice:** And Jesus said, I am the way, the truth and the light. Ye shall know the truth, and the truth shall make you free.

**Chorus of Boys' Voices:** I believe in God. I believe God is truth and wisdom. I believe in God.

[During the next chorus of girls' dark and medium voices, the Protagonist takes another step toward the altar. The lights on the pantomimic chorus are soft and rosy, with purple spots through them on such phrases as "crucify you."]

**The two best blended voices:**

When love beckons to you, follow him,

**Dark Chorus:** Though his ways are hard and steep.

**Duet:** And when his wings enfold you, yield to him,

**Dark Chorus:** Though the sword hidden among his pinions may wound you.

**Duet:** And when he speaks to you, believe in him,



The pictures on this page are from the service at the Wesley Foundation at Denton, Texas, under the direction of Mrs. Joe Brown Love.

May, 1941



**Dark Chorus:** Though his voice may shatter  
your dreams as the north wind lays waste the  
garden.

**Duet:** For even as love crowns you

**Dark Chorus:** so shall he crucify you.

**Duet:** Even as he is for your growth

**Dark Chorus:** so is he for your pruning.

**Duet:** Like sheaves of corn he gathers you unto  
himself.

**Dark Chorus:**

He sifts you to free you from your husks.  
He grinds you to whiteness.

**First Girl:** Love is very patient, very kind;

**Second Girl:** Love knows no jealousy;

**Third Girl:** Love gives itself no airs;

**Fourth Girl:** Is never rude,

**Fifth Girl:** never selfish,

**First Girl:** never resentful.

**Second Girl:** Love is gladdened by goodness,

**Third Girl:** and can overlook faults.

**Fourth Girl:** Love is full of trust,

**Fifth Girl:** full of hope,

**Sixth Girl:** full of endurance.

**Dark Chorus:** Love never fails.

Think not you can direct the course of love,  
for love, if it finds you worthy, directs your  
course.

When you love you should not say, "God is in  
my heart," but rather, "I am in the heart  
of God." God is love.

I believe in God.

[Another voice speaks, preferably a boy's voice.  
The lights on the pantomimic chorus are soft.  
They emphasize with more intensity the cruci-  
fixion and the resurrection and such phrases  
as "Bear ye one another's burdens." The Pro-  
tagonist takes another step toward the altar.]

**A Voice:** And Jesus was born in Bethlehem of  
a virgin named Mary. Wise men and shepherds  
came and knelt by the manger where he was  
born. For he was born of peasants and lay on  
the straw. He grew in stature as he worked  
in his father's carpenter shop. When he was  
twelve he went to the temple and astounded  
his elders with his knowledge and insight. For  
about eighteen more years he made doors and  
yokes and tables; his soul became muscular and  
strong. Then he gathered a small group of  
peasants about him and began to tell them the  
truths his soul knew. But the things he did  
and said were misunderstood. The Romans  
who had political control of Jesus' country  
accused him of sabotage. The traditional  
churchmen thought he was a radical and  
heretic. And even his disciples were disap-  
pointed because he would not try to overthrow  
Roman rule and re-establish the sovereignty  
of his nation. For three years he tried to  
interpret to all these people, person by person,  
that God was a loving Father. He ate with  
sinners and talked to outcasts as he talked  
to men high in officialdom. Because men could  
not understand him they grew to hate and  
fear him. At last they decided to crucify  
him. But he would not stay dead, and for two  
thousand years he has been alive in the world.  
Men still do not understand him, though they  
are drawn toward his vigorous humility, his  
fearlessness, his belief that men can live as a  
family lives with its Father; men of every  
race and station in the harmony of deep under-  
standing. "Love one another." "Bear one an-  
other's burdens." "Be not anxious about your  
life." "If you would have your life you must  
lose it." "The Kingdom of God is within  
you."

[The lights on the pantomimic chorus are amber,  
and their groupings suggest majestic wonder.]

**Amplified Voice:**

Stand still and consider the wondrous works  
of God.

Where were you when I laid the foundation of  
the earth?

Declare if you have insight.

Who enclosed the sea with doors, when it burst  
forth,

When I made the cloud its covering, and the  
dense darkness its swaddling band?

Have you ever in your life commanded the  
morning?

Or assigned its place to the dawn?

Have you gone to the sources of the sea,

Or walked in the hollows of the deep?

Have the gates of death been revealed to you,

Or can you see the gates of darkness?

[The Protagonist begins to raise one arm as if  
comparing its puny strength with these words  
of God.]

What path leads to the home of Light?

Can you bind the chains of the Pleiades,

Or loosen the girdle of Orion?

Can you send out the lightning on its mission?

Who taught the feathery clouds or trained the  
meteors?

Will critics still dispute with the Almighty?

If you have an arm like God's,

[The Protagonist looks at his arm, then grad-  
ually folds it down during the last of this  
speech.]

If you can thunder with a voice like His,

Then deck yourself in majesty and pomp.

Pour out the fury of your wrath,

Lay all the lofty low and crush the wicked  
on the spot,

Do you think you have an arm like God's?

Be still, and know that I am God.

[The Protagonist throws himself across the altar.  
During the first two repetitions by the choruses  
the Protagonist slowly turns so that he is ready  
to stand for his speech of comprehension.]

**Chorus of Light Voices:** I believe in God. I  
believe in a God of Beauty.

**Boys' Chorus:** I believe in a God of Truth and  
Wisdom.

**Chorus of Dark Voices:** God is Love.

**A Voice:** God is within you.

**Amplified Voice:** Be still, and know that I  
am God.

[Very softly and very slowly the organ begins  
A MIGHTY FORTRESS.]

**All Chorus:** I believe in God.

**Light Voices:** I believe in a God of Beauty.

**Boys' Voices:** I believe in a God of Truth and  
Wisdom.

**Dark Voices:** God is Love.

**A Voice:** God is within you.

**Amplified Voice:** Be still, and know that I am  
God.

**Light Voices:** God is Beauty.

**Boys' Voices:** God is Truth and Wisdom.

**Dark Voices:** God is Love.

**Protagonist:** Beauty, Truth, Love—God is Love?  
God is within me? God—I believe in God.

**All Chorus:** I believe in God.

**Protagonist:** I believe in God. (More firmly.)

**All Chorus:** I believe in God the Father Al-  
mighty.

**Protagonist:** I believe in God.

**Chorus:** I believe in God the Father Almighty,  
Maker of Heaven and Earth, creator and pre-  
servator of life.

**Protagonist:** I believe in God the Father Al-  
mighty. (Growing in understanding.)

**Chorus:** I believe in God the Father of our  
Lord Jesus Christ.

**Protagonist:** I believe in God.

**Chorus and Protagonist:** I believe in God.

**All Voices:**

Thine, O God, is the greatness and the power,  
and the glory, and the victory and the  
majesty;

For all that is in the heaven and the earth is  
thine.

To the only wise God our Saviour, be glory  
and majesty, dominion and power, both now  
and forevermore.

Praise ye the Lord.

**Light Voices:**

Praise God in His Sanctuary.

**Add Dark Voices:**

Praise Him in the firmament of His power.

**Add All Voices:**

Praise Him for His mighty acts:

Praise Him according to His excellent great-  
ness.

