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RELIGION UNDER FIRE

September

1941

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A Magazine of the Methodist Student Movement

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COVER DESIGN	George New	
EDITORIAL		3

Features

PEACE WITHOUT JUSTICE	Ralph Templin	4
A CARTOON BIOGRAPHY OF GANDHI	John R. Cross	6
THE JOLIET ROAD: <i>Evening</i> . A Poem	Charlotte Radsliff	7
WEAPONS OF THE SPIRIT	Donald R. Lemkau	8
REFLECTIONS OF A VERY YOUNG MAN		40
TENSION AREAS THAT NEED ATTENTION	Frank G. Lenkard	47

Religion on the College Campus: A Symposium

WHAT'S WRONG WITH RELIGION ON THE CAMPUS?	G. Bromley Oxnam	11
THE DILEMMA OF THE CAMPUS AND RELIGION	Samuel N. Stevens	13
THE PLACE OF RELIGION ON THE CAMPUS	H. D. Bollinger	17
TO RESTORE RELIGION TO ITS RIGHTFUL PLACE	Harvey C. Brown	19
WHAT'S THE MATTER WITH RELIGION ON THE CAMPUS?	Virginia Thomas	20
LIVING RELIGION ON THE CAMPUS	Austin Ranney	22
RELIGION ON THE CAMPUS STANDS CONDEMNED	Seymour Glazer	22
SOMETHING'S THE MATTER WITH RELIGION ON THE CAMPUS	Robert M. Barsky	23
PERSONAL SLANT ON WHAT'S WRONG WITH RELIGION ON THE CAMPUS	Jay McCormick	25
STUDENTS HAVE SOMETHING TO CONTRIBUTE TO RELIGION	Paul M. Whipple	28

Motive Almanac		26, 27
--------------------------	--	--------

Leisure and the Arts

BOOKS—Browsing in a Bookstore—Reviews		36
DRAMA—While Bombs Fall on England	Fred Eastman	29
LEISURE—Parties Don't Just Happen	J. Olcott Sanders	37
MOVIES—Why and Whither?—Current Films	Margaret Frakes	31
MUSIC—Jazz Invades the Concert Hall—New Records	Robert Luccock	34
RADIO AND TELEVISION—Interesting People	David Crandell	32

Youth in Action

COMMUNITY SERVICE—So You Want to Be a Social Worker!	Marjorie Coleman Baker	39
THE DISCIPLINED LIFE	Franklin H. Littell	42
PEACE ACTION—National Unity	Herman Will, Jr.	41

Religion on the Campus

CREED OF A CHRISTIAN STUDENT	Helen Hill	50
THE SECOND NATIONAL METHODIST STUDENT CONFERENCE		49
SKEPTICS' CORNER—Are We Making Any Progress?	Robert H. Hamill	44

OH YEAH? YEAH!		46
ADDITIONS TO THE STUDENT EDITORIAL BOARD		50
CONTRIBUTORS—Shape of Things to Come		51

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motive

WE ARE coming back to a changed campus life this fall. We said goodbye to our old campus last June and in our time we may not see it again. It was the campus of the beautiful belief that people in America did not want war and would not go to Europe to fight. It was the blissful existence that covered up the rotting and decaying evidences of our wrong living by ignoring them or pretending they existed only in the countries that we fought. Now, at least, life is real and life is earnest because it stands at the brink of catastrophe for all of us.

We are coming back to a changed campus—to a campus divided against itself in thinking and in action. For some it will be the last year of freedom for no one knows how long. For others it will be the beginning, at least, of a year or two of preparation for life that ought to be beautiful and strong. Most of us who call ourselves Christian will be even more disunited than we are now because of our attitudes toward war. We shall be militarists, pacifists, appeasers and peace-lovers—but all of us perhaps, as far as our own light leads us, good and sincere Christians.

Our first effort, therefore, this year must be to show tolerance. We are a family divided against itself, but we must still be a family. And whatever our attitudes may be on the ugly thing that has come in to interrupt and spoil our lives, we must pledge ourselves to keep the bond of unity and love.

Wherever we are able, we must preserve the even tenor of our ways. We must live to make life good, to make it worth living and to make goodness and mercy prevail.

We must see to it that our total defense program to preserve democracy does not blind us to the fact that democracy begins at home—that social security, equal rights and the greatest good for the greatest number must be basic in the foundation of any country that sets out to put the world in order.

No matter what our belief about the present war may be, we must know that wars are fought primarily for economic ends, that they have never been means to any permanent peace.

As Christians we must first of all be peace makers. Whatever our ideas may be on how lasting peace may be brought about, we must think peace, and act for peace now.

In this time of extreme nationalism, we must know that the coming community is a world community. Our mission is to be "one" throughout the world.

We must work to preserve our spiritual and cultural heritage. We must remember that to be good citizens of a world community, we must respect all cultures which have broken down race barriers, and which have been the most trusted and valid constructive forces for a unified world. This means that in a time of crisis we must preserve our own culture, and in the emergency promote the arts and crafts that will make us all more intelligent and finer human beings.

Christians must believe, have faith in, and depend on something more permanent than physical force. We must believe in the ultimate goodness of man and of God's power through us to make goodness prevail. We must live, therefore, so that our lives show this abundance of faith that does not give way to hysteria, to fear and to cowardice.

We must not hate men. Man's stupidity may make him little more than beast. To eradicate the evils that cause our present dilemma is our job—to eradicate them in America as well as in the world at large.

We must recognize that evil is everywhere and that it can be overcome only by good. Our business is to make goodness real in our living—on our campuses—now.

Let us be sure that the things we fight against in other people are not our own greatest weaknesses.

Let us do everything in our power to preserve freedom of conscience and freedom of speech so that the campuses of our country may be the training ground and the bulwarks of freedom and democracy for the future.

On the campus this year we must live lives that cannot be interrupted, that prove an ongoing constructive life is possible. We must live deeply and fully each day—knowing that tomorrow will be what we make of today.

Extreme inequality of wealth should be abolished.

Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.

The family as a social unit must be safeguarded.

The sense of a divine vocation must be restored to man's daily work.

Resources of the earth should be used as God's gifts for the whole human race and used with due consideration for the needs of present and future generations.

The right to life and independence of all nations, large, small, strong, or weak, must be safeguarded.

Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.

International institutions must be created or recast to insure the loyal and faithful execution of international agreements.

Real needs and just demands of nations and peoples should be benevolently examined.

A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law.

—Proposals of Protestant and Roman Catholic leaders of England (1940).

First—The fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large, small, strong or weak. One nation's will to live must never be tantamount to a death sentence for another.

Second—Nations must be liberated from the heavy slavery of armaments and the danger that material force instead of serving to protect rights become the tyrannical violator of them.

Third—In any reorganization of international neighborliness it could conform with the maximum of human wisdom for all parties concerned to deduct the consequences of past gaps or deficiencies, and in creating or reconstructing international institutions that have a mission so high but at the same time difficult and full of serious responsibilities, account should be taken of experiences that arose from the inefficacy or defective functioning of similar previous initiatives.

Fourth—A point that should attract particular attention, if a better arrangement of Europe is wanted, concerns the real needs and just demands of nations and peoples as well as of ethical minorities; demands, which if not always enough to form a strict right when there are recognized or confirmed treaties or other juridical documents that oppose them, deserve anyway benevolent exami-

Peace Without Justice

Ralph Templin

I WAS won to non-violence very gradually by my attraction to the philosophy of civilization of the greatest living exponent of decentralization, Mahatma Gandhi. But the first serious consideration of this way of life came with a definite shock in America in 1932-33, in a course in Comparative Education in Teachers College, Columbia. Professor George Counts had returned from a study of education in Russia. He said before his class that he had found the thinkers of the dialectical materialism of that revolution looking upon the philosophy of Gandhi as the only antithesis to their thought and his movement as the only real threat to the Russian movement. They did not feel so about capitalistic materialism and imperialism. They felt that the further the implications of that thought and order were carried the better for them. It was just a matter of taking over. Monopolization and collectivism were exactly the same—in different hands. I returned to India for six more years with a new understanding already in its beginning, both with respect to the Indian movement and with respect to the meaning of that thing called "empire." This was to be a train of thought and development which would take me with other missionaries out of India.

First of all, I found that at least three fourths of the India movement of the National Congress of Gandhi and others consists of a positive approach to living which is administered as separately as possible from those more negative and political aspects which have been so exaggerated in reports to the western world. This whole positive program is definitely decentralist in tendency. *Swadeshim* is a profound, though strikingly popularized, presentation of the philosophy of decentralization. Production for consumption, whether in home or co-operative neighborhood, is stressed throughout the movement. The little state of Aundh, which has received prominence in recent years in India, is significant for its reforms because the whole movement is decentralist. It is the only place in India where the green lights have been turned on the Gandhian way.

LIFE-FUNCTIONING-AS-GROWTH

Such non-violence as I found actually functioning "in peace times" in this movement I found resting superbly upon a supreme trust in life-functioning-as-growth. Rather than negative as the name would suggest to the uninitiated, here was the GREAT AFFIRMATION of life, poorly named perhaps, but including all those phases which are essentially parts—education, democracy, familiness, community.

I was led also to the Gandhian regard for violence as the negation of life. My own civilization unfortunately had overlooked the fact that it was not struggle at any level of life which, in and of itself, ever resulted in survival. But the survival was in so far as and within the measure that violence, the negation of life, was overcome within groups struggling for existence, by the

higher morality of non-violence, or, as someone has aptly expressed it, by the negation of the negation of life.

To assert that evil present in this world is something which can be isolated, then eradicated, is essentially non-decentralist philosophy. The fact is that for the decentralist the problem of evil is always essentially the problem of good. We do not need to look at Hitler. Gangsterism in New York City is not yet permanently solved, nor ever will be, as long as the structure of the society of the men of New York is not organized around non-violence; which is clearly just another way of saying that as long as this civilization is designed to negate life, wars are not only inevitable but all talk about establishing "peace" is wholly unrealistic.

Further than that, talk about geographic bulwarks of freedom belong only to non-decentralist philosophy. Wherever life is thwarted, by that extent man is enslaved. Our gangsterisms are but the inevitable fungus growth upon our sluggish body politic. Yet we confuse political democracy with what democracy ought to mean to a decentralist.

But enough of the philosophy. Too much crying for liberty is from the armchair. While most of us leave the few of the Gandhian type to struggle for it in their way, we encourage the cream of youth periodically to go to some front to shoot and die for us. Either way you take it, very few merit the right to talk about *struggling* for liberty.

The Kristagraha stand in India, which took four of us missionaries out of India, was a stand against "empire" as a structure of organized violence which we called the great "white aggression," out of which blossomed periodically the inevitable flower—the "red aggression" of bloodshed. We said that unless the good will and intelligence of man was turned upon this "white aggression" to exterminate it, no talk about a world order for peace and justice could have any reality. No one out of the hundreds who turned against us in press, in letters, in talk, ever tried to challenge that description of the basic fact about this war. But in all the talk about bringing peace by war, this basic fact has received no mention. Is this because America too wants peace *with "empire"*? If so, can we claim also to desire peace with justice? Are peace with justice and peace with empire compatibles?

WHAT IS EMPIRE?

What is empire? Since we have no American equivalent, we can only examine empire where it exists. I have found it but one of three essential pillars of aristocracy. The first pillar is the legalization of the aristocracy by a *Single Inheritance Law*. This hands on intact to the heir the estate with its title and its seat in the House of Lords. But this leaves all the younger sons of the aristocracy to be cared for in other ways. For those who do not go into business, the second pillar of the aristocracy, *The Colonial Services*—army, civil service or church—make ample provision. The third and main pillar is "Empire," which is necessary to create the subjugated peoples whose servile economy makes possible all other parts of this aggressive structure. They provide out of their taxation the pay not only for the twenty-year term of service of each colonial servant but his pension also for the rest of his life. It is important to note that political domination remains necessary as a support for aristocracy even when "empire preference" in trade is no longer the profitable thing that it once was. An understanding of the structure makes the reason clear.

Is it this which Americans are ready to declare is the last line of defense of their liberties? The Commonwealth of Nations, which includes Canada,

nation to meet them in a peaceful way and even where it appears necessary by means of an equitable, wise and unanimous revision of treaties.

Fifth—But even better and more complete settlements will be imperfect and condemned to final failure if those who guide the fates of peoples and the peoples themselves do not let themselves be penetrated ever more by that spirit that alone can give live authority and obligation to the dead letter of articles in international arrangements; by that sense, namely, of intimate acute responsibility that measures and weighs human statutes according to the holy unshakable rules of divine law; by that hunger and thirst for justice that is proclaimed in the beatitudes in the Sermon on the Mount and which has as a natural presupposition moral justice; by that universal love that is the Christian ideal and therefore throws the bridge also toward those who do not have the benefit of participating in our own faith.

—From speech delivered by Pope Pius XII on December 24, 1939.

For what is required of a Peace Conference is nothing less than the establishment of a New World Order. There have been many Peace Conferences in the past which have resulted in peace for a few years, but in none of them has there been the acceptance of principles which would secure lasting peace; in none of them has there been fully appreciated the necessity, if war is to be abolished, of some surrender of individual sovereignty by all States.

What then should be the principles of a Peace Settlement?

The first principle is that there should be no dictated peace. We have no desire to humiliate, to crush or to divide the German nation. There must be restitution made to the victims of aggression, but all ideas of revenge and punishment must be excluded.

The second principle necessarily follows. It is the recognition of the right of all nations, great or small, of whatever colour or creed, to have the right to live and to develop their own characteristic civilization, provided that they do not thereby infringe the rights of others.

Thirdly, there must be a complete abandonment of aggression and of the use of armed force as an instrument of policy. War must be outlawed and the rule of law accepted.

Fourthly, there must be recognition of the rights of national, racial and religious minorities.

Fifthly, there must be acceptance of the principle that international anarchy is incompatible with peace, and that in the common interest there must be rec-

ognition of an international authority superior to the individual States and endowed not only with rights over them, but with power to make them effective, operating not only in the political, but in the economic sphere. Europe must federate or perish.

Sixthly, there must be abandonment of Imperialism and acceptance of the principle that in the government of colonies and dependencies where self-government cannot yet be conceded, the interests of the natives must be paramount, and that there must be equal access for all nations to markets and raw materials. This can best be achieved by an extended and strengthened mandate system under international authority. We hold that the redistribution of colonial territories between rival Imperialists is no solution, for we do not admit that any nation has the right to hold others in subjection.

—From a statement by the parliamentary leader of the British Labour Party in the House of Commons.

(The three foregoing statements are from *A Just and Durable Peace*, a valuable compilation of data material and discussion questions published by The Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City. The booklet sells for 15 cents.)

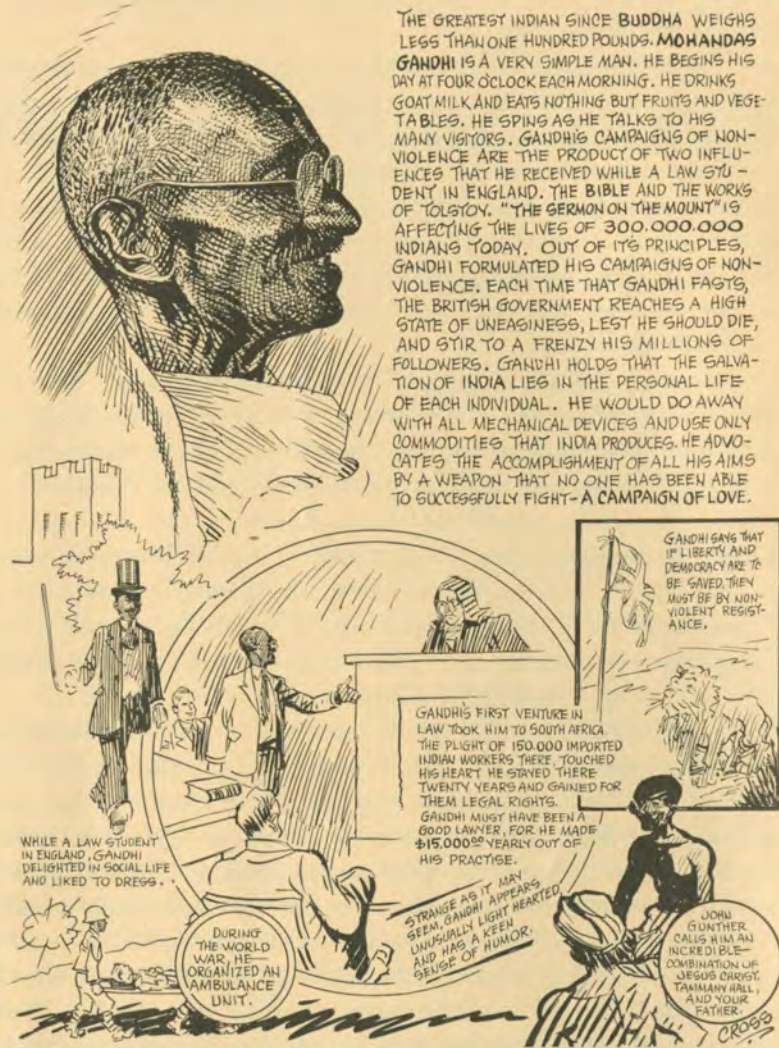
I suggest that the key to the future may lie in the combination of this economic and social work of reconstruction with the promulgation of a basal charter of human rights. . . .

The charter might include such rights and liberties as the following:

The restoration of civil and religious liberties; freedom of the press, freedom of speech, freedom of research; freedom of association; freedom of religious worship; fair and open trial, equality before the law, and abolition of secret agencies of oppression.

. . . . The essential point is that since the control of a major part of the economic resources of the world is in fact vested in the British Commonwealth and the United States, these two powers should invite into full and equal co-operation with them those nations which accept the same basal human rights, and that the linking of the two things, access to raw materials and acceptance of human rights, should dominate the relations of this group with other peoples. . . .

Whence is to come that re-creating spirit of hope and life which mankind will so sorely need? The central, vital matter



Australia, New Zealand, Ireland and South Africa, is quite distinct from empire, indeed its very opposite. Empire differs from the ugliest forms of centralization, the deadly disease of our age, only in the superior skill with which it has been organized for world expansion. This is the finest flower of the same growth out of which the deadly fungus, Hitlerism, sprang. Gangsterism is a phase of our decaying capitalistic civilization. We have already had it in city, state and nation in this land. Is this because we too have not really known the peace of justice?

PEACE WITH JUSTICE

If we care for decentralization, if we really want peace with justice, we will ask seriously what this white-domination, this imperialism, will mean to the colored races—to the white races. How can we say we want decentralization if we are still ready to allow India to be controlled from London or the Philippines from Washington? These do not hold together.

This civilization long ago murdered democracy. How can any nation help to implement a world order for peace and continue life as empire? There is only one possible way: a sectional union of new partners in empire might preserve a new order of death for a while. But as an American I abhor that thought. I declare this alternative to be the greatest evil, greater even than the greatest conceivable gangsterism, because perpetuating and extending the soil in which all such tendencies spring up and thrive. This empire business

deified, within our gates, becomes a part of our very lives! Here is the threat to our liberties. Here is all that the decentralist opposes, in its reign supreme. Empire and democracy are incompatibles, cannot exist side by side—in a peaceful world. The peace of empire is a peace of "order" but not of justice. It demands force. But the way of democracy is the way of non-violence.

It is doubtful that any end looking toward decentralization has ever been attained by the use of force. Centralizing tendencies have required war. But with the conquest of freedom, real freedom of people—not of states, it is different. The most that our Revolutionary War could do was sever a connection. Thereafter we had still to win freedom even as a nation, by methods remotest from war. Neither did the Civil War really free the slaves. The measure of freedom achieved after all the years is still partial. It is furthermore the result clearly of the gradual conquest of non-violence over the racial violence within the psychology of Americans, which has still far to go before the Negro is free.

But the gravest contradiction in decentralist thought would be to assume that freedom of decentralization can be either destroyed or preserved by victory in war, or any form of conquest or subjugation. India is the place of completest decentralization on a wide-spread scale. And yet that whole movement for human freedom, the most comprehensive movement for freedom the world has known, is in a remarkable sense an outgrowth of long subjugation. Like all true human treasures, it has shown brightest under the severest punishment. India's peace has been that of a sword for two centuries, but that sword has never been able to destroy the spirit of that people which aspired to be free. An imperialist nation is spiritually incapable of disposing of such a people. Such is the freedom of the decentralist intention.

The Joliet Road

Evening

Charlotte Radsliff

The stubbled corn is cross-stitched on the field
That lies outspread, a comfort for God's feet.
The crooked tines of trees comb wind to yield
A fine thin thread of song, now slow and sweet
As honey, now a shrill mosquito whine.
The level molten gold of ebbing light
Laps trunk of tree and fence and stolid line
Of fat petroleum drums. And now the night
Of shy still stars that glow as through a pool
Wells up and drowns the world. This is the shade
That follows where God's garment flows, the cool
That dulls the fever where His hand is laid.

The temper of this hour is deep blue steel,—
A strong resilient peace to soothe and heal.

is that the Church should prove itself to be the Church, embracing in its unity all who believe in Christ—an oecumenical society transcending all differences of race and nationality. A fellowship of Christians across the national barriers could be a fountain of hope and life in the midst of chaos.

—William Paton, Secretary of the World Council of Churches and British Secretary of the International Missionary Council, in *The Christian News Letter*.

Peace is not a static condition, to be attained after the defeat of those who disturb it. On the contrary, peace is a dynamic method, by which to remove injustices, to accomplish necessary readjustments, and to remedy, instead of aggravating, the evils that have been inflicted on the world by military aggression. Dynamic peace would include:

1. Acceptance of the principle that it is a distinct disadvantage for any nation or people to use military force for its own ends; and that national armed force shall be reduced with a view to universal disarmament.

2. Acceptance of the principle of peaceful third party settlement of all disputes not settled by mutually satisfactory direct negotiations.

3. Acceptance of the principle that all peoples shall be free to develop their own cultures; and that each nation shall be free to develop the form of government which its people desire.

4. Acceptance of the principle that economic and social policies which affect other nations or peoples must be determined in international consultation, under international authority.

5. Acceptance of the principle that all nations should be assured equitable access to markets and to essential raw materials, and should control immigration and emigration with a view to the welfare of all the nations concerned.

6. Acceptance of the principle that all colonies must be administered by an international authority, with the welfare and development toward self-government of the native inhabitants as the primary objective and providing equitable opportunity of access for all nations to the resources and trade of such colonies.

These principles require the development of some form of international organization capable of providing both order and change in the relations among nations. As a step toward such world government, it is desirable to propose the immediate establishment of an international emergency commission, to deal at once with the problems sure to become urgent as soon as the war stops. These problems include:

1. Famine and pestilence;
2. Demobilization and re-employment;

Weapons of the Spirit

Donald R. Lemkau

3. The maintenance of order in countries now under foreign military rule;

4. The establishment of a provisional international secretariat with which governments can co-operate in directing their own emergency efforts along lines consistent with world organization and dynamic peace.

—From "A Call to Persons of Good Will" by the American Friends Service Committee.

We . . . favor commitments on behalf of a New Order of Free Peoples resting on the following principles:

1) *The unique value of the human personality must be recognized by the state.* The object of government should be to create equalities of opportunity so that the most humble may face the risks of life with a chance of growing into responsible, self-sustaining individuals.

2) *National sovereignty must become diluted.* Each government must accept definite restrictions on the exercise of powers that might injure other nations. The irresponsible state is a standing threat to individual freedom at home and to international peace.

3) *Effective international institutions must be created.* It is too early to define what their nature should be; but while safeguarding national cultural development, those institutions must create conditions making it possible for living standards to advance on a world-wide basis.

—From majority report of the Eighth Fortune Round Table, February, 1941, on "Peace Aims."

I am going to give you seven steps which I believe might form the basis of our meditation in a world of this kind. . . . The first of these steps, I believe, is equality of opportunity. I believe that equality of opportunity is the keynote to the future. Anything less than that is bound to be unstable and to crumble. . . .

I believe that equality of opportunity is basic in a democracy. It also coincides with the fundamental thing in Christianity. First, we will undertake to give equality of opportunity to everyone within our own borders. Two classes are disinherited among us, those who haven't a white skin and those who haven't wealth, inherited or acquired. These two things make for inequality of opportunity. . . .

Secondly, we will undertake to give equality of opportunity to all who come to our shores. That would mean putting the Asiatic peoples on the quota basis with the rest of the world, two per cent of the 1890 basis, which would mean only 890 people coming from all Asia—India, China and Japan. That could never be an economic problem, not in a population of 130 millions. It would also help us to stop smuggling over borders. Then

THOUGHTFUL observation of the present world situation will show that those who love peace have reason for hope. Often in men's lives the hour of danger is also the hour of opportunity; the same is true in world history, and was never more true than at this hour. As the weapons of warfare become more and more destructive, sincere people among all nations are redoubling their efforts to find methods of adjusting their social and international disputes by other than violent means. In other words, men everywhere are seeking for non-violent weapons to take the place of violent weapons. Some of us do not hesitate to say that there are such non-violent instruments and that they are very effective indeed. When we say that, far more people in the modern world are eager to listen to us than we think. As more and more men and women become convinced that these non-violent methods are effective, the downfall of the whole war system will become imminent. What are our reasons for hope? There are at least four.

I

In the first place, the growing abhorrence of war is very evident in the modern world. Events in the Dominion of South Africa, for example, show that a very large minority of its people oppose continued participation in the present war. In view of the grave danger to which South Africa would be subjected in the event of a German victory over Britain, the situation is all the more notable. The recent behavior of such nations as Czecho-slovakia, Denmark, Hungary, Rumania, and Bulgaria shows very plainly the abandonment of ancient traditions of national pride in order to avoid armed conflict. In the United States, furthermore, the war psychology has been very slow in developing. The American's hatred of Naziism goes much deeper than did his hatred for German militarism in 1914-1917. Barring an actual invasion of the United States, however, it is very doubtful if war hysteria can ever be stirred up in anything like the same degree throughout the land that it was in 1917 and 1918. In many ways the peoples of the world are manifesting this growing abhorrence of warfare. "They that take the sword shall perish with the sword," said Jesus. Never in world history have the ruthlessness and futility of war been so apparent as now. With more and more seriousness, thoughtful people are looking for some substitute for the age-old method of violence.

II

The second fact to be noticed is the increasing necessity for smaller nations to find non-violent weapons. Hitler's lightning invasions of such countries as Poland, the Netherlands, and Belgium show their hopeless military position under the conditions of today. Imposing military establishments are really of slight value to them. On the basis of these conditions, what hope is there for the small nation? There are only two possibilities. One lies in submission to domination by larger neighbor-nations. The other lies in the development of such a thorough program of non-violent defense on the part of the small nation that it cannot profitably be invaded or controlled by any power outside its borders. In despair, some smaller nations will perhaps allow themselves to be absorbed by their neighbor-nations. It is difficult, however, to imagine

such peoples as the Dutch or Norwegians adopting such a course. Undoubtedly we shall witness in the years ahead very strenuous efforts on the part of some smaller nations to develop complete systems of non-violent resistance. If the curtain of censorship could be lifted, we should no doubt see the beginnings of this process in the occupied countries of Europe. It is the only hope that numerically weaker peoples have for a future in which their native culture can be allowed to develop without restraint. As non-violent defense works in smaller nations, larger nations will inevitably adopt it.

