

# motive

THE pen has always been mightier than the sword on the campus. In fact, it has been mightiest in the mightiest, for more often than not, it has been the instrument through which change and growth has been suggested in the conservative cells of academic life. We need only to think back to the numerous instances in which some writer has dared to speak the truth, and with one stroke, the whole intolerant attitude of an administration has been laid bare. Or again on the other side, we need to think of the liberal, progressive administrators who have used the pen to clarify both for the student and for alumni the policies that have guided part of American academic life into brilliantly constructive and useful channels.

College papers are much better than they were twenty years ago. They are treating wider subject matter, more news of world events, and are more concerned with the meaning and purpose of an education. They are, for the most part, more bold in their exposing of hypocrisy and cant. They are often fearless in their attack on the administration of the college. They have been the guide for some heroic positions which editors have assumed even to the point of jeopardizing their own futures in the institution.

As a whole college journalism has been no better or no worse than the general level of university life. In many instances it has been better. It has sought to present all sides of questions even though it has championed one side. It has been vigorous where injustice or intolerance has threatened freedom of speech and action. It has too often been concerned with insignificance and passing fancy in campus life. Yet before we condemn even the stupidities of social life and student politics, let us look to the larger sphere of American life and find the general press no better in its tendency to treat what often seem like the trivial things of life. These insignificant things are often the very evidence of our living, and the true mirror of the times must reflect them. Rather than condemn the newspaper for its treatment of them, let us look to our lives.

This is precisely what this magazine proposes to do on the campus. We need to examine our motives in these crisis times, find out what urges us on to better living, re-discover if we can ultimate goals, and set out on our way to them. The college newspaper too often reflects the minutia of the moment, obscuring for us the farther purposes that will make our living truly intelligent and our existence something more than the accepted patterns of a frenzied world.

The pen has been mightiest in the mightiest in Christian history. Last month we published a list of the great books of the Christian heritage. Many of these began as tracts, or speeches, as parts of what would be the modern equivalent of a magazine or newspaper. Our hope is that a Christian newspaper can become a fact in America today to carry on the heritage which is ours. It may start with a student newspaper. It may begin on a campus. It should begin with youth! Does anyone feel the stirring? Is there a Jeremiah, an Amos, a Paul on the campus who may yet be the seed-corn to be saved for the future when this holocaust has spent its force? Is there a pen in a youthful hand still mightier than the sword?—H. A. E.

## THE COLLEGE PRESS--AN EVALUATION

R. E. Wolseley, Guest Editor

AN experiment entered into with skepticism but which ends in happy results is the experience of the editor of **motive** in the use of guest editors for special numbers of the magazine. When your editor first thought of the subject of this number as one which we should treat, he was aided and abetted in his idea by the fact that there was one perfect choice for the guest editor. Few people have been closer to the college newspaper than has Professor R. E. Wolseley of Northwestern's School of Journalism. His position as technical adviser for the Student Publishing Company of Evanston and his work as literary editor of **Quill and Scroll** magazine make him the logical person to know about the field. Back of this interest lies a long experience in professional newspaper work. He has held positions in all departments of newspapers—reporter, copyreader, literary editor, city editor and managing editor of papers in Reading, Pennsylvania, Chicago, and Evanston. We started to write up the number of magazines to which he had contributed in the last few years, but we stopped when the count reached eighty. And if this is not enough evidence of his work, if you have taken courses in journalism you have probably used one of his textbooks, of which he is author or co-author of no less than five. The latest one is to be published next fall. **motive** is proud to present R. E. Wolseley, assistant professor of journalism at the Medill School of Journalism of Northwestern University, as its guest editor.



# The College Press and the Crisis

## *The Guest Editor Suggests Ways to Survival*

R. E. Wolseley

TODAY there is more insistence than there was in 1917 that in its relation to the war the church should be the church. Holders of any point of view on the war itself may be heard declaring that the church as an institution stands above all wars and has a particular mission to perform, a mission for which it is peculiarly and especially equipped.

Many groups of churchmen have sought to express the nature of that mission. The Federal Council of Churches of Christ in America has pointed to the responsibilities of individuals as well as organized churches, calling for a strengthening of the ecumenical movement, for more works of mercy and relief, and the avoidance of hate. The National Study Conference on the Churches and the International Situation issued a statement in which it said, "The churches, which in themselves transcend national frontiers, have a peculiar responsibility to help expand men's loyalties to include the whole number of the children of our Heavenly Father, and the world government required by their common needs." The American Council of the World Alliance for International Friendship Through the Churches said at about the same time (1940): "The task of religion today is to bring penitence and hope to an age of disillusionment, perplexity, and despair."

But what has all this to do with the daily, weekly, or monthly problem of financing and producing a college publication? The connection rests upon a philosophical concept. This is the belief that education and religion have many rights and responsibilities in common. Their source and authority may be different. This we leave to the theologians, who can settle it historically, or to the hearts of men, where it can be settled as pleases them individually. But their purposes are not different unless we understand religion to be nothing more than a pre-requisite for heaven and education only as a pre-requisite for financial success.

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Both religion and education are at their highest, it seems to me, when they seek to relate men to life. The integrated man, as I conceive of him, is one who seeks to live the will of God. But such a phrase as "seeks to live the will of God" means very little to the college editor who never steps inside a church building or rarely reads a religious book or periodical. What, in the more fa-

miliar language of the campus, does this man do? Does he march about the world like a monk? Is he really a priest in civvies?

Not at all. The integrated man is outwardly not distinguishable from anyone else. He is well-informed and capable of fact-finding and fact-using. Like the true scientist, he has a passion for knowing. He has not used his education mainly for money-earning, neither has he disregarded the earning powers education provides. He assesses his educational experience on how well it has equipped him to utilize in every fashion the knowledge of the world. He thinks of it as a way to help him live with his fellow men. Education, then, has a social and human value to the integrated man.

To this integrated man religion without question has a social purpose also. Education, mainly through science, describes life to him. Philosophy, through religion, interprets life to him. They both are concerned with life and both have the welfare of all men as their motive. Whatever variations there are from this—and there are far too many—are not these two social institutions at their best the fault of individual interpretations?

Before this crisis befell the world and particularly our own country, the churches had taken a strong position. They were quite well agreed that they never again would sanction a war. When war actually came many of these declarations were proved to be only peacetime promises, but a very large body of church people has held courageously to the original position. These idealists may be found in every denomination. Much of the work for winning of the peace is being done by these persons.

The educational forces of the country, however, had not put themselves on record as to their attitude toward war except in isolated instances. When the disaster came on a world scale again two-and-a-half years ago, after war existed for some years in restricted areas of the globe, the world of education had no strong position to support. It promptly capitulated to the propaganda of the day. College and university people, as a matter of fact, were among the leaders in urging this country to steps which spread the flames of war to still wider areas. Before that they had been among the leaders, especially in England, of national policies which were partly responsible for the maladjustments, injustices, and appeasements which preceded the war. Whatever may be right or wrong about



what it has done, however, it still is true that what the world of education did was for the most part done with sincerity of purpose. It may have been a weaker social institution than the church, but still it was a social institution.

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It now is time to step closer to the printing press. In the church world the difference of interpretation is reflected in church publications. Some editors conceived it their duty to take one position; others insisted on the opposite view. There has been amazing tolerance from readers and those financially responsible for publications. So far few periodicals have suffered because of their views. This is as true of the national journals, like the *Christian Advocates*, the *Christian Century*, and the *Churchman*, as it is of the parish papers of local churches. All viewpoints have been given a hearing.

But an examination of the educational press shows a different story. The democratic process, which is supposed to operate in both the educational and religious worlds alike, has harder going. This is explained in large part by the political ties of educational institutions, especially publicly-operated schools. Teachers and students, usually considered at least mildly liberal, seem again to have reverted to their positions of conservatism always assumed in the face of reality. So far the college press, especially the newspaper, has concentrated on supporting war efforts with an enthusiasm which overlooks the responsibility for doing more than that.

Education, in time of war or other national crisis, should go on being education, just as the church should go on being the church. The university that becomes a form of munitions industry is violating its charter and its purpose. It has its own huge, constructive job to do in normal times; in abnormal times its constructive work is needed more than ever. At least two of the United Nations have seen this and have made sure that a large body of teachers and students remains (in spite of the need for fighting power) to prepare for the future. They are Britain and China.

It is possibly not too late for the college editors who agree on this point to do something about it on a national scale. Had educators believed years ago that education is above war and must go on as normally as possible, some provision might have been made in advance for such a policy. Editors, at least, can ask, through their publications, that their individual institutions help to preserve the educational process from the ravages of war.

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The college journalist can take other hints from the churches, if he will. In his editorial columns he can remind his fellow students that, being a social institution operating for the best interests of all, the college or university can take certain positions or engage in specific actions which go beyond the usual defense activities now familiar throughout the country. Here are some:

Apply to the utmost the principles of democracy for which the war, in the words of the leaders of the United Nations, is being fought throughout the world. This, for example, means challenging the race discrimination and anti-Semitism which moves college administrators to limit the enrollment of the number of persons who are not white or Gentile. Such a challenge involves investi-

gating alumni, fraternity, sorority, and parental responsibility for the situation.

Guard the right to present all points of view on the war or any other question. This has nothing to do with revealing military secrets. It means carrying out the democratic principle of free discussion. If our way of life is to be preserved by fighting abroad it certainly must not be lost at home by surrender.

Plead for tolerance between those of different views. An editorial which attacks the conscientious soldier unfairly is just as vicious as an editorial which unfairly attacks the conscientious objector. The college publication should be the bulwark on campus against mistreatment of individuals for their views. But such pleas should be used for really significant, not trivial, matters.

Encourage, even help organize, activities of mercy and relief. The college press has this responsibility within the campus community as well as in a distant area through some agency like the Red Cross. Raising a fund to help China relief work is meritorious; for a student to be destitute down the block from the fraternity houses where the campaign is going on is an indication that the local social problem has not been explored. Yet this happened last year at an American university.

Lead the student body in the organization of lectures and discussion groups in the study of the bases of a just and durable peace. A just peace will be inconceivably difficult to achieve at the end of this war, but with preparation for it now the difficulties may be reduced somewhat. This should be one of the most easily accomplished plans, for even the most militant warriors and the staunchest non-cooperators in war can be brought together to perform this common task.

Avoid cheapening patriotism, such as commercializing the love of country or the desire to protect it from the ravages of war. Converting every campus event into a war stunt or using the national flag as a typographical gimmick has dubious value even as propaganda.

Cover the news. As never before, the college newspaper especially is needed to guide and inform the campus. This is not only to guard against the violations of faith that take place under the excuse of the crisis but also to assure all students of their rights under draft laws, their opportunities through helpful defense activities, and their responsibilities under the changing educational plans of the day. The yearbook and the magazine can do little here. They should seek, not to avoid the crisis, but to interpret it in the light of the responsibilities to mankind of all educational institutions.

College publications have survived other wars, as the long history of the *Yale Literary Magazine* gives evidence. Whether it and some of the other oldsters, such as the publications at Beloit, Oberlin, Kenyon, Harvard, Centre, Williams, and Georgia, will survive this war no one can say with certainty, for this is total war. When wars were fought on restricted battlefields or only on the high seas the college press could go on serenely, as it has for the past 130 years. Bombs are not so likely to finish off some publications in this country as unavailability of supplies, falling enrollments, and rising prices.

The college press will have fulfilled its own mission most nobly and patriotically if it insists for every minute of its existence that education be education.



# Does College Journalism Influence Students?

*A Symposium*

Contributors

Jay McCormick

Jewel Claitor

Leonard I. Garth

## Influencing Fifteen Thousand People *The View of a Man Editor*

Jay McCormick



Jay McCormick

AFTER five years on the *Daily* here in Ann Arbor, I am beginning to realize just exactly how much college journalism does influence students. During the first years of the whirl you never notice this strong influence if you are on the inside looking out, and I suppose if you're on the outside you never pay much attention. Around the office we don't talk about the effect of a cover on some minor story, or anything much except how we are going to get some studying done for the Ec. bluebook Thursday, or how the city editor rode so-and-so for running a banner in railroad type this morning. Like all people who are right in the middle of a job, we don't, during those first years, worry much about things called "policy," or "public opinion," or "student reaction." We don't, as a matter of fact, see much use for the senior editors except as co-ordinators who see that somebody works on desk every night, and talk to the shop foreman about things that cost a lot of money.

But gradually, during our junior years when as night editors the importance of our beats grows a bit and we begin to receive press releases from here and there, we bump right up against the fact that we are regarded seriously, whatever our attitude toward ourselves may be. Our editorials, probably because they are run, become the centers of argument in the letter columns. Our efforts on night desk are rewarded by praise once in a while, or scorn. It begins to dawn on us that some stories must be run, whatever gags we may have learned about type not being made of rubber. We work harder, but we still don't understand the why of senior editors. They don't write, unless they do a column. Executives!

Then in our senior years we settle down into one of those soft jobs that looked so far away a couple of years back. Soft? The first thing that happens is that we get afraid of telephones. Any telephone is a depart-

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### *source*

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Students within a university community need and have a right to an unbiased and uncensored collegiate newspaper. They are presumed to be the public leaders of the future. Freedom of the press must be instilled in them, must be made a firm part of their beliefs.

Students need an uncensored university press in order to gain a full insight into both sides of all arguments, whether they concern national affairs, systems of economic theory, political belief, or school administration.

Students deserve an unbiased collegiate press; they deserve a full expression of all problems because they are more concerned and more inquiring than the general public. Each day in the classroom they are engaged in discussion of such problems and they must be trained to make unbiased decisions in the future. . . .

—*The Columbia Spectator.*

With chapters in the leading colleges teaching journalism and with a membership of the best in these schools, Sigma Delta Chi should accept the challenge to develop the fearless men necessary to keep our future press free and honest.

Recent issues of *The Quill* have emphasized the danger concurrent with any abridgment of the press and have outlined the steps leading to this abridgment. The necessity of good reporters has been stressed. They must be honest men of able judgment and fearless, if we are to retain our democracy and free press.

This then is the job for Sigma Delta Chi. And this must be a militant, cooperative job for all chapters, a fraternity program, for individual chapters unsupported will be helpless. Besides, there is a great deal to be gained from the direction and interested advice which our experienced professional members might give.



Naturally, a program need be carefully worked out by the fraternity, and the schools themselves must be called on for advice and co-operation.

An essential step in this training for better journalists, as I see it, is the abolishment of censorship on college papers. (Censorship includes any encouragement to the student to hold back or misrepresent available news.) How well trained will our recruit be if his first experience with journalism is one of fear and censorship? His good writing sense is immediately perverted to one of caution and in not too rare occasions to one of lie for favor.

—Reprinted by permission of the author, Abe S. Perlman, formerly active in the Louisiana State University chapter of Sigma Delta Chi, and of *The Quill*, from the April, 1941, issue.

If the college press is to emerge into fuller freedom, it must do its share, which might be summed up as follows:

1. Let it show itself worthy of and equal to more freedom.

2. Let it prove that it understands that whatever freedom it enjoys involves like responsibilities.

3. Let it weigh its words and actions more carefully so that it does not put Alma Mater into a false light, or presume to speak for her when its utterances may lack both authority and substance.

4. Let it be less impetuous and reconnoiter the ground thoroughly before taking a position which time and circumstance may prove all too foolish.

5. Let it harken occasionally to its elders in the knowledge that even they may have a good idea now and then not yet revealed to the present brilliant generation of college editors.

6. Let it see that others, too, may have purposes that are social in their outlook and, based upon greater maturity and experience, are designed to broaden and enrich all that Alma Mater stands for.

As a general rule, the college press in its own interest seems to need more rather than less regulation, but perhaps different from that which now prevails. Even so, the colleges should make it possible for their press to reduce the controls to a minimum consistent with the general campus welfare. To this end, the colleges might:

1. Take a positive rather than a negative or indifferent attitude toward the college press.

2. Enlist its aid in formulating a constructive long range college program and in bringing about its fruition.

ment head who wants to know, in the politest way possible, why nobody ever checks his office for news. We had the beat two years ago and know that all the news coming out of that department during a school year could be eaten raw on a cocktail cracker. But we send somebody over anyhow, lying boldly to them. Then the faculty board of the paper calls a meeting, and we find that not only are we running in the red, but also somebody in a small town has written a letter saying that her son has turned against the Republican party because of an editorial he read in the *Daily*, and couldn't the faculty board do something about those little reds up there. Also, there will be a letter asking why the kids don't use this one chance of a lifetime to write sincere, meaning revolutionary, social criticism. We didn't write any of the edits in question, but ostensibly the senior editors maintain some control over what gets into the paper. So we go back to the office and try to make amends, and are called reds or reactionaries as the case may be.

The boomerangs on a college paper are terrific. Mass meetings are held, and once in awhile somebody screams for a censor, and all the time the paper comes out every day. The President of the University gets mad off the record about an editorial. The students send us letters signed with several hundred names telling us we should run more of the same sort of article. The semester is cut down by two weeks. We are begged and threatened and sworn at to do something about it, with everybody offering a different opinion about what should be done. The fraternities get sore, and then the independents get sore. We are in the middle.

In the middle, but with a difference! It's not quite so casual as I make it out here. We are the printed word for about fifteen thousand students. Because we are in a job where we can either support or snipe at any project involving those students, we are forced to consider everything on the campus in its relationship to everything else, and then make a verdict, thumbs down or up. This is not the booster club sort of thing at all. We are expected, by the mass of our readers, to attack anything which doesn't seem sound, and to give our reasons. And largely on a basis of what they read about it in the paper, the student body turns out or stays home. We aren't always right, but we try, and for the mistakes we can offer only the explanation that things look different to different people. And from fifteen thousand different, but definitely influenced people, comes back a loud roar, "Oh yeah?"

# Yes, College Journalism Influences College Students

*The View of a Woman Editor*

Jewel Claitor

EVERY editor must feel at times that her paper goes unappreciated, unnoticed, unread. She racks her brain for fancy phrases to dress her thoughts and no one says them back to her.

But then she visits a friend in the infirmary before her eight o'clock class and hears: "Where's the *Reveille*? I never eat my breakfast without it because I have to know what happened yesterday and what's happening today and tomorrow." And she runs a story about a stray dog that has picked the office for home and a jillion requests come in for the pup.

She becomes incensed at a report that *The Southern Review*, the University-sponsored literary quarterly distinguished for its quality, is to be dis-



continued, and editorializes over the loss. Then letters come in from the faculty, students and alumni sharing her disappointment.

So she says: "YES, college journalism influences students."

She can point to numerous incidents which are evidence of the paper's influence: the all-University convocation on the war and civilian defense, which the paper helped to initiate and publicized sufficiently to bring an unequalled attendance to the meeting; lectures, plays, dances, pep meetings to which newspaper publicity brought success.