Praise Him with the sound of the trumpet.

**Light Voices:**

Praise Him with the psaltery and harp.

**Add Dark Voices:**

Praise Him with the timbrel and dance.

**Add All Voices:**

Praise Him with stringed instruments and  
organs.

Praise Him with the loud cymbals.

Praise Him with the high-sounding cymbals.

Let everything that hath breath praise God.

[The Doxology is played at full volume. In  
the Church the congregation may join in singing.  
On the stage the pantomimic chorus interprets  
the music with ecstatic, full movements. The  
Protagonist's arms go up in complete abandon-  
ment. Then the lights and organ fade slowly,  
so that there is only a white light on the Pro-  
tagonist. The curtain falls a moment after the  
Amen. In the Church the music of A MIGHTY  
FORTRESS may come up again to take the  
chorus and Protagonist off with joy and certainty  
in their movements.]

## Morning Meditations

In a program of preparing a period of medita-  
tion and prayer for the college student we feel  
we have something unique and different on our  
campus at DePauw University.

We have put into the program of our student  
department of the local Methodist church two  
periods each week of "Morning Meditations"  
which last for a period of twenty minutes each.  
These Meditation periods come on Tuesday and  
Friday mornings from seven-thirty to seven-fifty.  
During this period of meditation when students  
may come to the sanctuary for their period of  
prayer and quiet, we have a student organist who  
furnishes music throughout the period. This music  
usually consists of hymns with a modulation  
from one to another, and if the organist desires  
to do so, he may introduce some other suitable  
composition at some interval during the period  
of meditation. We also have a "Meditation  
Guide" which is mimeographed and handed to  
each individual as he comes into the sanctuary.  
The "Guide" consists of a Call to Meditation or  
Scripture sentences, a 150- or 200-word medita-  
tion, and a closing prayer. It is made clear to  
those who come to meditate that they need not  
use the "Guide" unless they desire to do so.

—Robert Sanks, DePauw University.

**HOW CAME THE BIBLE?** By Edgar J. Good-  
speed. New York, Nashville: Abingdon-Cokes-  
bury. 1940. 148 pp. \$1.50.

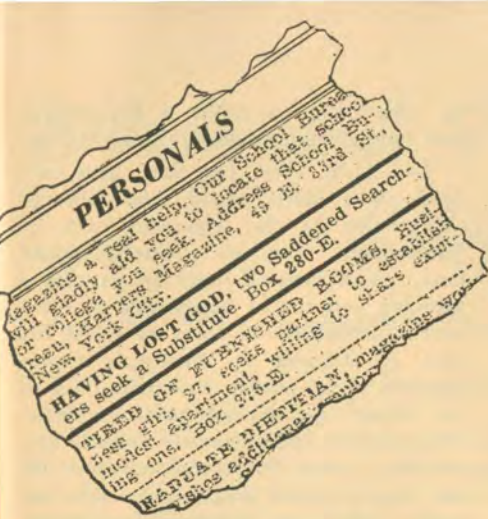
This book is a description of the "formation,  
transmission and translation" of the Old and  
New Testaments and the Apocrypha. The latter  
is the material that, for a long time, was held in  
doubt as to whether it would be included in the  
Bible.

The material for this book was originally pre-  
pared by Dr. Goodspeed for the Sunday Church  
School lessons for *The Adult Bible Class Monthly*,  
and therefore is compact, readable and factual.  
It is truly an accurate historical outline of how  
came the Bible.

Large numbers of college students do not  
have a clear understanding of the modern scien-  
tific approach to biblical literature. This book  
is a most excellent introduction to this viewpoint.  
It should be universally used either as a text  
or for collateral reading by all college students  
who read or study the Bible.

H. D. B.





## What Takes the Place of God?

This Personal appeared in *The Saturday Review of Literature*, March 15, 1941.

TAURUS. When did you lose God? Where did you have Him last?

SEARCHERS. Just recently we discovered it, but He may have been gone for some time. We remember having Him last winter at least, when we were candidates for the Crimson Key awards on the campus; both of us prayed then, and one of us got the Key.

I remember (*continued one Searcher*) that when Dad was out of work back in the depression, my family was gloomy and discouraged; then Mom said she was right sure that the Lord would help us, and pretty soon things cleared up. I was sure of God then.

I can remember back at Institute the candlelight service on the lakeshore, and many times at Sunday school (*said the other*); in those years I had a sure hold on God.

TAURUS. But now He is gone. Was He stolen from you, or did you just lose Him? How did you realize it had happened?

SEARCHERS. The newspapers, we think. There's so blamed much rotten behavior everywhere. No one cares about decent things—everyone is out for himself, in a mad rush for money and power—innocent and honest people are kicked around and starved—it's the bully who gets what he wants—and all that Jesus talked about is just too soft to fit this calloused world. Civilization isn't heading anywhere, except to the junk pile. Surely there is no God in charge of this mess. If there is, it's no compliment to Him.

TAURUS. Hurray! If you have lost God because of what's in the newspapers, then you had the kind of God that deserves to be lost, and ought to be lost—fast. Good for you, that you let Him get lost. You had, probably, a frozen idea of God, the one that you picked up in Sunday school, and never allowed to grow. It was solid and fixed, until new

stresses and strains cracked it apart. It was too solid, in fact—it needs to be flexible, to bend to and resist new pressures that come. So, if the God you knew couldn't stand up under the beating, it's right that you should let Him go down. You would be foolish to complain over what is vanished.

SKEPTIC. Then they are lost, totally lost, without footing or guide?

SEARCHERS. We may be. We've tried everything we know. At first we tried to recover, and to remember our preachers' advice and our mothers' last fond instructions. We tried to see how other people still maintain their beliefs. But that didn't do any good. Now we have tried to get away from it, but the many intoxicants—of speed, of drink, of hectic reading and long nights of talking, of crowds of friends and a hundred activities—they only dull our minds, but then our minds awake again to torment and keep us unsatisfied until we get an answer.

FAITHFUL. Your trouble is that you have tried to find a substitute. There is no substitute for God. You must return, get back to God. It is you who are lost, not God.

SKEPTIC. That's no difference. They and God are apart; how to get together is the problem. What do you recommend that they do?

### The Return of the Faithful

FAITHFUL. The Church always leads a person's soul to God. The Bible is a reliable guide, and prayer is very direct. There is no counterfeit that pays; nothing short of God himself can give rest to the restless soul of modern man.

SKEPTIC. But you miss the whole point, Faithful. It is God that our friends have lost; they cannot use God to help them find God. They don't

want to hunt a mirage, and by self-hypnosis rejoice in finding only what they create for themselves before they start out. They don't want to kid themselves.

FAITHFUL. Dear Skeptic, I am not stupid. I'm not telling these young friends to shut their minds and jump blindfolded. I'm only suggesting what William James once said. Sometimes, he said, you must believe in a thing before it can become a fact; your deliberate belief helps to create the thing desired. That refers, in our case here, not to God, for thinking neither creates nor disposes of God, but it refers to man's healthy belief in God. Correct belief and thinking would build and conserve a person's life with God. If these two Searchers wish to recover God, they must *will to believe*—they must deliberately expose themselves to the beliefs and worshipful conditions that are nutritive to healthy Comradeship with God. That is why I recommend church and prayer and Scriptures.