III

The third fact we observe is the rise of the church as a dominant force in the struggle against tyranny and aggression. In *Time* for December 22, 1940, for instance, there appeared an article under this head: "Christmas Finds 200,000 Christians Facing Martyrdom for Defying Hitler—Thousands of Lutheran and Catholic pastors refuse prayers for a Nazi victory." This article, together with many news reports, describes the absolute refusal of the church to give Hitler the complete loyalty he desires. The phenomenal sales of the Bible in Germany and the failure of the pro-Nazi German Christian movement to fill its churches, are indications of what is going on beneath the surface. The cross has not bowed before Hitler, and never will. The same fact can be witnessed to an enhanced degree in the occupied countries. The outspoken protests of the bishops of the Norwegian Church against Naziism are well known, as is also the persistent refusal of the Dutch Protestants to put the stamp of their approval on anti-Semitism. However brutal the policies of the German overlords, it will prove impossible to put the churches out of business. Theirs is a non-violent struggle, but it is gaining in power.

In the past five or six years in the United States, the loudest voices of protest against anti-democratic movements have come from the Protestant Church. No group, for example, has so vigorously challenged anti-Semitism and the frequent mob hostility to Jehovah's Witnesses as it has. American Protestantism is coming to appreciate that its very existence depends upon the maintenance of democratic rule. Any movement to overthrow democracy in this land would call forth its most intense opposition from the churches. In the light of Christian history, we can confidently say that in lands where Protestant churches are strong, no government can hope to attain any permanence which fails to come to terms with them.

IV

In the fourth place, we can see everywhere the increasing efficacy of non-co-operation on the part of oppressed peoples. India is a modern nation, decidedly subject to modern forces, and it would be surprising if her experiments were not frequently reproduced elsewhere in the world. Her great civil disobedience movements represent the effort of unarmed peoples to cope with a military organization of overwhelming power. The story is well told by Krishnalal Shridharani in his book *War Without Violence*. Similar tactics can be witnessed at many places in such lands as Czechoslovakia and China. The older methods of revolution—fighting on the barricades, for instance—are more and more impossible. New techniques must be developed, and the modern trend is toward non-co-operation.

In regions where there is strong discontent with the ruling power, the very complexity of modern economic and industrial life makes non-co-operation an increasingly potent revolutionary weapon. The very progress in modern science which has made war so hideously destructive has also prepared the way for this new type of resistance. The more complex the

those nations would co-operate with us. Now we can't get them—rightly so.

We have a right to limit immigration. We have no right nationally to humiliate any people. Yet we have done it in our relationship with Japan by the law which excludes the Japanese and the Chinese and the Indians. . . .

Third, we will insist upon the redistribution of the raw materials of the world to all on the basis of equality of opportunity. . . .

Fourth, we will insist upon the redistribution of the land opportunities of the world. Peace is precarious as long as twenty-six per cent of the earth's surface is held by one nation, Great Britain. . . .

Fifth, we will insist that all smaller nations of peoples be given a free and unhampered opportunity to choose their own destiny—in Asia, Africa, Europe and America.

Sixth, we will agree to enter a federal union based upon a limitation of national sovereignty with all nations of good will, whatever their particular type of government. You have heard said from this platform that you have to have some world organization and not merely good will. It must be organized good will. And I agree entirely. There has got to be some world government of authority and power, for, mind you, the issue between the pacifists and non-pacifists is not between those who believe in force and non-force—we believe the real difference is between force, a moral use of force, and an immoral use of force. The moral use of force would be a police power which would bring the culprit to the bar of justice to be tried. That, we believe, is a moral use of force. You have immoral use of force wherever you bring disputes before the bar of might to settle them. We would have a federal union of all nations of good will, whatever their particular type of government, and I would define good will as non-aggression. Any nation that has no aggressive tendency towards others would be eligible. I wouldn't even say they have to be democratic, but that they have local self-government. And, as evidence of our good faith, we will cancel all debts owing to us. We won't collect them anyhow! Further, we will place at the disposal of the federal union the gold we have in the vaults, provided it is used for world reconstruction on the basis of need apart from race or nationality. I believe that would send a thrill through the world for they would say that we really mean to pay a price for this new world—and it would come back in the enhanced purchasing power of the shattered peoples of the world.

I have said nothing about disarmament for I feel that if we will take these steps, then these huge armaments would

drop off as a dead leaf before the rising sap of a new life.

If the reply is made that our nation is not willing to take these steps, then my duty is clear. As a Christian, I shall stand for it, whether my nation is prepared to stand for it or not. I can wait, for the future belongs to some such movement. We are in a position to make that move. If we do not, then we as a nation will play truant from our destiny.
—E. Stanley Jones, addressing the Exploratory Conference on the Bases of a Just and Enduring Peace, Chicago, May 27-30, 1941.

First, their [the President's and the Prime Minister's] countries seek no aggrandizement, territorial or other;

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;

Third, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them;

Fourth, they will endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity;

Fifth, they desire to bring about the fullest collaboration between all nations in the economic field, with the object of securing, for all, improved labor standards, economic advancement and social security;

Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want;

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance;

Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

—Joint declaration of President Roosevelt and Prime Minister Winston Churchill, August 14, 1941.

economic and industrial mechanism becomes, the more dependent it is upon the close collaboration of all workers. A studied refusal to co-operate on the part of some laborers can throw a great industrial organism out of gear. More and more workers in nations under oppression will appreciate this truth. In nations like Germany this factor, though undoubtedly present, is not obvious because the land is in the grip of a mob psychology. Great numbers of German people, in reality out of sympathy with Hitler, nevertheless fear an Allied victory even more than they do his retention of power. Consequently they co-operate in the German industrial program against their own best judgment. The motive of patriotism is a powerful one and paralyzes many other social forces. Quite a different situation, however, would prevail in any other country under German rule. Hitler will find serious difficulty in dominating any sort of industrial enterprise in countries other than Germany unless it is completely manned by Germans. For this reason his dream of welding all Europe into an economic unit is impossible of fulfillment. An increasing refusal on the part of non-German peoples to co-operate will be sand in the bearings of every engine. The techniques so well described in Shridharani's book will work with multiplied power in industrial environments. As oppressed peoples learn to use these new weapons, they will use them with growing effectiveness.

These four facts which have been named point to one conclusion: the prospects for the future of our world are not so hopeless as they seem. People who call themselves Christians have had too little faith in the practicability of non-violent weapons. Consider how many victories have been won against powerful evil forces, through means other than violent. One could name the following, for instance: the struggle of the early church against the Roman empire; the battle for religious liberty in Britain and the American colonies; and the achievement of the Quakers in defending Pennsylvania without arms. The history of Christian missions, furthermore, points to a long line of heroes who braved hostile tribes to preach the gospel to them—Judson, Livingstone, Pennell. Certainly the careful study of non-violence in the past 1900 years gives abundant room for hope.

Methods of non-violence, however, will never be adopted in any nation unless a definite educational program is carried out. Long and intensive training is required to prepare a man to command a battleship or a military airplane. So likewise training is essential if the weapons of non-violence are to be used with telling effect. Under present circumstances, it becomes the duty of the churches to begin the task. There are many means at our disposal: the pulpit, articles in the secular and church press, radio addresses, pamphlets and tracts, recommendations of books new and old on non-violence. The first step in training in non-violence is to explain what it is and how it works. As time passes, it will become necessary to pass from this stage to further stages: namely, to the detailed study of non-violent techniques.

What will be the outcome of such an educational campaign? The first great result will be a gradual undermining of popular faith in bombing planes and tanks and submarines as means of defense, and a rising conviction that non-violent weapons are more potent in the long run. Slowly the fear of other nations and the desire for involvement in international quarrels will vanish. Meanwhile, because of the processes outlined above, such educational campaigns will be going on in many sections of the globe.

We shall have the joy of participating in a great movement; we shall be doing our part in the great struggle to banish war from the earth.

Religion on the College Campus

A Symposium

Contributors

G. Bromley Oxnam
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Harvey C. Brown
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What's Wrong with Religion on the Campus?

A Bishop of the Church gives his views

G. Bromley Oxnam

WOULD rather write on "What is right in religion on the campus?" But the question is "What is wrong with religion on the campus?"

I.

First of all, the student doubts the validity of a faith that enunciates ethical ideals but is not concerned with translating them into the practices of the common life. Youth is accused of acting without thinking. Does maturity think without acting? What I am trying to stress is the seeming separation of religion from the major concerns of life. Not that it is "other-worldly"; there is little talk about heavenly reward today, but there is too little effort to make the group life Christian. We preach co-operation and then compete. We affirm the motive of service, but our practices reveal self-interest.

II.

In the second place, the ideas of a college junior vary in age. His conceptions of science and historic progress, his knowledge of literature and the arts, are worthy of a man of twenty-one. But his religious ideas are from eight to fifteen years of age, depending upon the Church School training he received and the religious outlook of his home. When he was a child, he thought like a child. Naturally! Now that he is a man, he is done with childish ways. That does not follow. He is a man in science, and a child in religion. His grown-up science bullies his childish religion. Or perhaps the junior goes with science to the laboratory and leaves religion in the nursery. Students should grow religiously. Even prize-fighting requires combatants of approximately the same weight.

III.

Again, religion is not presented in such fashion as to demand the complete giving of self to its call. Religion is not simply a matter of idea. It has to do with power. Jesus of Nazareth demanded absolute obedience. He promised blood and sweat, toil and tears. He said, "Blessed are ye when men shall revile you." He said we would be persecuted for righteousness' sake. He based His demand for obedience not upon the physical power to coerce but upon the identity of His command with His Father's will. "I and the Father are one," He said. Hence, obedience in His thinking is

Instead of being a force for social progress, the church (understood as the sum total of the individual churches) has too often aligned itself on the side of the vested interest opposing social change.

Too often it has blindly denounced as "radical" any reforms designed to alleviate the lot of the poor and oppressed. Too often it has compromised with the forces of greed and bigotry.

Functioning as it should, the church could work a revolution in human affairs.

Suppose it were a powerful, dynamic institution actively championing the cause of social reconstruction, fighting with all the tremendous resources at its command the battles of the weak and underprivileged. . . .

It would then become a sign of courage to the submerged millions of our population, a beacon of hope to the masses of dispossessed.

Instead it has too frequently become simply a place where it is polite to get dressed up and go to on Sundays.

Imagine what would happen some Sunday morning if all the ministers, priests, parsons, preachers, rectors, and rabbis, instead of giving their usual comfortable sermons, would deliver stirring orations on the current violations of civil liberties or the tragic plight of the sharecroppers and the migratory workers. Imagine what would happen if, instead of uttering vague generalities on the necessity for "spiritual defense," they would take a firm and positive stand on the moral and religious implications of war.

The trouble lies much deeper than simply the ministers' failure to speak out. It is very often the case that the pastor, to retain his job, must say things that please . . . the ruling elders. . . .

The church could be the greatest agent for social progress in modern life.

Too often it has come dangerously close to justifying the Marxian description of religion, "the opiate of the people."

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

Today is Good Friday. We observe it because two thousand years ago a man gave up his life for something he believed in. . . .

The man who died 1900-odd years ago today would probably be amazed to find the variety of religions which bear his name. He would probably be hurt and disillusioned to see how his ideas have so long been misinterpreted, so conveniently glossed over with sugar-coating. He might even think, with his admirer, G. B. Shaw, that the mob which shouted "Not this man, but Barabbas" has really gotten what it asked for.

If Jesus were alive today he probably would be, even as he was then, a communist. No—he would not favor the world revolution by force advocated by the Soviets. But if he disagreed with the means he probably would praise the ends: the brotherhood of man, the end of the eternal struggle between the haves and have-nots, the giving to each according to his need, the taking from each according to his ability.

He would be a crank again, just as he was then. We would cry for his scalp if he said the way to fight evil is with good, the way to conquer force is with pacifism and passivity. He would be considered now, even as he was by the Romans and Pharisees, as a menace to the well-being of the state and many other established institutions. We would scoff at his miracles (if he performed any). We would tell him that his Kingdom of Heaven was impractical because it failed to take into consideration certain fundamental aspects of human nature. The captains of Industry would call him "un-American" and they would be right. He was un-Jewish, un-Roman, un-any other nationality when he lived. Why should he be different now? And the Captains of Industry would make us believe the truth of what they said. . . . Mrs. Roosevelt, Dorothy Thompson and Hugh Johnson would probably all damn him in their respective columns.

But we wouldn't crucify him. We'd just throw him in the nearest federal or state prison. Maybe the scientists would decide that the only thing that ailed him was a shortage of Vitamin B-1. Or maybe we'd just put him in a straight-jacket.

We like to believe that the world is a lot better for Jesus' having lived. Without doubt it is. But more important, we like to believe that some day his Idea will really be given a grand-scale trial and not found wanting. Call it the Kingdom of Heaven or Utopia or "liberty and justice for all" or any other title. As long as men dream they will never cease paying tribute to one of the greatest dreamers of them all.

—The Collegian, Central College (Missouri).



"Chapel Period." By James J. Riordan, Alfred University, New York. Winner third prize, *Collegiate Digest's* college life contest

loyalty to the moral law of the universe. His right to command lies in His character, not in the Brown Shirts who await His order. "Follow me," He said. When Mussolini marched on Rome, he said, "If I lead, follow me; if I retreat, kill me; if I die, avenge me." It is not in that spirit that Jesus demands the uttermost loyalty. He calls upon men to become great through service, to see in love the supreme expression of religion, even though giving one's life is necessary for the fullest expression of that principle. As a leader, He becomes the unifying force in terms of perfection. He is the Ideal incarnate; and complete surrender to Him does so affect the mind, heart, and will as to produce the kind of person essential to this hour. Hence, in our principle of leadership we do not agree to final obedience to a human being who possesses human weaknesses. We pledge our allegiance to a Person who so revealed God in his own person that when we think God we think Christ. The Christian evangel therefore becomes a cardinal necessity in the new order. We are free to change human instrumentalities, but we keep the eternal inspiration. We put a Leader before men who is for us perfection. We kneel before our Leader in the adoration of free men. Totalitarianism leadership creates the mind that kneels in hysterical obedience through expediency or fear. Our Leader orders us to our knees for rededication. We rise rearmed with the weapons of the Spirit.

IV.

Fourthly, I think it is not unfair to the church-related college to say that the religious life of the student is in no sense planned for as carefully as is the educational life. I know we are talking about colleges and that they are educational institutions. They must maintain the highest standards and be what they are set up to be. But why church-related? How much time in

faculty meeting and committee session is really given to the question of the religious development of the student? How many professors really believe they have a religious duty to perform in student relationship? How many are really active in the church?

V.

Fifth, do we know what we want on the college campus? When I was at DePauw University I sent a questionnaire to every Methodist minister in Indiana and asked, "Specifically, what makes an educational institution Christian? Specifically, what changes in the total service of the university are necessary to realize this ideal? Specifically, what contributions may the university reasonably expect its instructional staff to make in creating an understanding and practice of the Christian ideal upon the part of its students? In how far is an educational institution justified in an effort to 'Christianize' students of other faiths or of no religious faith? Is there a fundamental contradiction between the aims of a liberal education and the aims of the Christian religion?" I have before me 129 tabulated answers to each of these questions. Some answers were brilliant, helpful, illuminating. Generally, great confusion was revealed.

VI.

Sixth, the willingness of the American student to conform to the group pressures of the campus. It is said, "The trouble with the church does not lie in the wolfishness of the wolves but in the sheepishness of the sheep." Is that the reason we give college students sheepskins when they graduate? Have you seen Christian students bowing to the practices of the gangster, when, with the problem of drinking under discussion, no one would think of reporting the truth concerning his fraternity?

My five hundred words are gone. I don't like this article. There is so much that is right in religion, in the American student, in the American college, I would rather set that down. Generally, it is the finest, cleanest, most serious-minded body of youth the nation has known. Back of such character must lie religion of worth. But I had to talk about "What's wrong?"

The Dilemma of the Campus and Religion

A College President states his case

Samuel N. Stevens

THOUGHTFUL men and women who are in intimate contact with life on the college campus feel strongly that there is a serious indifference to religion on the part of many of the elements which make up the pattern of modern college life. The other day I enjoyed reading an issue of the *Grinnell Review*, published in 1905. At that time Grinnell was known as Iowa College, and the president reporting to the Board of Trustees made the following statement:

"Those who have watched the religious life of Iowa College for many years unite in saying that it never has been more intense and never so wholesome in its expression as now. The crowded chapel day after day when attendance at service is entirely voluntary, the eagerness upon the part of students to attend Vesper services on Sunday afternoons, the student Bible and Missionary classes enrolling twice as many persons this year as last are a few proofs of the correctness of that observation. About 200 students have joined the voluntary Bible Class and

Religion has held a position of secondary importance in the lives of our generation. The irreligion and cynicism of post-war years has touched us in passing; we have come to doubt, subconsciously or consciously, the importance of religion in the life of man. When we come to Wesleyan our religious lives are controlled by a rule written for men and by men who never questioned the value of religion, who never thought for an instant that the whole business might be a waste of time. We resented compulsory attendance, and this the older generation could understand, but we resented, even more basically, paying lip service to something we weren't sure existed.

A chapel speaker last week suggested a vesper service on Sunday evening. Let the college authorities, as a one semester experiment, do away with the Sunday morning service and give us a vesper service where we are not forced to tolerate the presence of those who are there because of a regulation, and religion will become more important and valuable on our campus. Numerically it will not be impressive at the start, but one or two gathered together in His Name are of infinitely more value as a force for religion at Wesleyan than two hundred gathered together in the name of a regulation.

In the next year or two the attitude of our generation towards religion will change. As the wisdom and omniscience of man becomes each day a more ghastly joke, and as we are swept up into something we cannot understand or grasp, we will turn, *in extremis*, to religion. The undergraduates at Wesleyan who feel the need of true religious worship have the right to demand it.

—*The Argus*, Wesleyan University (Connecticut).

Were we in an allegorical frame of mind, in which things naturally assumed the form of comparisons, we might liken the student body to a great court of justice, before the bar of which we would place a gaunt and obviously maltreated defendant, whose almost hopeless look would testify to the fact that he had been there before. And his name would necessarily be Religion.

We might be able to trace the history of this case, and to see many juries before this one, strangely resembling students of Allegheny College, rendering verdicts in the case of Religion:

Verdict 1. "Religion, the defendant, having been discovered to be merely superstition parading in gaudy costume and playing weird tunes to lure the people, is hereby adjudged guilty of falsification, and of misfeasance of sacred duty. No leniency is recommended."

Verdict 2. "Religion, the defendant, having failed to cause the people to lay



"Chapel Period." Ohio Wesleyan University.
Photo by Robert Brunsmann.

aside greed and the lust for power and wealth, is hereby found guilty of non-feasance of sacred duty in the preservation of a just democracy. No mercy is recommended."

Verdict 3. "Religion, the defendant, having become the exclusive right of watery-eyed scholars, undecided maidens, and old-age pensioners, is hereby found guilty of malfeasance of duty. No leniency is recommended." . . .

Largely for the sake of reversing such decisions, if possible, the Allegheny Christian Council has decided to obtain a counsel for the defense of Religion, in the form of a Religious Emphasis Week, beginning with a special vesper service on Sunday afternoon, and continuing with a special speaker from Tuesday through Wednesday. During the week, the student body is urged to consider two fundamental propositions in this case: 1. Resolved: That Religion must provide the ethical basis upon which we attempt to settle the ills of the contemporary world, and 2. Resolved: That Religion must direct the moral and ethical standards of the individual in his attempt to solve contemporary problems.

The counsel for the defense asks no more than that the case of Religion on our campus be tried on the basis of its value in your own particular life, and on its value in the life of the society in which you hope to spend the rest of your days.

—*The Campus*, Allegheny College.

125 give an hour each week to the study of missions. The average attendance thus far at the midweek meeting of the Y.M. and Y.W.C.A. has been over 300. 125 students have elected Bible courses in connection with their other class work, and the attendance upon class prayer meetings is unusually large. It is no doubt true that everyone of our students is surrounded by religious influences which are in no way pressed upon him but which in the majority of cases he chooses for himself and of which he becomes a large element."

Clearly there was an ideal participation in religious activities of one kind or another during the school year. Evidence that a similar condition existed on many college campuses is to be found in the reports of college presidents during the period from 1905 to 1910. If the records are clear, this was a golden age of religion in American colleges and universities. In very sharp contrast to this ideal state is the record at Grinnell for 1940-1941 when our voluntary chapel was so poorly attended that we abolished it for the good of the college. The general truth is that, if chapel were not compulsory at most American colleges, very few students would be found at any religious service. More than 50 colleges recently questioned on this point were certain that students would not come to religious services unless they were compelled to do so.

It is apparent that between 1905 and 1940 something has happened either to young people, to the colleges, to the churches, or to some other element in our society. Why should active participation in religious ceremonies of many kinds have been so congenial to students thirty-five years ago and appear to be so uncongenial to students in our own day? The answer is not hard to find. Thirty or forty years ago great state universities had not yet come into their own. Higher education was made available to the young men and women of the country largely through small, privately endowed colleges of liberal arts. Almost all of these schools had been founded by some denomination and were supported largely by men and women of means identified with that particular creed. Intense church loyalties resulted in students going to the schools supported by their particular denomination. The result—student bodies were homogeneous in their religious preparation for college, in their denominational affiliation, and in their general religious beliefs. College records for the period 1900-1905 show that nine students out of ten were members of the denomination which founded the college of their choice. Contrast today's situation with the record. Many denominational colleges have given up their strong affiliations. In many instances churches no longer govern these schools. They are independent corporations, church-related, but not church dominated. The student bodies are heterogeneous in character. Sometimes less than half the students of a given college are affiliated with its special denominational origin. A recent survey shows that the situation at Grinnell is typical of what obtains in the other liberal arts colleges. Observe the heterogeneity of religious affiliations in last year's student body at Grinnell:

FIVE-YEAR TABULATION RELIGIOUS PREFERENCE GRINNELL STUDENTS

Church	1936-37	1937-38	1938-39	1939-40	1940-41
Baptist	28	34	36	31	28
Catholic	19	22	21	29	42
Christian	14	19	14	16	20
Christian Science	30	39	29	35	25
Congregational	219	203	200	185	179
Episcopal	50	60	50	56	61
Friends	0	0	4	5	3
Jewish	3	3	8	10	9
Lutheran	37	42	42	25	26
Methodist	144	150	150	132	127
Presbyterian	128	133	117	110	109
Reformed	5	4	2	4	3
Unitarian	5	6	6	2	7
Miscellaneous	8	4	7	11	15
No preference	93	...	72	83	85

Is it any wonder that the college finds it hard to develop a religious program which would be acceptable to such a widely diversified group of students? This, however, is only part of the reason why there is a religious problem on the college campus. During the last thirty years the church has ceased to become a center of family social life in America. The amount of religious education which young boys and girls have secured has averaged less each decade for the last thirty years. In 1905, of twenty colleges reporting religious affiliations of their student body, we found not quite four per cent of the students indicating that they had no church affiliation. In 1940 these same twenty colleges report, according to their statistics, an average of nearly twenty per cent of the students coming to college without belonging to any church. The range of percentages among the twenty colleges studied varied from seven per cent at the lowest to thirty-four per cent. This is a significant finding and explains much of the current problem.

If young men and women come to college without any religious training, without any experience of belonging to a particular church, and without any well established habits of worship, why should we expect that suddenly they should acquire these things by being on a college campus? We may go even further and say that among those students who have declared a denominational identification there is a wide range of differences in regularity of church attendance and in the amount of religious education which they have received. Have we any right to expect that young men and women who, during the early, formative periods of their lives have not been led to look upon religion as an essential experience should suddenly become aware of the imperative need for religion because of their presence in an academic institution?

In other words, what we have been saying so far is that the development of a successful program of religious training on the modern college campus is made difficult by the nature of the student body and by the perfunctory character of the students' previous religious education.

* * * * *

If we were to stop at this point, only part of our story would be told, and we would have analyzed only a segment of the total situation. Two other divisions of our problem at least must be taken into account: there is a psychological problem which must not be ignored and an institutional problem which should be frankly defined.

Religion was formerly thought to have its basis in instinct. It was assumed that all men are born with a desire to worship, just as they all feel the need of sleep. Much of our ethical and moral philosophy was determined in large measure by this assumption. Since it was thought that man is instinctively religious, it was not so much a question as to whether he would worship but how and when he would worship. Even though it was not thought that man was instinctively good, it was taken for granted that he would instinctively try to form some kind of adequate relation between himself and the Determiner of destiny in whom he believed. This feeling of need for right relations with God seemed to result from man's sense of guilt. Salvation in this world and the next was to be secured by using man's inborn desire to find and worship God and by controlling the instincts of his lower nature. But the doctrines of total depravity, natural sinfulness, and salvation as they were convincingly expressed forty years ago no longer have any reality or character today. The old instinct theory and psychology have gone by the boards. The notion of absolute good or evil in the moral realm is no longer accepted. The idea that personality and character are fundamentally the product of social conditioning is definitely in the forefront of our ethical and moral thinking.

Implications of this radical change in religious and moral ideas are many. They affect the student's sense of need for the church. They prevent him from accepting traditions, phrases, and terminology that still characterize the hymns that he sings, the rituals in which he participates, and the sermons that he hears. Furthermore, in high school and in college the student is led to believe in the power of science to solve his problems. He is taught to recognize the reign of natural law throughout all observable phenomena, and is encouraged to use the orderly processes of nature for the improvement of his condition. He finds it difficult, but not impossible, to build an

In all sincerity, we believe that the reaction to the religious emphasis program was not an indication that students here are actually disinterested in religion. In fact, most of the answers show a definite interest in religion as such. What the students did not like was the one-speaker method of observing religious emphasis and the presentation of religion made by this year's speaker. . . .