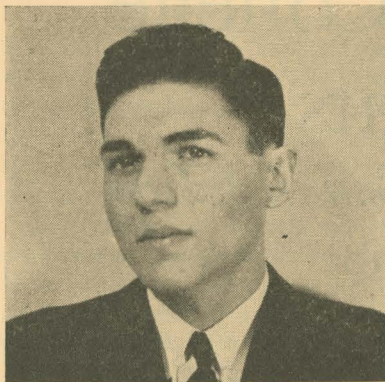
Even errors, unfortunately, are often believed. There's nothing like a little error to show the editor her paper's influence. The misinformation invariably brings telephone and in-person calls which require tact when she has only one thought—to get her hands on the offending reporter.

She believes that the college paper's chief function is to inform the students and stimulate thinking, realizing that once a person has read something he forms an opinion; that the college daily gives students the daily reading habit and instills a desire for concise treatment of news, a wealth of short and snappy features, and the gist of world news; and that college journalism, teaching high ethical standards, accuracy, and a let-your-hair-down style, influences all students to expect fact coupled with fun in the newspapers.

# Reflecting Rather Than Influencing Student Opinion

## *The View of the Consumer*

Leonard I. Garth



Leonard I. Garth

lege, I shall confine my remarks to this type of university with its inherent peculiarities in the realm of student opinion.

Situated in the heart of New York City, Columbia College has only 500 of its 1,700 students living on campus in the dormitories. This in itself affords one index in measuring the influence a college newspaper has on the students who read it, for commuters, the "forgotten men" of the college who

### source

3. Admit that not even faculty Solomons have a monopoly on either wisdom or new ideas and accept gratefully those suggestions that are in any way feasible or proper.

4. Receive criticism in good spirit with some appreciation of the fact that it may be quite justified and that no ulterior motive necessarily exists.

5. Refuse to take occasional outbursts too seriously, unless prolonged and quite clearly out of bounds, remembering that the blood of youth runs hot and is impatient of delay.

6. Take the college press into its confidence, thus making of it a partner in the common enterprise and giving it a vision of the Promised Land that is the ultimate goal.

—Reprinted by permission of the author, James E. Pollard, director, School of Journalism, Ohio State University, and of *The Quill*, from the May, 1939, issue.

It would, of course, be a splendid thing if our student press were really a student press, free and unfettered. It would help tremendously in training a group of courageous, thinking, youthful leaders. It would be a good thing for the universities themselves and for university administrations to allow students to say in the columns of their newspapers the things they sincerely believe—even though they occasionally go haywire. There is always a preponderant conservatism in any student group which will of itself—given sufficient time and opportunity—serve to chasten student editors who go "radical" and preach "unsound" ideas likely to redound to the discredit of the university.

School officials would be wise to see in the criticism of their student newspapers a valuable check on their own indiscretions and lack of perspective. They would be astute to permit their student press to serve as an open forum, as a pop-off for the more explosive elements of the campus.

In some of the more liberal universities, the administrative officials do permit some student criticism of themselves and their policies. They are wise in this, just as Old Mother England is wise in allowing her agitators the freedom of the park for their soap box oratory. In any final showdown, however, the university has the upper hand, has the power to control and usually does. Unmanageable student editors can always be dismissed simply as undesirable if for no other specifically pertinent reason.

How much better if these student editors could be ruled by the voice of au-



thority. How much better if they were subjected to the power of articulate public opinion. They would soon learn that freedom of the press is not a reality but an ideal to be striven for.

Since this independent student newspaper ideal is practically unattainable, let's go back to our original suggestion and have the university act as the publisher, with the student staff members as paid hirelings—as most of them will be later. This will give the students a taste of this censorship of ownership that every working newspaperman recognizes.

If, however, the university will not take the publisher's complete responsibility, then the publication board should at least have the frankness to lay down in black and white a statement of policy under which it expects the student staff to operate. Faculty supervision should be above-board, rather than hidden behind the academic bushes until a crisis arises. Let this statement of policy be presented to each new staff.

If such clear statements of policy were presented to student newspaper staff members before they took charge, students would get a more realistic idea of this intangible "freedom of the press" and university officials would avoid many of the unfavorable publicity-spreading jams in which they frequently find themselves.

—Reprinted from *The Quill*, April, 1936, by permission of the author, C. R. F. Smith, associate professor of journalism at Louisiana State University.

Recalling his own experiences as editor of a college magazine in 1917, Ernest L. Meyer, columnist for the *New York Post*, advised a meeting of New York associate members to "raise a fuss" over any attempts by college administrators to censor the student press.

Meyer discussed "The College Press in the Last World War" before a group from six metropolitan colleges. . . .

Meyer told of printing a long editorial in the Wisconsin literary magazine denouncing the University of Wisconsin administration for firing a professor in 1917 "on some obviously hysterical charge." The magazine was published by a student group called "The Strangers."

"That issue," said Meyer, "was the last of the magazine to come out under the same auspices. If the administration hadn't cracked down on us, the FBI would have. But the *Daily Cardinal*, the student newspaper, wasn't touched because it went along with the war aims of the administration."

—*Guild Reporter*, American Newspaper Guild.

April, 1942

Students at the University of Minnesota get their *Minnesota Daily*



spend a maximum of six hours a day on campus, cannot be expected to substitute for their home environment and locally determined background and thoughts, the opinions and editorial content expressed in the *Columbia College Daily Spectator*. Those opinions which are formulated by this majority group originate either in the classroom or in the large metropolitan world-famous newspapers, with which the *Spectator* cannot hope to compete in the presentation of national and international news and views.

Thinking along this line, one might then expect the remaining 500 students who live on campus and who have little contact with their home environment to be influenced by a college daily to a greater extent. But such is not the case, for here again the fact is that such a large number of periodicals and newspapers, all published in New York, all easily accessible, and all generally authentic, express views and opinions much wider in scope than can a college editor in a four-page daily. As a consequence, it is to these publications that the student, as everyone else, looks for intelligent and authoritative news analysis and interpretation.

What we have, then, is not a campus journal that *leads* and directly influences opinion, but rather a campus journal that *reflects* the existing and changing student opinion, insofar as national affairs and international circumstances are concerned. Where the matter under consideration is of a purely local character, however, dealing mainly with college and campus events, then the *Spectator* can corral and direct student opinion to the desired point of action: a conclusion that has been proved time and again in various local jurisdictional, electoral and agency disputes.

These conclusions are substantiated by the results of three national affairs polls conducted by the *Columbia Spectator* from the period October, 1940, to October, 1941. The editorial policy of the *Spectator* shifted with the trend of student opinion from strict isolationism to strong interventionism—but maintaining a definite lag that even at the present shows no sign of being breached.

One may also cite here another factor contributing to this reaction. A college paper which is not subsidized by the university administration must of necessity remain a conservative reflection of student opinion to assure its continuance on a self-financing basis. And I believe this to be generally true: that wherever a college paper depends solely upon a student body for its support, it will become a reflection of this self-same student opinion.

Are these above conditions and reactions the fault of the college paper and editor? No! Speaking of the particular locale with which I am most familiar, I contend that any college situated in a large metropolis; any college with a preponderance of commuters; any college in which the college paper is financed solely by students, will have a college journal and a brand of college journalism which will reflect rather than influence student opinion in all cases except those instances in which the matter under consideration is one of a purely local, collegiate nature.



# The Problem of the College Humorous Magazine

## *The Editor of the Harvard "Lampoon" States the Purpose of the College Comic*

Coles Harison Phinizy



Coles Harison  
Phinizy

HUMOR is undoubtedly the most intangible of all literary factors, for humor, like an elusive bead of mercury, breaks into a thousand pieces the moment a critical finger is placed upon it. Many critics today—some of them humorists by their own right—have attempted to set down definite patterns and formulas for humorous writing. Yet, as Max Eastman, one of the foremost of these critics, points out, a conscientious analysis of humor can be a very dangerous thing. The analyst, with his careful pigeon-holing of humorous patterns, is going to run up against frequent exceptions to his rules. When a critic points out specific factors which make a particular item humorous, he is quite likely to find the answer coming back: "Yes, but that still isn't funny; in fact, there isn't a laugh to it at all." The critic cannot tell the public when to laugh, and he is off on the wrong foot when he tries to show the public why it should laugh. There is no reason to risibility.

Nonetheless, humor, like other factors of literature, must have certain standards and certain rules. Without restrictions, humor can have very little literary value. Yet, these standards for sound humor are neither very high nor very rigid; in fact, they hardly exist at all outside the bounds of good taste.

The undergraduate comic magazines of the country are notorious for their inclination to play the game without rules. Basically, the reason for this seems to lie in the motives of the collegiate editorial groups; the primary purpose of their publications seems to be to make the undergraduate snicker. To accomplish this end, the college comics have adopted a policy which might be summed up adequately by the motto, "Beg, buy, or borrow laughs—or do all three—but put out a comic magazine."

In that motto lie the chief evils of the current college comics. Rather than rely upon their own talent and enterprise for humorous material, they

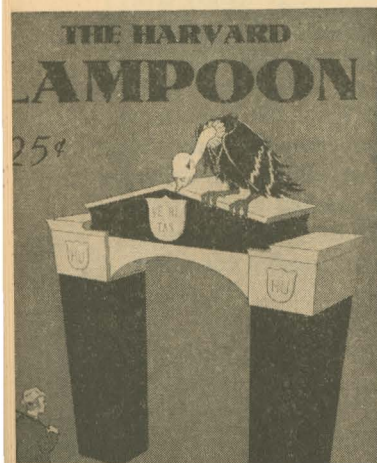
often borrow the attempts of their collegiate contemporaries. Accordingly, we find that the majority of the comic editorial staffs aim no higher than the nearest and handiest laugh. Frequently this humorous material—generally cartoons and light verse—is used by unscrupulous editors who do not bother to run credit lines below the borrowed humor, thus assuming credit for the material themselves.

Many college editors do not stop at merely borrowing material; quite frequently they buy content for their publications at wholesale rates from established professional syndicates which can provide inserts of printed and engraved humor far more cheaply than the individual college comic could hope to do. Proof enough of this can be found in the exchange files of any college comic; thirty or forty exchanges regional to the same syndicate office can be found carrying the same humorous art.

To buy and to borrow are apparently not enough in themselves. Eighty-four per cent of the college comics—according to the 1940 survey data in the home office of the Eastern Association of College Comics at the Harvard *Lampoon*—must go begging for a laugh. Eighty-four per cent of the college comics carry filth and smut in some humorous form, whether it be the shady two-line gag, the scantily-clad chorine drawings, or the *double-entendre* cartoons popularized so widely by the second rate national publications. While eighty-four per cent of the college comics go begging for a laugh outside the bounds of decency, a large part of this eighty-four per cent also does its begging well within the limits of respectability. They arouse student interest in the comic by gossip columns, campus chatter, and the age-old "love graph" on which the undergraduate Winchell plots the progress of romance on the campus.

Massing all begged, bought, and borrowed humor under the single heading of "reprinted material," the Eastern Association's records show that ninety-three per cent of the college comics in 1940 made it a definite policy to use second hand material of one type or another. Literary critics have never recognized filth as an excuse for humor. The more particular critics have always insisted that originality was the most sacred standard of humorous writing. Yet we can see, by merely glancing at the various comic publications in our universities, that the average college editor has no respect for these simple

motive





standards of humorous art. The undergraduate prefers to aim low and be sure of his laughs. Not until the collegiate editorial groups can see fit to alter the basic purpose of their humorous publications, can we hope to see their standards raised.

To be brief: the college editors must realize that the purpose of a college humorous magazine is not to squeeze a laugh from the student body at any cost; rather, the purpose of the comic, like that of all other college publications, is to provide an outlet for students who have an inclination for writing and illustration—in the specific case of the comic, for humorous writing and humorous art. No college comic is going to achieve this end by printing the work of commercial journalists, by using

borrowed and stolen material, or by stooping to filth in any form. Such practices as these defeat the purpose of college journalism, and—as records show—never bring the best results. Today the leading college comics are those put out by editors who rely solely upon their own student initiative to edit and fill their publications from cover to cover. The Wisconsin *Octopus*, the California *Pelican*, the Stanford *Chaparral*, and the Yale *Record* stand virtually alone in their conviction that the college editors must as least *aim* as high as the standards of worth-while national publications. As should be expected, they fall far short of their goal, but their position as the foremost college comics of the country is certainly adequate compensation for their effort, discrimination, and good taste.

## “We Reflect College Humor,” Says the Editor of the Ohio State “Sundial”

Gerry Turner



Gerry Turner

THERE are two kinds of magazines in the world: the kind that have messages “to bring the light to an unaware humanity,” and the kind that serve no purpose but to entertain their readers. *Sundial* is of the latter class.

Our policy is and always was: “No political, physical or social force will be strong enough to clutter

our pages. We reflect college humor, and nothing else has a place within our covers.” We think it a proper policy. We leave the long, serious story, the “faculty-intrusion” articles, to somebody else. The faculty members of Ohio State University cannot use our pages as an airing ground for their social decrees or editorializings; yet they are welcomed as humorists on many occasions. They must submit their material just as anyone else. Big names cannot gain a place merely because they are big names; our readers can get all that sort of thing from national magazines whose budgets can command the H. G. Wells’ and Ernest Hemingways. We couldn’t use their work even were it gratis—unless it were humorous.

We run two columns that incorporate the better features of a score of possible columns. They are namely: “We Doff Our Lids,” a column of praise for worth-while plays, records, events, and collegiate achievements, and: “It Stinks,” a column to the contrary. We have a full page photograph of “The Girl of The Month”—again designed to please our readers, and offering not merely a picture of a pretty girl, but rather a picture of a pretty girl *doing something cute*. (We try to be different!)

We have a well known group of alumni, among whom are Milt Caniff (“Terry and The Pirates”), Gardner Rea (*Esquire*), Reamer Keller (*Liberty*), James Thurber, Elliot Nugent, Dudley Fisher (of “Dumb Dora” fame), and the usual *etcetera*. They contribute irregularly and

keep in touch with us, for “Sunny” is a social organization on the campus, and a tradition as well. We do not use their material too often, however, since this is a student publication.

We are constantly experimenting, not being satisfied to fill the pages each issue with revised columns of the last one. Our biggest enterprises this year have been a mystery campaign on: “Who is Sunny—the typical State co-ed, whose image appears on our covers?” (in the last issue her identity will be revealed in a natural color cover); and a fashion show, with the help of downtown organizations. Even with respect to a fashion column we are careful to avoid the ordinary, and the “column” consists of scattered candid “gag” photographs with fashion notes for captions.

Our ads, too, are “dressed up,” so that they often appear to be simply copy. This is appreciated both by the reader and advertiser.

We have been asked by other college publications for permission to pattern their magazines along our blueprint. As president of the American Association of College Comics—250 members among the colleges—we feel it our duty to “set the style.”

We are aware that there are different opinions on the merits and demerits of a “variety” humor magazine, but we stick to the belief that a “normal reader” doesn’t care to read solid pages of type on a single subject, but prefers many things—cartoons, jokes, pictures—to fill that same space. Our total sellout every issue, within a few hours of appearance on the stands, justifies our conviction.





# Is Working on a College Publication Valuable?

## *The Reply Affirmative*

Robert M. Barsky



Robert M. Barsky

DEAR Sir:

*In fifteen hundred words will you please justify the way of life that has been yours for four years—the most important four years that you have ever known? Will you be so kind as to explain why you have sacrificed so many of the things commonly held to be of great value in college?*

*Can you let us know about the hours of anguish, of labor, of pleasure, and of satisfaction that have been yours? Will you include the gradual illumination of certain principles that appeared to you slowly from the chaos by which you were*

*surrounded?*

*Do you think that others will find whatever you have found? Was all of the work, the worry, the tears, the bitter defeats, the meals missed, the sleep lost, the money wasted, the classes cut—were all those well spent? Did you get anything back? If so, how much?*

*In short, will you write an article in answer to the question "Is Working on a College Publication Valuable?"*

*Yours very truly,  
motive.*

Of course, that is not what the letter requesting this article said, at least not as another might have read it. But, to me, that is what was there, because that is part of what is implicit in the phrase "college publication."

So, you see that this is at once a very easy, and at the same time a very difficult answer to write.

It is easy to write because the subject is the one nearest to my heart, and it is difficult for the same reason—there is so much to be said.

I am the editor of a college paper. Four years ago I came to this University at seventeen, as green as any freshman who ever wore a dink and clutched a new fountain pen as he stood in a registration line.

In a few months, or perhaps even sooner, I shall leave, having lived a lifetime in miniature, and leaving, shall lose as certainly as though I had died, all the honors, position, and titles—all the this-worldly rewards of a complete existence, be it miniature or full-scale.

What I shall take away will not be material. It will not be measurable by any yardstick known to mortals, for it will be something ingrained so deeply into me that even I cannot estimate its exact amount or value.

I shall take away a certain quantity of what is termed culture. Four years of contact with the best minds of this day as represented in the men of learning and character who have been my teachers, and with the best minds of all time that I have found in my books—those four years have left their mark. The lectures heard, the courses taken, academic exercises done—all have had their effect. That much any college senior may say.

In a world motivated by economic considerations it is perhaps naive to even raise the issue of the faith which "freedom of the press" implies should be kept with the public. It is time that the issue was raised, and if it is naive, a college daily makes a suitable medium. . . .

The thought that all organs of information—press, radio, and in a measure the cinema—are in a sense public utilities, seems to be far from the minds of many who control those agencies today.

That there exists a bond of faith between reader and writer which makes the writer's existence possible and allows the reader to accept what he sees in print, is a concept that seems to be losing whatever hold it once had. . . .

When there are motives of personal interest, when the reward for telling a lie seems to be more tempting than the scant satisfaction of telling the truth, it is accepted practice to yield.

When a sensational story will sell papers, there is little thought given to the lives it will wreck. When a mud-slinging campaign will smear one personal enemy, there are no tears shed over the innocents who are hurt.

When advertising will suffer, when the truth will be unpleasant to a few of the "right people," when it suits one powerful individual to do so, then the truth is suppressed, though all the rest of society may suffer from its suppression.

Economic control of the press is to be preferred to political control, if it is only that the possibility of freedom is greater. There is at least competition that insures a certain standard of service. . . . But though it is preferable, economic control tends toward another type of enslavement in the counting of all values in terms of profit and loss.

It is time that there was a swing toward an ethical standard and away from a financial one. It is time there was an assumption of responsibility with privilege, a reaffirmation of honest intent by publishers that will strengthen the faith of the public that permits them that freedom. . . .

—Bob Barsky in *The Daily Bruin* (University of California at Los Angeles).

Out of my experience as an amateur journalist, I can tell you that it is not wise to tamper with journalism in your youth unless you want it to haunt you for the rest of your days. The smell of printer's ink is seductive. There is a drug-like something about journalism. It is habit forming. Once the siren clatter of typewriter and printing press has sounded in your ears, you will not



Beyond that knowledge, that culture, there is something else. I have gained a certain amount of political experience—that is, defining politics as “the art of getting what you want and making people like it,” the way of living that it takes to get along with one’s fellows, the methods of accomplishing legitimate ends as honestly and painlessly as possible. It is experience in holding positions of responsibility and trust, of meeting problems and solving them, of setting goals and achieving them. That much any college senior who has engaged in a good deal of extra-curricular activity, who has plunged into the depths of student politics, who has actively participated in the public life of the university community, who has weathered the storms of four years of political battles with their victories and defeats, may also say.