SKEPTIC (*to Searchers*). "You can't go home again to the father you have lost and have been looking for," as a recent writer said. You can't go back to church and prayers. You can't go back to the childhood days, when God was an all-pervading spirit pushing up the grass blades, back to the adolescent days when God filled you with wonderful thrills and energy, back to the dark days when God was stronger than economic tragedy and could guide your father to a vacant job. You can't go back even to last winter, when God was on the side of justice and saw to it that you got the reward that you deserved. You can't go back to the God you once knew.

(*To Taurus*). That much is clear to me—that Faithful has no method for these Searchers. What have you to offer them? How shall they find release from



their prisonhouse of anxiety and not-achieving?

TAURUS. There are as many ways to God as there are people on the search. To say that any one is pre-conditioned to the search is to deny my whole approach to faith.

SKEPTIC. Will you, then, give no help to the Searchers?

## The Belief in Something Better

TAURUS. They have been looking backward; that is their major fault; and that they cannot do, as you so well just said. They cannot recover the past, therefore they must uncover the future. It is more needful to see where we are going than to know where we have been. The essence of sound faith, for them, must be a belief that the future can and will be better than the past. They must believe that all enemies to human growth can be destroyed. They must be convinced that the human spirit can rebound from every crash, recover from every sickness, conquer every foe. Without some such unflagging spirit, they will never find a moral equivalent for God.

FAITHFUL. They will never have such confidence until first they can recover God Himself. God does not come from confidence in man, but vice versa.

TAURUS. But, Faithful, is it not better for a man to have such hope in human betterment and not reach God, than to have neither God nor that hope?

SKEPTIC. But how does one go about getting such a confidence, when he has just read the morning paper?

TAURUS. Not in spite of, but because of it. Precisely because there is no hope, they must have hope. Exactly in time of darkness they must carry a light. They must believe that war will not forever plague us, for unless they do believe it so, it will forever plague. They must believe that justice can be done, that private greed and public hate can be overcome. Or else they never will. They must believe in tomorrow because today is so far wasted. And if they really desire to find God or a substitute, they must believe that some way to God is open to them. They must have an open, unfixed faith: open to new experiment, able to accept fresh discoveries about God. If they want God they cannot say, "God is such-and-such, and we must find Him." For what they find to be the final, unshakable stuff in the world may be very different from their present notions—as indeed they have already found that what rules the world is not their Sunday-school God. Instead, they must say, "We believe there is some unshakable fact, and that it can

be found; what it is we do not know but *will* discover." Precisely because the world is deeply shaken, they *must*, for the security of their own spirits, believe that Something is unshaken. They must look ahead, because all the past is ruins.

SKEPTIC. That is a strong outburst, from you. I didn't know you felt so strongly in anything. You mean, I take it, that any substitute for God must begin with a rugged belief that men's future can and must and will be better than anything yet existing.

## The Commitment to Something Greater

TAURUS. Certainly. Exactly. Here is another slant on it, from a thrilling poem by Edwards Davis, called *Lovers of Life*:

"... As Heaven's guidance when despised  
Ceases to lead, and leaves the follower,  
Who once in faith had followed it, alone,—  
(So) each wanderer forlorn must, unled, fail  
To find the way to God except through Faith  
In something more and nobler than himself."

That fits so exactly to our friends the Searchers, that I could not refrain from it. If they are really in earnest, searching for a life equal to life with God, they must have faith in something larger and finer than themselves.

SKEPTIC. Faith—that's exactly what they don't have, but have lost and cannot now recover.

TAURUS. Pardon the word, it is bad. I'll use another. But in parenthesis let me say, Don't ever let that word "faith" become a stumbling block to you. There is more faith around than there is freedom, or opportunity, or any other vague thing you believe in. There is faith in banks, faith in the power of steel to hold your car together, you have faith when you fall in love (what faith!), faith in the man who prepares your sandwich over the counter, faith in the boss who promises to pay you. Don't ever quibble over "faith." In this poem it means loyalty to, support of, conviction about, labor for, something greater and more worthy than oneself.

SKEPTIC. But what can a thinking person today have faith in, or be loyal to, as you interpret it? For years we have been taught that democracy is the greatest thing on the earth. Now look at it—using peacetime conscription, aggressive expansion, huge power in the hands of a very few, censorship, and flirting even with concentration camps for aliens. Democracy was the biggest thing I ever believed in, and now look at it! The thrill is gone out of it for me. What can you recommend that the Searchers

be committed to—what is big enough and good enough to deserve their loyalty?

TAURUS. You, like they, have been loyal to a static, fixed, and stiffened thing—you to the American form of government, they to a Sunday-school God. You yourself need to develop a growing concept of democracy as a future achievement—a form of social life that is cleansed of America's faults, stripped of its abuses, and built only of its virtues and its potential greatness. You need to believe in the Possible Democracy, not in the Actual America; for the first is much greater than you and worth your talent and devotion. As for the Searchers, they need to find some cause that is superior to their private wishes, external to their little needs—some movement that is big enough to consume their energies and great enough to shape them into useful citizens when they yield themselves to it. They could gamble on that, and find meaning for their lives.

SKEPTIC. What kind of a thing do you mean by such a "cause"?

TAURUS. Again, there is no single mark common to all, except that the cause must be unselfish and useful to some other person's growth. A woman may often find her cause in her children. A scientist in a laboratory may labor for the enlightenment of mankind. A young man may join a Quaker work camp. A girl, through a hobby, may give an invalid joy and friendship. Just as for you it may be devotion to the Democracy that ought to exist here in America. The "cause" must merely be more important than the person's private wishes, and be of human value.

SKEPTIC. Would devotion to some cause, as you suggest, lead the Searchers to God, as the poem says, or would it be a substitute for God, as they themselves desire?

TAURUS. No one can tell. Either. It differs with each person. For some it would be a sacrament, bringing God to them. For others, it would so consume their energies that they, unreflective, would never think of God but have a satisfying experience identical to that of religious people.

FAITHFUL. No, never completely. Some sense of security, some measure of courage, never comes to him who believes only in a "cause" and not in God. Such a person never quite achieves completeness.

TAURUS. But he does find meaning for his daily work; he has fellowship with like-minded loyal people; he increases his strength; he is confident of the worthwhileness of his life—you will admit.

FAITHFUL. Yes, all that. And in so far, so good.



# Words and Their Ways in Religion

Harris Franklin Rall

WHAT do we mean when we say, with the Apostles' Creed, "I believe in the holy catholic church"?

The simple and original meaning of the word **catholic** is universal, and that is what it means here. We have various meanings for the word church: we use it in turn for a building, a local or parish organization, or a denominational group like the Methodist or Presbyterian Church. But as early as New Testament times it was used both for the Christian group in one place and for the whole fellowship of the followers of Christ. Scattered throughout the world, they felt they were one body. We believe in this one fellowship. We are Christians before we are Baptists or Methodists, and all of us, of whatever name, if we are followers of Jesus, belong to this company. This is the real church of Christ. **Catholic** is a great word, an ancient word. How far back the Apostles' Creed goes we cannot say; it did not come from the apostles but does go back to the beginning of the second century. There was no Roman Catholic Church then, or any other body which called itself "catholic" while still being only a part of the whole. So we claim this word and share it with others; we belong to the one church of Jesus Christ, the **catholic church**.