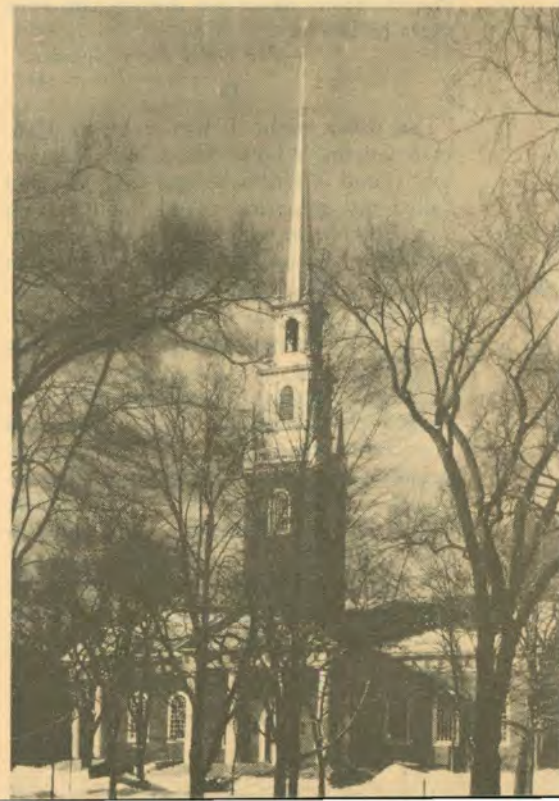
Our hope in getting student opinions was to discover whether or not there was a need for a different type of emphasis program. We believe the answers show clearly that a reform is needed. Certainly, when a man with as wide a reputation as that of the recent speaker makes such an impression on a campus of this type, something is seriously wrong with the program itself.

We believe that a religious emphasis program with a variety of speakers and a larger place for student questioning would be much more successful here. Let the alumni not be deceived about our basic interest in religion.

—The *Yellow Jacket*, Randolph-Macon College.

Religious Emphasis Week on the campus is over. During the period, an effort was made to make the college students more conscious of religion and Christian beliefs. They were encouraged to apply their lives more to their religion and see the practical side of God and his teachings. During this week many students thought more seriously of world problems and gave time to valuable discussions. Some took an inventory of themselves and resolved to live fuller and bet-

Harvard Memorial Church



ter Christian lives. More students attended church services during Passion Week, and hours of meditation were also well attended.

But now that this special week of religious services is over, will students allow themselves to fall back in the same rut as before? Will everyday thoughts crowd out the higher thoughts which were brought to them during religious emphasis week?

—*The Orange, Baker University.*

Pennsylvania's Christian Association stands at the top of all such organizations because it was the first to institute genuine Inter-Church co-operation, in which the denominations work together yet maintain their individuality. . . .

A number of the large denominations were asked to send men, whose salaries the churches would pay, to take part in a larger council which would be the guiding hand of the new Christian Association. . . .

Each church group, composed of the church-appointed staff member and a group of students, works individually to keep the student connected with his church, and yet they composed one staff.

Memorial Hall, the new building, for example, was erected by the joint effort of all the church groups together. . . .

As far as the University goes, its relationship with the C.A. is a very loose but friendly one. Actually the C.A. is not part of the University set-up. But its building is guarded and watched by University employees, and the building uses the University heating plant. . . .

This, then, is the set-up of interchurch co-operation that has been copied almost completely by Cornell, Syracuse, Michigan, U.C.L.A., and other schools. It keeps the tie between a student and his church from loosening during the four years he is away.

—*The Daily Pennsylvanian.*

"The other night I was over to Herman Goering's house for a bit of Sauerkraut und Wienerschnitzel and Herman called my attention to a clipping from *The Dicksonian* which had been forwarded to him by our fifth column agent in your district. It made us both very happy and I want to compliment the students of Dickinson College through you. Jawohl!!!

"I am referring to a column which attacked the Dickinson College Religious Association and suggested that appropriations for that organization be reduced. That is the kind of action we like to see you American college students take. . . .

"From what I have learned about the insidious Dickinson College Religious Association, one-half of the total appro-

intellectual cosmos which is natural and orderly. He discovers in it no room for contingency such as is implied in petitions to the Divinity for special assistance. He finds it hard to believe that goodness in the moral and religious sense of the term is anything other than the inevitable working out of cause and effect in the world. We may as well admit that there is a conflict between science of a certain kind and religion of a certain kind. The average college student is attempting to solve the conflict between science that is up-to-date and religious ideas and beliefs that are outworn. Since he can receive little or no help in solving this intellectual dilemma from the majority of the clergymen whom he has known, and since he observes that any number of people whom he respects have solved that particular problem by ignoring it, the average college student no longer spends a great deal of time worrying about it. He is too busy trying to master the things that his professors tell him are important.

We may as well admit that failure is inevitable anyway, for the reconstruction of religion, in order that it may become a dominant and dynamic force in the lives of educated men and women, is a major task which few have attempted, and fewer still have succeeded in completing. This does not mean that a college should not do all in its power to stimulate men and women to accept the challenge which a reconstruction of religion involves, but it does mean that the problem exists which college administrators have not attacked as systematically and vigorously as necessary.

* * * * *

This naturally leads us to the discussion of the last segment of our total problem which we said must be defined. Young men and women in college are very likely to reflect the attitudes and ideals expressed by other men and women for whom they have respect and trust. On every faculty there are a few spiritually minded men and women whose lives continuously reflect that grace which is the direct result of deep, Christian experience. The majority of faculty members are nominally religious, just as they have nominal church affiliations. A small number on each faculty are agnostic to a greater or less extent and positively hostile to religion. Students are naturally influenced by all of these people. They look with wistfulness upon the calm yet creative faith of the saintly men and women. They are comfortable and at home with the nominally religious faculty members who never allow their religious ideas to influence the pattern of their intellectual activities. They are excited and challenged by the agnostic and hostile faculty member who forces them to think dangerously, if not creatively. The cause of religion on the college campus is unfortunately hampered rather than furthered by the attitude of most of the faculty.

College administrations fall roughly into the same categories, just as the faculties do. Almost all administrations give lip service to religion, but all too frequently the matter ends there. Students are not likely to take religion seriously as long as administration and faculty have so little concern for it.

What is the future of religion on the college campus? It would be a pleasure to be able to strike an optimistic note, but the writer can find little reason to do so. The college student will in most cases discover his need for religion in the years after college days are passed. After the struggle for material existence has caused him to lose faith in the petty formulas for being successful, the student, older in years, and wiser, will begin to seek for larger meaning for life. When the young have known the glory of love, the anxiety as well as the joy of family life, the grief and pain of failure and loss, they will seek, and most of them will find, a source of power greater than themselves that makes not only for righteousness but for peace and understanding. The golden days of college life are not the ones which are conducive to the realization of a deep religious experience and faith. The need for religion does not seem to be dominant then, and the total environment is not one in which religion is likely to flower. The administration and the faculty of the American college have much to do before we can expect to create an environment which will be conducive to the development of a vital religious experience in the lives of current generations of college students.



Princeton University Chapel

The Place of Religion on the Campus

The Secretary for Student Work of a Church Board of Education diagnoses the situation

H. D. Bollinger

RELIGION on the campus cannot be discussed unless there is a clear idea concerning what is meant by "religion." The word is variously used and it may mean many different things. Among students, the word "religion" seems to have ranges of meaning all the way from "an activity program for social left-overs," or "a primitive hang-over that must be participated in by 'nuts,' queer people, or 'those who ought to know better,'" to "something deep and vital," or "the way of life."

The only kind of religion on the campus that we care to discuss or to be connected with is religion as the way of life. Frankly, we mean the religion of the prophets and the historical Jesus—the religion of the abundant life, the religion of the Kingdom of God. We do not like to admit it, but this religion has not yet been discovered and effectively practiced on the American college campus. The real truth, beauty and power of the religion of Jesus is yet to be found by students. When this discovery is made, Jesus will be to them more than the Jesus of history. He will become for them the way of life, the source of personal power, the light of inspiration to achieve and the drive to understand life in its fullness and worthwhileness. If this should come in any large way in campus life, great social movements for human betterment would be born upon and emanate from the campus. Thus would be created the *Christ of the Campus*, and the best in the learning process would be given point and meaning by the highest in the scale of

priations are given to such subversive activities as the Protestant, Catholic, and Jewish faith groups on the campus. And the other half is shared by such nonsensical committees as the Social Service Committee (which employs the money for silly charity purposes) and the Deputation Committee (which wastes it by fostering such antiquated emotions as laughter and gaiety among unfortunates). You can instantly perceive how our 'way of life' is violently opposed to such wastes of money, when the money could be used to buy bombs, barbed wire, and tanks, nicht wahr?

"We understand that this vile Dickinson College Religious Association is, fortunately, not so well supported by the student body. That is good, sehr, sehr. No doubt there are many people like the writer of the article which Herman showed me. Sehr gut. The less religion, that is so much the better. . . .

"That is all now, mein sehr lieber Freund,

"Heil Me!

"ADOLF."

—*The Dicksonian*, Dickinson College.

We believe that the most vital demands to be made by the Church with a view to social reconstruction are two: The restoration of man's economic activity to its proper place as the servant of his whole personal life, and the expression of his status in the natural world as a child of God for whom Christ died.

To this end we urge:

1. That the monetary system be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

2. Inasmuch as human status ought not to depend upon the changing demands of the economic process, no one should be deprived of the support necessary for "the good life" by the fact that there is at some time no demand for his labor.

3. This status of man as man, independently of the economic process, must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in control of industry whatever the means by which this transformation is effected.

4. In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance.

5. The Church should strive to keep alive in all men and in all functional groups a sense of vocation by constantly calling upon them to consider what is the purpose of their various activities, and to keep this true to the purpose of God and His people.

6. In all that is planned regard must be paid to the family as by God's appointment—the basic social unit on whose stability and welfare all other social welfare in large measure depends.

7. In like manner we must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a store house of divine bounty on which we utterly depend. This will carry with it both a deliberate revival of agriculture by securing to the agricultural laborer good wages and to the farmer a secure and just price. We regard this as indispensable to the true balance of the national life.

8. The question having been propounded upon moral grounds whether a just order of society can be established so long as ownership alone is a source of income or so long as the resources necessary to our common life are privately owned, we urge that Christian people should face this question with open minds and alert consciences.

9. Whatever may be the necessities of the period immediately following the war, our aim must be the unification of Europe as a co-operative commonwealth, first in common effort for the satisfaction of general need and secondly in such political institutions as express the common purpose and facilitate its development.

10. We endorse the ten points put forward as Foundations of Peace by the two Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Evangelical Free Church Council; we urge all Christian people to study these points and to support only such policies in the spheres concerned as tend to give effect to them.

11. We urge that use be made of the opportunity provided by the presence of so many citizens of other countries in our own to make personal friendships with them and to learn more fully to understand the outlook of those nations.

12. We regard as of primary importance the securing to all children and adolescents the educational opportunities best suited to develop their faculties and to enable them to take their full share as Christian citizens in the life of the community—economic, cultural and spiritual.

Sir Richard Acland's Amendment
(Passed "by a very large majority.")

God Himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another; through Christ the Redeemer, they can become what they ought to be.

There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption,

values. Students would discover God because they would find that He is like Jesus.

WHY RELIGION HAS FAILED ON THE CAMPUS

Why has religion in a large and vital way failed to affect the campus? There are many reasons. At the risk of misunderstanding through brevity we will seek to draw the picture as it now is.

Our ancestors came to this country with a deep sense of religion. It was a kind of religion that had its defects but it was sufficiently strong to put some of the strongest and best influences in our national life. Surely anyone would admit that the spiritual essence of all that is good in the democratic way of life is directly traceable to the ethical influence of the prophets and Jesus.

This stream of influence was minimized in our life by powerful forces. A wholesome pioneering spirit was prostituted into rugged laissez-faire economic individualism. The scientific method, ready to give us great goods and values, has become the agent of destructive forces. The industrial revolution brought its attendant evils. All this was accompanied by a wave of secularism. It was good atmosphere for the new religion of nationalism that deifies the state. Add to all this the acceleration of the first World War, the depression, speed, unemployment, jazz, cheap religion, liquor, poor education, and an insufficient culture-depth for most of us, and you have the preparation for what is now upon us. In the face of it all and the present war, people other than college students ask, "What's the use?" and probably the most commonly asked question on the campus today is this same "What's the use?"

RELIGION'S HISTORICAL PLACE IN EDUCATION

Religion, through its organized expression, the Church, was the mother of education in America. Education, however, has strayed far from its alma mother. There are two main kinds of campuses today, church colleges and state or independent colleges and universities. Church colleges for the past forty years have been confronted with survival. The competition of the state universities and the highly endowed schools has been terrific. The result is that the church colleges have been unable through the very exigencies of the situation to be what they should have been—the centers of religious influence in the educational world. There have been many other factors but the one of survival has been the strongest.

State and independent universities, on the other hand, have not had much to do with a genuine religion in our culture. We believe in separation of church and state, so we kept religion (as a way of life) out of our state universities. We became frightened at sectarianism so we divorced ourselves from the study of religion as a culture, its place in history, or as a moral force. Many state universities today are groping their way back to a true estimate of religion but nothing particularly helpful has been offered to suggest good patterns of procedure.

THE BLIND SPOT IN EDUCATION

Admittedly this analysis has been too brief and too harsh. It has been somewhere near the truth. One of the greatest blind spots in our life, without doubt, is the failure of higher education to interpret true religion as the creative way of life. When people ask, "What's the use?" they feel confused, disturbed, helpless. What do they want? They desire a sense of direction, a meaning to life. They want the way of life. When students ask, "What's the use?" is anything offered to them on the campus? Religious activities? Courses on religion that are obviously on the fringe of learning? A "cooked up" religion that is handed to them?

THE RELIGION STUDENTS NEED

Obviously, when students ask, "What's the use?" the religion that is offered them must be worth while. It must interpret highest values. It must be intellectually valid. It must be rooted in history and in reality.

It must go deep in their lives. It must be creative. It must go to the heart of present day issues in a manner that is personally helpful and socially constructive. Above all, it must be offered in a manner and a method that is attractive. Frankly, from our viewpoint, it must be the religion of the abundant life, the religion of Jesus.

WHAT IS HAPPENING IN STUDENT RELIGION

One of the most heartening things to those of us engaged professionally in student religious work is to note what is happening. Two things are observable. The first is that we have seen students who were dead to what they thought religion was (and we cannot blame them in most instances) "come alive" to a new understanding of religion as the creative way of life. Such students do not ask, "What's the use?" They have discovered the reason for living and a meaning to life. They subject themselves to disciplines of conduct, select some great humanitarian cause and make their contribution to a better society. In the second place small fellowship groups have been springing up everywhere. These groups are composed of creative minds who need the supporting strength of one another to build the world that needs to be built now that the old one is being torn to pieces.

If there has been a failure to interpret religion at the heart of the academic center, perhaps it will come in the lives of the students themselves who will remake the educational pattern with religion and values in their proper place in education—in a day that is yet unborn.

To Restore Religion to Its Rightful Place

The Associate Secretary for the Student Department
of the Board of Education suggests a solution

Harvey C. Brown

FROM Lake Junaluska, North Carolina, to San Anselmo, California, Summer Conferences of Methodist students and adult counselors struggled with the query, "How shall we make religion a vital experience on our campus?" The discussions represented more than an academic interest in the problem; they expressed something deeper and far more significant—a serious attempt to face reality in a time of spiritual need.

In a panel discussion recently, the needs of the contemporary literary scene were referred to as "the application of some form of intensity—to restore sufficient orderliness, dignity and universality to an era sick of meaningless and abortive experimentation." This expresses a penetrating insight for religion, even though intended for a diagnosis of another area of experience. It has implications for religious leaders and students who face the task of evaluating campus religion. On the college and university campus we have had too much of the "experimenter" giving intellectual ascent to what he calls essential Christian truth. As a result, some of the keenest student minds are disgusted with what has been called, "futilitarian religion." Yet among these intellectually alert and religiously sensitive students are potential churchmen who have not found for themselves "some form of intensity," or, for that matter, any set of Christian ideals to which they can hold with high faith and deep loyalty—which will give to them and to the society of which they are a part, a consciousness of "orderliness, dignity and universality," or a sense of good neighborliness and Christian unity.

No "form of intensity," however, is likely to serve the campus, indeed no conviction is likely to have "intensity," if it is a statement of a "philosophy of life," or a plan of action which has no definite rootage in a person. At the time of the Russian invasion of Poland, one of our leading periodicals carried

by individuals, of the way of living which it implies.

There is no structural organization of society which can guarantee the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man. Therefore the Church as such can never commit itself to any proposed change in the structure of society as being in itself a sure means of salvation.

But the Church can point to those features of our existing order which, while they do not prevent individual men and women from becoming Christians, do act as stumbling blocks, making it harder for the generality of men to live Christian lives.

In the present situation, we believe the Church should declare that the maintenance of that part of the structure of our society by which the ownership of the great resources of our community can be vested in the hands of private individuals, is such a stumbling block. As long as these resources can be so owned, men will strive for their ownership. Those who are most successful in this struggle, will have sought this ownership for themselves as individuals, and will be regarded as the leaders of our economic life. They will thereby set the tone of our whole society. As a consequence, it will remain impossible to abandon a way of life founded on the supremacy of the economic motive, or to advance nearer to a form of society founded upon a belief in the authority of God's plan for mankind.

The time has come therefore for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Those of us who support this resolution pledge ourselves to do so.

—From recommendations of Malvern Conference, January, 1941.

Convocations of the Malvern conference type, which took place in England, are indicative of the new liberal attitude of the churches. Here religion is looking beyond the present war in Europe to the time when there will have to be a check on the greed and avarice of the men who make the peace. If the Anglican church in the event of a British victory in the war can exert the influence on the peacemakers that it is trying to exert, even the old criticism of the churches as stumbling blocks to liberal progress will be invalidated.

I personally believe that the churches are one of several forces which can bring about a progressive, liberal peace. But they can only act as that force if they themselves are progressive, liberal, and internationally-minded. If they aren't, if organized religion makes the same mis-

take during this war that it made on the last one, whether in Europe or on this continent, its ineffectiveness as an entity will be demonstrated and its justification for its existence will be gone.

—Chester S. Goldstein in *The Daily Cardinal*, University of Wisconsin.

We are about to speak for the students of the University of Iowa, and we believe for young people all over America, who are facing a world of discomfiting reality.

We are lacking today—sadly lacking in those qualities which make it possible for us to cope intelligently with emergency. They are the fruits of training, and America's universities have missed the boat.

They have lost sight of the fact somewhere along the way of educational progress—Iowa along with the rest—that there are certain basic, unchanging concepts in human existence.

The emphasis in our universities—as in our individual and collective lives—has been upon change in a rapidly-changing world. But there has been no change in concepts of common decency, physical fitness, plain ordinary happiness, mental alertness. . . .

Iowa, with her counterparts, has forgotten that she has a tremendous responsibility in the training of "fighting minds"—minds trained to welcome the toughest assignments without flinching, minds trained to fight the problems of complex life, minds which find joy in accomplishment.

And Iowa has de-emphasized KNOWLEDGE—the kind in which a completed study of a phase of physics carries with it a knowledge and appreciation of Beethoven, or Moliere, or Rembrandt.

Iowa has de-emphasized the all-powerful knowledge which comes from the cultivation of an inquiring mind. She, with her counterparts, is lost in fogs she helped create.

American civilization has suffered for that. It takes a crisis like today's to make that painfully plain.

You've got to get back to solid ground again. You've got to start thinking again in terms of men and women, not in terms of degrees; in terms of knowledge, complete and directed, and not in terms of the number of courses on the curriculum.

The amazing thing about it is that this return to solid ground doesn't cost a cent. The finest things never do. The plant and all the facilities are here.

It is up to you—you members of the administration and faculty, you deans of engineering and medicine and liberal arts and law, you heads of departments and directors of divisions and schools—to start thinking in terms of the men and

the statement, "People must have something in which to repose hope and confidence." Was that the need? *Something* was not essential then; nor in the deepest sense is it what is needed at any time. *Somebody*, instead, is essential, some great leader, some individual with a commanding personality who can command the loyalty and devotion of folk and who can answer man's need now.

Too often in the past, college and university communities have relied on a "new campus order" to fill this need of students and so give them confidence and dignity. Christians, on the other hand, believe that love for "The Greatest of Persons," and devotion to His cause is the integrating force in human nature. Such love and devotion are not readily discovered, because they are not readily evoked by "A new campus order." A new campus spirit and community life will follow from the integration of students' life; but it cannot take the place of that integration.

This fact is proven by the experience of several European countries. The appeal of the dictator to his people is an illustration of this principle. In each State in which a dictator rules, we have the influence of a man of vital appeal and personality contrasted in effectiveness with the governments which depend on a set of principles, a philosophy of life, or a pattern of conduct. While it is true that the modern dictator has proved false and millions have been led astray, the answer to the world's present dilemma is not to be found deserting the idea of a leader. The solution is dependent upon our pledging our fealty to *The Leader* who will "lead us into pleasant places" and "guide our feet into the way of peace."

This has been the story of the Christian Church. At no time have men been captured by a philosophy or an ethical standard. They have been won by and have pledged their loyalty to a person—a leader in whom they have found strength and a sense of direction for life. One of our great needs on the campus, therefore, is to rediscover Jesus for students in a specialized campus experience.

E. Stanley Jones naturalized Jesus in India, until he became the Christ of the Indian Road. Likewise, we need to lift Jesus out of the Bible, out of history, and out of abstract principles and make him the Christ of personal experience.

We are not captured by a religion interpreted as a set of ideas, but we are interested rather in the meaning and significance of Jesus as a person—as one who personalizes our devotion.

What's the Matter with Religion on the Campus?

A Director of Religious Life at Millsaps College in Mississippi makes a diagnosis

Virginia Thomas

I THOUGHT it would be different on a church college campus," is the statement made frequently by students who are concerned about religion on the campus. This statement suggests that the speakers feel that something is the matter, that they expected something which they did not find. What is the trouble?

Students come to college with interpretations of religion received in their homes, their communities, and their local churches. Some have a rigid, legalistic interpretation, and those persons who do not conform are definitely irreligious. If the college administration does not enforce regulations to uphold this idea, then it, too, is lacking in religion. Often the idea has been that adherence to, or participation in, certain organizations and activities is an evidence of religion. As this group engages in the college courses, they find that the traditionally accepted beliefs of their childhood are often in conflict with the discoveries they make in the fields of science, history, psychology, and even in the courses in religion, if such courses are offered. They have a

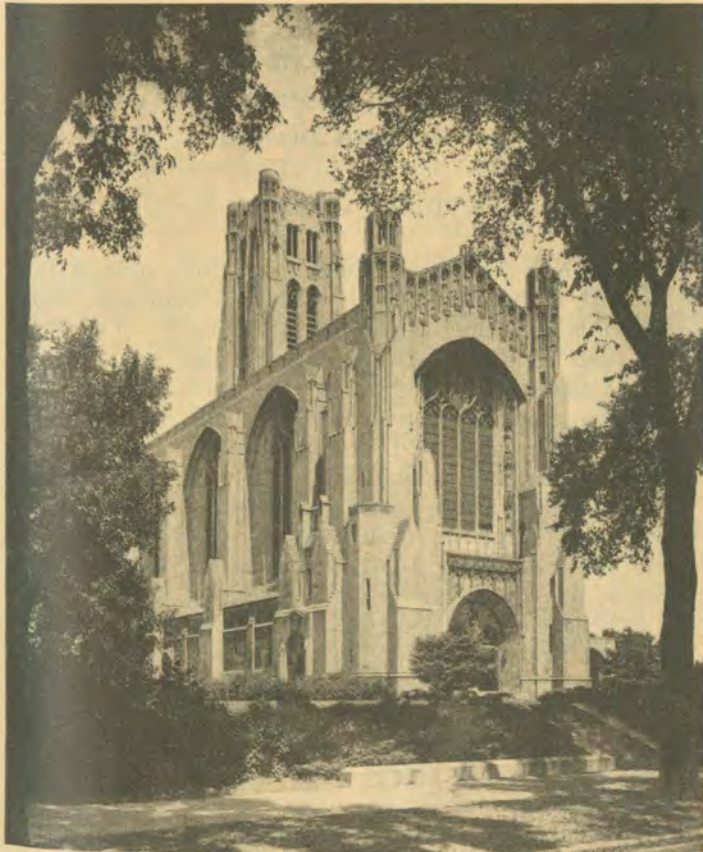
tendency to close their minds religiously and to satisfy themselves with participation in organizations and programs.

There is another group who have already begun to question some of the traditional beliefs and have discarded many of the observances of their childhood. They may be stimulated by the discoveries made in every field of knowledge and seek to relate religion to all of life. Or it sometimes happens that they say there is no need of religion in their world, and fail to fit it into their philosophy for the time being, at least. Those of this group who are seeking an interpretation of religion which has at its heart a definite code of ethics and a real standard of values, do not have much patience with the legalist; in fact, they believe that there is more hope for him who is definitely irreligious and admits it. Many students would identify themselves with this group, because they fear being considered "pious."

What is the matter with religion on the campus? First, there is a definite lack of agreement as to what constitutes a religious person; there is a wide divergence of emphases on the part of leaders; there is too great a tendency to segregate religion into one little compartment of life, or one department of the college.

Second, there is too much argument over creeds and dogmas, and too little effort made to live the way of Jesus Christ. The college years have much to offer the individual in stimulating him to think and formulate his own ideas. There is a definite value in a serious consideration of beliefs, doctrines, and creeds. But more laboratory work in the field would be invaluable. Situations need to be discovered, and some even created which will provide opportunities for experiences of vital worship, unselfish living, and sacrificial sharing. When one has had such experiences, theoretical discussions, or arguments, fade into insignificance and the student will be able to say, "I am convinced of certain values, not because of an outside authority, but because of my own experiences."

What is the matter with religion on the campus? The same things one finds giving trouble in every local community. On the campus, the group has a little more in common; the students live more intimately, and see each other more frequently, all of which serves to emphasize the tensions.



Rockefeller
Memorial Chapel
University of
Chicago

women in your areas of control as individuals to be trained for the toughest assignments life can throw their way.

Forget that training in the spiritual elements of life is to be found, technically, in the academic course numbers of the school of religion, or in the profound teachings of philosophy, or in the church. It's in medicine and commerce and physics, too, and those of you who teach medicine and commerce and physics must teach religion as well.

It isn't outside your field. That willingness to believe that it is has cost us untold unhappiness and misery.

Forget that a student who would seek a knowledge of art can enroll in the school of arts. There is art in every phase to be found in your own department—in botany, in astronomy, in engineering.

You are dealing with knowledge, not just an isolated bit of it, but ALL of it, whatever your field.

You are training men and women—not machines—beings who think and move and react to stimuli and upon whom you have tremendous influence because of that.

And you are charged with the responsibility of discipline, with training in accomplishment, with the training of "fighting minds."

Students at the University of Iowa, students in colleges and universities all over the nation, are asking for that kind of training.

We have grown tired to death of smatterings of knowledge, dispensed by professors and instructors hired to teach that smattering and nothing more.

We want to get our teeth into something vibrant and alive, something permanent, something which ties the present to the TRUTHS of a glorious past. We want discipline in the job of living.

We want constant training in the constant things of life, the physical, mental and spiritual things which have been the foundations of humanity since the civilizations of ancient China.

And we want it in every course in every department in every college. We want it every day.

We want it as the backbone of higher education, the thing to which all else is tied and of which all else is a part.

We want it as the one thing upon which can be based our appreciation of American existence—that jewel of our American heritage which is to be always nurtured and protected.

We need it—and we want it—now, and from now on.