\* \* \*

But, beyond that, there is still something else. I have found in those four years the place in life that I want to fill and the kind of life that I want to live. I have acquired and developed toward that end technical knowledge and skill.

Accounting even those who want to be scientists or scholars or teachers, there are few, I think, who can claim to have had more varied or more intense training in their chosen career than I have found on a college paper. Those others, for whom the University was to be their life, at best have never been more than novitiates, and, if their future lay beyond these academic walls, their experience has been limited because there, too, they were but little frogs in a big pond.

Here, then, is something that few college seniors can say: that they have at least swum once as a big frog even though it was in a small pond, that they know what it is like at the top, and knowing, are better able to understand what is wanted and expected of them when they are once again subordinates.

How many men, having attained their goal of acquiring power, have been at a loss to utilize it! “Power is poison,” Lord Bryce said, and it can be; but Mithradates, poisoned little by little, gained eventually an immunity, and even so does gradual inoculation with authority breed a type of immunity from the evils that can accompany its acquisition.

The power of the press is as virulent a poison in that connotation as any that was ever brewed. How essential then is immunization from the evils of dishonesty, sensationalism, emotionalism, callousness, and all the rest that go with it. Where better to acquire that immunity than on a college paper where the price one pays for the mistakes that are an integral part of the process of learning is so much cheaper than elsewhere?

For one who plans to be a newspaperman, the college paper is matchless training. There is no refuting that. From this, the *Daily Bruin*, there have gone forth good men and women whose achievements reflect pride on the

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## source

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be happy until you have discovered by experience that you can or cannot find a satisfactory career in journalism.

No words of mine can adequately describe the durable satisfactions that journalism brings to the man who is fitted for it by talent and by training. Journalism is a sort of secular priesthood in which a man may deal directly with the mind and spirit of his time.

Don't allow anyone to convince you that journalism must be a cheap or a shoddy thing because it deals with the hasty happenings of the day. Don't fall into the shallow snobbery that the man of letters sometimes displays toward the man of journalism.

Journalism is not cheap and shoddy save in the hands of cheap and shoddy journalists. To the job of reporting for the yellowest of yellow press you can bring the scholar's culture, the scientist's accuracy, and the poet's beauty, provided only that you achieve a writing technique that makes what you write clear, and simple, and intelligible to the man in the street. And making things intelligible to the man in the street does not mean writing down to him; it means becoming a better writer.

There is nothing shoddy about making intelligence intelligible. Much that passes for deep thought is only muddy writing. There is no reason why culture should speak a private language that only the initiated can understand. There is no reason why accuracy should be unreadable. There is no reason why beauty should speak a foreign tongue. The more you can bring to journalism, the better, provided you meet journalism's challenge to simplicity and clearness.

If you rise above the ranks in journal-



Copy desk—  
*The Michigan  
Daily*



ism, you will find yourself in the most fascinating, the most challenging, the most varied, the most satisfying career that modern life has to offer.

If you stay forever in the ranks of the routiners of journalism, you will have the satisfaction of knowing that you will exert a more effective influence upon the life of your time than any other routinier in any other profession. . . .

With my eyes fully open to the hazards and the heartaches that go along with a journalistic career for those who never make a name for themselves in its ranks, I must still say that I do not know another profession in which a man can so nearly satisfy his thirst for adventure in an increasingly standardized world as in journalism.

—Glenn Frank, quoted in *The Megaphone*, Southwestern University (Texas).

Recognizing the fact that any organization to function co-operatively and effectively must have set aims and ideals which it is trying to realize, the *Bray* staff has attempted to formulate this year an editorial policy for the paper. . . .

To give you an idea therefore of what we are trying to do and to serve as a reminder to ourselves, we submit the following as our editorial policy:

To attempt to interpret administration policies so as to bring about a closer co-operation between students and faculty.

To refrain from personal "digs" on our editorial page.

To foster a broader social program.

To try to find out and present both sides of controversial topics.

To foster school spirit by publishing all worth-while school activities.

To make our paper conform as nearly as we can make it to the standards of good journalism.

—*The Bray*, Magnolia A. & M. College (Arkansas).

College journalists should think daringly, publish boldly, believe deeply. Nobody in authority should interfere with their publishing what they want. And no sensible older person will pay any attention to it after it is printed.

—John Kieran.

Of ninety-two colleges that answered questionnaires sent out by the American Civil Liberties Union, forty-nine editors reported complete freedom in the treatment of news and the writing of editorials, thirty-four claimed "a great deal," eight answered "moderate," and only one admitted very little.

institution which nurtured them. They hold positions of importance on every Los Angeles newspaper, and on dozens of others. They staff and in some cases manage press associations. They have been successful in a score of adjacent fields. Their records stand as proof of the value of college journalism.

To be sure, the *Daily Bruin* is something rather unique among college papers. There are few, I am told, that have our complete freedom of expression and of operation. At U. C. L. A. there is no school of journalism. The *Daily Bruin* is entirely separated from the University administration and from the faculty in so far as its control and its policies are affected. It is a publication operated by students and responsible, through its editor, only to the student governing body. Holding aloof from the politics of the student body, it has entrenched itself in a fortress of rights beyond the reach of any undergraduate would-be Machiavelli. It acts as a constant check to maintain the health of student and University administration. So long as it is cognizant of that duty, it will retain its position.

The absence of faculty control and help breeds a sturdy spirit of self-responsibility. Every staff member knows that if he should fail to do his job there would be no one to come to his rescue save his fellows, and if a key man should fail there would be no paper the next morning. In twenty-three years U. C. L. A.'s student paper has never missed a day of publication. That, I think, speaks well for the free student press.

\* \* \*

For those, as well, who do not intend to enter journalism after graduation, the college papers offer much. One of our former managing editors half-jokingly put it, "The *Daily Bruin* is a swell place to meet your wife." For him it was. But he meant more than that. Among the many things that one finds in a university, friendship is perhaps the greatest. Working on a college publication, submerging personality to a greater cause, one meets and makes friends with some of the best people he will ever know.

I mentioned the submerging of personality in the serving of a project, a cause greater than one's self. That, too, is something for the non-journalist. Finding purpose, be it only in serving a college paper for a few years, is worth all that service costs.

In a word, the college paper builds character: loyalty, responsibility, determination, resourcefulness, honesty—those are more than figures of speech, and those are traits which anyone will value.

To take a short view, there are many material benefits to be gained. Money, honest money, sordid as it sounds after this last burst of idealism, is no attraction to be ignored. The salary that some college journalists earn enables them to remain in school. And not only are they paid for their positions, they also may gain enough prestige to write for other publications. Some are correspondents for outside papers, some write for periodicals.

Then there is the matter of campus prestige and social position. That, too, one can find on the paper, and perhaps on a more solid basis than on the athletic field or in many of the other positions of prominence.

Let me sum up. Working on the college publication is valuable. For the would-be professional it is invaluable as a training ground. For the non-journalist it will bring money, prestige, friends, and cultivate a certain ability and facility with words that comes only with daily practice.

Above all, it will test one's ideals on a maiden voyage before he faces the real storms of life. It offers an opportunity to make mistakes without having to pay the often terrible price that is exacted by society. It will teach one how to meet opposition, to overcome it, or to lose gracefully without being broken. It will give one, with each mistake and each defeat, a lesson, if one will only take it. It will give a full and overflowing college career to those who are willing to fight for it.

Working on a college publication will give one, too, something that is inside—call it if you will a flame, that comes from having carried the torch part of the way, that comes from having taken it from others, and given of one's own blood to hand it on. It will fan that flame to a blaze, and that blaze will live forever inside its possessors and will warm them all their days.



# Religious Journalism as a Career

## *The Managing Editor of "The Christian Century" Writes Out of Experience*

Paul Hutchinson



\* Paul Hutchinson

EVERY year I receive about a dozen letters asking the same question: "How can I break into religious journalism?" Most of these letters come from college students, although there is an occasional one from a theological seminary. Then there must be another dozen letters a year (perhaps it's two dozen; I've never kept count) asking for a job on the paper with which I am connected. Most of these are from persons who have had some experience in other forms of journalism. And I suppose that there must be half a dozen yearly calls from young people who drop in on the slender chance that

there might be a vacancy on our staff. These calls come from young people who know how easy it is for an editor to give no more than perfunctory attention to written applications. But they fare no better than the others.

Now, what should I say to these young people? I never know. Sometimes I find myself praising their ambition and wishing them luck—but without offering any very specific suggestions as to where they are likely to find it. Sometimes I simply say that I know of no openings and don't feel competent to give much advice. And sometimes—well, once in a blue moon—I tell them that if they can think of any other way of making a living, by all means to try that. Perhaps these infrequent outbursts of unaccustomed candor are a result of a particularly suicidal lunch that day, or perhaps they are a reflection of my own experience.

For the unvarnished truth is that my own experience suggests that getting into religious journalism is largely a matter of luck. No courses that you might take, no experience that you might amass can guarantee that you would ever get a chance on the staff of a church paper. You need the training and you need the experience, to be sure, but if a lucky opening does not happen to come along just when you are in the editor's line of vision you will still be out of a job. Now abideth training, experience, and luck—and the greatest of these is luck.

Also, I might add that the number of church papers is constantly growing smaller, and among those which survive there is an increasing tendency to turn into monthlies and semi-weeklies. This, it takes no Quiz Kid mathematician to figure out, does not add to the number of jobs available.

There! does that make the prospect sufficiently gloomy?

Of course, among the young people who ask about entering religious journalism there are a few whose letters or visits seem to offer a real prospect for the future. What can be said to these? Well, about all that I can find to say is, "Write; keep writing; no matter how many rejection slips you accumulate, keep writing. If you have anything to say and any flair for say-

source

It is extremely gratifying to see the increasing importance which newspaper editors in general are attaching to religious news.

From an historical point of view it is only natural that free press should place due emphasis on religion which gives us faith for the future during these uncertain times, because free press in this country was actually born in the shadow of a church.

It was on the village green beside St. Paul's Episcopal Church in Eastchester, New York, that John Peter Zenger was inspired to defy the authorities by gathering and printing news of an election fraud. Of course we all know of the long fight that ensued; how the courts upheld Zenger; and how finally in 1735 American editors for the first time were guaranteed the right to print the truth.

It is significant that this occurred forty-one years before the Declaration of Independence, for without freedom of discussion the latter would have been impossible; and it is further significant that the bell in historic St. Paul's Church was cast at the same time and in the same foundry as was the famous Liberty Bell in Independence Hall in Philadelphia. Without one bell the other would be in jeopardy.

On the occasion of National Newspaper Week it is well that we re-appraise the importance of a free press to our democratic society. It constitutes one of the reasons why Americans of many faiths, with many racial and cultural backgrounds, have been able to live together in mutual respect, each rejoicing in the rich contributions which the others have made to the common good.

We look to the future with renewed confidence as we see America's newspaper editors fully aware of the necessity of keeping the church bells ringing.

—Dean Luther A. Weigle, president, Federal Council of Churches of Christ in America, in *Editor and Publisher*, September 27, 1941. Reprinted by permission of Arthur Robb, executive editor.

High praise for the excellent reporting of religious news by newspapers was voiced this week by His Excellency Most Reverend Francis J. Spellman, D.D., Archbishop of New York, in a statement to *Editor and Publisher*. He said:

"The importance which the founding fathers attached to the press is indicated by the fact that in the very first amendment to the Constitution, in the Bill of Rights, when they guaranteed liberty of worship they also guaranteed freedom of the press.



"The United States was founded on religious principles, emphasized in the first words of the Declaration of Independence when the signers held 'these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights.'

"The coupling of respect for and protection of religion with the freedom of the press was deliberate. This recognition of the freedom of the press imposed on the press the duty of proclaiming the truth, and particularly those truths, those spiritual principles, which protect the rights of man and upon which the institutions of our nation rest.

"One would be less than just not to pay tribute on an occasion like this to the manner in which the press of the United States has reported the cause of religion and, consequently, promoted the fundamentals of the true American way of life. Divergence from this ideal has been the exception and usually short lived.

"The responsibility of the press was never greater than today. Again, as in the Bill of Rights, the press is coupled with religion. Those who would destroy liberty begin by seeking to crush religion and to abolish the freedom of the press and the freedom of expression and assembly. The press of the United States is today the freest press in the world. May all of the press continue to use that freedom in the interests of truth, morality and justice."

—Reprinted by permission of Arthur Robb, executive editor, from *Editor and Publisher*, September 27, 1941.

Does your organization want to get a news story or picture into *The Daily Reveille*?

Publicity men and women, reporters and representatives of campus organizations will have a chance to learn how news is gathered for a publication by attending the publicity short course today from 3 to 5 P.M. in 105 Journalism Building.

. . . Staff members will explain what organization reporters should do to arrange for possible pictures and stories.

Sponsored by *The Reveille* and Sigma Delta Chi, professional journalism fraternity, the short course will enable these groups to learn whom to contact when they have news, as well as what the *Reveille* is looking for in news and pictures.

—*The Daily Reveille*, Louisiana State University.

ing it well, the time will come when you will attract the attention of the editors. And until you attract their attention, until your name means something to them when they see it on a piece of copy, you can't even get started."

But if they come back with one of those helpless letters of the "what-shall-I-write?" variety, then they can be written off. No journalist ever amounted to anything, whether in religious journalism or in any other kind, who had to be given all his assignments.

With it all I confess that I keep hoping that some of these young people may turn out to be the sort who can do for church journalism what that group of Yale students who were graduated about twenty years ago did for secular weekly journalism. They didn't have much money (Henry Luce's father was a missionary in China) and they didn't have much experience (they were right off the Yale campus) but they had a sound idea and they had nerve and they were ready to work twenty hours a day. You can see part of the result in the *Time* and *Life* Building in Rockefeller Center, but you can see more in the influence which those young men have had on the rest of American journalism. Well, religious journalism in this country is badly in need of some new ideas and methods. There won't be as much money in developing them as there has been in Mr. Luce's experimenting, but there will be at least as much in the way of a full, satisfying career.

All that I have been saying suffers from one-sidedness, I realize, because I have been writing entirely in terms of what is usually spoken of as religious journalism—that is to say, the traditional "church paper," the weekly which your grandfather took and read on Sunday afternoons in the days before Sunday afternoons became the American family's principal day out. That is the type of religious journalism that is drying up at the roots, for reasons which I need not here enumerate. There are other types, however, which are just getting into their stride. The church school papers are what I have particularly in mind. They are becoming better all the time. They cover a wider field and reach a wider audience than any other kinds of religious journalism. And they are constantly on the watch for new blood.

It should be said, also, that there are new opportunities ahead in so-called secular journalism. Offhand, I can think of two kinds. First, there is the opportunity to provide the secular newspaper with intelligently written church news. If you don't already appreciate the opportunity there is in that direction, I suggest that you look at the alleged church "news" as it appears in 97 per cent of the papers of the United States. The papers themselves would like to change what they recognize is a dismal situation, but they say that it is almost impossible to find reporters who are competent in this field. Second, there is the opportunity (and responsibility) which confronts every journalist whose life is genuinely religious in its motivations. The curse of American journalism is its triviality and irresponsibility; its tendency to seek circulation simply as a medium of entertainment. The journalist who succeeds in any degree in holding an honest mirror up to life is performing a truly religious service; he is in the real prophetic tradition.

Does all this say anything about religious journalism as a career? I fear that it says very little, for the all too obvious reason that I have very little to say. Perhaps this will about sum up the situation as I see it: The field of the denominational church weeklies is limited and constantly growing smaller. But the need for religious influence on the character of our civilization is constantly growing larger. Therefore we may expect new types of religious journalism to appear. I happen, for example, to be connected with a paper which, twenty years ago, represented a new type. But it by no means exhausts the possibilities; I can think of several which offer equal if not greater opportunities to make an impact on our contemporary churches and secular interests.

Meanwhile, when it comes to the matter of preparation, about all that can be said is that the adequately equipped religious journalist will need all the preparation which any journalist needs plus a grasp of the history of the church and of religious thought. Beyond that, let the student who looks toward this career write and write and write. Only in that way can you, if you are that student, discover whether you have anything to say and any ability to say it in a fashion which will catch the attention of the public.



# News of Religion in the College Paper

## *The Editor of "The Daily Texan" Gives Some Good Advice*

Jack B. Howard



Jack B. Howard

DOWN in Texas, where the wide open spaces have prompted the notion that abundant noise and color are necessary to attract large numbers of people, publicity is a popular science.

Even the churches have recognized the value of "tooting their own horns"—provided, of course, that they first work up something to toot about.

This is no less true in the University of Texas community at Austin than anywhere else. Churches and campus religious organizations there have realized the competitive challenge to their programs and have accepted it. Their ag-

gressiveness shows its results in the generous number of stories in the University's *Daily Texan* and then in the widespread student participation.

If the success of the publicity groups of University of Texas religious organizations is not being duplicated elsewhere, it should not be because of possible beliefs that such policies are unethical or sacrilegious. Who can say there is anything wrong with promoting the most constructive force that could exist in an educational community?

In an institution anywhere near the size of the University of Texas with its peacetime enrollment of more than ten thousand, there are multitudinous activities angling for students' time and money—home town clubs, fraternities and sororities, special interest groups, dramatic organizations—each pointing out the opportunities it presents the student. Whether or not it is willing to admit the truth, each campus religious sect or group is competing with these other interests, and should rate it almost a duty to plan attractive activities and to advertise them. Programs should be planned that will mix the spiritual values with timely social and educational features.

Especially since the emergency has grown to large proportions, University of Texas churches have more frequently come up with current problem lectures. Sample topics: "The Church in the Battle-Scarred Nations," "The War and Christian Doctrines."

Some form of public relations set-up is almost essential if a church group is to receive the desired space in the school publication. The average college paper has not the staff to "cover" doings of all religious and non-religious organizations. The *Texan* has come to rely almost completely on the "club reporter" system for its coverage of organizational activities. The churches and their student groups, acquainted with this arrangement, have seen its inherent advantages and have named what they usually call "publicity directors."

A leader in this field has been the campus Methodist church and the Wesley Foundation. Not only has the student publicity committee of this

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### source

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Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak; for I am a child.

But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

—Jeremiah 1:4-10, 17-19.

In the beginning of the fifty-eighth year of service that the *Albion Pleiad* has given its readers, the editorial staff would like to present its policies for the coming school year. . . .

(1) The *Pleiad* will strive for a fair, accurate, and complete coverage of all news, sport, social, and feature material. Every section of student, faculty, and alumni life will be covered to the best of our ability.

(2) The editorial policy of the *Pleiad* will be limited, in so far as possible, to problems of general student interest. Only when we deem it vitally necessary will we refer to subjects other than those pertaining to the interest of the college as a whole.

(3) We shall make a special attempt to stay on friendly terms with the administration of the college and with all student organizations and groups. Any expression of differences of opinion with any such groups will be arrived at only after careful and deliberate consideration of all possible points of view.