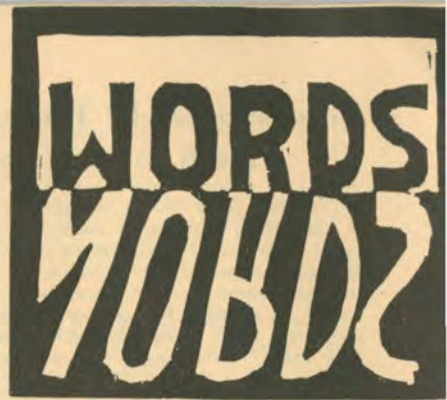
The word **holy** as used here is also easily misunderstood. It does not mean a perfect or sinless church but simply the church which belongs to God. The Old Testament speaks of the seventh day (Sabbath) as holy, of the temple and the tithe as holy, by which they simply meant that these belonged to God. There is a human side to the church: the people who form its fellowship, support it, and direct its work. But the church does not really belong to men; it belongs to God. It is **holy** in this sense: God has created it, it gets its life and strength from God, it is his.

And here is a second phrase from this same Apostles' Creed, "**the communion of saints**." In the original language of the New Testament the word that is used for saint is the same as the word for holy. The "saints," then, to whom reference is here made, are not moral or religious paragons: they are simply the people who belong to Christ, who have pledged their faith and loyalty to him.

**Communion** means sharing. Sharing, or fellowship, belongs to the life of the followers of Jesus. The church is a communion, first of all, because its members share in certain divine things: in faith, in the love of God, in the help he gives, in the gospel, in God's Spirit. But there is a sharing among ourselves as well, though we do not practice this communion as we should. We should share not only in worship, but in thought and study, in bread divided with the hungry, in sympathy and understanding. And this communion of faith and life must not be merely local; it ought to reach across the seas to China and Japan, to Britain and Germany and Italy, indeed wherever there can be any real fellowship binding us together in these higher things. To keep alive such fellowship among men of kindred mind and common Christian faith, and to let no barriers of distance and differences destroy it, that is especially demanded today.

That brings us to another word, **ecumenical**. In the last few years we have been hearing a good deal about the ecumenical movement, the ecumenical church, and even about ecumenicity—and if you can pronounce that at first sight, you're doing well! It is really only another term for these other words, catholic and communion. Ecumenical is simply world-wide. The idea for which it stands is really a thrilling one. Not for years have the forces dividing humanity been so strong as today. Are they going to bring us down to a common ruin? What can stand against them? Only a faith in something higher than man, a loyalty to something greater than class or color or nation can do this. That means the Christian religion and the Christian church. But it must be a church that realizes its oneness, that has regained that deep sense of unity which belonged to those first little Christian companies scattered throughout the Roman empire.

This idea of an ecumenical, or world-wide church does not necessarily mean giving up all differences and distinctions and merging in one big church under a central control. Within the present set-up of what we call denominations, however, there has been real progress in this ecumenical movement. There is the *International Missionary Council*, which met last in 1938 in Madras, India, and included every land and prac-



"For is the kingdom of God become words and syllables? Why should we be in bondage to them if we may be free?"—Preface to the King James Version of the Bible, 1611.

*GOOD CHRISTIAN MEN.* By H. Martin P. Davidson. New York: Charles Scribner's Sons. 1940. 250 pp. \$2.00.

*FOUNDERS OF CHRISTIAN MOVEMENTS.* (*Creative Personalities, Vol. III.*) Edited by Phillip Henry Lotz. New York: Association Press. 1941. 160 pp. \$1.25.

Hurrah! Three cheers for two thrilling books. Not the isms alone, nor economic pressures only, but men—men of ordinary talent, often, but men who exhausted those talents—have made history. Here is sober fact-facing, and a heartening review of the centuries from the angle that "some men have been set on fire by Jesus Christ and have made some difference in their world."

Especially *Good Christian Men* is a complete delight. It treats the growth of the Christian influence on society, giving the story in biographical form—including Augustine, the modern student type; Francis, the daring aristocrat turned radical; Thomas Aquinas, the thinker; Wesley, who left the world nothing but "a library, a worn gown, a much abused reputation, and—the Methodist Church"; right down to Jane Addams of Hull House, Chicago. The fresh style races along and keeps you in your chair longer than you intended. The author hits the student mind exactly.

*Founders of Christian Movements* is a collection of chapters, in haphazard order, about fifteen great men. It makes good bedtime reading, and expands your ambition to go and do likewise in some creative way of your own.

I recommend that you and your roommate pass up your cokes the next twenty days, and spend two bucks for a book. Especially Davidson would give you refreshment that really satisfies—a longing deeper than thirst.

ROBERT H. HAMILL.

It's strange, isn't it, how the attitude of an entire campus can change overnight? Yesterday on the Baker campus, the students with the "it's nothing to me," or "what the hell!" attitudes were making all sorts of cracks and disparaging remarks about the services to be held during Passion Week. And what I couldn't understand was that they were even slamming the new experiment of bull sessions being held Monday and Tuesday nights this week at each frat, sorority and dorm, with profs and their wives invited.

But it's Tuesday morning now and just a few minutes ago a sorority girl told me, "Well, you know girls always hold sessions about boys and dates, etc., but last night talk led into different channels and they realized that through thought, meditation and prayer, college life could give something new, something better!"

These and many other remarks this morning give one the feeling that this little deal of profs and students on an equal footing in a good old night session is easing this student body into a more sharing and receptive mood for the services of the next three days.

JOHN PHILLIPS, BAKER UNIVERSITY.



## Tension Areas--by Those Who Preach to Students

(1) How can I rate in the group in which I should like to find myself accepted? (2) How can I make myself attractive to the boy or the girl whom I would like to attract? (3) How to achieve some pre-eminence and not simply be one of the crowd? That is, how to achieve some distinction where I think distinction counts. (4) How shall I make friends that will help me on my way? (5) How to make real friends in the midst of a crowd. (6) How far shall I express my natural desires in relations with the other sex; and how much weight shall I give to the restrictions of convention and parental admonition? (7) How can I get enough time to do all that I want to do? (8) How can I have enough money to finish my course? (9) How can I have enough money to keep up with the crowd and have a good time? (10) How much weight should I give to early religious training? (11) What does it mean to be a Christian? (12) How shall I know what job to get myself ready for? (13) How shall I know I will get a job for which I am preparing myself? (14) Will I have to go to war? (15) Will the boy I care for have to go to war? And what is that going to do to my expectations of marriage and home? —Paul Burt, Pastor-Director, Wesley Foundation, University of Illinois.

(1) Philosophy of life—personality development. (2) War and peace—why this war and my stand on it. (3) Life work. (4) Religion—meaning, personal habits. (5) Social reconstruction for the future. (6) Sex, marriage, the home. —James S. Chubb, Pastor, Baldwin, Kansas; Professor, Baker University.

At the dinner hour the president of the house announced her engagement, but the fellow is in camp as a draftee. That hung over them in the thoughts that followed. Perhaps it colored what happened so that what I saw was not average.