—"Take Us Back to Solid Ground," an open letter to the faculty and administration at the University of Iowa by Loren Hicker-son, in *The Daily Iowan*.

Living Religion on the Campus

A Northwestern Student '41—and a campus
leader—speaks for students

Austin Ranney

THE word *religion* is like a suit of clothes: it is used to cover the strangest things. And before we talk of religion on the campus today, let's make sure we know just what substance that rubber word covers.

Of the many possible definitions of religion, it seems to me that two stand forth: there is the religion which places its basic emphasis upon the questions of immortality, salvation, beliefs, and personal sin. A religious person in this sense is one who is a member of a particular church, faithfully attends its Sunday morning devotions, and generally conforms to the customs, ceremonies, creed, and activities of that church. This brand of religion I choose to call, for reasons of my own, "theologized" religion.

The other main sort of religion is that which considers the questions of immortality, salvation, etc., as imponderables, essentially irrelevant to human life here and now. This kind of religion places its basic emphasis upon an earnest attempt to serve *actively* a higher ideal than oneself. In this sense, a religious person is one who believes that the values of human living must reside in human life itself and not in some esoteric, removed land beyond life; he is one who actively attempts to so live his life that it will be of the greatest good. This brand of religion I call "ethical" religion; for it is based upon ethics rather than upon theological doctrine.

Hence in giving my answer to the question, "What is the status of religion on the college campus today?" I must first ask, what sort of religion do you mean?

Theologized religion, it seems to me, is today on the defensive on the college campus, and it is fighting a losing battle. There are less compulsory chapels, less sectarian schools, and even less students going to church than formerly. Even the YMCA's and the YWCA's are increasingly devoting their energies to clearing slums, keeping poor children off the streets, and fighting for civil liberties rather than holding Bible classes and prayer meetings.

And it is not surprising, for in the true university atmosphere of critical evaluation, scientific observation and skepticism, and democratic tolerance, anything based primarily upon acceptance of creeds and dogmas without question cannot thrive.

And when clucking parents worry about today's "irreligious" college students, they are talking about those many students to whom theologized religion no longer means much.

But what of ethical religion? Ethical religion is slowly, haltingly, but surely gaining control of the minds of more and still more college students. Few of them would call it "ethical religion"; they call it rather social-mindedness, service, and even democracy at work. But what-

ever they call it, it is this movement which, in the last twenty years, has brought as living parts of campus life real student government, co-operative dormitories and book stores, tolerance to Negroes and Jews, community service projects in slum areas, and even anti-war campaigns. And whatever they call it, this moving force is based upon the same deep conviction that the values of human life reside only in human living, and that those values are best attained by losing oneself in a cause which might help to make human beings happier and better.

Of course these two kinds of religion do not *necessarily* exclude each other. Sometimes students concerned with church-attendance, immortality, and personal sin are also concerned with poverty, intolerance, freedom, and popular government. But I fear it more often happens that those who are the most skeptical of religious dogmas are the most deeply religious in the manner in which they spend their lives trying to serve others.

So we can say that today college students are talking less religiously and acting more religiously than they have ever done before. What this war and all its attendant evils will do to this trend no one can say; for my own part, I think that the impact of the war's aftermath on America and on the world will be something less crushing than it might otherwise have been because some college students have come to believe that any real religion is more to be lived than talked of.

Religion on the Campus Stands Condemned

An editor of the student newspaper at
Louisiana State presents the view
of a non-Christian

Seymour Glazer

IF one might feel deeply about some thing now, hate it or love it, he might think with dark contempt about religion on the American university campus. The faiths have been capitalized along with beltline academicism; but the efficient if dry vigor of the university is hardly to be found in the sappy routines of the religio-student centers. So much have I seen and felt.

Christianity has excised its cross from the campus. Not many have I seen coming after Him, denying themselves and taking up their cross to follow Him. For there are few crosses being taken up on the university campus, one of the few remaining places we have been led to believe that a cross might even be approached. Instead we find campus religion a means of good sorts whereby a student or faculty member desirous of insinuating himself into "leadership" may wedge himself into upper good graces. It is the means to an O. D. K. key, a Yankee-factored plaque for "achievement," and all other manner of nonsense. It is also the backdrop for many a comic situation. I recall the description given



Annie Pfeiffer Chapel, Florida Southern College, Lakeland, Florida.
Designed by Frank Lloyd Wright.

of a "Y" leader by one of his fellows upon the occasion of his rising to the fore both in the military and religious departments—"Oh, George? He now holds the white dove of peace in one hand and the sword in the other!"

Such patness of motive and attainment I have never been wont to associate with true religion. The practice of Christianity, for one, I find associated with all sorts of hazards to one's social security. Campus religious leaders, strangely enough, seem never to have found it so. It becomes in their hands what sniggering wise ones might call a "good thing." It pays. It is the means—no matter whether its immediate end be the success of a W. S. S. F. drive or something else quite fundamentally good—to a bit of space and a cut in the college daily and perhaps future anointing by some keyed-up (at \$20 per head) "honor" society.

But what I find most obvious is the dearth of imaginative and spirited inquiry into basic Christian doctrines. Where one should find earnest asking, he finds dogmatic doting. It is all very silly. And it is also extremely dangerous. The person who would have all the cards put on the table is told that the game is closed poker—and so it is, if one is to judge things by the broad faces and little minds. But, again, the risk of endangering one's economic security and academic reputation seems too worthless to the directors of campus religious centers and their helpers. And so milk and water does service in the academic-religio community, just as kindred soda-pop is dispensed in town pulpits. To offer the champagne of inquiry in all-high seriousness would, to these new Pharisees, supposedly make for a wine-bibbing faith.

I do not like to think that this is so. The efforts at re-defining matters are too encouraging to allow for such bogging. I am thinking of the recent Malvern conference in England, and the courageously working faith of its leaders. I am thinking, too, of the many Christian friends I, a Jew, have known during my lately-passed senior year. Their utter humanity—something 18th centurylike and "witless," which our Darwin-Marx-Wagner age contemns—is not easily forgotten.

The fear pervades the campuses, as it does the towns. I do not know how long it will last, nor do I have tidy plans for its eradication. But it is an actual fear, which de-Christianizes the Christ and slothfully abets evil for a selfish "heaven." I have seen it and if I might be indignant I would hate it.

September, 1941

Something's the Matter with Religion on the Campus

An editorial writer from the University of California at Los Angeles is critical and constructive

Robert M. Barsky

IN seeking an answer to the question, "What is the matter with Religion on the Campus?" we must first ask, "How stands the Campus on Religion?"

The Campus is divided, like Caesar's Gaul, into three parts: the Hypocrites, the Scoffers, and the Zealots. There are those who have accepted the faith of their parents uncritically, those who have rejected all religious beliefs, and those who have found satisfaction in a religion of their own choice.

I

Students who have accepted their hereditary religion are for the most part not deeply concerned with it. Religion to them is something like one's name, hung about the wearer's neck at birth with no appeal made to the taste of the person most concerned.

That sort of religion is convenient. It is a definite social asset. The best people do it, and one must keep up with the O'Briens, Levys, or Joneses. The ethical standards, though, the philosophy of religion, those values which these sounders of trumpets, these standers in the synagogues profess to follow, are flouted. Their daily lives are a constant contradiction of their professions of faith. They live a lie, but in their smug self-complaisance over doing the "right" thing, they have for those of other than their own sect contempt, or at best a condescending

Annie Pfeiffer Chapel. View looking out from platform behind speaker's rostrum. Students worked on the Chapel in shifts, going to classes three days a week and working on three other days, and finished it in a year and a half. It is the first and center building of the E. Stanley Jones Foundation on the campus.



toleration. These are the Hypocrites "Verily, I say unto you, they have their reward."

Here is a towering, black "What is the matter with Religion." What is Religion that it can countenance such perfidy? If the structure of organized religion must have a financial basis and needs accommodate such as these, then its foundations are built upon sand. How is Religion "good" if hypocrisy and bigotry, admittedly "bad," are its strongest pillars?

II

Partly because of this, and partly because of fundamental disbelief, there exist the Scoffers, those who reject religion. They in turn may be subdivided into those who accept divinity and the basic concepts of religion, but follow no orthodox faith; those who accept nothing; and those who have substituted either a recognized political, economic, or philosophical creed, or who have formulated their own ethical standards.

The unaffiliated believers may be passed with little comment; they too have their reward, they have found a happy medium. The absolute skeptics are usually in a transitory stage toward being a Scoffer of a different sect, or, oddly enough, toward acceptance of a religion. Among those who have supplanted religion with something else, the Socialists are a smaller minority than might be imagined from the noise that they make. The bulk of collegiate atheists have found a satisfactory way of life in codes of their own choosing.

Perhaps half of today's college students may be classed as scoffers, yet most of them live very much in accordance with conventional values and standards, even while they reject the supernatural origin and quality of those standards. Formalized religion, they say, does not offer a workable pattern for living, or if it is there, it is smothered beneath ritual and ceremony and tinsel and outmoded custom. Many of them reject the concept of God, but maintain that most of the values of Christianity are sound; and often these atheists are better Christians than the average churchgoer.

These scoffers want no creed that preaches a better life after this one, for this is the life which they are interested in living. They want a this-world, right-here-right-now philosophy, which they do not see in religion.

Here is a second matter with Religion: it does not seem to be able to convince those who toss back conventional proofs as myths, who, if they go down to defeat, prefer to do so as captains of their own souls rather than call upon a God who they believe does not exist. What answer has Religion to make when it advances as justification for its existence, for example, its charity and its character building activities—and then is asked if these are worth the price of religious strife and hatred, and the great expense of church organization? What answer can it make when its shortcomings stand in negation of its argument?

III

The third class of students are the Zealots: those who have found satisfaction in a formal religion of their own choosing. Not being hypocrites, but sincere believers, they should be expected to appear almost saintly against

their sinful fellows. To be sure, they have found the Promised Land and claim the spiritual solidarity rewarding that peregrination, but on the other hand they stand first among the sinners against that which they claim to love—Religion. So certain are they of the perfection of their own sect that they cannot understand how another can honestly fail to see such beatitude. "If ours is the only way to the Kingdom of Heaven, the followers of all other faiths must be wilful wrongdoers"—this attitude results in the splitting of the earnest campus religionists into small, mutually intolerant and suspicious cliques.

Here is a third matter with Religion: its sincere adherents appear the most intolerant, and intolerable, of all bigots. Instead of brotherly love there is hatred. Instead of co-operation there are petty squabbles. Instead of Religion, there are religions.

WAY TO A SOLUTION

There may not be a panacea for these ills, but a rather successful answer is made by the University Religious Conference at the University of California at Los Angeles, and at Los Angeles City College. The University Religious Conference is an off-campus organization established in 1928 by the local leaders of the Protestant, Episcopal, Mormon, Catholic and Jewish faiths to bring religion to college students, to combat intolerance, and to further the common cause of all Religion. Their motto, "Co-operation without compromise," is the core of the project. Each of the faiths has its own quarters in the common building, and each contributes to the general upkeep.

Reasonably, complications might be anticipated. "Religious discussions always end in explosions . . . religions battle for converts . . . familiarity breeds contempt . . ." and a great many other arguments could be advanced to support the contention that the Conference must be doomed to fail. Amazingly, it hasn't failed, and continues to spread its influence. The former fanatical zealot is being replaced by a new type, interested in individuals, in Religion, and in humanity. Hypocrites are becoming conscious of the full implication of what they accept so carelessly. Scoffers are getting a new perspective.

The proof of the pudding is in the eating. In few places is there such a lack of racial and religious hatreds as at U. C. L. A. The last student body president was a Catholic, the editor of the paper is a Jew, the yell leader is an American-born Japanese, the all-time athletic hero is a Negro, the president of the freshman class is a Mormon. Not all of this is due to the work of the Religious Conference, but a great deal is.

Religion cannot be crammed down the throats of intelligent people with compulsory chapel services, with militant preaching, with hell-fire, with inter-religious competition, with mandatory standards of conduct. Such forced feeding results only in nausea, in regurgitation.

Instead Religion must practice what it preaches; it must put meaning to the Psalmist's "Behold how good and pleasant it is for brethren to dwell together in unity." It is through projects of the Religious Conference type that Religion may perhaps be cured of what is the matter with it.

Personal Slant on What's Wrong with Religion on the Campus

A University of Michigan writer gives a thoughtful answer

Jay McCormick

FROM what I have seen of it in Ann Arbor, there doesn't seem to be anything wrong with religion on the campus that isn't wrong with religion off the campus. True enough a few retarded adolescents start through their tiresome agnostic stage shortly after a first course in biology or anthropology, but they don't count—except that they are bores in a bull session. Most of us had made up our minds about religion before we came to college, and by the time we started hitting the so-called atheism of science—an American myth if ever there was one, probably springing out of old clippings on the Scopes case—we were able to see that while religion may not mean church, all men have a religion, and seeing the need for something to hold to during those uncomfortable times when the mind alone can't command, we set about erecting and modifying personal philosophies. Some of us took up bridge, but a bridge player needn't worry

about hashing over moral questions because he is by instinct a conformist, and will adhere to the prevailing social morality, which seems still to be a biblical-religious affair.

Working with a philosophy of life is an interesting thing only in retrospect. There are few great moments of revelation, unless one is a mystic. We want to be decent; everybody wants to be decent, but as we go along working, we find very little time to worry about our souls. Small need for worry anyhow, for as life sands away at our consciousness, the grain begins to stand out clear against the softer stuff, and finally one day, though we aren't sure, we think we can see indications of what truth and goodness are. As the sanding goes on the grain will change a little, and we're willing to adjust our set values accordingly. Since the world has known very little about what they were in the first place, a modification does not shake anybody's foundations except maybe our own. But the funny thing—what I said about retrospect—is that we follow a sort of cycle, which curves away from orthodox religion of the sort we accepted because our parents took us to Sunday school, takes us through a series of disturbing but not very satisfying reactions against what we call in the first romantic schism "the status quo" or "those hypocrites," meaning the poor helpless ministers, and finally brings us right back where we started from, maybe a little more tolerant, certainly a little tireder, but in good time to begin the whole thing again by taking *our* kids to Sunday school.

WE DO NEED RELIGION

The thing is, we need religion, here in college just as much as anywhere else in life. College isn't proms and games to most of us; it's a deadly serious business, full of sore spots and disappointments. I make exception for
(Continued on page 28)

Students at Texas State Teachers College for Women planned their Little Chapel in the Woods and, except for masonry and the roof, did actual construction work on it. Mosaic floor, stained-glass windows, carved oak doors, brass lighting and altar fixtures, designs on pews, ceiling, pulpit and lectern, and other features all represent student imagination and labor. Work on the building, begun in May, 1939, continues today. (Pictures and information supplied by Emmy Lou Miller.)



edited by Almanacus

Ninth Month

Proem

When **motive** came into being last February, its heart and center was an Almanac. But not the Almanac we wanted! For months old Almanacs had worked on ideas, but in the morning, nothing came. Now in the beginning of the second year, he presents to you something new and original, containing much that the old Almanac had, yet we hope in better and more readable form. As he roams around the country, observing people, reading books, papers and magazines, he hopes to cull from these significant ideas that may be worth the knowing. At least for September he has searched the records, delved into old books, and he presents herewith his findings. His faithful friend and co-worker, Anna Brochhausen, has been diligent in the search, and to her goes the credit for the research.

* * * * *

September 1st, which is a Monday—**motive** begins again, and rightly so, for this is Labor Day, a national holiday founded by the Knights of Labor in 1882. When Louis XIV of France died on this date (1715), he said to his successor, "Endeavor to preserve peace with your neighbors. I have loved war too much. Do not imitate me in that, nor in my too great expenditure." ● **Sir Richard Steele** (1672-1719) of *Spectator* and *Tatler* fame, born.

September 2nd—Schools begin about this time. The most famous to begin on this date was the **William Penn Charter School**, the first public grammar school in Philadelphia, in 1698.

September 3rd—1833—the first issue of the **New York Sun**, first penny paper in New York City, "a price within the reach of every one." Hence, an important step in democracy. After the Civil War, the price was raised to 2 cents. Other papers sold for 6 cents. ● **1677—Cocker's Arithmetick**. The author, in the original preface, says, "For you, the pretended numerists of this vaporizing age, who are more disingeniously witty to propound unnecessary questions than ingeniously judicious to resolve such as are necessary." ● **John Scudder** (1793-1855), missionary to India—ordained by ministers of three denominations. Thus early did missions break through the barriers of creed!!!

September 4th—**Rush week** is at its height in many schools. About this time in 518 or 522 **Pindar**, the Greek lyric poet was born. ● **Marcus Whitman** (1802-1847), pioneer missionary to Oregon. Cf. Whitman College.

September 5th—In 1710, **The Tatler** (see September 1st) gave an account of an **Ecclesiastical Thermometer** which had been invented for testing the degrees of zeal of particular places in behalf of the church!!!! ● **Cardinal Jean Du Plessis Richelieu** (1585-1642). In 1635 the Cardinal founded and endowed the French Academy which (we suppose) still exists.

September 6th—This day, be it known, officially ends **dog days**—which, we presume, means that tomorrow will be all-cats days. ● In addition this is **Lafayette Day** in honor of the Marquis de Lafayette, who was born in 1757. ● **Jane Addams** (1860-1935), founder of Hull House, and one of America's greatest women.

September 7th—In 1522, Magellan's ship completed the circumnavigation of the globe. Quiz question: How long did it take? What is the record today? ● **Robert Morrison**, the first Protestant missionary to China, arrived in that country. ● **Queen Elizabeth** (1533-1603) was born. The twenty years of peace under her reign was responsible for the period in literature called after her. ● **Comte de Buffon** (1707-1788)—a 15-volume *Natural History*—and just to top it off, 8 volumes on *The History of Birds* and a supplement to the *Natural History* entitled *Epochs of Nature*.

September 8th—The feast of the **Nativity of the Blessed Virgin Mary**. One legend says that at her birth a host of angels hovered over the mother and child singing songs of praise and strewing flowers. ● On this day in 1718, **Henrion**, French Academician, published a work to show the decrease in height of the human race between the creation and the Christian era. He claimed that Adam was 123 ft., 9 in., and Eve 118 ft., 9 in., in height. Degeneration was rapid. Noah reached only 27 ft., Abraham not more than 20, and Moses, 13. Alexander was 6 ft., and Caesar 5 ft. He believed that the Christian dispensation stopped the decrease or by this time man would have been mere microscopic objects. ● **Anton Dvorak** (1841-1904), Bohemian composer. ● **Harvard College** founded 1636.

September 9th—1776—Congress passed the following resolution: "Resolved that all continental commissions in which heretofore the words 'united colonies' have been used, bear hereafter the words, 'United States.'" ● **Leo (Alekseevich) Tolstoi** (1828-1910), Russian novelist and social reformer.

September 10th—By this time many of us have forgotten there ever was a summer vacation. We need to remember today the statement of **John Smith** (of Pocahontas fame) when he was bringing order in the Colony of Virginia. He declared, "Those who do not work shall not eat." ● In 1862, the "**Barbara Frietchie**" incident occurred in Frederick, Maryland. What was it?

September 11th—On this night in 1850, **Jenny Lind** first appeared on the concert stage in this country at Castle Garden in New York City. Seven thousand persons paid \$30,000 to hear her. An illuminated sign in front of the building read, "Welcome, Sweet Warbler." Quaint! ● **William S. Porter** (1862-1910), more familiarly known as "O. Henry."

September 12th—The Jews observe this day as the "**Fast of Gedaliah**," commemorating the death of that governor of Palestine and the assassination of all Jews within reach. Persecution is an old subject for the Jews. ● In 1908 **Orville Wright** made an airplane flight of one hour and ten minutes. What is the endurance record today?

September 13th—"The Star-Spangled Banner" was written (1814). ● **Walter Reed** (1851-1902), army surgeon and bacteriologist—called "father of modern health," noted particularly for his work on yellow fever.

September 14th—The Exaltation of the Holy Cross. A festival which takes its origin from the legend of the finding of the cross (335) by the Empress Helena. The sacred relic was raised or exalted in the church built by her son, Emperor Constantine, at Jerusalem, and is still a festival of the church today. ● **Robert Raikes** (1734-1811) founded the first Sunday school in Gloucester, England, in 1780.

September 15th—Vincent Lunardi made his first balloon ascent in England in 1784. Horace Walpole, writing in 1783, says, "Balloons occupy senators, philosophers, ladies and everybody." Besides doubt and wonder, an unpleasant feeling of uncertainty prevailed over England. The balloon was a French invention; might it not be used as a means of invasion by the natural enemies of the British race! (Thus early did the fear of invasion by air exist.) ● **James Fenimore Cooper** (1789-1851), American novelist.

September 16th—Mexican Independence Day (1821). At midnight of the 15th, the President of Mexico steps out upon his balcony and reads aloud the Declaration of Independence. Thus begins the celebration of their freedom from Spain. ● **Yale College** finally opened (1702). One student had registered as early as March! ● **Tintoretto** (1512-1594), Venetian painter (name some of his paintings).

September 17th—Constitution Day. Signed by delegates at Philadelphia, 1787. Having declined a third term, Washington issued his Farewell Address (1790) in which he said, "Let us with caution indulge the supposition that morality can be maintained without religion." ● **Boulder Dam** begun (1930). ● First transcontinental flight (1911) by C. B. Rodgers—New York to Pasadena, 82 hours.

September 18th—The first issue of the *New York Times* in 1851. ● Ukeles patented in Washington, 1917, and the craze began! ● **Samuel Johnson** (1709-1784)—his dictionary contains the famous definition of patriotism.

September 19th—"Dixie" first sung in New York City (1859). ● The end of the first week of school for some of us, and the beginning for others. Remember those resolves about work even if the football season is on!

September 20th—In 1839 an English officer residing in the neighborhood of Calcutta saw a great quantity of live fish descend in a shower of rain. They were about three inches in length and all of one kind. And what's more, the fish did not fall helter-skelter, they fell in a straight line, not more than a cubit in breadth. One of the world's greatest fish stories!

September 21st—Feast of St. Matthew, one of the Twelve Disciples. ● **Wesleyan University** at Middletown, Connecticut, opened, 1831—the oldest existing Methodist School in the U. S. A. ● **Girolamo Savanarola** (1452-1498), Italian political and religious reformer. **Philip Embury** (1729-1775), one of the founders of American Methodism.

September 22nd—Jewish New Year, the day of judgment when all creatures pass in review before the searching eye of Omniscience. The deeds of every human being are recorded in a book. The customary salutation for the day, "May you be inscribed for a Happy New Year."

September 23rd—Autumnal equinox—Autumn begins at 5:33, Eastern Standard Time, when sun enters the sign of Libra. Most college students will not be up to greet it unless they stay up on the West Coast to see it in. ● **Jeremy Collier** (1650-1726), English theologian. His *Short View of the Profaneness and Immorality of the English Stage*, says Macaulay, "threw the whole literary world into commotion."

September 24th—On this day in 1789, the **United States Supreme Court** was established by Congress. It also happens to be the birthday of **John Marshall** (1755-1815), for thirty-four years Chief Justice of the Court.

September 25th—The First Congress in 1787 ratified the ten amendments to the Constitution, now known as the **Bill of Rights**. ● **Publick Occurrences**, first and only issue, 1690—the first attempt at a newspaper in America.

September 26th—Get out the tom-toms! This is **American Indian Day**. Almanac suggests that you arrange a dance—smoke the peace pipe and revel in the beauty of Indian rugs. He saw them being made this summer, and looked over specimens all the way from California to Texas and Colorado.

September 27th—In 1728 the "casket girls" arrived in Louisiana—so named because each was given a dress in a casket. As they were *not* from homes of correction in France, it became a matter of pride to be a descendant of a "casket girl."

● **President Wilson** in a speech in New York City in 1918 promised justice even "to those to whom we do not wish to be just," and declared that "the constitution of a League of Nations must be a part, and in a sense the most essential part of the peace settlement itself." All of which makes us hang our heads in shame.

September 28th—Good King Wenceslas of Bohemia is celebrated today. ● **Frances E. Willard** (1839-1898), founder of the Woman's Christian Temperance Union and first president of the World's Woman's Christian Temperance Union. ● We gain an hour—**Daylight Saving Time** ends.

September 29th—Feast of St. Michael and All Angels—St. Michael is the angel of the Resurrection and patron saint of the sick for early Christians. Nile River under his protection. Michaelmas Day (established 487)—Quarter rent day in England.

September 30th—The Feast of St. Jerome, patron saint of scholars and students, greatest scholar of the early Christian Church. He is supposed to have died on this day in 420 at Bethlehem. He is usually represented with a lion. He translated the Bible into Latin; his version is known as the *Vulgate*. Rome had conquered the world and a Latin Bible was needed. ● **Richard Brinsley Sheridan** (1751-1816), English dramatist.

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Postscript—Almanac is full of days and years. He likes September—the beginning of the "season of mists and mellow fruitfulness," the smell of burning leaves and a haze on the hilltops. He hopes your school year has begun well and that you will be interested in his second record of the times which he will present in October.

Students Have Something to Contribute to Religion

A representative of a Church-related College, Willamette University in Oregon, makes a plea

Paul Whipple

FINAL authority in all phases of life was once the Bible, and every word was to be taken literally as absolutely true and inspired, nothing to be questioned or doubted. We no longer accept the Bible literally, but there is still this same dogmatic attitude in the presentation by religious organizations of what they believe to be true.

College students of today live in an atmosphere generated by the spirit of free inquiry among scholars and scientists, their teachers. Experiment and inductive thinking are encouraged in classrooms and laboratories as the only way to search for the truth. Students are told over and over again to think for themselves, to search for proof of their theses as scientific as it is possible to find, and to abide by the results whatever they may be. If a principle is true, they are taught, skepticism and doubt will only serve to prove its truth.

Very few young people really do not believe in some all-powerful, unifying force in the universe, whether they call it God or something else. But many of the more independent thinkers are repelled by the manner in which religion is presented by the church. In religious discussion groups the feeling is too often present that one may argue but the church must not be proven wrong. Doubting is still looked upon with disfavor, in spite of protestations that skepticism is welcome. Skepticism seems to be welcome only so long as the doubter can be proven wrong.

Long ago, when the minister was probably the best educated man in the community, he could tell his listeners flatly that such-and-such was true, and they had no alternative but to accept it. People then were not encouraged to doubt his words—perhaps rightly so, in view of the lack of education—but thinking young people of today rebel against being preached to. They are used to teaching instead of preaching—an important distinction which should be made. Teaching implies co-operation between teacher and pupil in the search for truth. Preaching implies the exposition of an already discovered absolute truth, the listeners not being supposed to doubt the preacher's word.

Every institution accumulates over a period of time much dead wood, and the church is no exception. Why not welcome the help of skeptical youth in clearing it away? That which is good in religion will not be harmed by free inquiry, and that which is useless had better be discarded. Ultra-conservative elements in the church may perhaps be pained by the debunking of some traditional mythology, but youth would be attracted. A tree cannot be healthy with dead branches clogging the

growth of living ones, nor can religion be the vital, personal force in human life it should until its exponents are willing to let fresh, youthful minds examine it critically from every angle. The truth in religion would have nothing to lose by such an examination, and would have everything to gain. Why not give the skeptic a chance?