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(4) Once during the month the *Pleiad* will be published in a form at variance with our present type of conservative make-up. In this issue we shall attempt to present to our readers a paper which differs from our usual product and at the same time conforms to present day accepted journalistic standards.

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

If all the mail that comes pouring into a newspaper office each day were kept, chaos would result. For a week now I've been saving all the propoganda received, and at this writing my desk looks like a postal sub-station during the Christmas holidays.

During this short period I have received pounds of material from ten vociferous organizations who don't like the way the war is going, and reams of "news" releases touting all kinds of commercial ventures or crying for funds for miscellaneous "causes." All are sent with the hope of obtaining free space in *The Post* to influence you, the reader. . . .

It seems that these days the best way of carving out a nice soft living is to form a Committee for the Preservation of This or an Association for the Advancement of That, organize suckers to pay membership dues, deduct a fat salary, and spend the remainder for ballyhoo to get thousands more to join up.

"We are taking a private census on men's shoes," writes a shoe manufacturer, asking us to fill out a postcard questionnaire. Enclosed was a pair of *shoe laces* "in appreciation of your assistance"!

There's humor, and pathos, and drama in an editor's mail. It mirrors the state of the nation. . . .

I wish to publicly thank all of my far-flung friends, the zealous propagandists, who are so concerned that I have the "right" slant on things. But really, chums, you're just wasting your money. Your gems have a quick unhappy fate in some dark unfathomed corner of our wastebasket. . . .

—Robert L. Wertman in *The Ohio University Post*.

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## Urge Anti-War Endowment as War Memorial

Madison, Wis., Feb. 21.—*The University of Wisconsin campus this week started a movement, sponsored by the Daily Cardinal, student newspaper, to endorse a professorial chair as a monument to the University's dead in the war. The Daily Cardinal called for "an endowment in a course designed to search out and find solutions for the domestic and international problems which breed war and kill democracy."*

—Chicago Sun.

combination in the past few years familiarized the University with the Foundation's work, but it is making the church's Wesley Players nearly as well-known as regular campus dramatic societies.

Similar experience, with apparently less systematized publicity systems, has been had by the Catholic Newman Club, the Presbyterian student league, the Episcopalian Gregg House and Gregg Players.

And last fall, when the Baptist Student Union held a convention on the Texas campus, a publicity supervisor not only worked out a story release schedule but also provided "press" facilities at the larger meeting sessions.

Obviously, a publicity set-up could be abused. As the plan has developed at the University, church reporters know that the *Texan* policy is to give them at least equal treatment with like activities of a non-denominational character. Few attempts have to be made to "pester" stories into print.

The ideal system is for the church agency to keep the paper informed of its every activity, to provide stories and items if those are desired, and to be ready to supply additional information or pictures or cuts if the newspaper sees fit to develop the story.

There can be no doubt of this: Religious news is interesting to students if it is made that way. Churches and their campus student organizations must primarily plan attractive programs and then not be afraid to display their offerings. Thus handled, college editors would be ready to give church news more than an even break.

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# What Is a Good College Newspaper?

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## I

### *An Opinion by the Editor of "Quill and Scroll"*

Edward Nell

IF there were two college newspapers before you, one with the heading, "Campus Queen Wields Scintillating Scepter," and another with its banner heading reading "Hitler Forces Fall Back From Moscow," depending upon your temperament and the outcome of your interview with the dean that morning, you might classify the first as "strictly collegiate," and the other as a paper with a policy flavored with "social significance."

An editor can be sure that any coloring or flavoring of the news in his paper, outside of pure vanilla, makes good reading, but a top-flight college newspaper is one that covers the news of the campus first and that of the world outside somewhat tardily.

This is not to say that the confused life of the planet does not impinge upon the campus. Frequently it does, to the dismay and chagrin of an aloof and diffident student body. College students are in the world, but seldom feel a part of it. The editor, however, must not overlook the fact that news of the collapse of a cabal of campus politicians shakes the college to a greater degree than a headline announcing the fall of another world power—as told hours before in detail over the radio and in the city papers.

The editor must be deterred, by physical force, if necessary, from climbing to a peak on college hill, where, after the ancient manner of his craft,

*motive*



he would megaphone his discoveries of the world to the breathless audience he fondly believes is listening below.

A college newspaper with headlines written in terms of college life and language, in general, shows a better sense of news values than one that ventures abroad for its principal stories. In it, world news is subordinate to dormitory news, and rightly so. The salt of social significance can still flavor all news items and column material. But the microcosm that is the college remains inviolate. The editor, in his pages, resolves the paradox of the college student living in a still larger world.

A good college paper, then, covers the news of the campus, regarding its environs as the periphery of its world; does not attempt to ape the city daily in content; interprets events of general interest in the purposeful terms of the ideals of the college.

The editor, in other words, keeps his feet on the ground—the college ground.

## II

### *The Editor of "The Scholastic Editor" Gives a Measuring Stick*

Paul B. Nelson

TO set forth in less than five hundred words my conception of what makes a college paper good, let me propose this nine-unit measuring stick, applicable to most members of the collegiate fourth estate.

First, the college paper must fully realize that its existence is justified for one reason: that it presents information to be found nowhere else, that its news, features, departments, and illustrations are of definite interest to its own group of readers who in turn will pay a few cents per copy for it, thus building up a worth-while circulation, which constitutes a market worth cultivating by advertisers, who, in turn, will provide a revenue, which makes the publishing venture possible from a monetary standpoint. Yes, this is a vicious circle, but student editors will do well to remember that *reader-interest is the first essential in successful publishing.*

Next, our editors must concern themselves with the interests of *every* student. Coverage should be campus-wide . . . and back again. Conversely, no single group, whether fraternal or political, must be allowed to get the upper hand and "run the paper." It's an old cliché—but the *student paper must be democratic*—of, by, and for the *entire* student body.

Not only must the paper report and interpret—it must be an *aggressive leader in thought and possible reform.* To every alert editor comes the considerable responsibility of leadership, of helping convert vision into reality.

Tempering aggressiveness and the enthusiasm of youth with *good common sense* is our next unit of measurement. Strict administration censorship or gang rule is as extreme as the over-use of the editorial column to re-make the campus in one week. Wise editors consult with their faculty adviser, meanwhile being guided by custom, tradition, and policies when ticklish questions come up for discussion.

Educationally, the publication must be justified. It should serve as a *laboratory project for journalism and printing students.* The work of the campus photo club should be encouraged through use of its news-picture taking ability. Likewise, art for the frequent literary pages. To say nothing of the paper's collaboration with classes in salesmanship and advertising in regard to every phase of the paper's business side.

Speaking of business brings us to our next unit: *the student newspaper must operate "in the black,"* or else be considered a failure, regardless of its editorial achievements.

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Much has been written recently concerning college publications. The writers blatantly declare that they are an unnecessary expense, a waste of the student's time, that they give "no fundamental news writing experience to any of the students," and that "their advertising departments make nuisances in the business communities."

If the censors of our student publications would thoroughly investigate the conditions of our local collegiate (and we might add high school) journals, they would find convincing rebuttals to their arguments. They would find that the college publication presents one of the few profitable, extra-curricular activities, both educationally and financially, on the campus.

Student papers may not give "fundamental news writing experience to any of the students," as one writer says, but, strange to say, there are many alumni of college journalism who are enjoying successful careers in that field.

None of the advertising in our college papers is solicited as the business man's favor to the school. Students provide a live market for the products of modern business and wise business men seek their patronage through the closest medium—the school paper. National advertisers contact the college man and woman through agencies whose exclusive interest is collegiate.

College journalism is not a fad nor a product of adolescent frivolity but an established institution with an enviable record of achievement.

—*The Daily Northwestern.*

But to get back to those original questions. Every ex-editor is asked: "Would you do it all over again?"

The college newspaper office does act as a hothouse for the forced growth of professional principles, as I've tried to show. And it is good experience—writing editorials, and mapping policy, and negotiating contracts, and meeting people, and picking prom beauties, and just being The Editor, with your name on a door.

Yet is that enough? The average person doesn't realize the cost of these high-powered outside activities. For one thing, your scholastic life is shot. You just don't have time to study; you're lucky if you go to a reasonable amount of classes. One whole phase of college life is lopped off, and to a person of my temperament, at least, that is a serious indictment.

Another thing, you have no private life at all. Why, you never even know



whether a coed is dating you, or just the fellow with his name on a door! (I've sometimes had a strong suspicion.)

So far, it's professional experience against scholarship and "going to school" in a halfway human manner. If any entry throws college daily editing into the credit column it is the feeling one gets of being a part of something mighty big and fine.

I'll have to admit, finally, that criticisms pall away here. You are a part, and for your year a fairly important part, of an institution that in one way or another makes some contact directly with more than a million citizens annually, and that is pouring out a great stream of earnest young people who are bringing credit to their university and new enthusiasm to the citizenship of the country.

And that's something to take away with you!

—Reprinted from *The Quill*, June, 1941, by permission of the author, Clarence Schoenfeld, retiring executive editor, *Daily Cardinal*, University of Wisconsin, and of the editor of *The Quill*.

The Associated Collegiate Press is an organization of some 600 college newspapers established for the purpose of furthering the editorial and business interests of all. A. C. P. membership is limited to college newspapers exclusively. The Association has permanent headquarters in the School of Journalism, University of Minnesota, and has the cooperation of this school.

A. C. P. services include:

All-American Critical Service—a yearly critical analysis, with the aid of a comprehensive score book, of each publication that is a member of the Association.

*Collegiate Press Review*—a monthly magazine containing timely articles and helps and hints for the editors of college newspapers.

*Business Review*—a monthly magazine which features timely articles for the business managers of college newspapers.

A. C. P. Feature Service—a weekly news service for college newspapers.

"Campus Camera"—a cartoon feature depicting the extraordinary in the college field.

The extending of aid to state and regional press associations.

The holding of a national convention which is in reality a short course in publishing and editing.

The promotion of research studies on all problems of collegiate publishing.

The sponsoring of *Collegiate Digest*, a weekly rotogravure magazine section for college newspapers.

Within the limits of its budget, our project should present a *modern, attractive appearance as to its typography, format, and illustrations*. The average student cannot tell why he likes it, but it is undeniably true that the more attractive the paper from the standpoint of good newspaper making, the better its reception.

The *off-campus distribution is important*, and often overlooked. Our student publication tells much of the story as to where the tax-payer's dollar goes, and therefore a certain coverage of community, city, and state is to be desired. It provides a close tie with alumni. And it can be an excellent representative of the institution throughout the collegiate world when placed on other college or university newspaper exchange lists.

Our last unit is timely and vital, for it concerns the *newspaper's role today with our nation at war*. Editors of 1942 can and must co-operate with every agency of civilian defense. Co-operate with the navy, army, and marine corps in regard to campus enlistments. Place a self-imposed censorship on certain news stories which might aid the enemy. But above all, produce the very best paper an editor can turn out, in spite of upset economic conditions and a possible shortage of staff members.

The ability to see one's shortcomings is a big step in the future improvement of every paper. In all fairness to yourself, apply this nine-unit plan of measurement to your own publication. If it is a better job a month from now, perhaps it was worth your while to read this article.

## Trends in Techniques

### *The Director of The Associated Collegiate Press Looks into the Question*

Fred L. Kildow

IN a day when even the most hard-boiled old-school newspaper executive has been required to alter drastically his views with regard to college-produced journalists, it is well to turn some searching attention to one of the laboratories in which these college newsmen and women are taking their basic training. The particular laboratory to which reference is made encompasses the nearly 900 newspapers—daily, semi-weekly, weekly and semi-monthly—written and edited by undergraduates.

Are these campus publications worth while? Have they warranted and do they now warrant the tremendous aggregate expenditure of money, time and effort that they entail? Or are they simply fascinating playthings for journalism-minded young men and women in college who, if it weren't for college papers, would be engaged in other extra-curricular activities or be devoting more time to purely academic endeavors? Assuming that the first two questions may be answered affirmatively and the third negatively, we come to another, and most important, question: Are these undergraduate publications evidencing year-by-year improvement, keeping abreast of and perhaps in some instances leading the way for developments in news-presentation technique in the general daily and weekly press of the nation?

The evidence on this score favors collegiate journalism. Both teachers of journalism and an overwhelming majority of practicing Fourth Estaters concur in this judgment. When I get out from under the inundation of college newspapers that flows through my office from one year's end to the next, and stand aside occasionally the better to view the whole picture



with some degree of perspective, I am impressed with the fact that the so-called juvenile journalist of yesterday's campus editorial room is disappearing from the scene faster than the roving "boomer" printer vanished some years ago from the mechanical end of newspapering. Many college journalists have in truth come into their maturity. They can write. They have acquired seasoned viewpoints on vital topics of the day. They have mastered the all-too-often boring, but nonetheless essential fundamentals of the mechanical requirements of newspaper publication. In wading through the day's grist of news, they know how to cast aside the chaff. They exercise wide influence on campus opinion. And when it comes to journalistic crusading they can, in the words of the late Glenn Frank, "lash out with a verbal shillalah" that strikes fear into the hearts of adversaries far older in terms of mere combat experience.

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If some of the observations that follow seem at odds with the conclusions just drawn, let it be remembered that there never will be perfection in journalism. Even if there were a standard beyond which journalistic achievement could not progress, the college press is in no danger of attaining that unfortunate stalemate tomorrow or the next day. Despite the rosy panorama afforded by the field as a whole, numerous grievous faults of a specific nature remain to be corrected.

\* \* \*

Most striking evidence of the awareness of the college press to today's conditions is the coverage it is devoting to the war's cataclysmic events. Collegians recognize that the universal clash of ideologies carries deep-rooted implications, and this recognition is reflected in their undergraduate newspapers. Many of the larger campus papers carry the news reports of leased wire services. Others, outside the field of daily publication, offer weekly summaries of war developments. Virtually all of them, by means of the editorial, the interpretative article, and the interview, present information and enlightened opinion to their readers.

Because their papers are at centers of learning, college reporters are in excellent positions to interview nationally and internationally famous leaders of thought, and in the field of the published interview the campus newspaper need bow today to no metropolitan daily. Nor is faculty wisdom being overlooked. Many a professor of economics, political science, history, sociology or a related field is writing for the college press today, gratified at reaching an important and discerning public and at the same time helping to round out the invaluable service performed by the campus newspaper.

In this connection it is pertinent to call attention to a current phase of development in college journalism. That is the technique of *news presentation with interpretation*. It means that skeletonized news bulletins must be given flesh and blood: here is what happened, and here, in an accompanying paragraph, is what it means, or is likely to mean. "Parenthetical analysis," some observer with a flair for words has called it. The technique is one that some of the more progressive metropolitan papers have found

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## source

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Publications loan service. The Association keeps on hand at all times an assortment of All-American and first class newspapers, yearbooks, and magazines which editors may borrow.

Continuous service. This service provides a criticism of each issue as it is published.

**National Advertising Service, Inc.**, is a firm of specialists in selling and servicing advertising, on a commission basis, for college newspapers. N. A. S. maintains branch offices at several large advertising agency centers in the United States. It is employed by the newspaper on a commission basis. N. A. S. acts as the salesman and service man, and in addition employs a large force for servicing accounts and performing functions such as handling checking copies, billing, collecting, merchandising, publicity, etc.

**Student Opinion Surveys of America** is a co-operative poll of college newspapers in every section of the United States. The Surveys regularly conduct polls of American college students through the member papers and weekly distribute the findings to these papers for publication. The polls are non-commercial and are sponsored by the University of Texas Student Publications, Inc., publishers of *The Daily Texan*. They were founded by Joe Belden, University of Texas graduate, who is editor of the organization.

The Surveys' cross-sectional sample is made up of six geographical divisions of the U. S., including exact proportions of students in privately and publicly controlled universities and colleges, teachers colleges, normal schools, and junior colleges. The kinds of students interviewed are in many categories, in proportion with figures of the U. S. Office of Education. The sample is under constant

Making last minute changes, a typical college press composing room scene

File of cuts belonging to *The Harvard Crimson*. Courtesy, *The Crimson*

At the University of Iowa these students earn part of their expenses by selling newspaper pictures of campus life. Courtesy, *Collegiate Digest*





observance of University of Texas statisticians. The law of sampling makes it possible to poll a few students in each school—scientifically distributed—to arrive at a total opinion of all the students in the country. This fact has been empirically established. The interviewing technique is repeatedly checked to discover any biased work.

Sinclair Lewis [in a discussion group at Wesleyan University] . . . presented a picture of great odds and correspondingly great opportunities in store for the young writer of today. He emphasized the effect which he thought the present war, "the culmination of a period of social and economic revolution lasting for hundreds of years," would have on writing, prophesying that during the next hundred years there would be only seven or eight really good authors.

The radio, Hollywood cinema, and syndicated features in newspapers drew a large share of his blame for the decline of the market for modern literature, along with today's "bad" education. In addition the consolidation of a great many magazines with small circulations into a comparatively small number with very large circulations reduced the market, Mr. Lewis said. . . .

Writing at first should be a spare-time project, and a writer should be engaged in something which will enable him to meet many different people. The newspaper business is not an ideal preparation for writing, Mr. Lewis said, because it tends to encourage the use of clichés, the number of people met is limited, and all writing is done on order for someone else. A grocer meets more people under ordinary circumstances and would therefore be better fitted to write about ordinary life than a newspaper man, who meets people as a rule only under unusual circumstances. . . .

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

I cannot truthfully recall that any desire for the power I may have exercised kept me in journalism. It was chiefly the thrill of getting the news, of being in touch with and recording the daily kaleidoscope of public life at home and abroad as well as the opportunity to champion reforms that fettered me.

—Oswald Garrison Villard, *Fighting Years*. Harcourt, Brace and Company, 1939.

invaluable in making the news intelligible to the man in the street, and its wider adoption by the college press will bring corresponding benefits. To a lesser degree, a related technique referred to as juxtaposition of opposing claims, in connection with war reports, is serving the metropolitan press well, and has been brought into use by some of the larger college newspapers.

The significant thing about this whole phase of newspapering is that these practices are developing, at the college level, men and women capable of providing, on short notice, the necessary background information to fill out a "spot" news story. News presentation becomes more complicated for the journalist in direct proportion to the extent to which these latter-day techniques are employed, but by the same token college training in giving background to the news makes for vastly better college papers and develops young journalists for absorption into the news field on graduation.

Certain evolutionary developments are apparent on college editorial pages. One is a broadening of subject matter treated by the editorial writers. The belief, hitherto quite widespread, that college newspapers should confine their editorial comment to campus or community issues, is being superseded by a policy that encompasses all the world in its editorial range. When the Japanese campaign in the Netherlands East Indies is foremost in the news, you are certain to find some comment on it in the college editorial columns. Many student editors at the outset of the current term published statements of editorial policy in which they, like the ancient legendary Japanese emperors, proposed "to make the whole world our dominion." In doing so they set forth their belief that collegians must guard against growing provincial in their outlook; that happenings in Washington and other world capitals, as well as on the battlefronts, are tremendously important to every college student.