First, the problem of sex was never raised. The tensions of home relationships as between parents and children were not mentioned.

Second, the area of their problems were two, first, the discovery of a religious experience that would release some of the personal tensions in living. Meaning mastery over disorganization in living, the search for a philosophy of life, but more than that, a dynamic by which the integration of the self could be achieved. Second and far more to the fore were the tensions over the meaning of life in such a world as this. The tensions were not of their creation, but originated in several sources. The parents, teachers, and preachers created one tension by debunking them concerning the whole war process, the part that profits and propaganda plays in war, the steps that lead to war. Yet here we are asking them to believe the very things we once taught them were bunk because now we say, "This war is different." Must they abandon the leadership of their elders in this matter; must they be swept off their feet with a new hysteria?

The tensions they faced over religion were not the academic discussion of creed and dogma, but a very vital search for religion as a way of life, as a source of inner strength and a way of relating one's self purposefully with society as represented now and as in history. They wanted more than a world view; they wanted something worthy of their best to which their best could be rationally and enthusiastically committed.

—From a report of a session during Religious Emphasis Week on the campus of U.C.L.A. By Gordon Chapman, Minister, Westwood Community Church, Los Angeles.

tically every group except the Roman Catholic and Orthodox churches. There is the *World Conference on Faith and Order*, which had its last meeting in Edinburgh in 1937, and that on *Life and Work*, which met the same year in Oxford. These two movements include not only Protestants but the Orthodox, or Eastern Catholic, Church. Finally, these movements, with others, are uniting in *The World Council of Churches*, a movement to which not even the war has put a stop. These names stand for a new epoch in the modern church. The Christian church is facing a new paganism which has taken control of large sections of the world. If it is to overcome this it must have a better understanding of its faith and a closer union in life and work.

To help our understanding of words, this section of  *motive*  might well take up sometime such words as *sect* and *denomination*, asking how different church groups came to be, and what they mean, how they got such names as Methodist and Presbyterian and Baptist, and what we may look forward to in the way, not only of Christian unity, but of church union.

## What to Do on a Date

Recipe by Margaret Avery

Twice wrapped in my mother's apron I perched on the kitchen stool with a cook book and a wooden spoon.

"I'm ready to mix, Mom, now read me the recipe!"

But it was no magic formula that baked my first cake. Before the dream came out of the oven I had to reckon with the pantry and refrigerator, bowls and tins, and plenty of seven-year-old persistence and patience.

Before you cry, "We're ready to mix. Now give us the recipe!" how about taking casual inventory of the dating ingredients on your campus? See it in your mind as a three dimensional chart;—one scale to vary with the occasion and available facilities—another to make allowances for varied interests—and a third interested in the varied allowances.

Don't give up on "available facilities" until you look into the cupboard. The chances are you'll find more than the bones you've been gnawing all year.

Do Michigan students, for instance, know that Barbour gym is open for badminton dates Monday and Friday nights—that the Women's Athletic Building offers mixed sports from bowling to riflery—that the men's pool has date-night for swimmers? Look into it, Middlebury, Oberlin, U. of C.; you may be as surprised as we have been!

Or make your own facilities. Stop at the super market and wheel a wire baby carriage around with your picnic appetite. Do it together. That's part of the fun. Then off for the park, two, four, or six of you.

There may be better sailing ingredients at Northwestern than at Kansas State, but May is all over the country, and noth-

ing is needed for hiking but May. While you tramp along the country roads you can pry gently into the second measure, your mutual interests.

Do you both like music? There you have a simple recipe for a dozen dates. Use the record libraries available on many campuses, music appreciation evenings, band concerts, faculty recitals, choral programs and University Orchestra concerts. For more elegant dates you may subscribe to guest concert series.

Or are you interested in some of the same studies? Join forces for a research project, quiz each other before the exams, and finish with a dish of ice cream. You'll get a glow of satisfaction which can be likened in the cooking analogy to eating dessert that's good for you, too.

You might find mutual interests in clubs and organizations—Wesley Foundation, language groups, debating societies or choirs. Their meetings and parties are ready-made dates, often in more than one installment. Church services are an inspiration to be shared, and need not limit themselves to the habitual denomination. A tour of all the churches in town may be as refreshing a variation as almond or chocolate in the vanilla cake.

In fact, there is no end to the list of original and interesting dates that "mutual interest" can invent. The secret is to discover them, and there's nothing like that hike.

So go ahead with the inventory! The "how much" column is a private matter between you and your budget book. But remember, the best good times are free. A teaspoon of ingenuity gives more flavor than six sifted cups of the same old drift.



# Campus Talk

Research by  
Clifford Zirkel

TRY as we might, we just couldn't seem to "feel it" for this column. That is, we couldn't get "on the beam." Or, do we make ourselves opaque?

Got a note from a girl in class the other day (charming girl—dear me) in which she mentioned a **sharp ark**. I asked the meaning and learned that she was referring to the automobile of another boy. In other words, a **sharp ark** is that kind of a car Hollywood thinks all college boys drive, and that kind of a car we would all like to drive.

Worst of it is the fact that guys what owns cars like that is usually **on time**. We make no reference to punctuality! If everyone were **on time** there would be no need for Dale Carnegie, because **on time** is used to describe those people who possess peachy personalities. "She's really **on time**!" She's all there, she's the stuff, she's hep, she's sharp, she's the nuts . . . we majored in English, and still can't explain "**on time**"! Maybe this might work: "She's **on time**" means she is the perfect "Thou" in, "A loaf of bread, a jug of wine and —." Or if describing a man: he would be **on time** if he could handle all three at once!

From away down South—Lynchburg, Va., Randolph-Macon, girl's school (the catalog says, "College for Women")—comes a rather catchy onomatopoeic phrase. Those southern belles ovah theah refer to a male who doesn't happen to be **on time** as—well, they just say, "Honey, you-all know, Ah just can't toluhrate him—why he's—ugh! Ugh!" (Anyone knowing the status of the movement that wants to give this country back to the Indians, let us know!) Don't you-all let all that theah southun drawl fool you-all, though, 'cause we-all got that **ugh** expression from a girl at Texas who went to R-M. And we in the southwest refuse to be considered south. Ah, ah—tch, tch—beware provincialism!

Between the darkness and daylight  
At the end of a day's occupation  
Comes a cry that's familiar to all  
Around the Wesley Foundation!

Just a perverted way of introducing the phrase: "**Let's get up a bunch.**" Now **bunch** could mean bananas, grapes, nuts, ideas (doubtful)—but in Austin it means "doing is something going to be, when together a lot of people get." Usually what's left of a day's crowd around the W. F. get together when "**let's get up a bunch**" is heard, and go across the street to Buck's. So far we like the idea, because haven't had to pay the check. Buck likes the idea too, because now he's makin' a little—dough! (Please, dear censor—)

Here it is the third of April, two days past deadline for  *motive*  copy, and we're up on our roof blithely basking beneath Texas sunshine writing this. Anyway this spring weather makes us feel like **going on a whee**—which comes to us from Nebraska via Harvard. This phrase is very synonym-etical (that is, capable of being synonym-ized)! "**It's my night to howl,**" "**Goin' on a tear,**" "**Gettin' on a kick**"—all of 'em mean the same thing. Probably the most concise way of stating all of the above is, "**Boy we're goin' to have a fat time tonight!**" At S.M.U. they say, "**It looks drunk out tonight**"—that's what we were told! But we would rather say, "**It looks like a bunchy night tonight.**"

Socials and spring make us think of wall-flowers. That gives us a lead to introduce a phrase from State University in Oregon. "**She's stuck in a poesy pot.**" Of course, that also could apply to "he."