Personal Slant

(Continued from page 25)

the bridge players again, but they are already in the fold. It is exactly because we are so beautifully and painfully serious about the travail of education that religion lets us down. Religion hasn't enough sense of humor. It also hasn't, both in college and at home, enough sense of its own dignity. The two are hard to reconcile, but here's what I mean. Most of us on the campus need a pat on the head a lot less than we need a kick in the pants. By our own weakness, by our sins moral or intellectual, we get ourselves in a jam. We are too old for crying to mom any more, so we seek out another tender, gentle forgiving balm. Usually religion. Sometimes beer. The kid across the hall from me went to church every morning at six o'clock for two weeks before finals, to pray for good grades. That left about three hours after praying, for him to study before his first class, and I think whoever set the mass for that hour knew it. The kid passed his finals. For him though, it was good. Not so much a substitute for will power as a new direction for will power.

HUMOR AND DIGNITY

Humor and dignity. Humor in this way—instead of weeping over us, laugh at us, or better still, make us laugh at ourselves. Too many earnest talks about personal problems take place at the centers of religion on a campus, with small result except to make the problems seem even bigger for the very talking out of them. A sense of humor makes a person see his troubles in the light of the world's troubles, and then doesn't allow the plaintiff to shoulder the world's troubles. Save us from martyrdom, from jangled nerves, from the ungracious pleasure of confession. As to dignity, base it on reason, not on custom, and don't lean over into being a stuffed shirt of a church, but literally for God's sake, cut out the bingo games, culture clubs, hay rides, discussion groups, sewing circles, radio dances. There is wisdom in religion. Why cover it over so garishly with a cheap veneer of social club? A minister, priest, rabbi, who has seen a lot of life but hasn't been soured by it, a place where it is quiet and as beautiful as possible, perhaps an organ if a church can afford one—if not, the hushed sound of birds outside will do, and birds don't cost anything—that is where college kids and kids everywhere can sit or kneel and think a little, and maybe discover that they have a soul. Religion should stop trying to be the life of the party. Nobody to my knowledge ever went to a man who did card tricks to find that moment of peace which makes people able to go back outside and dig in instead of stewing in their own juice. To me a church is a place where you go to find again your own self-respect. You don't need any help from Tommy Dorsey or the Book-of-the-Month Club.

While Bombs Fall on England

Fred Eastman

BEFORE me lie some of the most remarkable and courageous letters I have ever read. They are written by Miss Ruth Spalding, twenty-seven-year-old director of the Pilgrim Players of Oxford, England, to her mother, Mrs. H. N. Spalding of Lenox, Massachusetts, who has kindly allowed me to quote from them in this article. They describe a project in religious drama carried on under circumstances that have probably not been equalled since the early Christians defied a Roman dictator's ban and met for worship in the catacombs. Here is a typical scene as I reconstruct it from the information in one of Miss Spalding's letters:

Incendiary bombs were falling on London. The center of the ancient city was ablaze. Cultural landmarks, centuries old, were going up in smoke. Detonations of Hitler's heavier hell-openers shook the earth. But down underneath the ruins of a church, in its crypt, some hundreds of men, women, and children were witnessing a group of actors presenting a religious drama. Should the play stop? the director asked of the motley audience. "No, no! Carry on, please!" came the answer. And the play went on. "It was grand to have something to give them," wrote Miss Spalding. "They were as silent and responsive an audience as we have ever experienced."

This was but one of the three hundred or more performances these Pilgrim Players have given since their organization in November, 1939. They play in all sorts of buildings ranging from garages, barns, and village schools to Blenheim Palace (Malvern College) and Salisbury Cathedral. Like the Mystery Players of Medieval times they do not de-

pend on lighting or scenery, but on acting and costume. They are prepared to present a play anywhere, even without a stage, so long as there is a space for players and audience.

DISTINGUISHED PERSONS HEAD GROUP

No ordinary amateur company, these Pilgrim Players. Organized under the patronage of the archbishop of Canterbury, the archbishop of Birmingham, and Rev. J. Scott Lidgett, they have as their president one of England's foremost actors—Mr. John Gielgud, well-known in America for his role of *Hamlet* a few years ago. Their vice-presidents include T. S. Eliot, Dorothy Sayers, Dame Sybil Thorndike, Dame Marie Tempest, and the Lord Bishop of Oxford. The players themselves number five men and three women, professionals all. Miss Spalding herself studied at the Oxford School of Dramatic Art and was later stage manager under Nugent Monck at the Maddermarket Theater at Norwich, and touring producer for the Religious Drama Society. The others have been associated with some of the outstanding theatrical productions, both classical and modern, of recent years.

They banded themselves together under Miss Spalding's leadership "to offer drama with a Christian theme to all who require it." She describes their work as "an attempt to meet the existing situation and in the determination that, whatever might happen in wartime to the commercial theater, good plays should still be available to those who felt them to be a part of the life of the nation." Their weekly expenses (including a minimum guaranteed salary of seven dollars a week for each actor) amount

drama

to about \$180. This low figure permits them to give their plays for a "top" of sixty cents admission, or even to dispense with ticket sales and depend upon free-will offerings.

REPERTORY

Their repertory includes four full-length plays and six shorter ones. The full-length ones are *The Holly and the Ivy*, a Christmas comedy by Noel Martin; *Twelve Thousand*, by Bruno Frank; *Tobias and the Angel*, by James Bridie (this is their most popular piece; it is founded upon the Apocryphal Book of Tobit); and *The Terror of Light*, a verse play about Pentecost by Charles Williams. The shorter plays are *The House of David* (a new version of the nativity story in biblical words), *The House by the Stable* and *The Death of Good Fortune*, dramas in verse by Charles Williams; *The Way of the Cross*, a passion play by Henri Ghéon; *Terror of Light* in abbreviated form; and *The Prodigal*, a new dramatization in Bible words of the parable of the prodigal son. None of these plays is yet available in America, so we cannot compare them with American religious dramas; but that is hardly important. What is important is that the people of England have found them so worth while in their hour of trial that they have kept the Pilgrim Players busy presenting them.

With this background let us hear the story in Miss Spalding's own words. In September, 1940, she wrote: "We loved playing in Lyme Regis church and afterwards we played at Exmouth and Seton, Bodmin, St. Goran, Charlestown, St. Austell and Falmouth. Today we move on to Truro, where two of us are staying with the Bishop. Tomorrow two performances in the Cathedral. Truro, later: Yesterday there was a good deal of firing and incendiary bombs. Everyone was quite cheerful and normal.

"Last week I had to go to Stratford to speak on the theater in wartime. I spoke and all went well, but then I

discovered that in wartime no train leaves for the West on Sunday. I had various lifts and a long walk, and I got through for a matinee in mid-Cornwall next day by the skin of my teeth! Later: I am writing this in the Episcopal dugout. As usual, the air raids have respected the Pilgrims' performances and did not come until we were through!"

TROOPS WANT RELIGIOUS PLAYS

A month later the Pilgrim Players, in Liverpool, saw that city devastated by both incendiary and explosive bombs. Most of their dates had to be canceled; so they moved to Chester where, she wrote, they were received with the "greatest kindness." They gave eight plays in the refectory to large audiences whose generosity made up for the dangerous days and canceled dates of the preceding weeks. She added this significant comment: "We have discovered that we can play the strongest religious plays to the troops! A Public Relations Officer, a hard-headed man, told us that there were the seeds of a great religious revival in the Army and not enough to feed it, and that we ought to play to the troops real religious plays like *The Way of the Cross*—not only plays like *Tobias and the Angel*, but something stronger. So we gave *The Way of the Cross*, and they were about the grandest audience we have ever played to. They simply loved it. We took something under one pound, but that does not matter. The cast feels this is one of the most worth-while things we can do. Through it came many other invitations to play to military and R. A. F. camps round about."

Some days later: "The response to our work lately has been terrifically cheering. There is so much work to do that we wonder whether soon the Oxford Company ought to have a puppy company, as we simply cannot meet the demand."

Apparently the "puppy company" was born, for last December she wrote: "We had an agonizingly cold week in Luton, with darling people but no heating. Since last I wrote we have had a week's holiday, three days of which I spent most gratefully in retreat at St. Mary's, Wantage, and felt a very different being for it. Since then we have put on *The Holly and the Ivy*, *The House of Da-*

vid, and are now wrestling with *The House by the Stable* and *The Death of Good Fortune*. We are only just getting used to the fact that there is more work to do than time in which to do it, and that we must make up our minds to turn down some bookings. It is quite extraordinary how this work has grown during the past year. The demand increases all the time, and everyone now seems to have heard of the Pilgrim Players. The *two companies* manage to plod on, playing in villages and cities, in barns and theaters, schools, R. A. F. camps and educational settlements. I think our heads might be turned only that it is very clear that all the glorious things that happen to us can't really be our doing or our deserts, but are the gifts of the Holy Spirit, which blesses our poor little loaves and fishes."

PLAY IN AIR-RAID SHELTERS

The Players moved on to London after Christmas, just in time to experience the great fire-blight during which they presented their dramas in underground shelters. "We played in East End air raid shelters, in a Barking Baptist Mission Shelter, in a shelter in Quixley Street, East India dock (where we played at the end of a grubby passage, with small urchins pushing on to the 'stage' from all sides, and then to an audience seated on different tiers of their bunks). They all seemed tremendously grateful. . . . This life has inevitably a strange effect on people. We played also in the Methodist Central Hall shelter in Bormondsey and in the crypt of St. Paul's—the first play St. Paul's has ever countenanced."

Her most revealing comment, it seems to me, comes in the last letter received up to the time of this writing. It concerns the relation of such work to the modern theater and to the religious spirit which dominates these players who are bringing the best of their talent and consecrating it to the service of God and man. "There are relatively few theatrical companies that have survived till now, so *we have the exciting and responsible position of being among the few in charge of the modern theater and, in a humble way, in charge of a new tradition that is, perforce, coming in: improvisation; simplicity; plays of significance instead of dead*

drawing-room comedies; actors who act because they love the job, not for the reward or the limelight. These are the characteristics that seem to be coming forward.

"Please remember the poor Pilgrims in your prayers.

"Ours is not an easy job, but it seems worth doing."

Mexico's Non-Profit Art Theater

Mexico City.—The Mexican Art Theater, a project on which labor groups have been working for more than a year, is about to become a reality. The aims of the Theater will be cultural, though it is to deal primarily with material containing social implications. There will be a place for drama, movies, the dance, and even a workers' art school. Conspicuous among the bodies promoting the enterprise is the Electrical Workers' Union. The Theater will conduct all relations with interested foreign inquirers through the Teatro de las Artes, Calle de las Artes 45, Mexico, D.F. Among the dramatic works planned for the 1941 repertory are many which emanate from Mexican authors, including *The Rural Schoolteacher*, by Jose Revueltas, and *Petroleum*, by Efrain Huerta. World classics will be presented, among them *The Mother*, by Gorki; *The Plow and the Stars*, by Sean O'Casey; and *Hinkemann*, by Ernst Toller. (Nofrontier News Service.)

. . . . She remembered, guiltily, that she had thought that the actors were all that mattered in a play. Now she saw all the people of the theatre—director, scene designer, actors, electricians, stagehands, stage manager, musicians, author (though she wasn't yet enlightened enough to include the audience and the wicked producer)—as a fraternity, the sincerest democracy in the world, united to create in a troubled world an illusion of strength and beauty and hope and honor and noble wrath that were more real than reality. . . .

"I tell you, those boys give me a new faith in the theatre. I do believe in Broadway. I don't believe the endowed stage is as real as one that has to fight for its life. But let me tell you that if Broadway closed up entirely, if the Fabulous Invalid finally kicks the bucket, there'll be a new theatre coming out of these universities. That's exciting. Universities actually creating something, and not just teaching boys to write advertising and sell bonds and hold patients' hands. But why not? That's what Oxford and Cambridge did, when the monks kept civilization alive. Oh, I've never been so hopeful of the living theatre, never been so proud of my profession and so glad I picked it out and stuck to it. Now I'm dead sure that not even Hollywood and the radio and an education formed by the comic strips can kill the drama—which is as old as religion. . . ."

—From *Bethel Merriday* by Sinclair Lewis.

Why and Whither?

movies
margaret frakes

TODAY, with opinions flying about like mad, with agencies and devices to influence those opinions battering at us from all sides, it has never been so important for us to look critically at those agencies, to evaluate them, to fit them into our standards for a Christian order.

And of all those agencies, none is more all-pervasive—and all-persuasive—than the movies. Whether we go once a week or once a month, we are being influenced by what is flashed at us from the screen. All about us, too, are people who are seeing movies three or even four or five times a week—and the opinions those persons form are important to us, too. For a year the movies have been the object of minute attention on the part of government officials, and no agency is being more carefully used to convey the opinions the government wants you and me to have on the pressing problems of war and defense, of the world conflict and our relation to it. This is one instance of their importance—and there are others.

It is because movies do play this huge place in the lives of us and of others around us, because we as students represent the age-group which most widely patronize movies, because we are in a position—and soon will be in an even better one—to assume leadership in bringing to communities movies of a high type, movies which will be creative in the lives of those who view them; it is because of all these facts that *motive* sets aside this page for us to consider movies and the place they hold, the place, too, which they might hold.

Here we hope to work out standards we can set for the movies we see, to look at specific movies in the light of those standards, to devise techniques for making our influence felt in helping bring about movies that will *construct*.

The movie trade press these days is full of news and comment about the "consent decree." This sets up a new plan of merchandising which the government's anti-trust division hopes will end the blind-selling, block-booking method previously employed by the large motion picture producers to market their product. Under the old plan, the exhibitor in your local town had to promise to take *all* one company's yearly product, good, bad, indifferent (block-booking), sight unseen (blind selling). Now he can get his movies in blocks of only five, and he has the right to see the pictures before he consents to buy. All over the country,

since July, showings of the first "blocks of five" are being held. Report has it that too few exhibitors are turning up for these showings.

The new arrangement is no cure for the too-many-bad-films sickness. It simply opens the way for a cure. Communities which want better films, and individual students of movies who are interested in seeing standards rise, have a task here. If the local exhibitor wants to show good films, he can now get them or ask the reason why. He will want to show good films if the bad ones he shows fail and the good ones succeed. Making things so he will *want* to secure good films is that task we spoke about above.

The army and navy are keeping close watch on newsreels these days, with spe-

cial officers stationed at the studios to suggest angles of the defense program that should be presented and to see that only "approved" shots are released. It's not *exactly* censorship, the trade press tells us, but newsreel makers are told it would be "unpatriotic," for instance, to release any scenes showing any part of the defense program in an unfavorable light. (It's just a passing thought, but we wonder if by any chance they have been told that it *would* be patriotic repeatedly to show Secretary Knox shouting passionately for our navy to step out NOW. Surely there must be some reason other than "entertainment" or "information" for our being subjected so often to the sight and sound of the Secretary expressing this and other similar sentiments!)

Some Current Films

Barnacle Bill (MGM). Included are some magnificent and informative shots of tuna-fishing, together with some thrilling action among the fishermen and their boats. Marring it for many a person, however, is the always-present Beery, with the uncouthness which has become that actor's trademark. *Worth-while, perhaps, if you can stand Beery.* Wallace Beery, Leo Carillo, Marjorie Main, Virginia Weidler.

The Big Store (MGM). Ridiculous and illogical as ever, the Brothers here will delight their special fans. To one not in that classification, it seems more entertaining than is usual among these films. If you are a fan, you should see this, for it is reported to be the last the three will make as a team. *Zany.* Tony Martin, The Marx Brothers.

Blossoms in the Dust (MGM). Somewhat fictionalized account of the accomplishments of a Texas woman in her fight to have the plight of illegitimate children bettered legally, and, incidentally, to realize a "reason for living" for herself. Somewhat sentimental, but *sincere and effective.* Felix Bressart, Greer Garson, Marsha Hunt, Walter Pidgeon.

Kisses Before Breakfast (War.). An impossible tale about an amnesia victim and the wives he weds as two different persons. Everything gets complicated and pointless, and nobody need bother waking up to see how it comes out—because it doesn't. *Total waste.* Dennis Morgan, Shirley Ross.

Man Hunt (Fox). A tense, gripping melodrama about a big-game hunter who, before the war, stalks Hitler just to see if it can be done, is seized and tortured in an effort to implicate

his government (Britain). He escapes, is trailed by Gestapo through weird adventures in England. As melodrama, the film is good; you are on the edge of your seat with suspense. But the propaganda is not so effective. When all nazis are made so uncompromisingly black, the picture becomes distorted and you find yourself hesitating to believe any of it. This and other recent anti-nazi films have become reminiscent of the horrible "Beast of Berlin" propaganda feature films of the last war; so long as they are credible and reasoned, films against the nazis will find sympathetic audiences; when they become mere smear devices, they are unconvincing. *Excellently directed to bring utmost in suspense, but unconvincing as propaganda.* Joan Bennett, John Carradine, Walter Pidgeon, George Sanders.

The Shepherd of the Hills (Par.). Based only faintly on the famous Wright novel, this film has been elaborately produced but is about the most unbelievable tale ever concocted. The people never come alive, the ensembles are like stiff figures on a calendar. In an effort to be "folksy," the film makes use of cheap, melodramatic situations in no way connected with real life. *Badly directed, artificial, unconvincing.* Beulah Bondi, Harry Carey, Betty Field, John Wayne.

Sweetheart of the Campus (Col.). The college is in the doldrums; what to do? Why, import a swing band, have the members enroll wholesale and then open a night club in the gymnasium. Result—students flocking from all over, all problems solved, everybody swinging. You may enjoy some of the band numbers, but even the most ardent addict will nod over the silly story, the endless repetition, the adolescence of it all. *It must be some other campus.*

Interesting People in Radio

Bob Lee

TO say that you went to college is one thing, and to say that you went with ROBERT E. LEE is saying a whole lot more. The school was Ohio Wesleyan, and while the Lee I have reference to hasn't the history book fame of his illustrious predecessor, he has become almost as important a figure in his own field . . . RADIO.

Some people are born with silver spoons in their mouths, or so the saying goes, but Bob Lee was born with a microphone clutched in his tiny hand, I swear. He was but a youngster, didn't appear to be of college age, doesn't yet . . . even though he is on top of the radio heap and a well-known personage in radio circles from coast-to-coast. It is his story that I am anxious to relate to you, not only because it is an exciting tale of boy-made-good but because it gives insight into what can happen if you have enough push and enthusiasm for the thing you want to do.

Of all things that one can say of Bob Lee, he had ENTHUSIASM. It is an enviable quality that Bob will never lose. He is one of those people with a seemingly endless supply of nervous energy and the ability to direct all of it in the right channels. He is notorious for always being seen . . . coming and going . . . with a speed that seems almost inhuman. And so Bob gets things done. He took college in that same stride, writing radio scripts all night and cutting classes all day to put them on the air if it meant a trip halfway across the state. Of course he incurred the wrath of the profs, but he passed their courses and was happy doing the only thing in the world he lived for.

With the coming of Spring during his sophomore year, Bob picked out the Great Lakes Exposition in Cleveland as a likely field of endeavor and proceeded to peddle his wares there. Through insistent hounding of the right people, a recording of his voice in hand, and that innate enthusiasm, he was given a post as an announcer for the Mutual network handling programs originating at the Exposition. His juvenile appearance was of course a drawback, but his bubbling en-

thusiasm could impress the least impressionable and, once inside, Bob could produce the goods. His work on one assignment led to others, and soon he was handling the bulk of the Exposition programs.

* * *

Came the Fall, and Bob did not return to college. Everyone said that he could not make the grade without a degree, but he has managed to do pretty well without one and can still go back for it if he needs it . . . providing there's a broadcasting studio on campus. But Bob decided that a college education was a waste of his time at that point and stayed on in Cleveland writing, announcing and producing for Mutual. Then with the arrival of another Spring, Bob decided to go to Europe. He did go, bicycled the continent, did a television show in London, and almost missed the boat home . . . making one of his flying dashes in record time from London to Southampton, arriving just in time to ride in on the gangplank. Bob always gets there, but you can expect a whirlwind in his wake. He arrived in New York and picked out Young and Rubicam Advertising, Inc., as THE firm for a radio career. Tom Lewis of that organization had become interested in Bob's scripts and his drive while in Cleveland. That afternoon he became a member of the staff and within a month he was producing the Edwin C. Hill program for Metropolitan Life. More programs followed. He produced a show or two of his own on his own over a local station in upper Manhattan.

Then came the big break. Tom Lewis was sent to Hollywood to take over the GULF SCREEN GUILD THEATRE show and Bob was selected to go as his assistant. He went. As assistant producer, he handled the show and shouldered his weight of responsibility like a veteran, cued the stars, the cast and the orchestra from the great stage at Earl Carroll's with an ease and efficiency that meant a return to Hollywood the following winter season as head of casting for the Young and Rubicam Hollywood office. He be-

came producer of his own show, THE SECOND MRS. BURTON, for the Pacific Coast network, and now divides his time between New York and Hollywood doing the biggest programs the airlines offer. Bob Lee is a young man just recently twenty-one, still looking fifteen, and an important person in a great profession that is justly known as a "young man's field."

* * *

I am interested in relating Bob Lee's story not because it suggests a route for others . . . no two people in radio ever get there by the same route. But I think the things that have made for Bob's success are worth noting, things that can make for success by anyone in any field . . . a singleness of purpose, picking a goal and setting out to achieve it at all costs, harnessing energy and using it to the best advantage, and above all, having ENTHUSIASM for the job to be done. Bob knew what he wanted and went after it. He could sell himself and produce the goods on demand. Of course he had his share of "breaks," but he was ready for them when they came and took advantage of them.

A good vignette of Bob in action, including an example of his LUCK, is to be found in the relating of an incident which occurred in New York last year. There was to be a repeat broadcast for his show at eleven o'clock for the West Coast, and in the three-hour interim Bob went to a movie to check on story possibilities for the coming Gulf Theatre season. The picture was dull. Bob was very tired. Bob fell asleep. Bob woke up at three minutes to eleven. All of the scripts for the show were in his lap. He darted out of the theatre on 53rd Street and raced to the studio on 47th through the heart of New York's busy Times Square and *made it!* He dashed through the door onto the stage to find the cast completely relaxed and enjoying themselves. "What's the matter?" he shouted. "We are on the air in ten seconds!" A member of the cast calmly put out a cigarette and replied, "The President is doing a fireside chat . . . on our time."

Harry R. Lubcke

W6XAO Hollywood

"And what is your definition of television, Mr. Lubcke?" I asked. "Television is SIGHT, SOUND and IMMEDIACY," the youthful W6XAO executive replied. "Motion pictures have sight and sound, radio has sound and immediacy . . . but television alone has all three."

I was greatly impressed with W6XAO's Director of Television, Harry R. Lubcke, a young man who had come down from the University of California at Berkeley a few years ago on a wedding trip and had stopped to interview Don Lee, the late Cadillac and radio executive, on the subject of the new electronics art . . . television. While working on his B.S. degree in electrical engineering, he had been devoting his spare time to television research and experimentation, and had accumulated facts and figures that could talk with him. As a result of the interview, Lubcke left the building that afternoon with a job and the assignment of an experimental laboratory on the eighth floor.

The years since that day in 1931 have been full years for Mr. Lubcke. During his first six months he set to work developing scanning sources and television equipment. Within a year he had obtained a license for a station to be known as W6XAO, and began an hour-a-day schedule of telecasts. In 1932 he conducted the first test of television reception in an airplane, and the next year used his originality and quick perception of showmanship in fast filming, processing and telecasting of scenes from the Long Beach earthquake, making possible witnessing of the scene miles away while workmen were still clearing away the debris. In 1936, using motion picture film, Mr. Lubcke gave the first *high definition* demonstration of television.

In 1940, Mr. Lubcke demonstrated for a member of the Federal Communications Commission a television lineage of 525 lines, which he considered superior to the 441 lineage then in use. The new lineage was adopted as a national standard.

I had several things on my mind to ask Mr. Lubcke as I sat opposite him in the executive offices of the new mountain-top

studio overlooking Hollywood. I was impressed with a man who had accomplished so much in so short a time. In eleven short years he had built the Don Lee Television system. Starting with a small laboratory in downtown Los Angeles, he had made a necessity the purchase of a whole mountain as the site of America's first television structure, which was to house the functioning organization he had built up in the promotion of a new American industry.

I asked Mr. Lubcke which would come first, the sponsored program or the television audience, since each seemingly requires the existence of the other to get the television ball rolling. Inasmuch as manufacturers will not produce sets until there is public demand, and the public will not demand until there are good sponsored programs, and sponsors will not invest until there is a sizeable created audience . . . there exists a vicious circle. Mr. Lubcke's response was that there must be COURAGEOUS EFFORT on the part of all three factions, each willing to do its part. There must be sets available at low cost, customers willing to buy, and sponsors courageous enough to invest in good programming that will in turn encourage manufacture of equipment, the purchase of sets, and program production that will convince everyone that TELEVISION IS HERE . . . with untold benefits for all. Mr. Lubcke looks forward to a rapid growth and greatly increased importance of this new form of communication and predicts things ahead that are beyond the concept of even those most closely allied with the new field. America will soon appreciate the privilege of being able to see a thing while it happens elsewhere, and television will take on an importance as a public service in extending man's sight and hearing beyond the normal limits.

What Makes Television Good?

I was interested in Mr. Lubcke's plan for television programming, as to just what type of program would emanate from W6XAO. His prerequisite for all programs is that they must be INTER-

ESTING, VITAL, and WORTH WHILE. He considers entertainment the least important aspect of telecasting in that television has a far more important function as a means of VISUAL EDUCATION, . . . a concept originating with his President, Thomas Lee; hence W6XAO'S programming will be devoted largely to "LIVING ROOM EDUCATION." By producing programs that will show *how* things are done and *why* they are done that way, he hopes to fill a very real need in providing a source of knowledge easily accessible to the public, knowledge that the public will not seek elsewhere because of inertia, or pay to see in a public gathering place. He is interested in promoting programs on ballroom dancing, fencing, cooking pointers, ceramics, and similar presentations of limitless varieties of subjects produced interestingly, entertainingly, and with the voice of authority.

It is hoped that television can promote an interest in PROCESSES and TECHNIQUES, the ways and means of better living. As radio has developed an appreciation of better music among the masses, so it is hoped that television will be the means of providing instruction, education, and an appreciation of things of a cultural and worth-while nature, and in so doing, increase the great truth of David Sarnoff's statement that the richest men cannot buy what the poorest is given free . . . through RADIO.

A SPECIAL ANNOUNCEMENT. By William Saroyan.

A sketch for radio presentation with an introduction by Whit Burnett. New York: House of Books, 19 East 55th Street. 1940.

AMERICAN PILGRIMAGE ALBUM. NBC.