It should be noted in passing that a small segment of the college press has been following directly the reverse of this trend. In the period before and immediately after United States entry into the war, several college editors felt called upon to withdraw from the arenas of national and international comment, announcing that henceforth (or, in some cases, for the duration) they would confine their editorial observations to topics of immediate campus interest.

Another factor has been at work in recent years to change the college editorial page, and that is the shift away from a dull, stereotyped format. A few years ago the page invariably was headed at the upper left by the paper's masthead, followed by one or two columns of editorials bearing trite, wooden or meaningless headings. The remainder of the page was devoted to "standing features," treating the same subject matter from issue to issue, and appearing under standing boxed heads that served only to clutter up the page. Now the better editorial page staffs are constantly ferreting out new features to supplement the editorials, and are presenting them under news-feature type headlines that pyramid the reader's interest in the page. Make-up is fluid and elastic, so that the page's general appearance is never the same in any two issues.

In general, the news writing in college newspapers has been improving constantly. Sentence structure is tighter, the thought is more concisely set down, excess wordage has been eliminated. Paragraphs have been made shorter to sustain reader interest.

And still the writing isn't of sufficiently high quality. Here, perhaps, is the greatest single opportunity for improvement. Only by the painful drudgery of learning words and their uses, only by mastering spelling and grammar and syntax, only by writing and writing and writing and then rewriting, can the student learn to write. There is no short-cut.

Typographically, the tendency in student journalism is away from fadism. "Crackpot" or revolutionary ideas now must turn to some other field for trial. Be modern, but conservatively so, is the guiding policy. A few of the tried-and-true typographical developments that once were considered drastically different are being continued, such as no-column-rule make-up, judicial use of bold-indent material and certain other type devices. This

(Continued on page 36)



# Four Freedoms for the College Press

*"The Pen Is Mightier Than the Sword," Says a Former Editor of the "Daily Northwestern"*

James Ward

COLLEGE newspaper editorials alone won't defeat the foes of democracy at home and abroad. But the "pens" of thousands of collegiate editors throughout the nation have been—and I hope always will be—a mighty force for the initiation and preservation of democracy in the world and on the campus.

I like to think of the times during my three and one-half years of college that were devoted to discussion of rights of the campus press. A sophomoric editorial crusade I started was a flop, but it was worth a great deal because I became aware of one point of view:

Professor A thought it was dangerous to have a bunch of kids putting out a newspaper. "I learned a long time ago never to pay any attention to them." He openly advocated censorship of every bit of news that was to appear in the paper.

And on the other side of the scale was Professor B who introduced me to the chairman of the board of trustees as a representative of the student paper—"You know, the boys who keep the university on an even keel."

Although I know it was said somewhat facetiously, I believe that Professor B wasn't altogether kidding. And I hope that he also thought, "Yes, and they help keep the students on an even keel, too, giving them a chance to express their opinions and air their views."

With students it was a favorite topic of conversation for post-deadline-pre-proof bull sessions. The oldsters on the staff would tell the freshman galley slaves about

various editorial campaigns that had been stopped, postponed, or not even started after some faculty member had "advised" against it; about the eligible juniors who were never given a position as seniors because of an "anti-administration" attitude; and many more similar instances.

But Professor C hit on the real point: "Don't worry, boy, very few schools have so little faith in the intelligence of their students that they would want to censor the news; the real battle is over who picks the editors. If the students do it, or have the major share in controlling it—your degree of freedom rests squarely on the shoulders of you student editors. It's yours to use, but not abuse."

On most campuses there isn't any question about students having the opportunity to select or control the selection of the *student* newspaper heads. A few schools have had the unfortunate experience of having the university "stack" the board of control with faculty men to keep the "kiddies" out of mischief. This is indeed regrettable and a sad commentary on American education, due either to a lack of responsibility on the part of the students or to a lack of faith on the part of the school.

Although we speak of "freedom," we know that there is no freedom from responsibility—responsibility to students, school, and to the best journalistic ethics. Every news item or editorial can be judged in those three courts



James Ward, left, while managing editor of the *Daily Northwestern* last fall, conferring with his sports staff. Courtesy, *Northwestern Purple Parrot*



and sentenced to be "killed" in the wastebasket, or to "live" in the eternal form of printed word.

Because of its unique position as the voice of a *thinking*, intelligent community with a high percentage of young people in the population, the college paper has certain responsibilities which, if fulfilled, can make it vital, real, and worth while.

There can be no freedom *from* bigoted expression—both on the staff and on the campus. Keeping the editorial columns "free" is a task which is unequalled in difficulty, and many editors have called in student editorial boards to assure democratic procedure and unbiased opinion. To me, this is the outstanding development in college journalism to date. And if the students are going to dish out criticism, they should be able to take it if it's bounced back.

Freedom *from* error, misstatement, and sensationalism marks a newspaper worthy of the name. Just because college journalists have an amateur standing, there can be no excuse for "sloppy-copy," "etaoin shrdlus," and

names misspelled. Also under the "error" classification comes "socialitis"—the donation of front page space to every campus social event that waves free tickets under the collective noses of the editors.

Freedom *from* financial burden and the bill collector is the dream of every business manager. And if the paper can't be a business as well as a social institution, its position on the campus will be weakened.

Freedom *from* monopoly completes the list. The tendency for the paper to dip into all fields of campus activity and venture out of the field of journalism is to be shunned, frowned upon, and ignored. A newspaper is a newspaper and should leave the governing of the campus up to the student governing organization.

Those are the four "freedoms from"; in my opinion they're as important in principle as the other four freedoms. I hope they have as important a meaning in the formation of a better campus press as the well-known "four freedoms" have in the formation of a better world in the future.

# A Religious Newspaper for Youth

## If I Were Editor

### A Symposium

#### Contributors

Kempton Jones

Marjorie Baker

Herman Will, Jr.

I

## Kempton Jones

**W** RITING on such a subject as "If I were this or that" offers a person an unusual opportunity. That is, he gets to say exactly how he thinks something should be done without ever actually having to do any of the work involved in executing his plans. For this reason it is with a great deal of pleasure that I approach this article in which I am supposed to tell what I would do if I were editor of a weekly newspaper for young people.



Kempton Jones

Following the typical editor's privilege, I should first of all lay down certain basic principles which would

govern each issue of the paper. Number one in my list would be the full development of the age-old American press tradition of freedom of speech. Of course, in our youth paper this would necessitate a wide awake editorial staff concerned with problems of youth in social, racial, and political fields. At each point, and this is my second basic principle, the newspaper would take a stand for what it thought was right and then fight for that at any cost to popularity or circulation. My third point of policy would be to stand ready to take a new position if ours were proved not basically truthful and right. There would be no prejudice or resentment on the part of our paper. The final precept would be a democratic organization of the staff of the paper so that all would have a voice in deciding what position we would take in different matters.

With such principles to build upon, one can easily see that our news stories would be accurate and honest. There would be no cutting to hide the facts. Our reporters would be charged with the task of seeking the truth in the news of the youth world and presenting it as vividly as possible. Pictures of conditions both good and bad would accompany stories to heighten the reality of situations presented.

Feature stories would concern the lives of people who are doing things now which prove worth while. They would be written about organizations which have great initiative and individuality in their work. We would have no place in our feature columns for space filling stories of useless value.

The four principles listed above would govern the policy of our editorial writers. They would write



with certainty based on true knowledge of the facts. The editorials would be written from firm convictions, and there would be no play on words to avoid an issue. Our editorial columns would be alive with thought on problems young people are facing. In line with this there would be a place on the same page for letters to the editor upholding or attacking our position.

There would certainly be one section of our paper entitled "What Is Going On In Methodism." This would not be the typical column of

its type, however, but would be carefully edited and reported to give a clear picture of things which are really happening that would interest youth in general. A little column on "What Is New In Youth Work" would receive its place. New ideas concerning meetings, programs, services, outings, and the like would be found there. Readers would have to be very liberal with their contributions of ideas and activities.

Since most newspapers have a classified ad section, we might have a cor-

responding section in which we would have, not classified ads, but a list of items to swap which are useful in religious activities. It might be called "the Swapper's Corner" or something similar.

You see it is quite easy to plan this paper when one doesn't have to do the work of carrying out the plans! However, I believe a wide awake, interesting, timely, and honest approach is the key to the success of any news organ—and Methodist youth in times like these deserve just that.

## II

### Marjorie Baker



Marjorie Baker

IF I were an editor of a religious newspaper for youth, first of all I'd realize that I had one of the most difficult tasks anyone could be assigned. Most people have definite ideas concerning religion and anything which is termed "religious." As a result, I could easily be battling against the preconceived ideas of my subscribers.

"A religious newspaper"—such a title demands a definition of what the editor is to term "religion" or "religious." If a newspaper is to be of value to its readers it must embrace a definition which will be all-inclusive. The philosophy of life which each of us holds is termed by most people "my religion." Anything which relates to our philosophies of life, or anything which has to do with the conflicts of thought and action in the minds and hearts of youth, may be termed "religious."

As a result our newspaper will not necessarily deal with the surface events reported in the daily secular newspaper, although events in the field of "religion" must be covered. The newspaper will involve the sharing of philosophies of individuals—articles submitted by any and all who profess interest in the co-operative development of beliefs. This will be a newspaper which will help its readers and contributors (who should be

one and the same) to think intelligently, creatively, and critically.

Problems peculiar to the religious philosophy of one's own personal existence will be dealt with predominantly, with such questions as these taking a foremost part in all discussions: What am I to the church and what is the church to me? How do personal habits correlate with religious doctrines? How can personal beliefs fit into wider social movements? What are the various courses of action which youth can take as individuals or as groups in order to improve society?

You may be saying, "But this is not a newspaper." And in a sense you are quite correct. This would be more in the line of a weekly publication in which the newsworthy items of the week were treated from an angle which would include personal reactions and the relationship of each item to the whole of the individual's life. In covering a large area, such a publication would make for increased understanding and unity within the country, and between countries. Democracy and Christianity have basic principles in common—the worth of the individual, the importance of each individual in playing his hand for the common good of all, the free play of intelligence. These principles are essentially altruistic. The sharing of ideas of many sorts is necessary to the development of the basic principles of both democracy and Christianity, and on this premise, I believe that such a newspaper, if it is to be called that, would fulfill a function beyond measure in value.

Not only would there be a sharing of ideas, theories, and conflicts. There also would be news items concerned with what religious groups, as well as other socially minded organizations not necessarily termed "religious," are doing throughout the country. There would be polls covering localities, states, or youth congregations, on what youth are thinking about the problems being met in personal living, immediate and wider social relationships, and in economics and civic life. And not only polls upon what youth is thinking, but also upon what part youth is playing in these areas of life.

This newspaper should be of youth, by youth, and for youth. If I were an editor, I would not begin until there were sufficient money on hand to ensure at least a year of survival regardless of what pecuniary success the paper met with. There should be an efficiently organized and well chosen production staff and business and circulation staff. There should be an advertising department, not only to build up interest before publication in the goals and aspirations and character of the paper, but also to raise sufficient money after publication to make for the continual improvement of every physical feature of the paper. Such advertising would be limited, of course, to constructive advertising.

With the enlisted efforts of people who believe that such a newspaper could be a success, and with more thorough and detailed planning, I would feel it a privilege to edit a paper with such goals.

*(Symposium continued on page 28)*



**April 1st**—Anglo-Saxons called April **Eastermonath** in honor of the god Ostara, Osten or Eastre. Its name comes from the Latin, *Aprilis*, derived from *aperio*, to open, or set forth. ● Browning's famous lines, "Oh, to be in England now that April's there," are still true as far as mother nature is concerned. Only human nature makes England in April this year a place to avoid. ● April begins this year on Wednesday in the middle of **Holy Week**, the week beginning with Palm Sunday and ending with Easter. The "great week" of the Christian year, the week of the most dramatic moments in the life of any figure on the stage of life. This day is known as "**Spy Wednesday**," the spy being Judas. ● **All Fools' Day**, connected with the medieval Feast of Fools. Earliest literary allusion is found in Addison's *The Spectator*. Swift in his *Journal to Stella* (March 13, 1713) tells how he, Dr. Arbuthnot, and Lady Masham spent an amusing evening "in conniving a lie for the morrow." In India, the **Feast of Huli**, which occurs on March 31, has been celebrated for many centuries by sending people on foolish errands.

**April 2nd**—**Green Thursday** or **Maundy Thursday**—Maundy—may be a conception of the *mandate* of Christ to his disciples to break bread in remembrance of him, or from his other mandate after he had washed their feet, "to love one another." May be derived from the Saxon word *mand*, which afterward became *maund*, a name for a basket and later for any gift or offering contained in a basket. Maundy Thursday was a day on which the king distributed alms to the poor. Religiously the day commemorates four events: (1) the washing of the feet of the apostles, (2) the institution of the Eucharist, (3) the agony of Jesus in Gethsemane, (4) the betrayal and arrest of Jesus. Also called **Shere Thursday**, because it was the day clergy sheared their heads and clipped their beards against Easter Sunday. ● **Green Thursday**—the day when the hawthorn weeps because it is the traditional tree from which the crown of thorns was fashioned.

**April 3rd**—**Good Friday**. Festival day from the earliest Christian times. In many countries all business is suspended. Bread baked on Good Friday has supernatural powers—hence, the custom of "hot cross buns." A day of mourning in the church—the saddest in the year. Name probably derived from the good things Christ gained for us by his death. Also thought that it comes from "God's Friday." In some countries Judas is hanged in effigy. ● Older historians established Friday, April 3rd, as the day of the crucifixion, A.D. 33

**April 4th**—**Holy Saturday**. Easter Eve is the whole day between Good Friday and Easter Day. Also known as **Day of Illumination**. In Greek Church, at midnight, the reputed hour of Christ's resurrection, the church is made dark. The priest lights a single candle, places it on the altar, and invites the worshippers to kindle their candles from his. "Come and get light from the Eternal Light, and glorify Christ who was

raised from the dead." The people carry their "new light" in joyous procession. ● **Dorothea Dix** (1802-1887). Who was she?

**April 5th**—**Easter Sunday**. Everywhere Easter is a day of rejoicing. The name comes from the Goddess *Eastre*, the personification of the East, of morning, of spring. It is the Sunday after the first full moon following the spring equinox, a date fixed by the Council of Nice in 325. According to the Venerable Bede, the name comes from *Easte*, a Teutonic goddess who opened the portals of Valhalla to receive Baldur, the white god, whose brow supplied light to mankind. The lion is one symbol of Easter because it was thought that her cubs were born dead, and that she brought them to life by howling over them for three days. The phoenix is also a symbol because it was thought to die and live again. The egg is symbolic because it holds the seed of a new life. The **coloring of eggs** is of pre-Christian origin. Christians originally dyed eggs red to suggest either joyousness or the blood of Jesus. **Egg rolling** probably symbolizes the rolling away of the stone from the sepulchre. ● **Pocahontas** married (1614). To whom?

**April 6th**—The week after Easter was formerly observed as a holiday. **Easter Monday** and **Tuesday** are known as "**heaving**" days, when people are lifted up and set down again for a fee. This custom probably grew from the idea of the resurrection. Monday after Easter also called **Pasch Monday**. ● **Army Day**, established in 1927 as the day on which U. S. declared war, 1917. ● **Robert Peary** planted the American flag on the **North Pole**, 1909. ● The **Mormon Church** founded, 1830. ● **Independence Day, Greece**. What English poet wrote about the struggle?

**April 7th**—Supposed to be the day of the death of Jesus, A.D. 29. ● First successful demonstration of **television**, 1927. ● **William Wordsworth** (1770-1850).

**April 8th**—**Lorenzo de' Medici** (1449-1492), surnamed "The Magnificent." Patron of arts and letters. ● Day connected with **Edmund Genet**, one man *fifth columnist*. Explain!

**April 9th**—**General Lee** surrendered to General Grant at Appomattox, 1865.

**April 10th**—**King Pepin** of France introduced an organ into the church of St. Cornelle at Comfiegne, 787. The bagpipe is supposed to be the basis of the organ. ● **Bird and Arbor Day** in many states. ● **William Booth** (1829-1912), founder of the Salvation Army.



30 days

research by Anna Brochhausen

**April 11th—Abraham Lincoln** made his last public speech to a rejoicing crowd gathered in front of the White House, 1865. He pled for harmony and for a return of the united country.

**April 12th—Low Sunday.** The service of Easter Day is repeated in abridged or "lowered" form. ● **Henry Clay** (1777-1852).

**April 13th—Thomas Jefferson** (1743-1826). Third President, author of the Declaration of Independence, and founder of the University of Virginia.

**April 14th—Pan American Day.** The delegates of the first International Conference of American States created the Pan American Union, 1890.

**April 15th—Henry James** (1843-1916). ● **Bliss Carman** (1861-1929).

**April 16th—**The first play by an American author on an American theme, **The Contrast**, produced at the John Street Theatre, New York, 1789. ● **Anatole France** (1844-1924). ● The birthday of **C. S. Chaplin**. Who was he?

**April 17th—**In 1725, **John Rudge** bequeathed to the parish of Trysull in Staffordshire, twenty shillings a year to employ a poor man to go about the church during the sermon to keep the people awake, and to keep dogs out of the church.

**April 18th—**The midnight ride of **Paul Revere**. Where did he ride? ● **San Francisco Fire**, 1906. Loss \$200,000,000.

**April 19th—Patriot's Day.** Anniversary of the Battle of Lexington and Concord. ● Monday and Tuesday, two weeks after Easter, were **Hock-tide** or **Hoke-tide**. A festival of medieval origin in which money was taken both from men and women. Women were often required to give a kiss. A play in the Coventry-cycle, known as the **Play of Hock Tuesday**, was given before Queen Elizabeth in 1575. She was so pleased she gave the actors two "bucks" and five marks in money.

**April 20th—Tenbury fair day.** It is a belief that you never hear the cuckoo until Tenbury fair day, and that whatever you are doing when you first hear the cuckoo, you will be doing most frequently throughout the year. If questions are asked on this day, the cuckoo's reply will indicate the number of

years one must wait for fulfillment. The bird is kept busy answering so that it does not have time to build its nest, and therefore lays its eggs in the nest of the hedge sparrow. ● **Rump Parliament** dissolved, 1653. Why was it called this?

**April 21st—Romulus** began the foundation of Rome in 753 B.C. Remus, his brother, was slain because he ridiculed the slenderness of the walls. ● On this day in 1649, the **Maryland Toleration Act** was passed. "No person professing to believe in Jesus Christ shall, from henceforth, be in any way troubled, molested or discountenanced for, or in respect of, his or her religion, nor in the free exercise thereof within this province." ● Famous day in **Texas**. Why?

**April 22nd—**The **Wandering Jew** appeared in Brussels, 1774. According to legend, when Jesus was leaving the court of Pilate, Cartaphelus, a porter, struck Jesus and said in mockery, "Go quicker, Jesus, go quicker; why do you loiter?" Jesus, looking back, said, "I am going, and you will wait till I return." Accordingly Cartaphelus is still waiting for the return of Jesus. ● **The Oklahoma Rush!** What was it?