What with summer "i' cumen in", we hope that each of you does not get stuck in a poesy pot or stuck in anything else, because you'll be bound to have a **static attic** come next school-goin' time. You don't have to do much guessing to get the meaning of that phrase—a guy with a **static attic** is a person with an inert—if he has one—brain. He's inclined to indolence, indifferent to intelligence and intoxicated by irrationality—we just couldn't let this column go by without an example for our "belles lettres" bellowings. Forget our "literary efforts"—and a happy summer to you.

Whatever you do, don't be static,  
Whatever you do, be most emphatic!  
Amen and adios!

## Dialogue in Letters

(Continued from page 22)

January 19.

Things are very confused. The problem concerns the army. There I had thought that my number was way down the list. I find it's near the top and I'll get my questionnaire in a month or six weeks. In a way I'm glad; it's more comfortable to have the problem in a place where it has to be settled rather than to have it continually in the background. As I look at it now, I think I'll waive exemption, and at the end of this school year try fitting myself in a uniform. I haven't told many people, because I'm not sure that it is right. All I've talked with are inclined to think I'm mistaken, but all are sympathetic. Some of the ideas in your last letter, if looked at from my point of view instead of yours, tend to support me. It would mean a year gone, but not exactly lost, because there would be some definite compensations. It would throw me into a new life that would give me a new and real slant on the whole purpose of my work in the ministry, and would break the academic fog that I fear sometimes threatens to envelop me. Of course, if the U. S. should go to war soon, it would be more serious than that; but in that event, I wouldn't be willing to go my uninterrupted course anyhow. On theoretical grounds I think there are reasons that could justify my accepting the exemption. But that doesn't help the practical situation which seems to demand that I take some of the consequences of my beliefs and proceed to do something about them. Perhaps by the next time I write, I'll have something definite to say; at present my trend of thought is pretty sure, but I haven't reached positive conclusions.

Rog.

January 31, 1941.

Dear Rog:

I get quite a kick out of the fact that whereas you have had to live in the state of urgency during the last couple of weeks, I have had a comparatively leisurely time. There are a couple of books I should like to get hold of, but they will have to wait. In the meantime I continue to cogitate on my minority action philosophy. The more I look at it, the only way in which any kind of social salvation seems possible in history is that which is found in the process of radical minority group action. Of course the final salvation of both the individual and society lies beyond either the one or the other, but society in its flux must have meaning, it must be able partially to fulfill itself just as an individual can partially fulfill himself, by repentance, recommitment, and faith.

At this particular moment of history you and I find ourselves at opposite political poles. I hope that neither one of us claims our position as final truth. That would be to misjudge the relativities of the situation. But it seems to me that one mistake the interventionist Christian makes is that he is doing nothing to oppose the evil of war itself. War is not just a method; it is an institution in its own right. It needs to be opposed in its own right. I am sure of this (and I am not thinking in either perfectionist or Utopian terms). War does not need to exist and the day will come when other means of settling disputes will be found, but probably not until there is some kind of a reorganization of our world order. It is too bad that the interventionist

May, 1941



Christian is always faced with the fact that as soon as he gives his sanction to the war, the war has an aura of divinity about it. I am sure you see this as much as I.

I have been wondering a lot about whether you were still going to waive your exemption and try to get your year of service in. I hate to admit it, but if I had your opinion on the war and defense, etc., I would want to do the same thing. There are lots of army men in here, and our discipline here is not unlike that of the army. Therefore I can vouch for the fact that you would gain a lot from your year. How strange that I should find myself in a position of thinking it wise for a person to go in the army. I am sure that a year of service would cause you to rationalize some of your ideas terrifically. Even the most bloodthirsty person has some difficulty, I should think, in learning how to bayonet an "enemy" in the guts the right way. The hate, the disregard for life, the extremely imposed Fascistic discipline—all repel me terribly. But probably no more me than you! And yet if you believe that that is necessary in order to have a higher justice and if you are counseling others to give their lives to such a thing, I think you ought to do it yourself. One has to pause now and then and cry inwardly "What kind of a world has God created that such contradictions may be necessities?" We've got to repent, brother.

George.

February 9, 1941.

Dear George:

I'm looking forward to the days when you'll be turning up for a bull session. We've got a lot of problems to settle as soon as we get a chance. Thanks for the letter which just came. It's got a number of things in it that I ought to write about and show you where you're wrong, but it doesn't seem quite fair for me to argue with you when I can outdo you about three to one on the number of letters.

Both of us are looking for a society where we can get along without war. Maybe I am more pessimistic about this than you are, but I think we'd agree that we aren't going to eliminate all the tensions and struggling forces and contradictory aims that characterize society. We'll get something better when (1) the world is organized more justly—politically and economically—than it is now; (2) when the power of government is in the hands of some overarching sovereignty, rather than in that of a single imperialism which tries to run the rest of the world. The question is how to get there. Since the goal (as far as it is a this-worldly one) is not to eliminate force but to put it on the side of justice and democratic rather than tyrannical or imperialistic government, the only way to that goal is to work directly toward it. That means trying *now* to throw force on the side of those nearest to democracy and justice, and most sympathetic to the ideal. That means continually trying to move men toward this goal. That, as I see it, is the only possible program. If, instead, we give up the use of force (or draw the line at violence), and allow a terrible tyranny to overcome civilization and govern the world, then we make our program irrelevant to the practical goal we have in mind and to the struggles now going on. And we make any early approximation of the goal an impossibility. That's why we've got to take part in the struggle. . . . If you say that during all this we should have a minority standing for the unrealizable, more than this-worldly

goal, I say all right. But let that minority realize what it is doing, and not interfere with the only possible method of realizing the this-worldly goal. That means for them to keep out of politics, and recognize that they should. . . . If I'm in error correct me. I'll look forward to the time we can talk this over again.

Rog.

February 28, 1941.

Dear Rog:

I think your position on the war is wrong in at least three ways: (1) Just as my position may tend to underestimate the terribleness of Naziism, your position tends to make Britain a saint on the one hand, and to forget about the nature of war on the other. I think that we are likely to discover after this war is over just how we have been propagandized about the virtues of Britain, and the tragedy of Naziism. And, Rog, never speak to me too much about my political companions. I would hate to be in with the bunch of flag-waving and aristocratic "democracy lovers" that take your position. I would never be able to accept a technique of hate production, of murderous intent, of fascistic military officialdom, etc. The price is always too great. (2) I have no hope for a world order of decency after modern war. Power politics may be part of the scheme of human history, but I am a complete defeatist if they cannot be put on a higher plane than they are today. Nothing permanently better can arise with the method of war as the organizing factor (I need more space). (3) I believe that one can take a minority group position in any political struggle quite justifiably when it is obvious the major alternatives are mutually destructive of the good in each other. Minority action is an end in itself in history I am convinced.

George.

March 9, 1941.