An album of photographs and human interest stories about the shrines of America's authors visited by Ted Malone in his program of the same title. New York: Columbia University Press. Twenty-five cents.

UNLIMITED HORIZONS REPRINTS. NBC.

Reprints are available soon after each broadcast. New York: Columbia University Press. Ten cents.

CREATIVE DRAMATICS

Let's Make a Play. Edited by George F. Wilson. New York, Harper, \$2.50.

Twelve plays for children, with a discussion of the techniques and values.

Jazz Invades the Concert Hall

"The session began with 'One O'clock Jump.' The audience was electrified. First a trombonist 'took it away.' Then Cootie Williams had a spell on the trumpet. He was followed by the five saxophonists in the front row, who stood as they played. Shoulders began to shake and feet to beat. The music got louder and louder. The throng in the bleachers rose. Word got around that dancers would be allowed to come to the field to dance. A stampede seemed to be about to start. . . .

"Those who wanted to dance did so, others came as near to the stage as possible. Then came 'Don't Be That Way.' This was followed by Duke Ellington's 'Concerto for Cootie,' Eddie Sauter's 'Superman,' 'Sing, Sing, Sing,' 'The Man I Love,' with Helen Forrest as the vocalist; 'Daddy,' 'Body and Soul,' 'Roll 'Em,' and finally 'Lady Be Good.'"

One would have no reason to doubt that such paragraphs as these came from a description of some great outdoor swing jamboree. Everything fits that picture perfectly—the music, the lingo in which the "session" is described, the audience's reaction—it smacks of the age of jitterbugs. It is easy to picture how bewildered Beethoven would be, could he now be told that this is actually the description of the way an audience behaved at a concert at which his own Fifth Symphony was played as the opening selection.

It's a long way from the Fifth Symphony to the "One O'clock Jump"—as long a jump as any audience could be asked to make. But an audience made it at Lewisohn Stadium one night last July when Benny Goodman shared the spotlight with Mr. Beethoven and the New York Philharmonic. Following the Fifth Symphony, Mr. Goodman was heard as soloist in a Mozart Concerto for Clarinet. Finally the whole Goodman aggregation was allowed to take command of things, and during the second half of the evening they really "went to town," and the concert got "in the groove." Benny and the boys performed in like manner in Philadelphia at Robin Hood Dell at an outdoor concert. The only difference was that in Philadelphia, the concert was enlivened even further by 1,000 or more jitterbugs crashing into the bowl from a neighboring field.

What does all this mean? It's new language for the concert hall to speak of someone "having a spell on the trumpet," and another person in the orchestra "taking it away." Is it just a fad, or is jazz

finally coming into its own as a "respected" art of "recognized" standing? Certainly jazz is no newcomer to our concert halls. Paul Whiteman's concerts of fifteen years ago are memorable. Others have followed Whiteman's novelty, and Goodman himself must already feel at home in Carnegie Hall where he has frequently appeared both as concert soloist and with his own band of musicians. But all of these jazz concerts have been novelties; they have attracted wide attention because they were new and unusual experiences. Jazz has yet to become a familiar and accepted ingredient of the concert hall program, Goodman's amazing performance notwithstanding.

To even suggest that the jam session and the classical symphony do not mix and that swing music can never be at home in the concert hall is to lay oneself open to all sorts of charges by the ardent swing fan. One is immediately labeled reactionary, old-fashioned; he puts himself in a class with the dowager who is shocked and horrified at the thought of a saxophone wailing out where Mozart and Brahms have always held sway. Lest these charges be made here, let it be said that modern swing music, as rendered by Goodman and a number of others, can be highly regarded as an art truly expressive of our age, without on that account being transported to the concert hall.

The "One O'clock Jump" is out of place in Carnegie Hall, and Lewisohn Stadium too, when the Philharmonic is on the program. It may be outstanding swing music (though one strongly suspects that the "punch" in most of this music comes from the artistry and musicianship of the men who perform it rather than from any intrinsic worth in the music itself) but it didn't grow in Carnegie Hall and it won't find it a propitious place in which to find full expression.

A number of things ought to be considered by those who would take Benny Goodman into the concert hall. For one thing, the audiences who clamor for the swing concerts and break out in demonstrations are not there to appreciate the music *as music*. If someone asserts that this music calls forth these spontaneous outbursts when it is truly appreciated, then it is obviously better suited to the

arena and the dance hall than the concert stage. Again, as has often been pointed out, this kind of jazz is heard at its best in an unrestrained atmosphere where the stiffness and formality of the concert hall is lacking, where the mood and surroundings are conducive to "having a spell" on the trumpet and the saxophone section "taking off."

Modern swing music, the jam session, reflects the fever, the hurried tempo of our modern age. It is a medium of expression for the uninhibited spirit of the young people of 1941. Whether this music really expresses the spirit of American youth or whether it is more of a compensation and a release of tension might be debated. Artistically it is genuine; there is no sham and pretense in it. But it doesn't belong in the same category with the classical concert—with the symphonies which were born in the concert hall generations ago and come alive there whenever the great orchestras turn to them.

But this is not to say that there is not a great deal of worth-while modern music that we could hear to great advantage in the concert hall—music that might even be performed by the so-called "popular orchestras." Serious music that was written as a musical expression of a composer's artistic feelings: this has a real place in the concert repertory. Aaron Copeland's "Music For The Theatre" is a case in point. Then of course there is George Gershwin, now recognized as a master of the modern orchestra. Just to fortify the point in question, a Gershwin concert featuring Oscar Levant at the Stadium last summer drew a crowd far in excess of the Goodman concert.

José Iturbi may have passed judgment on himself when he refused to appear with Benny Goodman and the Philadelphia Orchestra—if the implication was that Goodman was not an artist and modern swing music was not worth a hearing. On the other hand, those who are trying to give the jam session concert hall "respectability" seem to be moving in the wrong direction. Instead of yielding to the current craze for turning concerts into stampedes, the more far seeing interest would be to keep the swing session and Tin Pan Alley out where they can be given full reign, and bring into the concert hall such

serious modern music as we can listen to with appreciation of what it has to say.

The big symphony orchestras could do more; Eugene Goossens of the Cincinnati Symphony has recently written that a great deal of significant music is being written in America today. There are more popular orchestras who could well be heard in concert as well as over the air: Raymond Paige, Morton Gould, André Kostelanetz, Fred Waring. Even Duke Ellington has done much that is worthy of serious attention, as witness his tremendously popular concerts in Europe some years ago. These orchestras haven't added much to the world of music in their pretentious symphonic trimming up of commercial tunes; they have turned out some fine music written especially for their medium of expression. While Jazz invades the concert hall, it is time for thought and reflection, not frenzy and blasphemy.

New Records

Summer is a poor time for the record market; the outstanding sets usually make their appearance before and after Christmas, during the height of the music season. However, recent months have brought forth at least two choice items. Notable is the *Symphony No. 39 in E Flat* by Mozart, performed by Sir Thomas Beecham and the London Philharmonic (Columbia, \$3.50). Lovers of Mozart will regard this as the outstanding record news in years; it is an album that we have long awaited with impatience. Sir Thomas has been in this country since March, lecturing and conducting in a number of cities, notably with the Chicago Symphony at Ravinia Park. Wherever he has appeared, the object of his interest and attention has been Mozart. Beecham has always maintained that Mozart's music was timeless above all other; his recordings have done much to amplify the contention. His great readings of the *G Minor* and *Jupiter* symphonies rank among the great phonograph records of all time, and it is a pleasure to report that the *E Flat* can now be placed alongside them on the Mozart-Beecham shelf. It is an outstanding performance in every respect.

Released too late in the Spring for comment in May was the Victor album of Beethoven's "Emperor" *Concerto in E Flat*, performed by Benny Moisevitch with the London Symphony Orchestra under George Szell. (M-761, \$5.50). The two previous performances of this concerto have long been outstanding: Giesecking-Walter for the grandeur and poetic conception of the music, Schnabel-Sargent for the virility and power of the playing. This newest album makes advances on both in some respects: it is far superior technically in that the shadings and dy-

namics of the score come alive with concert-hall reality. Even with an orchestra nowhere near the peer of Vienna when Walter conducted his performance, the tonal balance of this set does more justice to Beethoven's titanic music. But for all the age of the recording, Walter Giesecking spreads a spell of enchantment over the music, particularly in the adagio movement, that few artists have ever matched. And when you've said that, you have pretty nearly made the determining judgment.

Flagstad's Liebestod

To those of us privileged to be in the Metropolitan Opera House on the afternoon of April 12th when Kirsten Flagstad sang her glorious Liebestod at the end of *Tristan and Isolde*, there came a strange sadness. Would she ever sing it again? In a curtain speech following the performance she told the cheering house that she was about to return to her own beleaguered country and her family. Word has since come that she will not return this season to the United States and the Met. We may have heard her Isolde for the last time. This rumor has been rife before—we cannot but hope that it is a false report again. If her voice is silenced by the war, music will suffer one of its greatest casualties. America came to love her in the six years that she was with us, for hers is a voice for the generations. It will live wherever music is cherished, and for many in our time she made this the "golden age" of opera.

New Opera Company

On the other side of the picture there is more encouraging news for the opera-conscious music lover. It comes in the announcement of a New Opera Company which has been formed in New York City, to present opera on a more intimate scale than is possible at the Metropolitan. This first season is to be an experiment; if it catches on with the public, further plans will be undertaken next year. Special attention will be paid to the staging as well as the score, and the ensemble will be carefully trained to give the feeling of a unified performance. Their program looks interesting: two performances in Italian under the direction of Fritz Bausch, Mozart's "Cosi Fan Tutte" and Verdi's "Macbeth." Tchaikovsky's "Pique Dame" (Queen Of Spades) will be sung in English, and Offenbach's "La Vie Parisienne" will add comedy to the program. Two ballet evenings will complete the repertoire and the season will run for six weeks, so that every subscription audience will see the entire program. Top price will be three dollars. The New Opera Company has engaged the Forty-fourth Street Theater.

The American music world will watch this season with interest because it may augur new things for opera in this country. If it is successful, this New Company may be the herald of opera which is distinctive to our country, opera that is not bound by the traditions of Europe and the Metropolitan, however worthy those traditions may be in themselves. There are not enough significant American works to make an "All-American" season profitable, artistically or financially, but this experiment is a step in the direction of spreading opera out from the one center that has dominated for half a century, the Metropolitan and its "subsidiary" companies in other cities who draw heavily upon it for their roster. The time has come for experimentation in opera, and also in other fields of music. Much can come from America in the way of new ideas if we are not too completely submerged in the world holocaust. What the New Opera Company is doing in New York may be the inspiration for a great many other musical groups throughout the country.

MARIAN ANDERSON: A PORTRAIT. By Kosti Vehanen in collaboration with George J. Barnett. New York: Whittlesey House, McGraw-Hill Book Co. 1941. 270 pp. \$2.50.

Because of a rather chauvinistic adoration of Miss Anderson and a great admiration for Kosti Vehanen as an accompanist, I wish that I could recommend this book as a sensitive, comprehensive and interesting bit of biography. That I cannot do. This is no portrait but rather a hazy, and I fear, superficial account of the ten years during which Vehanen was Miss Anderson's accompanist.

It is to be regretted that the one person who should be able to interpret Marian Anderson, the person, to her public, the one person whom one would expect to write an authoritative and interesting biography, has failed in the attempt. No one, I am certain, would expect Mr. Vehanen to write a "fan magazine" story of Miss Anderson, but allowing for the fact that the author is not a writer and that he is writing not in his native language, one cannot overlook or excuse the sketchiness, the vagueness of the material he chose to set down for his readers.

Vehanen has written a chronology of ten years of travel and work with one of the most famous singers of our time. These travels occurred during a period of great historical importance in countries where world-shaking events were happening. The subject of his portrait is the first Negro woman singer to receive world acclaim. None of these factors seem to have influenced the author. Perhaps they did not influence or affect Miss Anderson, though it is rather difficult to believe they did not. When Mr. Vehanen tells of some interesting incident, either he stops short of true climax or he records his rather than Miss Anderson's reactions. One learns much of Kosti Vehanen in this book on Marian Anderson. Despite Mr. Vehanen's 270 pages, Miss Anderson remains as much a mystery as before. Perhaps we shall learn more of Miss Anderson when "Kosti Vehanen: A Portrait" by Marian Anderson is published.

ROBERT A. DAVIS.

Browsing in a Bookstore

The Wave of the Present

REASON IN MADNESS. By Allen Tate. New York: Putnam. 1941. 230 pp.

Mr. Tate's second volume of brilliant and stimulating essays deserves a well-seasoned review, for the valid and adequate essays cover the dilemma of modern life. The essays are independent but they have a central theme, the "deep illness of the modern mind." Taken together these essays seem even finer than those in *Reactionary Essays*, and they come close to the high water mark. It is a book of rightful attack—the failure of the graduate school, the distortion caused by the sociological and historical scholars and historical criticism, the destruction of tradition; at the same time he always works towards an answer—the problem of the poet (and of himself in his famous "Narcissus as Narcissus," an analysis of "Ode to the Confederate Dead"), and especially the nature of tradition. The destruction of tradition lies behind all of the essays. The title is a stroke of genius; *Reason in Madness* should be read and understood by everyone that wants to know, for Mr. Tate is one of the great thinkers of our times.

T. G.

New Publishing House

The Creative Age Press, Inc., has been organized for the publication of material on metaphysics, religion, psychology, philosophy and the arts. In addition to books, the Press will issue a monthly magazine, *Tomorrow*, beginning with the September, 1941, issue, at 25 cents a copy, \$2.50 a year. The editor-in-chief of the force is Eileen Garrett. The managing editor is Florence Brobeck.

For More than Passing Notice Among the New Books

The Keys of the Kingdom. By A. J. Cronin (author of *The Citadel*).

The story of Father Francis—a Scottish lad who became a missionary priest, and who followed the right as he saw it. From Scotland to China and back to Scotland again, the life of Francis Chisholm who in the world's judgment was never successful at anything. Little, Brown. \$2.50.

The Ground We Stand On. By John Dos Passos.

The results of four years of research on the study of American life, a formulation of a definition of democracy and faith in America. Harcourt, Brace. \$3.75.

An Anthology of Pulitzer Prize Poems: 1922-1941.

Companion volume to *The Pulitzer Prize Plays*. Random House. \$2.50.

Bird of the Wilderness. By Vincent Sheean.

A novel by the author of *Personal History*—laid in 1917 when the United States was on the brink of war. Random House. \$2.50.

The Viking Book of Poetry of the English Speaking World. Edited by Richard Aldington.

1,300 selections from earliest times to the present, fully indexed. Viking Press. \$3.50.

12 Million Black Voices. By Richard Wright. Photo-directed by Edwin Rossham.

The Story of the American Negro told through text and pictures. Viking Press. \$3.00.

Browsing in a bookstore in your home city is one thing, but browsing in bookstores from one end of America to another is something different. In these stores are reflected the amazing variety of interests of an average American as well as the response in print to the propaganda agencies that mould and make the thinking of the average man. In the windows and in the main display tables of a bookstore one can readily tell what America is thinking about.

Take, for instance, the great number of books on England that have appeared in the last few months. Notice, too, that Alice Duer Miller has the singular distinction of having two books on the best seller list, but notice especially that both are books written to emotionalize and sentimentalize our relation to England. Her *The White Cliffs* so struck our fancy that some critics thought it ought to be considered for the Pulitzer prize in poetry. Now she follows that up with *I Have Loved England* where she says in longer prose and with deeper insight what she expressed ecstatically in her earlier book. Notice, especially, the vogue of *Blood, Sweat and Tears* by Winston Churchill, a book that would have had little vogue except at a time like this. Pierre Van Paassen's *The Time Is Now*, William L. Shirer's *Berlin Diary* and Douglas Miller's *You Can't Do Business with Hitler* are all whooping it up for the current war hysteria.

That we are in a period of war hysteria no one can doubt. Evidence of this in the bookstores is perhaps best seen in the growing number of books on prophecy and on the occult. E. P. Dutton's contribution is Muriel Hasbrouch's *Pursuit of Destiny* which divides people into thirty-six basic types, and (shades of a famous book that divided all dramatic situations into twenty-six basic types) all individuals can be found in one of her divisions. Dutton is honest at least when they advise bookstores to sell the book under the "strain of war." And then there is Nostradamus who in 1555 prophesied just what is happening now.

In every bookstore there are stacks of books on Japan. These have been increasing weekly. In the fall announcements of books, almost every publisher has a feature item on the Orient, Japan or the Far East.

Yet lest anyone should fear that America can be bogged down to such one-track reading, let's glance at the announcements for the fall. How would you like to dip into *Contributions to the Founding of the Theory of Transfinite Numbers*? If that doesn't appeal you might try *The Theory of Econometrics*, and if that seems obtuse, there is a book on *Cytology* which may lighten your dark hours.

Don't Be Afraid, or How to get rid of Fear and Fatigue seems a likely title these days. Still more pertinent is a play called *I'm in the Army Now!*—which is subtitled, subtly enough, "a timely domestic comedy in three acts." Ask any of the boys!

For engineers here is a delightful idea. Oxford University Press at five dollars for the book is publishing *Relaxation Methods in Engineering Science*. Having seen a lot of engineers, we can well imagine how timely this book must be.

If you like animals, the fall books will give you *All About Elephants* which seems to have been needed for a long time. Then, too, there is *Canines and Coyotes* which ought to prove popular in the great open spaces.

For downright practical stuff, what could be better than these new books—*Soldering for Workshop, Farm and Home*; *Nutgrower's Handbook*, a practical guide to the successful propagation, planting, cultivation, harvesting and marketing of Nuts, or Jigs, Tools and Fixtures? If you worry about your teeth don't fail to see *Your Teeth*; their past, present and probable future! The last part of this title is a nasty bit. And for all of us there is a book which gives the last word on one of our continual problems. Let us salute *The Way We Wash Our Clothes*, and hope that it gets us out of this laundry age!

Personally, two books for the fall are my favorites. What a nice title is—*And Beat Him when He Sneezes*. We've never thought of this idea but it may help us to work off quite a little pent up energy on our hay fever friends. We had been saving beatings for our choking friends.

Last but not least is the delightful book that we have been waiting for—a choice bit called, believe it or not, *Sodom by the Sea*. We are not a sea-faring type—and that book is not about the sea, except as a very favorite spot of ours touches the sea and has a beach. The subtitle is "An affectionate history of Coney Island." We recommend this book particularly if you want to get away from books on the war. It will have been nice to have read about Coney Island before it was bombed!

Parties Don't Just Happen

*Goodnight, beloved, goodnight,
goodnight.
God keep you safe in his watchful
sight. . . .*

The party was over. Some were still humming through the closing song, which was hard to get out of one's head. Others were laughing quietly and talking about the date of the next party. It had been a thoroughly enjoyable and satisfying evening.

The members of the entertainment committee were pleased—but no more surprised about their success than is a cook who takes a luscious pie from the oven after following a tested recipe. In fact, there are many analogies between cooking and giving parties. Both are things that everyone can and should do, at least occasionally, for a small or large group. Both party-making and cooking are to be listed among the arts; they have some fairly important basic principles and patterns which must be observed for success, but both allow for the introduction of original ideas. And in both the success is measured by the sense of satisfaction on the part of the partaker. Neither cook nor party-maker would feel complimented by the words of the newlywed husband at the end of his wife's first meal: "It was very good, what there was of it," and then, realizing that that was not quite right: "Oh, there was plenty of it, such as it was."

I was serious when I said that everyone can and should try giving a party now and then, even if one has only three guests. Almost everyone who has tried it will agree that it is really even more fun to give a party than to attend one. There are the anxious hours of planning and preparation with the eager anticipation of happy response, then the joy of sharing in a good time, and finally the memories of successful achievement.

But, as has been suggested, parties don't just happen. Their construction must give due recognition to artistic principles—with a unity which includes the rhythm of contrast.

Let's imagine a party, in order that we

may discuss the problems concretely. It is going to be an evening of singing games with refreshments and a song period; however, the same fundamentals apply to non-musical parties, too.

Here's the program: *

- I. Shoofly
Skating Away
Turn the Glasses Over
O, Susanna
- II. Stunts
- III. Paw Paw Patch
Jennie Crack Corn
(Grand March)
- IV. Refreshments
- V. First Old Gent
Old Bald Eagle
Jump Josie
- VI. Singing

* For convenience in reference, all singing games and songs have been selected from *The Handy Play Party Kit*, Co-operative Recreation Service, Delaware, Ohio. (\$1)

The first group of games is done in one large circle. This makes for an immediate sense of group unity and is an easy formation for late-comers to join in. "Shoofly" is put first because it does not require partners, it is simple to explain and execute, and many people know the tune. "Skating Away," if it is done in cumulative style, is an easy way to pair off, and it introduces a new element—the right and left hands crossed figure. "Turn the Glasses Over" with its frequent change of partners helps people get acquainted; the "wring the dishrag" movement in it is always enjoyed, too. "O, Susanna" builds this section of the program up to a fairly complicated pattern with its grand right and left; the familiar tune allows people to concentrate on the movement.

The stunt period gives everyone a chance to sit down and rest without a tendency to drift away. You may want

Group dance, Mountain Folk Festival, Berea, Kentucky.

Photo courtesy Berea College Publicity Bureau



to have group stunts like "The King With a Terrible Temper," or you may want to give talented individuals in your group a chance to perform at this point.

When the couples reassemble for the next section of the program, it will be in longways formation (as for the "Virginia Reel"). "Paw Paw Patch" is one of those old faithfuls that everyone wants to do at every party, and it is simple to teach new people. Then "Jennie Crack Corn" shifts the emphasis to the intricate pattern, and, incidentally, it satisfies all those people who have played very few folk games but who have sometime in their lives done the "Virginia Reel" and have consequently been requesting it all evening. If it is a fairly large group, it might be a good thing to have a grand march, bringing people in an orderly fashion to the place where refreshments are to be served.

Refreshments are placed about two-thirds of the way through the program instead of at the end in order that the emphasis of climax will not make people feel that the refreshments are, after all, the really important thing, and in order that the party will not end with the sense of slow disintegration which comes when people have nothing to hold them together after refreshments are consumed.

This generalization about refreshments is not to be taken too literally. In one club which had regular social programs there arose an institution known as the "peanut hour," an indefinite period of time after the planned program when all who wished could sit around the fireplace for a bull session accompanied by peanuts or popcorn or marshmallows. In this case it should be noted that the form program ended before, not with, the refreshments; there was a definite sense of completion in the minds of all who could not remain for the "peanut hour."

The final group of singing games is the most complicated of the evening. They are all games which are to be done in a fairly small circle; with a large number of persons it means several small circles, of course. "First Old Gent" is pretty simple. "Old Bald Eagle" has a reeling figure which requires concentration. "Jump Josie" has a variety of figures, interesting but easy enough that people finish their singing game experience with confidence.

Everyone now gathers around the piano or the fireplace or some other focal point for singing. The first songs will be vigorous and active, bridging over easily from the games. A few quieter songs lead up to Negro spirituals or serious semi-religious songs like "That Cause Can Neither Be Lost Nor Stayed" or a favorite hymn. I like to close with the Bohemian song "Good Night, Beloved," followed by a moment of silence. Or it is appropriate to have a benediction or

even a short worship program. For when does a group feel any more a spirit of community and joyful praise than after a wholesome evening of social recreation?

Let's examine now some of the characteristics of the party which has been outlined. It has continuity of form; the group is led easily from one number to the next, from one formation to another, from simplicity to complexity. It has unity of content; the major elements of the program (the singing games) have historical relatedness and general similarity of spirit. A definite theme carried out in invitations, announcements, decorations, program, refreshments, and perhaps costumes will strengthen the unity, of course. It has an overall rhythm of unification, diversity, and reunification with internal rhythms of alternation of more and less vigorous activity, of musical and non-musical activity. It promotes a spirit of group unity, or community, through easily felt common rhythmic experience and a sense of co-operative creation in the group patterns. It allows for individual and intragroup diversity through individual and couple action in the games and in the stunts and refreshment period but never to a degree which breaks the total group sense; other parties might be planned with stronger elements of competition, but these will be most satisfying if the program begins and ends with the emphasis on unification.

The total physical and psychological effect of such a party is a complete one of arousal, satisfaction, and relaxation. It is cruel to have only enough activity in a program to get people "all worked up" and then send them away unsatisfied. Generally speaking, if the party is to include any vigorous physical activity at all, whether it be musical or non-musical games, there should be more than a half hour of such activity altogether, with a gradual shifting in emphasis from the physical level (movement) to the non-physical (pattern or mental skills). This is one of the major points at which commercial recreation, particularly the dance hall, is undesirable; on the whole it confines itself to heightened physical and emotional response and does not consider the stage of relaxation.

How important the quiet closing is was borne in upon me recently at a conference when I led a group in square dancing on two consecutive evenings. The first evening was closed with a song period and a moment of silence; everyone went to the dormitories and quieted down without difficulty. The second evening the program was repeated except that it was closed with a peppy grand march and a gay "Good Night, Ladies"; everyone left with loud talking and took several hours to settle down entirely. Lighting can be used effectively not only for decoration but for psychological effect;

the more intense the response desired, the brighter the lights should be. Then closing with candle light or firelight helps to quiet the group.

As important as the closing is the period when people are arriving before the formal program begins. Particularly with a group which has not been together much, there should be definite ice-breaker activities for the people as they gather to get them acquainted and feeling at home. In any case it is wise to have something (informal singing, puzzles, board games like nine men's morris) to occupy those who come first.

Finally, no matter how excellent it all looks on paper, a party can be a miserable flop unless there is someone who feels responsibility at each point. After purpose, theme, time, place, cost, and who should come have been decided, one or more persons (depending on the size of the party) must take care of each of these jobs; some of these functions may have to be subdivided, or some may be combined (like invitations and hospitality:)

1. Invitations, announcements, publicity, ticket sales.
2. Physical arrangements, decorations, cleanup afterwards.
3. Hospitality, ticket taking (this group might also take care of wall flowers, bashful sideline sitters, etc.)
4. Program.
5. Music.
6. Refreshments.

Here's hoping it's an enjoyable party.

Not to Be Missed

For an excellent description of life in a conscientious-objector camp and the manner in which the problem of the C. O. is being handled by the United States government, see "Onward Christian Soldiers!" in the *Saturday Evening Post* for August 16. The article goes into the history of the C. O., including the incredible treatment which many of them had to undergo in this country at the time of the first World War.

The original C. O. camp in Patapsco Forest, Maryland, is the one visited by the author, whose observations convinced him that "there is no conscientious-objector type. . . . About the only thing these men have in common is their intense conviction that it is wrong to kill a fellow man. And they are building for themselves, in a Chinese Wall of the human spirit, what to most Americans must seem a never-never land, an impossible mirage of peace and brotherly love in a world of war and hate."

So You Want to Be a Social Worker!

SO you want to be a social worker? Welcome, then, this column is for you. And the rest of you who wouldn't be social workers on a bet, welcome, too, because, willy-nilly, you support the cause.