**April 24th—St. George's Day.** Patron saint of soldiers, farmers, and Boy Scouts, and of England. On the shield of St. George are the words, "I was a stranger and ye took me in," and "Add to brotherly love, charity." ● **Thomas Armat's Vitascope** exhibited in New York City. Why was this significant? ● **William Shakespeare** (1564-1616). ● First continuing newspaper in America, **The Boston News-Letter** (1704). ● **National Wild Flower Day**.

**April 25th—St. Mark's Day**—patron saint of notaries. ● **Oliver Cromwell** (1599-1658).

**April 26th—Confederate Memorial Day** in some Southern states. ● **Sunday sports** were authorized by Queen Elizabeth, 1568.

**April 27th—**Festival of **St. Zita**, patron of servants. ● **U. S. Grant** (1822-1885).

**April 28th—****James Monroe** (1783-1831), fifth President.

**April 29th—St. Catherine of Sienna** (1347-1380), patron saint of fire prevention. ● **Lorado Taft** (1860-1936), sculptor.

**April 30th—Solemnity of St. Joseph**, patron of the Universal Church. ● **Inauguration of Washington** as first President of the United States, 1789.



# A Religious Newspaper for Youth

## A Symposium (continued)

### III

Herman Will, Jr.



Herman Will, Jr.

WHERE can we find the truth in today's world? The secular newspapers and magazines reflect at worst the biased viewpoints of their editors and advertisers, and at best the confused thinking and distorted perspective of our contemporary society. While the religious journals meet part of our needs, to what extent do they deal with current news and how many young people actually read them regularly? I fear that a survey of these questions would not bring very encouraging results.

If what we have said in this first paragraph is true, just where do Christian young people get the information which in part determines their attitudes? How Christian can we be when we have to rely on unreliable sources for one of the ingredients of our thinking and acting?

I am convinced that one answer to this difficulty lies in the establishment of a religious newspaper for young people. What I am proposing is not a magazine, not a story-paper, but a weekly newspaper published interdenominationally on a national scale. This publication preferably should not be tied to the strings of any adult church agency which in all probability would be more worried about the policies of such a paper than about the needs which it was trying to meet. It should be edited under the supervision of a youth editorial board which should be chosen to represent fairly those national denominational youth movements in the country which wished to co-operate.

The initial financial support required might be obtained from interested individuals and groups, with the understanding that this capital would be returned without interest as soon as reasonably possible. No profit

should accrue to any individual or group, and the title to all property should reside in a "corporation not for profit" whose board of directors would be drawn from the membership of the youth editorial board. If the venture should prove financially successful, an adequate reserve for emergencies should be established, and any additional income turned back into the newspaper itself.

How would such a newspaper differ from existing publications? It would attempt to present accurate summaries of all significant news. Editorial policy would not be allowed to "slant" facts or "stack" news columns. All youth activities would be covered fully and reported promptly, with a short deadline enabling the paper to carry current material. Through this newspaper Christian youth would have an avenue of expression operated by and for youth, and unequalled in either the church or secular field.

What would fill the columns of such a paper? General news; reports of youth activities; vital editorials by the editorial staff; guest editorials by Christian youth leaders; important stories suppressed by the regular press because of editorial policy or pressure

from advertisers; outstanding speeches of interest to youth; notable articles and editorials from other publications; reviews of current movies, plays, and books; columns on courtship and marriage, health, fellowship groups, labor, international problems, etc.; feature articles on various youth and student organizations, giving their membership, composition, program, leaders, etc.; information about new fields of Christian service and new vocational opportunities. Since the readers of this newspaper would be reading many publications, regular space should be devoted to methods of analyzing news and recognizing propaganda techniques. This youth weekly should not venture into the curricular field, but should leave that area to the denominational agencies already at work there.

Christian young people urgently need a medium which will present the news within a Christian frame of reference. Instead of sensationalism for the sake of circulation, we need sane perspective for the sake of human personality. Through such a weekly youth newspaper the task of getting the facts could be greatly simplified and the opportunity to get them vastly extended. The challenging possibility of world Christian fellowship could be presented to millions of youth eager for such a message.

What I have outlined here is both an idea and an ideal. As an idea it needs careful study and evaluation. As an ideal it needs the will and action of individuals to make it real. What is *your* answer?

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## Storm in October

Helen Anne Hilker

I mourn with earth this long night's victory  
And weep with her, rememb'ring how all day  
She bore the siege of rain from every tree  
With grim resistance, giving back the sway  
Of bending boughs resilient to the wind,  
'Til night took up the tilt with fire and drum  
And scorched and shook the skies, and near the end  
Whipped gaps among the boughs to numb  
Her weary limbs, so that the dawn found earth  
Bowed down in yellow, sunlit-splendoured pain.  
And yet, the heavens' conquest yields to birth—  
Winter shall rise to greater life again.

And so, my summer heart, with autumn's year:  
Death is to richer truth but prelude here.



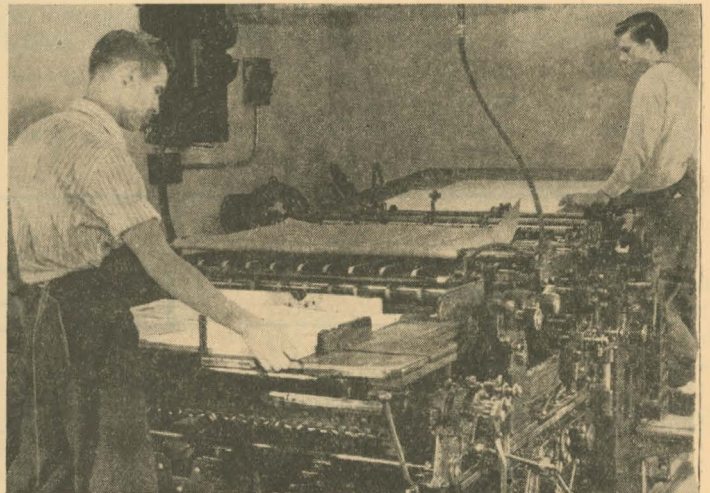
# A Complete Student Paper

## *The Story of the Adrian College Publication*

Gene Porter



Waldron Stewart, assistant editor, Marian Porter, typist, and Gene Porter, editor, get copy ready for student linotypists



Adrian self-help students run off *The College World* on the college press

THE heading, "Student Publication of Adrian College," which appears on the masthead of Adrian College's *College World* is more than just another slogan; for this year the paper is put out in a print shop entirely operated by Adrian students.

Since the installation last summer of the Adrian College Press, the newspaper at Adrian has become a paper not only for, but also completely by, students. From the editing of copy to the running of presses, students really "put out" the paper.

There are probably few colleges in the country where the editor reads and corrects the copy, then dons a work apron and goes into the shop himself to make sure the paper is put together as he wishes by doing it himself. Yet that is just the situation at Adrian.

Gene Porter, a senior, is editor of the paper and Waldron Stewart, also a senior, is the assistant editor. Both men edit and correct copy turned in by their staff and then, between tricks in the classroom, take turns writing and setting heads, correcting type already set in the galleys by student linotype operators, and running the presses. In addition to learning what goes on amid the smell of printers' ink, the two men, along with Warren Crandell, Jay Cawley, Stanley Stec, and Bob Peard, are earning a goodly part of their tuition.

The printing department, which was completed last summer, is a part of Adrian's rapidly growing self help

plan instituted by President Samuel J. Harrison after his inauguration last year. The equipment which comprises the shop was formerly the Snithen Press of Pittsburgh, publishers for the Methodist Protestant Church. At the merger of the Methodist Episcopal and the Methodist Protestant Churches last year, the printing equipment was donated to the college through the efforts of President Harrison.

Included in the equipment is a 33 by 35 inch cylinder press, a folding machine, a stitching machine, two tons of type with cases, three linotypes, nearly four tons of linotype metal, and numerous other pieces of necessary printing equipment.

The students employed in the shop are no strangers about the place. Nearly every one of them shouldered picks and shovels, dug trenches, and laid foundations last summer preparatory to installation of press machinery. All this was done on self help time. So it is with an air of pride that they go about their work in their print shop. They built it and now they work in it.

Twenty-five students take turns at linotypes, presses, and type cases between studying hours to draw total weekly pay vouchers of approximately \$165. There are only four full-time employees in the plant: Robert Tuttle, manager; Frank Davies, press room foreman; Leon Willnow, linotype foreman; and Mrs. Annis Morely, linotype operator. Of the twenty-five students, only seven



have had former print shop experience, four of them at Cass Technical High School in Detroit.

The Adrian College Press is no idle student instruction course but an active, going business that keeps its employees busy eighteen hours almost every day. In addition to the college paper, the *Michigan Christian Advocate* is one of the more important jobs handled by the college press. Between 10,000 and 15,000 *Advocates* are turned out weekly, addressed and mailed. The press is constantly contracting jobs from many of the state's Methodist churches as well.

Porter and Stewart conceived the idea of working at their own paper as one of the numerous self help jobs while installing the press last summer. The idea was taken to President Harrison. It was decided that even though the two lacked practical experience it would be a good self help project. A plan whereby they would work about twenty hours every other week was suggested and now has become routine.

Copy leaves the editor's desk, according to the plan,

and is rushed to the linotypes, where Crandell and Miss Frances Gorny, both students, set it. From there the type is proofed, corrected, and stands ready to be set in the forms which later go to the press. The form setting is done the night before the paper goes to press by Porter and Stewart, and this is the one process in which Tuttle aids. A final proof is taken, then, under the guidance of Stec and Peard, the 500 copies are shot out of the press, cut and folded on separate machines and stand ready for campus distribution.

Another *College World* has been "put to bed."

"It's not a money-making proposition," Tuttle says. "Although student labor may be cheaper, it takes a great deal longer, especially since the kids are just learning."

"It's not only a job," the students say, "but it's fun printing our own paper and good experience, too."

And is it a success? Certainly. They're working their way through college and at the same time gaining practical experience which will prove invaluable after graduation.

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### source

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The *News* editorial closet conceals no skeletons. We have no hidden planks in our editorial platform. We believe that 12,000 students have a right to know what type of newspaper is to represent them during the academic year.

For the benefit of the entire University family we offer the following policy which will guide our thirty issues.

1. The Boston University *News* columns will provide a mirror for student opinion no matter how insignificant or vociferous. We believe that no errors of opinion can threaten a University where students remain free to grapple with them.

2. The *News* will represent student rights. We do not propose to set ourselves up as magniloquent crusaders but to take action in a manner reflecting credit to the University and student body.

3. We pledge ourselves to a continually progressive policy paralleling that of the University and its students.

4. Controversial subjects will be submitted to rational, unprejudiced evaluation by the *News*. Our news columns will remain free from editorial comment, giving only factual, unbiased treatment to all news stories.

5. Our editorial page will not be limited to University subjects but only to subjects of interest to the students.

6. The Boston University *News* will play no favorites, recognize no "sacred cows." We stand for fair play on the campus as well as on the athletic field.

James Bryant once said, "The press is good or evil according to the character

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# The Place and Purpose of the College Newspaper

## *The Medium for Learning Successful Living*

W. E. Morris, Jr.

IF we should go back to the origin of the college newspaper we would find that it was, in general, the same as that of the commercial or professional newspaper. The college newspaper was born because there were college students who wanted to know what the people on their campus were doing, and there were other college students who were willing to work at the job of telling them about it. There was a need for a central source of student information and opinion which was not being provided in any other way, and there were students willing to provide it.

After its beginning, the college newspaper inevitably assumed rather quickly and by imitation many of the practices and policies which the professional newspaper acquired over a long period of time and in a natural way. In other words, it came to have a multiple place and purpose. And insofar as the additional functions met real needs among its readers and were not mere apings of the professional press, they have been justified. The point is that there is today no one acknowledged exclusive purpose of the college newspaper any more than there is an acknowledged single purpose for the commercial newspaper.

One thing is certain, however, and that is: the college newspaper is a student activity. Apparently, also, it remains today, along with intramurals and forensics, one of the few most completely *student* activities. This may seem surprising, in view of the wide publicity annually given to some cases of censorship and other conflicts between college editors and others. However, a group of student leaders at Stanford University, assisted by Professor





University of Michigan co-eds prepare the women's page for *The Michigan Daily*. The war and the resulting scarcity of men students are giving women college journalists a new chance

Harold C. Hand and sponsored by the Associated Students of Stanford University, recently made a national survey of campus activities including the college newspaper. Most significant to me among the results of this survey, which covered ninety campuses and one-third of the college and university enrollment of the United States, was that more than 80 per cent of the editors reported that they had no faculty assistance and no form of faculty control. Frankly, I think it a sad state of affairs that our colleges offer so little assistance to students in their activities, but such seems to be the case.

With this in mind, I propose that if we are going to find any new way of stating the multiple place and purpose of the college newspaper, we try to do so from this point of departure: that the college newspaper is a student activity on hundreds of campuses in the United States.

There is nothing new—nothing original from me—in the philosophy, principles, or basic interpretation from which I proceed in defining what I believe should be the “overall” function of the college newspaper. It has been explained and described in hundreds of different ways by educators of the modern school for a number of years. It just happens I have never myself heard anyone use it before a group of college newspaper men and women.

In order for you to understand that I am projecting toward a somewhat ideal state, I'll have to say first that colleges and universities on the whole have adopted no such attitude as this proposal assumes toward their college newspapers, and that neither have the advisers nor student editors. Student activities in general and throughout the years have been first opposed, then tolerated, and finally regulated by our institutions of higher learning. They have not been made a part of a unified program of learning either by the colleges or by the students.

#### THE PURPOSE OF WORKING ON A PAPER

Now our psychologists and educators today tell us two things particularly important to our brief discussion: first, that we learn *by doing*, and, second, that we learn life attitudes, as well as such skills as that of writing a good news lead, by the way in which we do things. In other words, we are learning good or bad attitudes or skills all the time.

Furthermore, we happen to live in a democratic country. So far as we know, graduates of our colleges and universities are going to practice life—whether they practice journalism or not—in a democratic society for a long time to come. In fact, *so far as we know*, that is the best form of society. Certainly, in any case, as Doctor Fretwell of Columbia puts it, “The business of education in a democracy, it seems, is to enable people to learn how to live in a democracy and in turn how to make a democracy a fit place in

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of those who direct it. It is a mill that grinds all that is put into its hopper. Fill the hopper with poisoned grain and it will grind it to meal, but there is death in the bread.”

These six points will be our Bureau of Good Housekeeping.

—*The News*, Boston University.

America is at war. The responsibilities of a free press are heavy in a democracy at peace. They are heavier than ever in a democracy at war. They bear down alike upon the shoulders of those who publish and edit and write our newspapers.

It is a time for reason. It is a time to speak and think calmly. It is a time to avoid hysteria and to shun incitement. It is a time to stick close to the facts of the news and to let the public make up its own mind on the basis of these facts.

War is a time to remember that confusion at home is an enemy.

—*The New York Times*.

Three short years have seen it [Wesleyan] alter from an isolated community to an institution extremely vulnerable to occurrences in the world at large. As world conditions continue to affect this campus, news will be forthcoming. Program and curriculum changes will be made, campus defense units will create activity, and the call to service will alter the lives of most students. These and other happenings will supply us with an abundance of stories of exceptional news value. Sports are no longer the life blood of the *Argus*. Fundamentals of journal-



ism direct us to place our most important story in the right-hand column. In this period of vicissitudes that story will seldom be sports. . . .

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

We have written an editorial today to appear in what we feel is the right place for this particular editorial—in the “So’m Told” column. We hope you will not be angry with us. This is the first week since September that gossip has failed to appear in this space. We promised the students that if gossip was the thing they wanted, then gossip they would certainly have. But somehow, deep down inside, we have wondered if students were really sincere in their desire—a desire to read suggestive things about their campus associates.

We have wondered, too, why so many students have devoted so much time and energy to the practice of gossiping, a practice which, we believe, can be twisted into the most malicious, the most unkind, the most dastardly of sins. . . .

Gossip in the *Profile* has been a bit rough at times. Too, at times it has been comparatively mild—and with its mildness there came a “lull.” And with its roughness, there always came a general perking-up of *Profile* readers and a definite increase in favorable comments to the editor. . . .

We’re not beating around the bush. We’re telling a certain group of people that the gossip column is often the first and last thing read in this publication—and we, as the endeavorers, are just a little ashamed of the fact.

Gossip . . . is a stinking thing to us. Of course we’ve been guilty of it—every week this year. But that doesn’t keep us from seeing what a childish practice it is. That doesn’t keep us from having an earnest desire to help abolish this dastradly habit. . . . Maybe we’re fighting for a lost cause. But then, someone said once that the lost causes were the only ones worth fighting for anyway.

—*The College Profile*, Hendrix College (Arkansas).

The *Minnesota Daily Survey* of Campus Opinion polls the student body on questions of campus, national and international interest.

In order to provide an accurate cross-section of student opinion, the survey has statistically broken down official University registration figures showing the number of men and women in each class and in each college.

which to live.”

You will note that I am assuming that student activities are—that the college newspaper is—as much a part of the learning process as any laboratory or classroom course in the curriculum. If this is true, and if the business of our educational system is to help people to adjust to life in a democracy, then it would seem that the enveloping purpose of a college newspaper is to provide a medium congenial to many students through which the students may learn more about how to live together in a democracy.

Some of you will immediately ask a very pertinent question: “How can you propose that the principal function of a college newspaper is to provide a medium of learning how to live effectively in a democracy when it is obvious that if a college newspaper didn’t go about the business of publishing and interpreting campus news it wouldn’t even be a campus newspaper?” My answer would be: “In the same way that you learn how to live effectively in a democracy by participating in intramural programs, in debating, in glee clubs, in social organizations, etc.”

Under such an enveloping purpose, success will naturally be achieved in proportion as democratic methods of operation and known good methods of learning are employed to do the job at hand. In other words, the means is not only as important as the end—the means is synonymous with the end. This does not imply that the job of putting out the newspaper should be less well done—indeed, it would anticipate getting a better job done or as good a job done with less strain on a few individuals. It does shift the emphasis from the product or result to the means of getting the result and to the individuals who get the result. This latter is particularly important when we remember that only a comparatively few of our newspaper staff members ever practice journalism—as only a few of our debaters later practice law, or glee club members sing professionally, etc.

If we were to set up a working model under this plan for a college newspaper we would bear in mind two test questions: (1) Do the students in general who wish to help put out the college newspaper have the best possible chance to learn to do things well? and (2) Do they take part in democratic processes as they do this?

Now the following brief picture of this “model college newspaper” is drawn partly from recent general literature, partly by answering the above questions in terms of known necessary operations of the college newspapers, and partly from specific information gathered in the Stanford survey.

#### THE MODEL COLLEGE NEWSPAPER

The “model” may be described in terms of certain positive conditions which would obtain: (1) The institution would provide adequate technical advice for the business of publishing the newspaper and adequate counsel in the matter of policies and procedures.