Dear George:

I don't think it is at all right to say that I make Britain a saint. I think I am aware of its defects more than most folks, and I regard them seriously, as I do those of this country. I could not fight for Britain or the United States without something of a guilty conscience, because I know what wrongs I'd be fighting for. But the comparison with Naziism is something important too. I've known people from Britain and people from Nazi Germany, and I can compare the two. Partly from my own talk with German refugees, partly from people I have complete confidence in, I know something of what Naziism means. I know how it has shattered and ground into despair the souls of men who have suffered its persecution and tyranny; I know a little of how it has perverted German youth and turned them to brutal sadism. And I can't think of it or see its victims without feeling anger. Surely if we can't draw a strong moral distinction here, there is no more room for moral choices in our world.

Your next point I am much closer to agreeing on. You are right in seeing all the difficulties of a world order of decency after modern war. I appreciated your "need more space" insertions, but I think I know the problem well enough to fill out your argument for you. I despair whenever I think of the outcome of the war, no matter who prevails. But there are possibilities of getting something fairly just and stable; and in any case the outcome of a victory of the democracies must be better than domination of Naziism. A democracy, though brutalized by hatred and war, is still far from a government whose very basis is this hatred and war. And its peace,

though it will not be a just one, cannot conceivably be the "peace" which Czechoslovakia, Poland, and occupied France are suffering. Obviously war does not create justice and love and goodness; but it may prevent the triumph of something intolerably worse. I think there have been wars which have left their mark on the cultural history of mankind and have made possible the working out of good which would otherwise have been impossible. In some ways I am more pessimistic than you, but within the difficulties of our situation I see possibilities which I think you neglect.

If there were any conceivable way of isolating the evil of war from the rest of life, of selecting it as a particular evil, like slavery or prostitution, to be done away with, then we could think of abolishing it. But the trouble is that war is only a form of force—the most disastrous and most effective form. Any attempt to abolish it without abolishing all use of force is futile, as shown by the completely ineffectual efforts of Hitler's foes who have tried to use force "short of war." As long as force is used in social organization, there will always be the possibility and sometimes the actuality of its leading to violence and even organized war. And so long as we have social organization we'll have to have some use of force in order to reach any approximation of justice or tyranny and greed will be completely unchecked. So in the present, I see no hope of justice or near justice, unless some of the forces abroad in the world are stopped.

Sincerely,

Rog.

March 23, 1941.

Dear Rog:

Any political action is always rooted in compromise for one who takes a Christian stand. And yet political action is an essential. In social terms the ideal we have set up for ourselves is a democratic world with justice and equality for all. In religious terms the ideal is a world in which people will love one another and be interested in the welfare of others before themselves. In actuality we can only approximate these ideals, but not absolutely achieve them. Those of us who tend to make the cause of victims of injustice our cause, are always critical rather than purely congratulatory of the status quo. The question then arises as to what method one is going to use in order to establish greater justice. And here the only thing that can be said is that one will have to use methods which do not defeat the end for which he is working. I am convinced that the method of violence tends to defeat more than it gains—this is a political judgment. The religious judgment is simply that to me it becomes impossible to use the method of indiscriminate killing in order to achieve an end. The war method is more than just a method. It is an institution of civilization in its own right, and must be opposed just as any other institution such as capitalism must be opposed, or race prejudice. What I am trying to expound here is something which is different from the general FOR argument. To say that love in social terms—that is, in terms of having a society which is built only on love—is an easy possibility is a gross overstatement. There is nothing to make me think that tensions between groups is ever going to be reduced to nought. A society based only on love would be an anarchic society. Furthermore, it would be a society of omniscient members, for it is only when men become infinite rather than finite that they will see eye to eye on issues. As long as issues exist there



# "Oh Yeah? Yeah!"

*Truth That Is Stranger Than Fiction*

Thank you . . . No, Hollywood!

David Crandell

The phone rang in Herman Taylor's campus apartment. It was ignored. It rang again. It continued to be ignored. Herman was in the shower. But a persistent telephone *might* mean something important . . . so, true to human nature, Herman gave in and drippingly picked up the receiver.

"Mr. Taylor?" "Speaking." "Mr. Taylor . . . I am a talent scout." That was enough for Herman. He might as well have finished his shower. Being exceptionally good looking and having the name "Taylor" had caused much misery for the ambitious, conscientious University of Southern California senior. "Is that so?" retorted Herman. "Yes, that's so," answered the man, a trifle annoyed by Herman's tone. "I should like to make an appointment for a screen test." "You don't *say!*" Herman replied flippantly. "When would it be convenient?" "Oooh, any time . . . next month, next year . . . ?" "Listen, Mr. Taylor, I am a busy man. . . ." "So am I. Perhaps you had better call again." The man hung up and Herman returned to his pursuit of cleanliness.

It was several days before Herman knew that the man was actually a talent scout, and that he was serious about the screen test. Of course he felt all kinds of a fool for passing up an opportunity, but decided that that was *that*. The studios had seen his work as a track man in the University of California shooting of "A Yank at Oxford" and had picked him out as a very likely matinee idol.

This public administration major with an eye to personnel work, and a minor in religions, had entered college four years earlier with one suit, one tie and fifty cents. He worked in fraternity kitchens and at various university odd jobs including janitor work, gardening,

Most of the people in the Southwest are keenly aware of the rivalry between the University of Texas and Texas A. & M.

The "Aggies" were rated by some experts as the Number One team of the nation last year. The "Aggies" were, are, and will be rated by all students at Texas as Number One on their Louse Lists. Hence it is news when such a thing happens as that which occurred after the Texas-A. & M. game last

and so on. He made the track team of U.S.C., junior and senior men's honorary Trojan Knights, became president of the student body, president of the Student Council of Religion, was chairman of co-ordination activities, counseling freshmen, and Trojan Squires. As a junior, he represented the University at the Unity Conference of the Methodist Church at Berea, Kentucky. As a senior, he won the Phi Kappa Tau Shideler Award, a trophy of recognition awarded to the nationally outstanding senior brother every two years. Herman was happy. He was engaged to the loveliest, most charming girl on the U.S.C. campus. He had made good on his own. He had a job, a good job, in the personnel office of the Lockheed Aircraft Corporation in Los Angeles.

Then he approached the day of graduation. His photograph appeared in the Los Angeles papers in cap and gown. The studios saw the newspaper. Paramount called. Herman talked to Paramount. Paramount offered a studio contract. Herman thought it over. He thought of his fiancée. He thought of his college work. He thought of his ideals and his ambitions. He thought of Lockheed and weighed it with Paramount . . . not on the basis of what might be done today or tomorrow . . . but the day after tomorrow and the day after that. Herman made up his mind. His answer was one that few young men would have had the courage and the common sense to make. Herman said, "Thank you . . . NO, Hollywood!"

(EDITOR'S NOTE: While an undergraduate at U.S.C., Taylor was one of the most active and loyal Methodists on the campus. As chairman of the Student Council of Religion, he held the most important student religious office in the University.)