Whether it is the sales tax for relief of the unemployed, a dozen cookies bought from the Girl Scouts, or a dollar to the Community Chest, everyone contributes to community social services of one kind or another often enough to need to know something about them. For those who see in social service, whether to the community at large or to some smaller unit, a chance for the development of their ideals of a better society, this column hopes to provide material both to stimulate their further interest and to answer their questions.

The youth of the profession, however, applies only to the fairly recent period in which it has been developing a body of sound, useful, scientific knowledge for the understanding and helping of people in their troubles. The antecedents, on the other hand, are ancient, going back to times when almsgiving was accepted as a sufficiently adequate solution.

The popular concept of the species of individual who engages in work of this sort has been revised as the methods have changed, but there has been the usual lag so that social workers, whenever they appear in literature or drama, are frequently pictured as they were thought to be twenty years ago. Time was when the "lady bountiful" type was standard for anyone concerned with social work. But most popular has been the drab, prim spinster, she of the dour countenance and raised eyebrow, with a nose admirably suited to looking down, who tolerates no levity, admits no human frailty. There has been some tendency recently, as there has been more familiarity with social work and its use of psychoanalytical concepts in interpreting behavior, to picture a social worker as a youthful, intellectual upstart.

That this personage of a social worker should always be described as feminine was more accurate in former years than today. Social workers themselves, by

persistent use of the feminine pronoun in all of their literature, have contributed to the perpetuation of this idea far past its rightful era. As a matter of fact, the enrollment in professional schools of social work shows the proportion of male students is constantly increasing.

Assuming that young people thinking of a career in social work don't fancy themselves as one of the foregoing monstrosities, how do they see themselves in relation to social work as a profession? What do they see in it for themselves, why do they want to do social work, and how do they know whether or not it is a good choice? Not too surprisingly, these are exactly the things the profession wants to know too about the young aspirant. The graduate schools of social work realize that most of their applications come from students freshly graduated or about to be graduated from college. They've had the usual experiences of young people, and from the way a student has gone through his own can be learned something about his ability to help others with theirs.

The *sine qua non* of social work, of course, is a basic liking for people. This plus an ability to learn can be the making of a good social worker. Some schools of social work base their decision to accept or reject a student on an autobiographical sketch which constitutes his application. In this he is asked to set down, in addition to background material, his own evaluation of himself, his strengths and weaknesses. One school asks for a description of specific situations in which the applicant has found himself, one on an occasion when he has had to ask someone for advice, another when he has been asked for advice by someone else. His ability to differentiate and analyze his own and another person's reactions in these experiences, without benefit of technical knowledge or expert opinion, provides valuable clues to his innate capacity for relating himself to others and for seeing himself objectively. This is what determines his ability to be helpful to others. The techniques for using this capacity co-ordinately with a fuller understanding of personality and its mechanisms come later in graduate study.

Just as it is essential for doctors, lawyers, and ministers to go through a period of specialized training before they are prepared to cope with the legal, physical, and spiritual problems of human beings, it has become apparent that help with the everyday social and economic problems of living cannot be given without equally specialized training.

When Mr. Jennings,* a young father, bewildered and fearful of losing a good job because of heavy debts and threats of a garnishee on his wages, asks a social agency for help, it isn't enough to decide whether or not to give him money to pay for them. It is important to know that he came from a home in which he had been sheltered and protected, that his mother had always made decisions for him before, and when crises came after his marriage he had no experience in grappling with them. It is important to find out whether, in spite of this immaturity, he has enough strength within himself to use help to reach a more mature level of handling his family affairs. And if he shows that he has these strengths, what potential difficulties are there in his wife's poor physical health and extreme nervousness? If he can face managing on a narrow budget in order to pay back his debts, will his wife be able to, with her background of deprivation throughout her childhood? Perhaps she will have to be helped to draw on her own strength to face these additional deprivations now, which will be even harder for her since she had hoped in her marriage to escape from the suffering she had known in her own home.

This is an everyday problem. Families all over the world face similar ones time and time again. Some of them pull through. Some don't. But when help can be made available to those on whom the strain is most severe, it is a good investment, particularly if by doing it youngsters like the Jennings children can grow up in greater security and happiness, more able to meet life with strength and confidence, less likely to need help when, in their turn, they face a crisis.

* A real family and a real problem, but not their real name.

Reflections of a Very Young Man

These are the reflections of a young man who is a scientist and mathematician by profession. A few months ago we happened to be looking over some of the magazines of the Twenties, and discovered that they abounded in credos and manifestos of one kind or another. My friend and I began to talk about our own opinions, and the conversation ended in my writing down the opinions of my friend. The phraseology is mine, the content his.

Out of curiosity I showed these reflections of my friend (who calls himself a "gentle anarchist" for want of any better name for his position) to several other friends of mine,

and asked them to check off the statements with which they agreed.

I have indicated by means of capital letters before each statement the results of this tiny survey. M. is a young theological student. C. is a communist, by profession a musician. E. is a graduate student in English, and S. is a chemist. Their agreements and disagreements are purely individual, and are not to be taken to represent anything except individual opinions.

I entertain the views I hold, not because the evidence in their favour is so overwhelming, but because the evidence supporting alternative views is so bad.

I Believe:

- That people are worse than one might hope, but better than one might expect.
- M.E.S. That the beliefs of others are interesting and worth respecting, but not necessarily worth believing.
- E. That any society is by nature intolerant and unjust.
- C.E.S. That a fool and his morality are soon absolutized.
- E. That, no matter what the state of society, a reasonable man will be forced to oppose it.
- E.M. That intolerance, fanaticism and war are the greatest of human evils.
- E.S. That we can never get any ultimate answers, but that we should seek them.

It Is My Opinion:

- C.M.E.S. That nobody knows as much as he thinks he knows, nor as little as others are inclined to suspect.
- E. That to die for one's convictions is futile, and that to live for them is the proper vocation of man.
- E.S. That science offers the only kind of certainty we can know.
- C.M.E.S. That the recognition of one's limitations is the first step toward wisdom.
- C.M.S. That arrogance is the character of a small mind, and humility the counsel of wisdom.
- C.E.S. That the only authority we can offer for our opinions is empirical fact.

I Find It Odd:

- That my friends who are most sincerely interested in the salvation of the people are those who are least able to tolerate them.
- E.S. That so many get the truth straight from the Godhead, and that they always disagree.
- C.M. That men who work should be ashamed to be called workers.

- C.E. That when one criticizes the ideas of a man he is usually convinced that his character is being criticized.
- C.M.S. That the most ardent militarists are always preparing to save democracy.

I Maintain:

- That any man with the power of life and death is a tyrant.
- S. That man is consistently inconsistent.
- C.M.S. That one ought not to trust his emotions out of sight.
- E. That the most impractical men are the "practical men."
- M.E.C.S. That the state is about as worthy an object of adoration as a storm-sewer.
- M.E. That cultural values are not secondary to the state, but the state only exists to make cultural values generally available.

I Am Convinced:

- That to most of our leaders democracy signifies a lynch mob, with our leading gentlemen supplying the rope.
- S. That no man can be trusted with power.
- E.M.C.S. That one should not be ashamed to say important things in an important manner.
- C.M. That it is better to be an intelligent pariah than a highly respected jackass.
- M.S. That violence solves no enigmas.
- C.S. That there is nothing tragic in the discovery that one is unimportant.
- C.E. That happiness depends largely upon economic security, and consists in the ability to enjoy solitude, to have a few friends, to seek knowledge and to appreciate the arts.
- C.M.E.S. That I am as good as the next man, which is a responsibility, not a virtue.

National Unity

THE sharpness of popular and congressional debate over questions of foreign policy, together with the approach of this nation to the verge of war, have resulted in appeals, at times bordering on demands, for "national unity." The source and nature of these appeals are matters which deserve careful examination.

So far as this writer has been able to determine, the great majority of those calling for "unity" have been either members of the administration fold or supporters of the administration's policy of intervention in war abroad. Furthermore, the appeals have in large part implied that what was required was a cessation of debate in regard to controversial issues and a blind following by Congress and the people of the President's leadership.

To accede to these requests or demands would have the most serious consequences. It would mean that the nation would be led quickly and without deliberation into full belligerent participation in war on at least one front and possibly two. It would mean that Americans had consented to abandon the exercise of free speech in the supposed interest of the "four freedoms." It would mean that dictatorial control over our domestic life would rapidly increase, unchecked by the restraining influence of healthy opposition. It would mean that the United States had followed the course of Italy, Germany, Russia and other countries in surrendering the responsibility for important decisions to a "leader."

A recent meeting in Chicago addressed by Wendell Willkie was advertised as a "unity" gathering and supported by the Kelly-Nash political machine. But the speaker and those in charge of the rally brazenly used it in an attempt to sell the Roosevelt-Willkie war policy to the peace-minded Middle West. Such tactics are not calculated to serve the interests of the American people, but are designed to achieve a desired end without regard to the integrity of the means employed.

During the last two years we have witnessed the moral bankruptcy of many of our political leaders. Promise after promise has been broken deliberately both by elected and defeated candidates for

public office, and the confidence of the people repeatedly betrayed. These words of the Catholic bishop of Seattle, contained in his Easter sermon, are most appropriate: "Lying is thus enthroned before us as a public god and a means to which apparently our leaders, or would-be leaders, may resort with impunity."

Let us compel our elected officials to keep their promises, even though they would prefer to be unfaithful.

* * *

Reprisal Bombings

The latest issue of *Nofrontier Newsletter* reports a Gallup survey recently printed in the London press which discloses that the more a district has been bombed, the less do its inhabitants desire reprisal bombings. The results of the poll showed that throughout Britain 53 per cent of the people approved of reprisal bombings while 38 per cent disapproved. But when the results were broken down into districts, it was found that in the heavily bombed areas the number of approvals declined considerably, while the disapprovals mounted. Thus in the inner London district the answers showed 45 per cent approving reprisals and 47 per cent disapproving, whereas in the rural regions of Yorkshire, Cumberland, Westmoreland, etc., the percentage of approvals rose to as much as 76 per cent and the disapprovals declined to 15 per cent.

* * *

Methodists Third Among Conscientious Objectors

As of July 1, 1941, 1,830 conscientious objectors had been classified in IV-E by local draft boards and were ready for assignment to Civilian Public Service Camps. The ten leading denominations ranked as follows: Mennonite, 624; Brethren, 225; Methodist, 134; Friends, 130; Jehovah's Witnesses, 124; Non-affiliated, 88; Presbyterian, 53; Baptist, 48; Church of Christ, 33; and Catholic, 29.

Needed: Financial Aid for Conscientious Objectors

A pamphlet entitled "An Investment to Preserve Freedom of Religious Conscience" has recently been issued by the Methodist Commission on World Peace. This new leaflet suggests many ways in which individuals and groups may co-operate to help conscientious objectors finance the cost of Civilian Public Service Camps (\$35 per month per person). Pledge cards have also been prepared for those who wish to contribute to the Civilian Service Camp Fund established by the Peace Commission. Copies of both the pamphlet and card are available without cost from the Commission at 740 Rush Street, Chicago, Illinois.

* * *

"Tidbit" in Full

Our attention has been called by Dr. Ernest C. Webb of Southern Methodist University to the item entitled "Tidbit" which appeared in this column in February. Dr. Webb suggests, and upon investigation we discover his theory is correct, that the quotation from a 1928-32 United States Army manual containing a definition of "democracy," if given in its complete context, would probably consist of a comparison between "democracy," "autocracy," and a "republic," rather than an attack on democracy. The definition of "democracy" as a "government of the masses" which "results in mobocracy" can be found in the February *motive*. The other definitions are interesting enough to quote in full.

"*Autocracy*: Authority is derived through heredity. People have no choice in the selection of their rulers and no voice in making of the laws. Results in arbitrariness, tyranny, and oppression. Attitude toward property is feudalistic. Attitude toward law is that the will of the ruler shall control, regardless of reason or consequences."

"*Republic*: Authority is derived

The Disciplined Life

Franklin H. Littell

through the election by the people of public officials best fitted to represent them. Attitude toward property is respect for laws and individual rights, and a sensible economic procedure. Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard to consequences. A greater number of citizens and extent of territory may be brought within its compass. Avoids the dangerous extreme of either tyranny or mobocracy. Results in statesmanship, liberty, reason, justice, contentment, and progress. Is the 'standard form' of government throughout the world."

It would not be hard to guess that the above is a pre-depression and pre-Hitler product.

* * *

Washington, D. C., July 28.
Senator Shipstead (R., Minn.):
"To be opposed to going into foreign wars before an election is patriotism. After the election apparently it is treason."

There will never be peace on earth and good will among men unless people can think and act in international terms and apply to all parts of the world the tolerant spirit and the civil order they endeavor to practice at home. . . .

The tragic failure to achieve order in the world represents primarily a collapse in thinking. For the obvious fact is, that apart from politics, we are living international lives every day of the year. In countless ways the physical life of modern people has established close relationships with all parts of the world. . . .

We cannot live unto ourselves. It would be a barren life if we tried to. But there is one step still to be taken. The logic and hope of leading an international life is to control it through an association of nations. There can be peace on earth. The earth is rich enough for everyone who inhabits it. Men can turn it into an abundance and create a good life all over the world by the use of will and intelligence.

—The New York Times.

Choice of Evils?

In common with a large section of British opinion we deeply regret the fact that the government of India has been characterized by such widespread repression. But even in this connection it is fair to recognize that the repression in India has not been carried on with the ultimate ruthlessness that is the mark of Nazi tyranny.

—From *Christianity and Crisis*, May 19, 1941.

WE should never forget that every period of awakening has been the work of a small but disciplined remnant. The "people called Methodists" were so called because of the regularity and intensity of their practice of the presence of God. And in a period of disintegration such as this, it is especially important that Christians remember their calling, and together undertake such practices as will continually remind them of the unique responsibility and character of the Christian life.

The Youth Commission (§1128, *The Discipline*, 1940) has undertaken a thorough study of youth work, preparatory to a published report and recommendations to the General Conference of 1944. Part of this study involves work by a Subcommittee on Name and Membership; its instructions read: "Make a thorough study of the disciplines of other individual membership organizations, especially along these lines. . . . (1) Roman Catholic orders; (2) Unofficial Protestant brotherhoods; (3) Labor unions; (4) Radical political parties; (5) Fraternal orders and societies; (6) The original Methodist disciplines. . . ." Tom Mitchell, of the theological school at Emory University, is writing his thesis on the subject, "Group Movements in the Twentieth Century." Thus we expect that there will be an abundance of materials, both historical and current, and that the discussions here will be stimulating to all who are concerned about the building of a more intense and strongly witnessing Christian Community.

Roman Catholic Fellowships

Prof. J. L. Adams of Meadville Theological Seminary has made considerable investigations among these groups, and much of this data comes from him. We do not always realize that the different reform movements within the Roman church are sometimes as radical in their judgment against prevailing conditions as were the Protestant denominations in their origin. A prominent Roman churchman once told me that the orders were just "heresies caught short," with the implication that the Protestant groups were those which hadn't been caught.

It has been one of the peculiar abilities of the Roman system that it can take one of these reform movements, limit its field and stress its loyalty and obedience to Rome, and then give it a free hand. We have not been as clever among Protestants, and many denominations today are the result of harsh handling of new wine of the spirit by older and more established Protestant connections. The Methodists themselves would not be a separate group but for the lack of astuteness revealed by Anglican statesmanship of the time.

A most interesting modern effort coming to our attention is that of one wing of the Benedictines which is very radical in social and liturgical views. Their theories are shown in a new approach to the Mass, which is considered not only as a sacrificial feast but also as an expression of the relationship of Jesus Christ to His Church. In the *Gemeinschaft Masse* (community mass), the Lord's Supper is shared by the people sitting around the table, and partaking of both kinds. The altar is in the center of the church, and the people bring their own bread with them. Mass is said in the vernacular. Most literature about this is in French or German; the Jesuits are bitterly opposed to this teaching, and the literature has been thoroughly expurgated in English. This conflict is stimulating, for the struggle is over a more democratic interpretation of the Mass. The emphasis is upon the presence of Christ in his believers, rather than in the mystical elevation of the Host which narrows understanding to a small group of professionals. The Jesuits, significantly, oppose this community service because they fear it would weaken their hold over the laity. (As a sidelight, read the eighteenth Article of Religion in *The Discipline*, in which Wesley defines the Methodist attitude toward the Lord's Supper. We may assume that he would have been very sympathetic toward this effort of the Benedictines to lay emphasis on the community of believers rather than on the priesthood and its rites.) This group also publishes magazines for the people, written simply but with deep spiritual foundations.

The Anglo-Catholics have made significant contributions in the field of Christian sociology. Today, when so many questions are being asked about the

character of the Good Life, and the Good Society, these books should be especially helpful: Reckitt and Hudson, *Casebook in Christian Sociology*; Gerald Ellard, *Men at Work at Worship and Christian Life and Worship*; Father Hebart, *Liturgy and Society*. It is not true that all of the best books of social reconstruction for today are being written from pagan presuppositions. This group has also done a great deal about the methods of the prayer life; a best book is Bede Frost's *The Art of Mental Prayer*.

Finally, we should call attention to a very active group in the social field: *The Catholic Worker*. This movement, led by Peter Maurin and Dorothy Day (a converted Communist; see her autobiography, *From Union Square to Rome*), has a fourfold program: (1) the publication of a labor paper; (2) round-tables for community education on matters of conscience; (3) hospices, as in the Middle Ages (see Dorothy Day's book, *House of Hospitality*); (4) farm communes. Organizers are committed to voluntary poverty, to the same food and clothes as they collect for the down-and-out people who come to their houses for help. Thus their program is a combination of strong social program (*The Catholic Worker*, newspaper, is one of the most dynamic organs from the press) and immediate relief (*Acts of Mercy*). They are pacifist Christians, also, and one result is that their English and Australian newspapers are closed "for the duration." The peace organization is called *Pax*. There is hardly a city of any size in the country without a house, and a visit to one is a good education in methods of building with and through underprivileged sections of the population.

Lay Missionary Work

The Committee for Emergency Christian Service (Michigan) maintained a team during the cherry-picking season in Grand Traverse District. Local arrangements were made through Dr. William H. Helrigel, district superintendent. The team was composed of volunteers through the *Tens* (see February *motive*), under the direction of Karl Olson of Chicago Theological Seminary. The group took over an old building and hung out a sign, provided a nursery for small children not in the orchards, led in folk-dancing and recreation nightly, took charge of outdoor worship services, and one night showed *The River* to a crowd of over two hundred people. The pickers, largely from Arkansas and Missouri, came out over 300 strong in the final evenings and expressed thanks for play and worship which took them away from the hitherto unchallenged sway of the taverns down-

town. They also were thankful for informal worship in humble circumstances, saying they hadn't gone to the neighboring church "because the owners went there." For further report write the Committee at 23 E. Adams, Detroit.

Conference on the Disciplined Life

At Circle Pines Center, co-op camp at Middleville, Michigan, August 3-10, a very significant conference was had under the auspices of the National Council of Methodist Youth. Delegates from all over the country pooled their experiences and made plans for more common efforts of disciplined Christian brotherhood. Dr. Wade Crawford Barclay gave the opening message; other leaders included Herman Will, John Swomley, Jim Farmer, Owen Geer, Harold Ehrensperger of *motive*, Larry Eisenberg, Dick Baker. Write Harvey Seifert at 740 Rush Street, Chicago, for a full report. A less complete report of this meeting will appear in *motive* for October.

Finding Time

The team should meet at least once a week, and should allow itself ample time for the different phases of its life. At once the question arises as to where the time is to be found in this frantically busy world. There is only one answer to this basic question. Either this fellowship and discipline are important enough to demand room in the schedule of the busiest person, or it is not worth doing at all. One of the forms of psychological violence that idealistic peace-lovers are continually guilty of today is that of succumbing to the frenzied rush of contemporary life. They are members of too many organizations, serve on too many committees, sponsor too many causes and become flat. They have lost their savour because they judge their effectiveness by the quantity of their engagements and because they come to think themselves indispensable to every cause. A spider always keeps his web clean by pushing off the dead matter. Few are brave enough to dare to follow his example and push out of their lives the irrelevant—the less important—in order to make room for the living. One of the first things which members of the team must face is the drastic use of the veto in their commitments until they have reduced their affairs to those which are of vital, present importance. When they have done this—there will be plenty of time for the weekly meetings of the team and for any daily exercises that are to be done in private.

—Douglas Steere, in *The Peace Team*.

Our Job

In Germany and Russia they specialize in the disciplined life. Our lives have to be even more disciplined. We must out-train the totalitarians, out-match their "contempt for comfort, surrender of private interest, obedience to command" with a superior courage, frugality, loyalty and selflessness.

Our job is bigger than theirs. It is to spread the Kingdom of Heaven, the Rule of God. Our business is to stop war, to purify the world, to get it saved from poverty and riches, to make people like each other, to heal the sick and comfort the sad, to wake up those who have not yet found God, to create joy and beauty wherever we go, to find God in everything and in everyone. What must we do to acquire the strength of spirit, the carefree joy without which life is a lame and rather smirched affair?

We must keep at the top of our form, ready for anything. Poise, endurance, strength, the serenity that comes from the open-air life—all these things characterized Jesus. Holiness means health, wholeness and completeness. To let the spirit of God thus rule our lives eventually brings real fulfilment. On that basis problems such as sex solve themselves. And voluntary simplicity becomes exhilarating just as going without pie sharpens the alertness and staying power of a long distance runner.

When one has learned to recognize a spark of God's spirit in the least reputable of one's neighbors, one has more power to drop all labels and to work for that justice which must underlie the making of peace.

The only way to get strong enough to keep at it is to practice the presence of God. We have to force ourselves to return many times in a morning from worry and self-pity, from fear and defeatism, from conceit and callousness, to the Unseen Reality of the Eternal.

—From *Training*, by Muriel Lester.

A Reminder

Have you subscribed to the *Newsletter* Dick Baker is editing at 50 cents a year? Write him at 156 Fifth Avenue, New York City.

In This Column

will be discussed various efforts toward the deepening of the spiritual life, and the more effective implementing of the Christian witness. Readers, you are invited—as many of you have already done—to send to the editor of this column such ideas and practices as have proven most useful in your own experience.

Are We Making Any Progress?

SKEPTIC: Let us talk today about the conduct of Christians, not their beliefs. What Christianity says makes some sense, but what Christian people do makes me doubt whether they believe what they say. Religion ought to stand or fall on the results it can produce.

TAURUS: That's right. "By their fruits ye shall know them."

SKEPTIC: Well, two thousand years ought to be plenty of time to give Christianity a fair test. What proof is there that Christianity has done or is doing enough good to justify itself?

TAURUS: You are not forgetting, I hope, the countless schools that Christians established back in the days when there were no public schools, their hospitals in every part of the earth, their part in reforming prisons and factory conditions, and such unseen but powerful things as the measure of brotherhood that has been worked into our democracy.

SKEPTIC: But is all that real progress? We ought to distinguish between the external advances in society and the internal improvements in men. The outward changes may be due to man's increasing cleverness or self-interest. Schools may be the result of curiosity, not of religion. And, for another example, the common people were not given their democratic rights by the generous good will of their rulers; they had to fight for them, with "sweat and blood and tears." Man's inner behavior, his moral conduct—that is still devilish, as selfish as ever. So is there any real progress after all?

PESSIMIST: No, there isn't. It has been the Christian people who have done the worst crimes. They have waged wars, burned people at the stake, tortured unbelievers in the Inquisition, made scientific men recant what they knew to be true, defended their own property against the rights of hungry men. Progress? Nonsense. We've descended so low we have to reach up to touch bottom.

OPTIMIST: But take the long view. After all, the western, Christian civilization has put away many evils. We no longer burn witches nor torture the heretics nor censor the scientists nor hold slaves nor duel for honor's sake. We

have gradually overcome one social evil after another. Every great evil sooner or later is stamped out.

PESSIMIST: That reminds me. Listen to this. "We no longer burn our heretics at the stake or torture them. We have invented much more 'civilized' means of dealing with our unwelcome prophets. Instead of wrenching their bodies, we torture their minds; instead of killing them in the space of a few moments, we (kill) them more slowly, by taking away their means of livelihood. Instead of throwing stones, we hurl epithets; and instead of lighting fagots, we light the fires of whispering campaigns and yellow press propaganda." (Schilpp, Paul A.: *The Quest for Religious Realism*, p. 16.) That's progress, sure! And what's more, I see no end to it. It's getting steadily worse. Look at war, for instance. This twentieth century is breaking all records for that sport. Never before in all human history have so many people, for such long periods, been engaged in deliberate killing and destruction. The Century of Progress!

OPTIMIST: But hold on, now. We're making steady progress in getting rid of war. A century ago, everyone took war for granted; it was inevitable. But nowadays, no sensible person takes it for granted. We know there are causes for war, causes which can be erased. Never before in human history have so many people known that war is futile and unnecessary. That is progress. Not only that, but nowhere today, except Germany perhaps, do you hear people talking about the glories of war, and the virtues that war builds up in young soldiers; all that tommy-rot is a thing of the past, and that change has come even within the last twenty years.

TAURUS: What each of you says is true. Never before has war been so completely damaging to society, and never before have the common people been so determined to get rid of war. It is strange but true, that as the human race develops, it experiences both greater good and greater wickedness. There are higher heights and lower depths, as the human spirit develops; and the ten-

sion between the two becomes more acute. There is today in the world more mental anguish over our social sins than ever before, and that in itself is a sign of progress.

SKEPTIC: But what good does "anguish" do? Am I a better man just because I am conscious of my sins?

TAURUS: Yes, if you sincerely regret your mistakes, you are on the way to conquering them. Someone has put it this way: "Where there is no great anguish in the heart, there can be no great music on the lips." Yes, it is better to realize the gulf between what you are and what you ought to be, than to be like *Optimist*, who thinks that "day by day in every way I'm getting better and better."

SKEPTIC: But he keeps up his morale.

TAURUS: But to do it he depends too much upon external successes. *Optimist* counts on gradual improvements, and if they don't come then he is sunk. He has nothing to hang on to unless things turn out happily. That's why the optimist is so often a disappointed, disillusioned man. He plays only on a bull market; he feels fine so long as things are on the up-and-up. But there is a great difference between optimism and religious faith.

SKEPTIC: What is it? Isn't faith supposed to be "the substance of things hoped for, the evidence of things not seen," just as *Optimist* feels? And love "hopeth all things, believeth all things." That sounds like optimism.

TAURUS: But *Optimist* expects an early solution to his difficulties; he counts on some immediate progress. The religious man, on the other hand, is confident only of an ultimate solution.

SKEPTIC: Then the only real difference between them is a matter of time. *Optimist* counts on an early progress, while the Christian expects progress later on.

TAURUS: No, that is not the point. It is not a matter of time, but of certainty. The Christian believes that progress on the earth is finally assured because of cosmic forces that are making for righteousness; he believes that human

affairs are in God's hands, and that God will not be defeated.