(2) Staff officers would be chosen by members of the staff and in some manner agreed upon by the staff.

(3) All applicants for staff positions would be given an equal trial and would be approved by a group representative of staff officers and members.

(4) The staff would assume responsibility for providing an adequate training program for new members.

(5) The staff as a whole or a group representative of officers and members would determine policies and procedures, including those providing for rewards and compensation.

(6) This college newspaper would then in all its news and editorial policies uphold the rights and privileges of individuals, minorities, and the student body as a whole which are theirs under a democratic form of government.

We will rely again on the Stanford survey for a hasty check to see about how far we are from such a campus newspaper.

We have already seen that less than 20 per cent of colleges included in the survey gave any assistance to their campus newspapers. (It might be well to note here that the survey included newspapers in colleges and universities of all kinds and sizes.)



Eighty-one per cent of students favor the present tabloid-size *Daily* rather than the standard eight-column size, a *Minnesota Daily* Survey of Campus Opinion has revealed.

—*The Minnesota Daily*.

Although the demands upon the editor are beyond any one man's powers today, the rewards of a free journalist remain one of the greatest. We now know well what happens when the editors of a country all lose their freedom under government control. Of all the prostitutes in the world such editors are the most contemptible because they deliberately and knowingly lend themselves to misleading and poisoning the identical people their newspapers were meant to enlighten and inform. Under freedom, the education of the unchained editor never stops. He acquires knowledge every day, whether he wishes to do so or not. The very studying with expert eye of the day's dispatches adds to his store of facts, gives him a deeper background, and—if he has within him the possibility of growth—a wider and wiser perspective.

One who has had the joy of saying in print just what he thinks and feels, of breaking a lance on behalf of any cause in which his heart was enlisted, never relinquishes this privilege happily but always with deep regret.

—Oswald Garrison Villard, *Fighting Years*.  
Harcourt, Brace and Company, 1939.

(Clive, when he is thinking of deserting the British army:) "We knew that we weren't . . . being asked to die because of justice or equality or anything else. We were being asked to die because other people had been blind and incapable and blundering and smug. And now I know those things are not the things I'll die to preserve."

"It's curious, good wars aren't always victorious ones. Justice sometimes triumphs and sometimes is beaten—and even more frequently poor justice gets lost in the shuffle.

"And that's what we've got to watch out for this time. If I ever do go back it will be not to die to win a war, one-half as much as it will be to live to see that justice doesn't get lost in the shuffle—justice, not for England, nor for Germany, but justice for poor, living, bleeding, bloody *humanity*. . . ."

—Eric Knight, *This Above All*. Harper and Brothers, 1941.

his university stands for, be "in close personal contact with as many facets of campus life as possible," and be thoroughly grounded in the internal affairs of his paper and in its traditions and history.

Churches and universities are the two greatest non-partisan sources of constructive reform in the nation. It is up to the student publication and those who write it to follow this purpose and be an integral part of national and local activity. Laurence R. Campbell, in the October, 1941, issue of *Scholastic Editor*, puts it this way:

Student journalists should do all that they can to see that their own school community is a living democracy. They should co-operate with the administration in helping new students . . . to enjoy school life. They should campaign against social snobbery, insisting upon fair treatment for all regardless of differences in religion, race, or nationality. Editors should sponsor projects to build up the democratic spirit among all students. . . .

He [the scholastic editor] has a responsibility today, just as he will tomorrow. And the scholastic journalist probably has a greater opportunity in this national emergency than any other student. Through scholastic publications he can help youth to have the faith and fortitude, the vision and valor, the courage and confidence, to face the future.

You may well wonder at the altitude of the ideals which Campbell sets up in view of the social *mores* which are always acutely felt by many students, and in view of the way most universities uphold many stupid policies reflecting these *mores*. Also in view of the fact that most universities do not wish to have their policies criticized in other than kid glove tones if at all.

It is not often that a college paper has to send each word through a board of censors for approval before going to press. Nevertheless, there are many covert methods used to influence the selection of one type of editorial or news or feature article in preference to another.

Abe S. Perlman, urging abolishment of campus censorship in *Quill* recently, asked, "How well trained will our recruit be if his first experience with journalism is one of fear and censorship? His good writing sense is immediately perverted to one of caution and in not too rare occasions to one of lie for favor."

Thus it is seen what the college journalist is up against in gaining the objectives that make the activity worth while. But that does not begin to take into account the scholarship which is often shot completely because of too many nights spent on make-up. Depending upon how much you want to make college journalism valuable, it will drastically affect your study schedule (if you still have one after a few weeks on the "rag"), your class attendance, and your other attempts to soak up culture and knowledge.

Consolation lies in the fact that you are part of an institution that is, or could be, worth the chips. And you're bound to like the simulated atmosphere of the fourth estate, if you are the type who want to serve fellow students from behind a typewriter.

Personally, I like it and I'm one of the suckers. But I'll give a good argument to anyone who says I am.

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For the doctrine of the kingdom of heaven as Jesus seems to have preached it was no less than a bold and uncompromising demand for a complete change and cleansing without and within.

He was like some terrible moral huntsman digging mankind out of the smug burrows in which they had lived hitherto. In the white blaze of this kingdom there was to be no property, no privilege, no pride of procedure, no motive indeed and no reward, but love.

For to take him seriously was to enter

upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?

—H. G. Wells.

While there is a lower class I am in it; while there is a criminal element I am of it; while there's a soul in prison I am not free.

—Eugene Debs.



# The Moving Finger Writes

books

## *The News and How to Understand It*

Raymond P. Morris

IF you spend fifteen minutes six days a week reading daily papers, you are reading well over a million words a year. Another half-hour on the Sunday paper adds another half-million words to your annual total. If you average half an hour a week on magazines, that means a million more. And if you listen to news broadcasts fifteen minutes a day, you hear almost a million words through that medium." What do all these words mean to you? They are the chart of the events which are shaping the destiny of the future. Will this hold a re-born Asia? Will it bring the end of the supremacy of Western culture? Will it see the emergence of a new world order? Or the prostration of the old? Of one thing you can be sure, that your life, my life, the lives of all of us, will feel the impact of these words. Their meaning will come home to us. In a time when the world has become so small, and the patterns of human behavior are so fluid and so erratic, news is important. We need to know what it is, how to find it, how to estimate its worth.

News comes to us from many sources and by various devices. Thirty million American people own radio sets. They listen to radio programs from three to six hours a day. They listen to Raymond Gram Swing, to H. V. Kaltenborn, to Elmer Davis, to Major Eliot, to Wythe Williams, and to Gabriel Heatter. The raw data of facts, which are usually spare and scanty, come mixed with interpretations, prognostications, and "commercials," and they are raised from matters of fact by voice inflections and by the heightened tone of the commentator to swell our emotions and to deepen our prejudices.

Americans are also readers of newspapers and magazines. The proportion of our population which reads an occasional book of non-fiction to attempt to establish background and perspective is not a cause for rejoicing; it is no favorable commentary on our systems of education. We read the tabloids, the pictorial reviews, we read digests stripped to meaninglessness. Fortunately, also, we read the *New York Times*, *Time*, *Newsweek*, *Life*, and the *Reader's Digest*. But Americans, by and large, read the headlines. These determine their purchases and these determine their attitudes. What they read they accept—if it fits into what they want to accept. Theirs is a peculiar psychology which reveres the printed page and the snappy statement.

There is no cut and dried method which one can suggest in habits of reading or estimating the news. But there are some hints which have been given which might aid us in reading the news. Perhaps the most important thing to remember in reading the news is that which we can most easily overlook—the most important thing is not to forget ourselves. We need to know our own prejudices, our own likes and dislikes, our own points of view. We cannot avoid looking upon the world through colored glasses—we see it from where we are. This is a good thing if we recognize it. Therefore, in reading the news, first organize your underlying beliefs and know your prejudices and convictions.

Develop a definite scheme and a definite schedule instead of a haphazard approach to the news. What will this include?

Always discount the headlines. Headlines are inserted to sell the paper, not to convey the news. Distinguish, if you can, between what is commentary and what is news. Almost always the newsprint carries the official text on the second or back pages. It is this text which is important, not the editor's interpretation. Read the official communiqués which are in most instances accurate. They may not tell the whole truth, but usually they are correct as far as they go. Don't overlook the editorial page for new steers and direction. Follow the financial page for objective and hard boiled estimates of the general nature of news. Recognize propaganda. This will be easy if it glares out at you, less easy in its more effective and subtle aspects. Remember that propaganda is what people want to believe. In general, watch what you want to believe, whatever causes your blood pressure to step up, what stirs you deeply.

To these general hints add the following in matter of schedule and methods:

1. For straight news read a metropolitan newspaper. One of the great metropolitan newspapers of the country is the *New York Times*. If this is not available, read a newspaper which subscribes to at least two of the three press-association services—the Associated Press (for facts), the United Press (for speed), and the International News Service (for the sensational).

2. If your attention is attracted to a headline, learn to turn quickly to the column below with an eye to looking for something. Scan, read rapidly, until you spot that which is important. Always prefer the official text in preference to the editor's story. The latter is to hold your interest, the former gives the facts.

3. Follow the official military communiqués. Usually, the communiqués of the winning side are more complete than those of the losing side. Read both.

4. If you cannot or do not care to follow the daily newspaper, read *Time* or *Newsweek*, or, of less value, *Life*. My preference is "The News of the Week in Review" in the Sunday edition of the *New York Times*.

5. Become acquainted with the special correspondents, the feature writers, and the columnists. You can take your choice of Dorothy Thompson or Walter Lippmann, of Eleanor Roosevelt, Westbrook Pegler, Walter Winchell, Boake Carter, William Philip Simms, Raymond Clapper, or General Hugh Johnson. Remember, a columnist is a very vulnerable human being; he is not always accurate. He indulges in excitement and personalities. His only unforgivable sin is dullness.

6. Radio news bulletins appear earlier than newsprint but are less important in keeping up with the news. Our best commentator is Elmer Davis. He, or some other commentator of your choice, is enough. Otherwise you will waste your time and confuse yourself listening to repetitions. The roundup of news from other countries, now seriously interfered with by the spread of war, is one of the most valuable news services of the radio.

7. Specialize—pick out some country, some topic, etc., and



read everything you can find about it over a prolonged period.

8. Recognize propaganda. Listen to it, do not resist it, do not be afraid of it, recognize it,

9. Remember that the exclusive, inside, confidential information you read or hear is usually false or unreliable. Americans are avid devotees of this type of reporting. Don't fall a prey to it.

10. Know your own prejudices—this is the beginning of wisdom in the gleaning of news.

The above summary I have taken almost completely from **The News and How to Understand It**, by Quincy Howe. There are other and newer books which I could recommend

for estimating the news. To my mind this leads them all. If you want to know how news is gotten together, about our press associations, the syndicates and columnists, about our choice for the sources of news, of radio and the various commentators, then this is a book you will like. Not only is it suggestive but it is well written. The author is a journalist, an editor and commentator on world affairs. He knows his way around. Should you prefer more recent titles you might consider Leon Whipple's **How to Understand Current Events**, Walter Spearman's **Understanding the News**, or Edgar Dale's **How to Read a Newspaper**.

Howe, Quincy, **The News and How to Understand It**. New York: Simon and Schuster, 1940. 250 pp. \$2.00.  
 Whipple, Leon, **How to Understand Current Events: a Guide to an Appraisal of the News**. New York: Harper, 1941. 250.  
 Spearman, Walter, **Understanding the News**. University of North Carolina Press, 1942. 50 cents paper.  
 Dale, Edgar, **How to Read a Newspaper**. Chicago: Scott, Foresman, 1941. \$1.40.

## Among Current Books

**Mission to Moscow**, by Joseph E. Davies, continues to take America by storm. Davies seems to have gained the entire confidence of the American people because of his political and economic orthodoxy. Then Russia, at the moment at least, is much on the American mind. She figures largely in the hopes of the immediate future of the Allies. Her counter offensive during the winter has thoroughly discredited any viewpoint which suggested her weakness. Nevertheless Americans are uneasy about the promised spring offensive. These elements have added to the success of this book. But the real reason for its success is that Davies is a discerning man. He has produced an important document.

Books about Japan are flowing from the publishers' presses. Remember, most of these volumes now appearing were in process of preparation before the present war with Japan began. At that time Japan was grossly underestimated and the present studies are only as good as were our earlier estimates. It is solid stuff for solid readers, but those of you who would like to know the facts about Japan should consult **The Industrialization of Japan and Manchukuo, 1930-1940**, by E. B. Schumpeter and others. One book like this is worth a dozen of a less informed variety.

**The Destiny of Western Man**, by W. T. Stace, bears directly upon the problem now before us. It considers the "new world order" and our civilization. It is a very provocative and richly informative volume to be read by the mature reader.

Pearl Buck's **Dragon Seed: A Novel of China Today**, is current events put into fictional form. It is Miss Buck's best book since *The Good Earth*.

Able reporting, brilliant writing, vivid and realistic description have gone into

**From the Land of Silent People**, which is Robert St. John's account of the blitz in the Balkans. It is obviously the work of a thoroughly disillusioned

mind which shows much evidence of frustration. The account is lacking in any basic philosophy or principle of interpretation.

## Trends in Technique

(Continued from page 22)

"change-of-pace" technique of copyreading, involving use of bold and italic types and capitals for contrast, is effective in whipping up reader interest. In many cases, however, it is used thoughtlessly in such a way as to destroy its eye appeal. The routine practice of setting every other paragraph as a bold face, for example, is merely monotonous and not attractive.

As fast as progressive collegians can train their printers, effective use of white space in make-up is coming into its own. Crowded pages jammed with masses of grey type are doing a welcome fade-out. The sacrifice of an extra six points of space between head and story, and above and below sub-heads, can work wonders in producing a page that has eye-appeal. Display-conscious editors also are devoting more attention to below-the-fold make-up on page one, and are showing greater aptitude in the use of extra-column headlines and extra-column leads.

A survey of trends in college newspaper advertising would take far more time and space than can be allotted here. Suffice it to say that "card" advertising fortunately is on the way out. Alert business managers of college papers have discovered that merchants are not sufficiently benefited by appearing on a page with several other advertisers, each advertisement having the same general appearance and each listing only a business slogan and the firm's name and address. Emphasized now are the importance of "value" copy in advertising, use of illustrations, and composition that gives each commercial message a distinctive appearance.

The college press is making greater use of pictures than ever before. And other staff-produced or campus-produced art is coming into its own: the humor cartoon, the portrait, hand-drawn department headings and designs for special campus events.

\* \* \*

Yes, the college newspaper has assumed a significant role in the life of the nation. Its improvement has been phenomenal. Temporary retrenchments may be necessitated by the war effort, but all moves to suspend publication for the duration for whatever reasons are ill-advised. The college newspaper has never had a better opportunity than at present to serve its school or its country.



# Something Plus in Pictures

movies  
margaret frakes

## *A Director Who Sees the Way*

WHEN you can say after seeing a motion picture, 'That movie is *right*,' you can be sure it is one for which all the people who had a hand in making it had a real enthusiasm, one which proved a challenge to the very best of their talents."

The man speaking is a director himself—Irving Pichel of Twentieth Century-Fox. You have seen something of his most recent work in *SWAMP WATER*, for which he acted as producer, and in the effective commentary for *HOW GREEN WAS MY VALLEY*.

"It's hard to put a finger on any one phase of production and say, 'Here's what made the film a great one,'" Mr. Pichel points out. "For the making of a picture involves so many different factors, so many different people working together. The ideal situation, of course, exists when the producer, director, and writers share the same understanding and enthusiasm for a projected subject, when they have all caught a vision of what that subject can be made to say, and work together from the beginning to make the finished film say it in unforgettable terms."

Generally speaking, the producer is the key to whatever results are finally to be obtained. If he has definite ideas about what is to be achieved and how, the workers all down the line may simply carry out his bidding. If, on the other hand, he has been able to secure men whose talents he knows from past experience, the entire project may be worked out co-operatively, with those men contributing ideas and the whole becoming a joint creative process. The cameramen and musical and art directors, too, contribute much to the final effect, and if they, too, possess creative talents and sense from the beginning the purpose and meaning of what is to be portrayed, the results are likely to be "right." It has been through such teamwork that some of the great films of all time have been produced. Sometimes the producer doubles as writer, director, actor, or in some cases as all of these. When this happens, the finished product is sure to express vividly that man's attitude toward his subject, toward life itself, and his conception of the best method of using a camera to transfer life dramatically to the screen. This procedure has been responsible, for in-

stance, for the Chaplin comedies, for *CITIZEN KANE*, for the Preston Sturges films of the past year, and for Leslie Howard's recent *MR. V*.

"A director may approach his task in one of two ways," says Mr. Pichel. "He may simply use the material handed him and produce a straightforward, everyday picture. On the other hand, the material may challenge him—offer him a chance to convey an attitude toward the subject, to say something particular about life and its meaning. In which case, he will put all his creative talents to work, insist on certain effects and emphases. If his efforts are successful, the various parts of the finished product will blend together in an artistic whole—and what he has to say will get across to the audience."

### WHEN IT GOES BEYOND MERE STORY-TELLING

He illustrates from his own experience: "Recently I completed a comedy. As it came to me it was a good *story*, one that I could do without violating any integrity as a director, but with no particular challenge for interpretation. I shot it just as it was written, and the result, I feel, is a good craftsmanlike job, and that is that. Now, however, I'm at work on a coming film that must be something more—one that if it is to be at all worth while must go beyond mere story telling, must convey something more than what appears on the surface. It constitutes, therefore, a real challenge. And as such, it is one which I have had to be in on from the beginning."

The film is to be a life of Edgar Allan Poe. "The first script was an entertaining story, as any life of this poet is bound to be," Mr. Pichel relates. "But that is not enough. What is important about Edgar Allan Poe is not that he had an unhappy childhood, that he was frustrated in his ambitions, that he suffered innumerable griefs. What matters is this"—he indicated a volume of the poet's works—"and our purpose must be to bring into focus the things in the man's life which made his work possible, and made it the kind it was. It is only thus that his life is important to us. With this in mind we are re-doing the script together. We are trying to look

at each phase of the poet's life not only as material interesting in itself, but as something which may throw light on the whole in relation to the final legacy which his life produced."

Such employment of talent, such care in preparation, naturally proves a tremendously expensive process. The best talents and equipment in the industry could well be employed on the relatively small list of really good films produced each year. With the present financial set-up of the industry what it is, with the four hundred-or-so films expected annually, the great bulk of films produced at low cost must help bear the cost of more ambitious ones. It is this bulk that keeps the audiences down the street entertained evening after evening. For people, Mr. Pichel points out, will go to see *any* motion picture, just as they have always flocked to see any sort of play. For the most part, however, they *do* recognize quality when they see it, and their standards are bound to rise as their appreciation is further developed. Essentially they want to see films which tell them something about other people, which put into dramatic terms the truths they recognize about everyday events, be it in terms of comedy or of tragedy. This being the case, they will demand more and more that films present life realistically. Well-meaning groups of censors, such as the Legion for Decency, for instance, often err, Mr. Pichel fears, because they fail to recognize this demand. They mistake, too, the morality of the thing shown for morality itself. For instance, murder is definitely immoral, but as employed in drama, on the screen or elsewhere, it may in its total context be of decided moral significance.