Thanksgiving—the one on the 28th! Believe it or not, the following telegram was sent to the editors of the school paper at Stanford by some University of Texas journalism students:

"Tradition-inspired Texas team defeated Aggies today. Urge you don't overweigh defeat of Southwest's powerhouse when choosing Rose Bowl opponent. Aggies still Number One in nation in our book!"

will be tension, and I think that tension does not arise in a society of love. Thus I think the Kingdom of God is not for man to achieve by his own efforts, but only by an act of God. Who knows how or when this will take place? But since there are going to be tensions in history and we are going to take the cause of the victims of injustice as our cause, we have to use methods which both act as a criticism on the status quo and act as a factor for change in the status quo. Thus we must be both prophetic and political. The prophetic element is religious. The political element must consist of only non-violent methods. What political action one takes is always relative and must be judged on its own merits.

Yours,

George.

## Magna Carta of Social Prayers

(Continued from page 26)

society. We are all afflicted with covetousness, greed, oppression and cruelty. Through prayer and devotion we come nearer to God who helps us to triumph over these evils of our lower nature. And Jesus' cry to His Father to deliver us from the evil one is another way of saying "save us, Oh Father, from yielding to the powers of evil which would bind us to the earth."

### Conclusion

Our Lord's Prayer is the greatest liberator of humanity from the ills which beset us, as individual Christians, and that enslave the world in which we live. Jesus would have us pray not to pass through this world in safety, leaving its evils unshaken, but rather to effect the moral transformation of man as we move through our world. Thus, in saving those about us, we would make sure our own salvation, by the Grace of almighty God.

Only as we take on the mind of Jesus, as revealed in His Prayer, can we fully sense the will of God for our lives and can we become sensitive to the needs of other men about us. In this mood we are ready then to admit:

1. That only God is holy.
2. That His Kingdom must come on earth.
3. That His will shall rule on earth.
4. That there shall be bread enough for the bodies and souls of all His children, even the least of them.
5. That we can expect forgiveness only as we forgive.
6. That only by the Grace of God are we saved from temptation.
7. And, that without His power we shall never be free from evil. For to Him alone belongs the power and the glory forever and ever. Amen.

The Green Horn Press, a student publishing enterprise begun last fall by Mary Treanor, Scripps College '40, and Robin Park, Marlborough, '40, under the guidance of Ward Ritchie, has printed its first two books. The Press is at 1938 Hyperion Avenue, Los Angeles, above the Ward Ritchie Press, and type is set by hand and printed on a hand press.

May, 1941



# Calendar for Methodists

## Student Leadership Training Conferences

Lake Junaluska, N. C.—June 9-14  
 Baker University, Baldwin, Kansas—June 9-14  
 Epworth Forest (Leesburg), Indiana—June 16-21  
 San Anselmo, California—June 30-July 5

## Christian Mission Service Fellowships

Lisle, New York—June 18-August 1  
 Denver, Colorado—July 16-August 27

## Second National Methodist Student Conference

University of Illinois, Urbana, Illinois—December 29, 1941-January 2, 1942

## Caravan Training Conferences

Lake Junaluska, North Carolina—June 14-21  
 Senatobia, Mississippi, Northwest Junior College—June 21-28  
 Berea, Ohio, Baldwin-Wallace College—June 28-July 5  
 Abilene, Texas, McMurry College—June 7-14  
 Sioux City, Iowa, Morningside College—June 14-21  
 San Francisco (vicinity)—July 5-12

## Kappa Phi

The Twenty-fifth Anniversary Biennial Convention of Kappa Phi, the Methodist girls' society, will be held from June 21 to 28, at Silvan Lake, Custer, South Dakota. Information may be had from Mrs. Gerald Whitney, Homedale, Idaho, or from Mrs. H. M. Le Sourd, 206 Waverly Ave., Newton, Mass.

## Second Lisle Fellowship

Dr. DeWitt C. Baldwin of the Board of Missions announces a second Christian Missions Fellowship for this summer. The new group will meet near Denver, Colorado, July 21-28. For information write to Dr. Baldwin at 150 Fifth Avenue, New York City.

# Regional Methodist Student Leadership Training Conferences---June, 1941

## LEADERSHIP

Place	Dean	Bible Interpretation	Essentials of Christian Faith Lectures	Worship	Recreation	Pianist
Lake Junaluska, North Carolina ...	Claude Singleton	W. J. Faulkner	Albert Outler	The worship services in the conferences will be conducted by representative student groups.	E. O. Harbin	Dorothy Edwards
Baker University, Baldwin, Kansas..	L. F. Sensabaugh	Rollin H. Walker	Paul Schilpp		Lawrence Eisenberg	*
Epworth Forest, Indiana.....	Harold Bremer	John Irwin	Harold Fey		Lawrence Eisenberg	*
San Anselmo, California.....	Charles E. Funk	Carl Sumner Knopf	John Bennett		James McGiffen	*

## COMMISSIONS--MORNING

Place	Bible	Christian Ethics in Disciplined Living	The World Christian Community	Re-Discovery of the Church	Christian Reconstruction
Lake Junaluska, North Carolina ...	W. J. Faulkner	Albert Outler	Edna Baldwin	Henry M. Johnson	Richard Baker
Baker University, Baldwin, Kansas..	Merrill McFall	Paul Schilpp	DeWitt Baldwin	Robert Hamill	Edgar Wahlberg
Epworth Forest, Indiana.....	John Irwin	Harold Fey	*	R. H. Edwin Espy	Harry Spencer
San Anselmo, California.....	Carl Sumner Knopf	John Bennett	Richard Baker	*	Norman Taylor

## TECHNIQUE GROUPS--AFTERNOON

Place	Organization and Administration (Student Presidents)	Recreation	Worship	Drama	Social Action	Deputations	The World Community and the Local Campus	Music	Pastors and A
Lake Junaluska, North Carolina ...	Ethelene Sampley	E. O. Harbin	Harold Ehrensperger	Edna Baldwin	**	Henry M. Johnson	Richard Baker	Roy Hendricks	Harvey C. Brown
Baker University, Baldwin, Kansas..	Murray Dickson	Lawrence Eisenberg	Mrs. Joe Brown Love	Mildred Hahn	Herman Will	Joe Brown Love	DeWitt Baldwin	LeRoy Wright	H. D. Bollinger
Epworth Forest, Indiana.....	Paul Burt	Lawrence Eisenberg	Harold Ehrensperger	Mrs. Joe Brown Love	Harvey Siefert	H. L. Batts	Harry Spencer	Roy Hendricks	H. D. Bollinger
San Anselmo, California.....	Charles E. Funk	James McGiffen	Harold Ehrensperger	Mrs. M. E. VandeMark	Norman Taylor	Frank Goodnough	Richard Baker	*	Boyd McKeown

## EVENING SESSIONS

Place	Monday	Tuesday	Wednesday	Thursday	Friday
Lake Junaluska, North Carolina .....	N. C. McPherson	Panel	Richard Baker	Music Appreciation	Bishop Paul B. Kern
Baker University, Baldwin, Kansas .....	Robert Hamill	Panel	Edgar Wahlberg	Play	Paul Schilpp
Epworth Forest, Indiana .....	Russell Bayliff	Panel	Paul Schilpp	Music Appreciation	R. H. Edwin Espy
San Anselmo, California .....	Sen. Mary Farquharson	Panel	Richard Baker	Music Appreciation	Don Tippet

\*Leader to be announced  
 \*\*Combination