SKEPTIC: God surely can be defied. Men have power to obstruct whatever advances God cares about.

TAURUS: I'm not sure about that. God's plans for human progress can be delayed but not finally beaten. Men can oppose God but cannot defeat Him. It is possible for the Christian to maintain his confidence even in times when society is decaying and running downhill. Jeremiah did that when he bought a house and lot at the same time he was forecasting doom and destruction immediately ahead; he was confident of a restoration. The Christian, in fact, knows that some disaster is sure to come as a result of the evil forces he can see already at work.

PESSIMIST: That's what I said. Any sensible person can see that disaster is ahead of us. Just as sure as we have a war boom we'll have a post-war depression; it follows as the night the day. The bigger the boom, the lower the collapse. There is no escape from the trouble ahead.

TAURUS: But, *Pessimist*, even though that is true, in your own morale you are a defeated person. You have nothing to buoy up your spirit and keep you going.

OPTIMIST: You can't say that about me. I'm not defeated. I have plenty of hope.

TAURUS: But you, *Optimist*, have no way of overcoming trouble. When a slump sets in, you have to give up. You have no way of saying what Job once said, "Yea, though He slay me, yet will I trust Him." For you put your trust not in God, but in a rosy view of the future. The true Christian does not depend upon a gradual uphill development of external fortune. He can maintain his confidence in the face of any disaster. The symbol we need is neither your upward climbing graph, nor *Pessimist's* overhanging storm. The cross is the only realistic symbol; it shows the devilish power of men to destroy, and it shows also that any man who trusts God has power to create new life even out of disaster.

SKEPTIC: I got lost a way back there. Where are we now?

TAURUS: We are talking about progress. The important thing to ask is whether we are going up or going down. It is important to see that, potentially, we can improve. The capacity for growth is present. If growth were not possible, then things would be totally black. But growth is possible, and that very possibility is not of our own making; it is the gift from the Ruler of the universe. The Creator created us with the ability to improve, to improve in mind and heart and in intentions. That

is the first reason to rejoice: progress is possible. You wouldn't deny that, would you?

SKEPTIC: No, I guess not.

TAURUS: Hardly. You wouldn't even deny that we can someday get rid of war. That is an open possibility ahead of us. Right?

SKEPTIC: Sure, but Christians should have made better use of that possibility before now.

TAURUS: True enough. But Christianity does not stand or fall on immediate results. The Christian does not give up just because his way of life is not immediately successful. A doctor, for instance, may be called in on a case too late to cure the patient; if so, the doctor is not held accountable for the death of the patient, but accountable only for giving medicine that will make for health rather than for death. Defeat and failure do not condemn him. What he prescribes is all-important; but the outcome of his treatment is not absolutely his responsibility, for it depends also upon some factors outside of him. This is an allegory. The Christian is called in to treat the world, sick with the disease of war. Christianity is not responsible for an early cure; the case may be too far advanced for an early recovery. Christianity is responsible for giving the right kind of medicine, but the immediate outcome must not be blamed upon Christianity alone.

SKEPTIC: Whoa, there. You are contradicting your earlier admission that people are known by their fruits.

TAURUS: Correct. That first statement must be qualified. I'll stick by what I'm saying now. The man of Christian faith does not ask to be judged by the results of his life. Instead he says, "Establish Thou the work of my hands." He is confident that God is working for all things just and honorable and intelligent, and will conserve and magnify his small works in that direction. This gives him a long-run optimism, based upon the belief that God is working for all things good and cannot be defeated. From that point of view, the Christian does not feel defeated in the face of recurring wars. He works to prevent war, and is secure in his belief that God is working for all things good and cannot be defeated. From that point of view, the Christian does not feel defeated in the face of recurring wars. He works to prevent war, and is secure in his belief that God, too, is working to overcome war. That gives him assurance that his labors for peace will be ultimately successful.

SKEPTIC: Why do you always postpone the day of reckoning? It seems that Christians are anxious to take credit for all their successes, and then to concoct a doctrine to excuse their failures. They

want to make progress, but if they don't succeed they leave it up to God.

TAURUS: Ha! That's good. Well, what have we decided? I've decided this: that pessimism and optimism are not enough; one is too defeated to do any good, and the other can't stand the gaff when trouble comes. The man of Christian faith has a better attitude. He sees tremendous hope for long-run progress in the fact that mankind has the capacity to grow; there is no necessary reason to be gloomy. More important is the Christian's unlimited belief that God is even more concerned about human growth than men are, and that God controls the world and cannot be shaken from His intentions. That gives the Christian a long-run hopefulness that far exceeds the wishy-washy optimism of Victorian, pre-war days. That is what I feel. What have you decided?

SKEPTIC: I've decided to think it over awhile yet. I still wish there were more progress and less talk about it. The Prince of Wales was once asked what he thought about civilization. He said, "I think it's a good idea. I wish someone would start it."

Skeptics' Corner will welcome more letters that raise questions. These will come up in the near future: How Can We Tell Right from Wrong? Is Jesus a Realist? Who Is the Enemy Today?

From Nehru in Prison

Life grows harder for all of us and the soft days of the past already belong to an age that is gone. . . . We must adapt ourselves to life as it is and not hunger for what is not. Physical risk and suffering are after all petty compared to the troubles and tempests of the mind. And whether life is soft or hard, one can always get something out of it. . . . but to enjoy life ultimately one must decide not to count the cost. . . . I am keeping well. . . . Now I have gone back to form and every morning as the dawn is creeping in, I stand gracefully on my head to welcome it.

—From a letter to his sister, Mrs. Krishna Hutheesing. (No Frontier News Service.)

Is the Secretary of State Slipping?

The real task, I take it, of diplomatic defense is to make military defense unnecessary.

—Adolf A. Berle, Jr., Assistant Secretary of State.

"Oh Yeah? Yeah!"

Truth That Is Stranger Than Fiction

"You can't tell me that there is anything worse than living next door to a boys' rooming house. Lights on all night, people coming and going all night long, noise all night, door slamming—occasionally during the day—it's insomnia in the worst stage. Why, ninety per cent of the nation's insomnia is caused by noisy neighbors! And boys are the worst!"

"Oh yeah?"

"Yeah!"

"Well, listen for a minute!"

Loving thy neighbor is one thing. Loving twenty-six neighbors is something else; especially when those neighbors are twenty-six college boys living together in one house. In this particular case, the boys at the TLOK Co-op House in Austin, Texas.

Evidently the lady next door is a tolerant person or the boys are good neighbors, because this lady, Miss Beatrice Norwood, gave them a pot plant. A pot

plant? Now what significance could a pot plant have for twenty-six boys, unless they belonged to a 4-H Club, or were taking a first-year course in —ology! Well, this particular pot plant meant as much as any silver loving cup in anybody's trophy case, because as she made the presentation, Miss Norwood said, "The best neighbors I've had in fifteen years!" And to back it up, she called the dean of men at the University of Texas, and told him the same thing.

Now the moral of this story isn't "pretty pot plants make good neighbors." Nor is it a suggestion on "How to Secure Decorations for Your Living Room"! The moral of this story is with the little old lady, Miss Norwood, who went out of her way to express appreciation for a certain thing. As a result, that expression of appreciation improved the intrinsic worth of that thing—in this case, neighbors.

Moscow, Idaho, has passed an ordinance requiring everyone distributing pamphlets first to salute the flag in the presence of local authorities.

Representative Lem Sacks of Philadelphia has introduced a bill in the House of Representatives providing for a national celebration of the 150th anniversary of the adoption of the Bill of Rights on December 15, 1941.

The realist thinks he at least can control events by linking himself to the forces that are moving. Perhaps he can. But if it is a question of controlling war, it is difficult to see how the child on the back of a mad elephant is to be any more effective in stopping the beast than is the child who tries to stop him from the ground.

—Randolph Bourne.

We must educate people to be clear, rather than to be "right."

—Harold Rugg in *That Men May Understand*.

Story from England

Three men, according to a London story, were riding in a train. One was a former army officer, a regular Colonel Blimp. One was a uniformed soldier. The third was a young man in civilian dress. For miles the old Stuffed Shirt talked loudly and pointedly about the opportunity presented to youth by the war, the privilege of fighting for one's country, the pity that certain young men felt so little shame at being out of uniform. Finally the train pulled into a station. The young man in civilian clothes got up and paused with his hands on the door. "I'll have you know," he grated, "I'm connected with the Foreign Office. If it hadn't been for *us* you'd never have had your war at all."

The American Cause

The American cause is again the cause of the creative human spirit, which no enemy has ever overcome.

—Archibald MacLeish.

Wisdom (?) in Peru

Look Magazine was banned in Peru for ninety days. "What happened to *Look*," says a Lima newspaper, "is a lesson to Yankees who talk so much about being good neighbors and do not take the trouble to know our countries better."

Absolute Discipline

Out in front of us is the drama of men and of nations, seething, struggling, laboring, dying. But within the silences of the souls of men an eternal drama is being enacted. And on the outcome of this inner drama rests, ultimately, the outer pageant of history.

Mister Eckhart wrote: "There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves." It is just this astonishing life which is willing to follow Him the other half, sincerely to disown itself, this life which intends complete obedience, without any reservations, that I would propose to you in all humility, in all boldness, in all seriousness.

If you don't realize the revolutionary explosiveness of this proposal you don't understand what I mean. Only now and then comes a man or a woman who, like John Woolman or Francis of Assisi, is willing to be utterly obedient, to go the other half, to follow God's faintest whisper. But when such a commitment comes in a human life, God breaks through, miracles are wrought, world-renewing divine forces are released, history changes. There is nothing more important now

than to have the human race endowed with just such committed lives. To this extraordinary life you are called, not as a lovely ideal, a charming pattern to aim at hopefully, but as a serious, concrete program of life, to be lived here and now, in industrial America, by you and by me.

—Thomas R. Kelly, *Holy Obedience*.

We See by the Papers

Experience has shown that senseless persecution is no solution (to the problem of radicalism). The way to combat Communism is not to chase radical organizers out of town, but to deprive them of their selling points by making the American economic system work for the greatest good of the greatest number, reinforced by freedom of the press and of assembly.

—*Kansas City Journal*.

In denying to the "America First" Committee permission for an outdoor rally, Mayor Alexander Orr, Jr., of Miami, expressed the belief that the committee is "subversive and opposed to the foreign policy of the federal government." (No comment needed.)

Tension Areas That Need Attention

Frank G. Lankard

IN thinking over the problems that cause the most trouble in campus life, I conferred with Mr. George Blankner, president of the senior class in Brothers College, and he in turn put this question to several representative men on our campus. I shall list some of the things which seem to be tension areas, with the idea in mind that they are not purely peculiar to this school.

- I. Difficulty in adjusting one's thinking to the present world situation in the light of Christian ideals.
For a number of years students have been taught that war is wrong—that it is mass murder, and incompatible with Christian ideals. They are now being told, however, that this war is different and that it is their duty to resist the dictators.
- II. Recognition of the incompatibility between Christian ideals and practical living.
Students have been told that it is the business of Christianity to build the Kingdom of God on earth. However, they see tenements, graft, low income groups, and child labor, and they wonder. This has also a personal application. Christian ideals seem to be strangely lacking in the lives of so many people who profess them.
- III. A sense of futility.
Students remember the slogans of twenty-five years ago—"A war to end war," and "Save the world for democracy"—ideals which have not materialized. Instead, there has been a searing disillusionment. Young people are willing to give their lives in any cause that promises a brighter future. They are not sure, however, that there is any guarantee that if they give their lives now, the sacrifice will be worth while.
- IV. Attitude of skepticism.
Students have been told to analyze propaganda and debunk much of it. Consequently, they are questioning the statements and promises of the leaders of our time. It is a cautious generation!
- V. A conflict of values.
Between classroom and extra-classroom activities, there is a continuous clash of loyalties. Students are constantly being faced with the necessity of letting some things go. The conflict lies primarily in evaluating the importance of these two phases of college life and arriving at the proper balance between them.
- VI. Lack of co-operation between resident and nonresident students.
The nonresident students sometimes feel left out of college life. They have a tendency to clique together. The resident students often look upon the nonresident men as not interested in the college program and not carrying their full share of the load.
- VII. Tension growing out of the basic philosophy of the several groups.
Science students often do not understand the point of view of those interested in religion, and vice versa. Science students are apt to think that religion majors are dealing too much in the ephemeral. The religion majors often think that the science men do not appreciate the so-called absolute values in life. The several groups lack unity and often fail to understand the opposing points of view.
- VIII. The apparent loss of religion in college.
Freshmen come with a certain religious background. They are apt to feel, before long, that the religion which they brought with them has been radically modified by the facts which they have

What It Takes to Make Good In College

Habits and motives that are acquired in the home play an important part in success or failure in college. This is one of the main conclusions of *What It Takes to Make Good in College*, a pamphlet prepared by Samuel L. Hamilton, Professor of Education at New York University. The booklet summarizes the findings of *From School to College*, a study in transition experience made in forty typical men's colleges under the supervision of the Yale University Department of Religious Education.

It finds that college "success," as distinguished from the mere getting of grades, is dependent chiefly on four characteristics—Purpose, Social Adjustment, Ability to Make Decisions, and Sensitivity. Students having these four characteristics made the grade without difficulty. Those lacking in all four were, as a rule, flunked out by the middle of their first year.

Although these characteristics were found to be affected by many things, home influences were seen as particularly important. Good relationships with parents, brothers, and sisters were found to be important for success. Those who found that their parents were moderately interested in their affairs, rather than indifferent or oversolicitous, were the best-adjusted group in college.

"A curious indication of good home adjustment," the pamphlet points out, "is a liking for the subject of English. Narrow reading interests seemed to go with poor home adjustment, whether reading was limited to newspapers only, to books and magazines only, or to newspapers and magazines only."

High achievement in personality also seemed usually to carry with it high achievement in other areas. In light of this it is interesting to note that "frequency of attendance at movies—seven or more times a month—was a sign of poor personality, as was also frequency of indulgence in card games. 'Bull sessions' were again a kind of thermometer, the better-adjusted boys being the ones who participated in the large session and the less well-adjusted in sessions with very small groups. Continued association with parents, relatives, and friends was a good sign, as was the keeping up of former friends, especially through occasional dances and parties."

A few of the other "tips" to success shown in the study are listed. For example, "the student has a better chance to make good if he:

- Safeguards his health;
- Participates in athletics, even if he never makes a varsity team;
- Has occasional 'dates';

Keeps up a satisfactory religious worship not inconsistent with his science and philosophy;

Lives on the campus;

Studies as many hours daily as are required to finish assignments;

Learns how to make and keep a schedule of work, reading, recreation, exercise, and rest;

Makes his own decisions promptly;

Seeks competent advice without becoming overdependent upon it;

Keeps track of his money;

Enlarges his reading interests, particularly in books;

Rides a hobby without letting it ride him;

Concerns himself with the larger community outside the campus."

What It Takes to Make Good in College is the fifty-third of a series of popular, factual, 10-cent pamphlets published by the Public Affairs Committee, 30 Rockefeller Plaza, New York City.

Take a Tip

One way to "make good" is to read a book that tells you "all." Randall Hamrick's *How to Make Good in College* is an excellent guide. You ought to know it!

Since Monday afternoon I have had no more of my . . . trouble. I shall manage to hold out till the end, physically and spiritually. For I have a clean conscience before God and man; and then I am not alone, but am certain of the nearness and presence of the living God, even and perhaps because of the narrowness of my cell. . . . My sleep at nights is also steadily improving, though between the whiles and especially after midnight, I cannot escape long hours of sleeplessness. But then, again, it is just in these sleepless hours, in the darkness of night and in the loneliness of the cell, God's nearness becomes almost physically perceptible to me, and when for me too comes something of the experience given in the words of Psalm CXXXIX. 12: "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Thus such hours of the night become hours of dialogues with eternity, and in prayer you become so calm and firm, so confident and at rest: "Though I know not the way, Thou knowest it well. So doth the soul gain quietude and peace . . ."

How great a gift to the Christian is this assurance of faith I can appreciate the better through seeing various inscriptions scratched upon the walls of my cell, betraying a wholly different attitude

learned in college. This conflict between faith and reason causes an inner tension, and students may come to feel that religion is not worth bothering about, or that it is hopelessly outmoded by the scientific spirit and method.

IX. Problems growing out of the critical attitude.

College students are proverbially critical. They criticize everything. The danger is that they often forget the constructive side of criticism. There is a tendency to see something wrong in every teacher, in every lecture, and in every proposition.

X. Racial and religious intolerance.

The presence of Jews and Negroes on the campus causes some difficulty. This may also become an intercollegiate problem, when a school that is tolerant in its own student body is forced to debar certain students from its teams in order to enjoy athletic competition with other schools where racial tolerance does not exist.

XI. The financial problem.

Many students have practically no resources. Some are unable to provide themselves with various personal necessities, and there is a sense of inferiority and humiliation. Furthermore, those who carry a heavy work schedule find it difficult to adjust study habits adequately.

XII. Parent-student relationship.

Many students feel forced to choose certain vocations or professions because of their parents' interests. This is but one example of the conflicts of those students who are dominated by their parents.

XIII. The choice of a life work.

Some students are fortunate enough to have a definite leaning toward a vocation or profession. For others, this is a most difficult problem to decide, assuming such magnitude that it becomes a detriment to scholastic achievement.

XIV. The teacher-student relationship.

All sorts of difficulties arise here. Often there is a lack of understanding on the part of both teacher and student.

XV. Tension growing out of the man-woman relationship.

The lack of opportunity for normal association with the opposite sex in a non-coeducational school forms a tension area. Furthermore, it deprives the student of the social poise which this association would develop. There is also a problem when love proves the predominant interest to the exclusion of all others.

on the part of those who previously had to inhabit it. They convey to one something of the terrible and agonizing days that have been spent here. Other inscriptions speak thoughts of revolution and bloody revenge brooded over by people politically incensed. How different when one is here as a Christian! Then one is free from despondency and despair just as much as from political embitterment and ideas of . . . revenge. Instead of all that one is allowed to thank God, and to praise Him for being in the position to suffer for His cause; and one can pray to God on behalf of those who bring one into such a situation.

Again and again the words come over one that Paul wrote to the Philippians from his prison in Rome: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. IV. 4). . . . I prefer just to have the ordinary meals the same as the others. When you pray over it and ac-

cept it from God's Hand as your "daily bread," with thanksgiving, then one can be happy and grateful about the simplest of meals, in the certainty that God will bless it with all the necessary bodily sustaining power.

. . . . I am very glad to learn from your letter that the children too are being brave. I am very anxious that the children should take it all in the right spirit. . . . If you can, tactfully, and in appropriate way explain to them . . . I Peter IV. 16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf." . . . The New Testament whenever it refers to such circumstances never does so with the slightest bitterness, but always in the spirit of joy.

—McFarland, Charles S., ed., *I Was in Prison*. The suppressed letters of imprisoned German pastors. Pp. 46-48. Revell, 1939.

Second National Methodist Student Conference

University of Illinois

Urbana, Illinois

December 29, 1941--January 2,
1942

Origin and Authorization of the Conference

In December, 1937, the first National Methodist Student Conference was held in Centenary Methodist Church, St. Louis, Missouri. The theme of the Conference was "United Christian Action in a Changing World." There was a total registration of 919 students and adults representing 218 campuses from 37 states. The Conference elected officers, appointed a Continuation Committee, and unanimously voted to hold a National Methodist Student Conference once each student generation, the next to be held during the Christmas vacation, 1941. As a result of this action, each state and regional conference of Methodist students in the ensuing four years has, in some way, discussed "the next National" and constituted an informal part of the general Planning Committee.

Events Since the Last Conference in the Church

When the first National Methodist Student Conference was held, it was composed of students representing the three Methodisms that were then uniting, namely the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The Uniting Conference of the Methodisms was held at Kansas City in May, 1939, and the first General Conference of the Methodist Church was held at Atlantic City in May, 1940. Therefore, while this conference is the second National Methodist Student Conference, it is in reality the first official national gathering of the college students of United Methodism.

In the World

Little did the students in the First National Methodist Student Conference realize, as they passed resolutions against

conscriptio, for neutrality, and a strong Christian statement for peace, that the nations of the world would be engaged in bloody combat two of the four years following. There is strife, disorder and chaos across the world as the second National Conference assembles. Events of colossal magnitude have occurred with such speed as to make it difficult to write sentences contemporary to events. The world of this student generation has fallen apart.

Preliminary Plans for the Conference

November 29 to December 1, 1940, the first meeting of the Planning Committee for the National Conference was held in St. Louis, Missouri. Present in the meeting were the student presidents of the four regional student leadership training conferences and student leaders from numerous campuses, together with the Secretaries of Student Work of the Board of Education and the Board of Missions and Church Extension.

The second Program Planning Committee meeting was held in Cincinnati, Ohio, February 1, 2, 1941. This Committee of representative student leaders of the Methodist Student Movement issued this Call to the Conference:

The Call to the Conference

Whereas, in the face of the need, hunger and desperation of a sick and broken world, there is the necessity for hope, for food and for light;

Whereas young people today are giving themselves in absolute loyalty to narrow racial and nationalistic ideologies; Whereas there is a strong tendency among our fellow students to give blind devotion to lost causes;

Whereas there is need for a new and absolute loyalty to God through Jesus Christ;

Whereas, because of the deplorable plight

of mankind over much of the world today there is need for a fresh awakening among college students to their responsibility in alleviating it;

Whereas, at this moment when national, economic and political plans for the relief of strife and suffering are proving inadequate, there is a new and profound sense of spiritual togetherness (ecumenical unity) in the Church,

We herewith call a Conference at Urbana, Illinois, December 29 to January 2, for the purpose of:

1. Setting up as an objective among our fellow students the practice and diffusion of the spirit and principles of Jesus Christ throughout all areas of life.
2. Appealing to our fellow students to commit themselves to work to bring about Christian fellowship wherever possible.
3. Making immediate and specific plans for the gigantic task of Christian world reconstruction.
4. Determining the part we can play in the world mission of the Church—Christendom's answer to the prevailing reliance on destructive force.

Areas of Study in Preparation for the Conference

The Conference is planned for the purpose of considering the place and task of the college student in the staggering work of Christian world reconstruction. Hence, Christian world-mindedness will be interpreted and implemented. There is also the intent of considering the detailed practical steps that are necessary in Christian reconstruction of the inner life of the individual and of every conceivable area of human relationship.

Therefore as students plan for the Conference, the following areas of interest should be studied:

1. Jesus Christ, the norm of Christian reconstruction.
2. The reconstruction of personality.
3. The reconstruction of human relationships, i.e., in communities, organizations, states, nations and in the world.
4. Christian service in world reconstruction: What are the things to be done and where?
5. Specific areas of world Christian reconstruction.
 - a. Rural rehabilitation.
 - b. Labor relations.
 - c. Community provincialisms.
 - d. Racism.
 - e. Home life.
 - f. The missionary enterprise.
 - g. Leisure time.
 - h. The political order.
 - i. The liquor question.

Who May Attend the Conference

Only those persons who are properly selected from the student bodies of colleges, universities, theological seminaries, and Wesley Foundations of the Methodist Church will attend the Conference.

The percentage of students and adult counselors will be 80 per cent students and 20 per cent counselors.

The maximum number that will be permitted to attend will be 1,500—1,200 of whom will be student leaders and 300 of whom will be adult counselors and leaders. Quotas of representation will be announced in the near future.

The Conference Program Planning Committee

- Clyde Summers, University of Illinois, Urbana; President, North Central Student Leadership Training Conference
- Tom Reavley, University of Texas, Austin; President, South Central Student Leadership Training Conference
- Arthur Sanderson, Montana State University, Missoula; Vice president, Western Student Leadership Training Conference
- Bess Johnson, Women's College, University of North Carolina, Greensboro; President, Southeastern Student Leadership Training Conference
- Helen Banks, Philander Smith College, Little Rock, Arkansas
- Homer Beismer, University of Missouri, Columbia
- Paul Erwin, Miami University, Oxford, Ohio
- Ben Alexander, Bowling Green Business University, Bowling Green, Kentucky
- William Mathae, Central College, Fayette, Missouri
- William Hobbs, Willamette University, Salem, Oregon
- Doris Taylor, Baker University, Baldwin, Kansas

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—Dr. Harry Stack Sullivan, psychiatric consultant to Selective Service Headquarters.

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- That endeavors to care for the needs of all its citizenry.
- That executes the will of the majority but is tolerant of the minority.
- That is truly DEMOCRATIC!

Helen Hill, Junior
Mississippi State College for Women
Columbus, Mississippi.

Proudly We Add

Additions to the Student Editorial Board



CAROL EMBREE—Occidental College, Los Angeles, California. Junior. Pasadena born. Secretary, Southern California Division of Wesley Foundations; treasurer, Western Region, Methodist Student Movement; interdenominational work with Southern California Christian Youth Council. Works with the F.O.R. Likes stage plays and good books. Pet aversions, hot swing and bridge fiends. "If I take all the religion, English, speech and economics courses I would like to take, I'll never get out of college." Caravan, Summer, 1941.



SAM J. GARDNER, JR.—Emory University, Georgia. Senior. Pre-law student. Born Savannah, Georgia. Attended Armstrong Junior College there. College Summer Service Group, New York, 1940. Executive Committee, Emory Christian Association; President, Georgia Methodist Student Conference. Chi Phi, Glee Club, Varsity Debate Forum. This summer found time while working twelve and a half hours a day to give a series of talks on community service to a Savannah group.



JESSE ORON MORGAN, JR.—Louisiana Tech, Rushton, Louisiana. Junior. Louisiana born. Started college as engineering major, with architecture in mind, but "I soon began to find myself spending more time in the music building with my music and band work than I spent in the engineering building on my studies." So changed to School of Music, where he is now a librarian and band director's assistant. Writes essays and poetry for enjoyment. Caravan, Summer, 1941.



GEORGE NEW, JR.—Northwestern University, Evanston, Illinois. Senior. School of Speech. Instructor in puppetry, Children's Theatre Department. "Along about the time of the last war I became the newest New on the campus of McKendree College at Lebanon, Illinois, where my parents were both teaching. I grew up around small towns in Missouri, Illinois and Kansas, so I am a confirmed midwesterner, and happy about it. I spent two years showing my puppets to Ozarkians, cornered in the lofts of crossroads stores and country schools. The puppets and I have been playing around together ever since. I dislike big cities and what they do to people; I like to listen to people with ideas—and sometimes to argue with them."



BETTY ANN TAYLOR—Florida State College for Women, Tallahassee, Florida. Senior. Y. W. Cabinet. Student assistant botany. President, Wesley Foundation Church School Class. Editor, college paper, *Florida Flambeau*. Mortar Board. Journalism major, with art as a side line. Hopes to go into religious journalism. "I am a Tennessee hill-billy by birth, and our family loaded the Model T and joggled down to Florida in the boom days of the 20's. Eventually we landed in Tallahassee, where we've been ever since."