### A MEDIUM FOR RELIGIOUS TRUTH

Movies constitute an art very close to everyday men and women. At their best they can, Mr. Pichel believes, make those men and women more aware of what life is all about, of its essential wonder and significance. He hopes to see more films which will show the application of religious truths in modern life, apart from any creedal interpretation. In addition to his work with the regular studios, Mr. Pichel has been closely associated with groups making religious films to be shown in churches as well as in regular theatres. For Cathedral Films he directed *THE GREAT COMMANDMENT*, which you who saw it will recall as an unusually compelling and reverent presentation of Hebrew family life, of the conversion of a young Zealot to the way



of love through a realization of what Jesus' teaching really meant. This film was later sold to Twentieth Century-Fox, which planned to remake it with the best talent and technical assistance available. Since the result would have been a film particularly adapted for foreign as well as for home consumption, the coming of war abroad forced abandonment of plans. Instead, the picture was released just as it was, but it has so far not had a wide

showing except in towns where church and educational groups have joined in its promotion and support.

"I saw it again recently," Mr. Pichel relates. "Its message is just as wonderful and true as ever, but I can see how right now it would seem to American audiences like nothing so much as a plea for appeasement of the nazis." For persons looking toward a better way after the outcome of the present conflict, THE GREAT COMMANDMENT does indeed bring a vision and a hope. We can only hope that a day will come when the world can again listen and heed its presentation of the triumph of the way of love over that of hate and violence. Then, another prospect in which Mr.

Pichel expressed great interest may also come to fulfillment—the formation of a company to produce technically excellent short films setting forth the essentials of religion in dramatic form, many of them applications of religious truths in modern situations, for use in the growing number of sixteen millimeter projectors in churches and schools.

To those who sense the tremendous possibilities in motion pictures to enrich the lives of men and women and children in their far-flung audiences and deepen their awareness, it is heartening to know that in the midst of the welter of hurried, often directionless effort, there are persons who, like Mr. Pichel, sense those possibilities and seek to realize them.

## Among Current Films

### Choice

**The Girl from Leningrad** (Artkino) honors the work done by young Russian nurses under fire during the war with Finland in 1940. It is good for our thinking on the war in general to recall that during the time pictured we were thinking of the fine persons the film ennobles as "enemies." Like so many other films from the land of the Soviets, this is *simple, straightforward, remarkably convincing*. There are exciting sequences showing actual combat. A. Abukusov, Z. Fyodorova.

**The Man Who Came to Dinner** (War.) is almost a literal photograph of the famous comedy from the stage, but it has lost none of its spirited humor, its constant surprise and wit. *Good entertainment*. Bette Davis, Ann Sheridan, Richard Travis, Monty Woolley.

**Mr. V** (UA), produced, directed, and acted by Leslie Howard in England, is reminiscent of those superb British melodramas like NIGHT TRAIN and THE THIRTY-NINE STEPS. Mr. Howard plays a seemingly tiresome, ineffectual professor of archeology at Cambridge who on harmless-looking excavating expeditions into Germany just before the march on Poland spirits away, from under the very nose of the gestapo, famed Germans marked for extermination. The film has excellent suspense, casual tempo, and some unforgettable moments which set forth the contrast between freedom and repression. *Tense melodrama*. Leslie Howard, Mary Morris, Francis Sullivan.

**Sullivan's Travels** (Par.) is another of those delightful comedies written and produced by Preston Sturges. This one goes all the way from slapstick to satire to melodrama to tragedy and back again, but it manages to be entertaining throughout. It recounts the adventures of a movie director who wants to make an epic "close to life" and goes out disguised as a tramp to find out how the other half lives. It has fresh ideas, excellent satirical treatment, and a superb use of the camera to transfer its material to the screen. *You'll enjoy it*. Porter Hall, Veronica Lake, Joel McCrea, Robert Warwick.

**To Be or Not to Be** (UA) is a successful

blend of comedy and melodrama—entirely far-fetched and impossible but at the same time suspenseful and convincing. It recounts the miraculous adventures of a group of Polish actors with the gestapo just before and after the fall of Poland, with first one side and then the other gaining the upper hand. Unlike so many "gestapo" treatments, it does not go overboard on hate and heroics. Throughout it is fresh, excellently paced, *delightfully comic*. Jack Benny, Felix Bressart, Carole Lombard, Robert Stack.

**The Vanishing Virginian** (MGM) sets forth simply everyday events in the charming family life of an explosive, wise judge in Lynchburg, during the early years of the present century. Based on sketches from life by the daughter of the real-life judge, it moves at a properly slow pace, manages throughout to be *homely, honest, unassuming, and entertaining*. Spring Byington, Kathryn Grayson, Frank Morgan, Natalie Thompson.

### Fair Entertainment

**Bedtime Story** (Col.) is just another marital-mixup comedy, all about a playwright and his actress wife and their on-again, off-again relationship, but it does have some good comedy sequences. *Sometimes fun, but tedious as a whole*. Allan Joslyn, Fredric March, Loretta Young.

**Dangerously They Live** (War.) is a melodrama about a British girl in her nation's intelligence service, the American interne who gets mixed up in her affairs, and the cruel nazi agents who are on her trail. It is *too overdone to be very convincing*, however, and you know all the secrets almost from the beginning. Nancy Coleman, John Garfield, Raymond Massey.

**Design for Scandal** (MGM), all about a publisher's plot to involve a woman judge in a scandal and force her off the bench, and how it backfires when the newspaperman whom he sets on her trail falls in love with her. *Often fun, but rather repetitious*. Edward Arnold, Walter Pidgeon, Rosalind Russell.

**Dr. Kildare's Victory** (MGM), in which the young doctor gets himself involved in a dangerous campaign to cut through official hospital

tape in order to speed up handling of emergency cases. *Honest, fairly entertaining, but not terribly exciting*. Ann Ayars, Lew Ayres, Lionel Barrymore.

**Mr. Bug Goes to Town** (Par.), a full-length cartoon about life in the insect world on a vacant city lot, is an ambitious undertaking that lacks the spontaneity and liveliness of the Disney creations. *For juveniles, perhaps*.

**Son of Fury** (Fox) is a swashbuckling adventure yarn set partly in England, where violence and hate and revenge are the order of the day, and in the South Seas, where all is lyrical beauty. *Excellent of its type*, and with particular appeal for those who like plenty of action. John Carradine, Roddy MacDowell, Tyrone Power, George Sanders, Gene Tierney.

**Song of the Islands** (Fox) gives you beautiful technicolor, sprightly native dances and songs, and a humorous yarn that, unlike the majority of tropical attempts, does not take itself too seriously. *The perfect escape piece*. Betty Grable, Victor Mature, Jack Oakie, Thomas Mitchell.

### And Others

**Bombay Passage, Fly by Night, Pacific Blackout and Torpedo Boat** (all Par.), melodramas using the war as background for rather carelessly done, obvious plots, treatment of which as a whole is *below standard*.

**A Date With the Falcon** (RKO), with George Sanders in a series less effective than the one about the "Saint" in which he previously was featured. Events are made for the story, not the story for the events. . . . **Helzapoppin** (Univ.), which somehow is more tedious than fun. . . . **The Night Before the Divorce** (Fox), noisy, artificial, with never a pause for breath. . . . **The Perfect Snob** (Fox), simple but good fun—and Charlotte Greenwood is in it, plus Charlie Ruggles, which means a lot. . . . **Shanghai Gesture** (UA), hopelessly stilted and removed from reality, terribly overrated in advertising. . . . **Treat 'Em Rough** (Univ.), Eddie Albert as a millionaire prizefighter—simple enough in story but quite pleasant to watch. . . . **Wild Bill Hickok Rides** (War.), a dressed-up western, but the simple Republic productions for the juvenile trade do it better.



# Radio House

radio  
david crandell

THERE is a popular song currently being heard called "Deep in the Heart of Texas," in which the featured novelty is the incorporation of hand claps in a very engaging manner. It has reference to the subject at hand only in that RADIO HOUSE is "deep in the heart of Texas" and merits applause to such an extent that I cannot help but think of the two synonymously, as is the case with the song. But let me tell you *why*.

Wherever there is an organization of importance or a piece of work of importance, you will find an INDIVIDUAL of importance who has conceived and developed an idea into a thing that is real and vital and worth while. Such a *thing* is RADIO HOUSE at the University of Texas, and such an *individual* is HOWARD LUMPKIN, director of broadcasting. Just a few years ago, Howard Lumpkin was working at CBS in New York on a Rockefeller Foundation grant to study radio broadcasting. Then he went to the University of Wisconsin to study student radio drama. His next step was the realization of a worthy ambition made manifest at RADIO HOUSE in Texas.

The setting was once a stable on the estate of Major George W. Littlefield, wealthy Texas pioneer who left his property and fortune to the University. The little red brick building and a few thousand dollars brought Radio House into physical being in 1938 with the finest of broadcasting facilities and equipment. It was then that Howard Lumpkin began working to make Radio House more than a broadcasting studio. He made it a Texas "institution," renowned and respected over as many states as its voice was heard. It began a service to the campus with "The *Daily Texan* of the Air." It began a service to the community with daily dramatic offerings. It began a service to the state with the "Texas School of the Air," broadcasting programs of dramatized literature and music appreciation which became required listening for 50,000 school children. It has done all this and more during the past three years. It is significant and noteworthy that the programming originating at Radio House is of a quality that requires no transmitter of its own but merits the gladly donated air time of the Texas Quality Network and the local Mutual Network, including stations in Austin, Dallas, San Antonio, Fort Worth, and Houston.

Since the first dedicatory broadcast in 1939, Radio House has admirably served the community, state, and nation. Now it has embarked on a still greater service on an INTERNATIONAL basis. Last year Howard Lumpkin and members of his staff visited Mexico to gather material for a series of programs called "Know Your Neighbor." They talked with the man in the street, the Indian, the mountain peon, the business man, the industrialist, the artisan, the housewife, the taxi driver, the barber, the student, the news correspondent, the diplomat. They visited mines, schools, farms, markets, shops, and ranches. They studied the attitudes of Mexicans toward the United States, toward the American resident, toward the American tourist, toward other foreigners in Mexico. "Know Your Neighbor" went on the air with great success and won the praise of both American and Mexican governments.

"Know Your Neighbor" was but a stepping stone to a bigger idea in the mind of Howard Lumpkin, an idea for bringing about Pan-American solidarity and mutual understanding by means of a radio program, called "GUARDIANS OF FREEDOM," which would be of the United States, of Mexico, of all Latin American republics and the Pan American Union . . . a program designed to help wipe out the prejudices of the past and build a united future between the United States and the neighbors to the South . . . a program of international broadcasts promoting good-will, inter-American relationship, co-operation and understanding, a Pan-American doctrine

born not of the necessity of war but rather the desire for peace.

The Institute of Latin-American Studies at the University of Texas agreed to sponsor the program. A financial grant was acquired for an orchestra and chorus at Radio House. Then Howard Lumpkin set up an international network of stations in Mexico and the United States to carry the programs in both directions from the ideally situated location of Radio House, a strategic point near the border. The Department of State in Washington approved and endorsed the program. The Presidents of Mexico, the Latin American republics, and the Pan American Union endorsed and approved the program. Letters were sent by those Presidents to be read over the air on programs devoted to their countries. And so, "GUARDIANS OF FREEDOM" took to the air in February with programs in both English and Spanish, and with enthusiastic audience response from nearly every state in the Union and nearly every nation to the South.

Thus Radio House has become more than the "Voice of Texas." It has become more than a radio drama workshop where students without compensation or academic credit can learn the techniques of radio . . . more than a training ground for future broadcasters in script writing and production in the professional field . . . more than a radio theatre for religious drama by the Wesley Foundation students. It has become more than a school of the air and a campus commentator. RADIO HOUSE has become an *international spokesman for North America!*

Radio House on the air. At the microphone: Howard Lumpkin, director of broadcast ing; Hugh Shaw, production assistant; Thomas Sutherland; and Alfredo Vasquez (a member of the Wesley Foundation Council at the University of Texas). At the soundwagon, Bob Holton, assistant director



April, 1942



## Television and War

TELEVISION eyes, strengthened by telescopic lenses, in aircraft flying over enemy territory may carry back to future army headquarters the view that would lie before an aircraft observer to supplement pictures and maps. As attacks move forward, Generals may see spread out before them on screens, moving images of their men advancing, notice the massing of the enemy at a certain point and shift the attack quickly to a weaker spot. It is not within the realm of bad dreams or a delirium that unmanned aircraft loaded with explosives and guided by remote radio control may be sent far into enemy territory. Men at television screens may see the country under such aircraft and select targets as accurately as if they were in the cockpits. Television equipped torpedoes may follow ships, no matter how they dodge.

"When such imaginings flit through our minds it is pleasant to think that television in times of peace will take its place beside sound broadcasting as an influence toward making war less likely."

So wrote Major General James G. Harbord ten years ago for publication in Orrin Dunlap's volume, *The Outlook for Television*, containing the views of authorities in various fields, all with "vision for television." The ten years that have followed the writing of these statements have brought many things, and among them . . . both television and war.

During the first World War all activity in the development of television stopped. Research men and engineers turned their time and talents to the tasks of war. A means of communicating

with the front from far behind the lines resulted in the "mud wireless," a crude form of radio but a portable gadget that never failed in its duty. As a result of radio research for the purposes of war, RADIO as we know it today was born. There is every reason to expect that out of World War II will come TELEVISION, and that it, too, will find its place in every home when the world is again at peace.

Television is far beyond the laboratory and the experimental stage; it is a practical commercial reality. It asks only materials, money, and public acceptance to take its place in the field of communications. Those things will not be a possibility until post-war peace time, and until then . . . whither television?

With the outbreak of the war in Europe in 1939, European domestic television went into a complete blackout for the duration. Television screens by the thousands in England and Germany suddenly became nothing more than the fluorescent ends of kinescope tubes, blank for as long as the guns fire and the bombs fall. As yet American television has not suffered that fate, although manufacture of equipment and receiving sets has long since stopped. Domestic television in the United States has joined the rank and file of civilian defense as an instrument of visual instruction. CBS in New York has been telecasting a thorough course in first aid which everyone should know and everyone must SEE. NBC Television is busily engaged in cooperating with the New York Police Department in instructing air raid wardens

in their duties, the extinguishing of incendiary bombs, bomb shelter protection, and so on. In this way television is serving a vital purpose as an instructional medium by means of which information is learned quickly and thoroughly. It is to be regretted that television with this service is not available to every home in the United States but must be restricted to those localities with stations and those homes with receivers.

But while television as a civilian service is limited and the growth of television stunted for the duration; although men of science, their laboratories, and their materials are going into war production,—yet will television serve a nation at war as we know it can serve a nation at peace.

The extent to which Major General Harbord's prophecy will be realized during this war is yet to be seen. But television is ready to serve in this war as radio served in the last, annihilating space that guns may annihilate the enemy. The possibilities of television during wartime stagger the imagination and make one think of "Buck Rogers" in terms of actuality. In those war laboratories television will find new uses, new improvements will develop, new discoveries will be made. When the world is at peace again, television equipment rather than torpedoes will come off our assembly lines and into our homes symbolic of a new era in civilization, an instrument that can make for enduring peace by eliminating boundaries and distance, prejudices, and ill-will, and by helping to create international brotherhood, cooperation, and understanding.

## Pastorale

Two Cornell University scientists have done for posterity what Beethoven attempted in the scene by the brook in his *Pastoral Symphony*: reproduce the songs of birds in music. The difference here, however, is that our scientists have actually captured the bird songs as they were being sung in field and forest. On six ten-inch records (released by the Albert R. Brand Bird Song Foundation, Laboratory of Ornithology, Cornell University, Ithaca, New York, \$5.00) these men have recorded the actual songs and calls of seventy-two familiar American birds. The unusual thing about the records is that they were all made in the

field, and outdoor atmosphere is evident everywhere—running brooks, barnyard sounds, wind in the trees and many other background "effects." The records can be bought individually for one dollar each. This is not only one of the most unusual recordings ever made, it will be of great interest to nature lovers and musicians alike.

## Of Historical Importance

Memorable speeches of President Roosevelt and Winston Churchill have been issued by Columbia, as well as WOR Mutual Broadcasting. These are the speeches of December 8 and December 26 before Congress.

## New Records of Old Classics

*Schubert: Symphony No. 8 in B Minor "Unfinished." Leopold Stokowski, All American Youth Orchestra (Columbia 485—\$3.60)*

*Tschaikowsky: Symphony No. 5 in E Minor. Sir Thomas Beecham, London Philharmonic Orchestra (Columbia 470—\$5.72)*

The believers, men and women, are protecting friends of one another.

Him who helpeth God, will God surely help; for God is right, strong, mighty.

—The Koran.



# Disks and the Written Record

## *The New Recordings and a Book on Music*

A NUMBER of highly interesting and artistically effective sets of records have recently come onto the market. The future may be uncertain for the record industry, due to shortages of material, but the present output continues unabated; and the performances are distinguished. Notable are the following for the music lover who may find these gaps in his collection. Any one of them would be a nice treasure to lay up for the duration.

*Schumann: "Dichterliebe," song cycle. Mme. Lotte Lehmann, soprano; Bruno Walter, piano (Columbia 486—\$4.00)*

A celebrated pair of artists have given us some of Schumann's loveliest songs in a splendid four-record set. All the tenderness and warmth of Schumann's soul is in these songs—perhaps his best music. If one is looking for *lieder* records, he could find nothing more beautiful than this set, for Lotte Lehmann has no superiors in this realm.

### Coloratura Sopranos

*Coloratura Arias. Miliza Korjus, with Symphony Orchestra (Victor M-871—\$3.60)*

One of the truly golden voices now waits to sing from your phonograph. The songs Miss Korjus sings are well known; she brings new beauty and understanding to them, more than mere brilliance in scaling high "F."

*Pops Concert. Lily Pons, with André Kostelanetz and Orchestra (Columbia 484—\$4.65)*

This beloved husband-wife combination needs no further commendation of their artistry. One wishes they had chosen music a little fresher, a little less commonplace, but what they do, they do in their own way, than which there is none better.

### Music from the United Nations Front

*Shostakovich: Symphony No. 6, Op. 53. Philadelphia Orchestra, Leopold Stokowski, conductor (Victor M-867—\$5.72)*

Here is significant music for 1942—or any other year. The composer, now engaged in the heroic defense of Leningrad, is assuming a front rank position among his contemporaries. This symphony is new (though reports have it that he has written a subsequent sym-

phony depicting the spirit of Russian resistance against the nazis), written along lines of what the Soviet composers call "the new simplicity." It is more readily apprehensible than many modern works. In it Shostakovich displays a great fund of musical ideas, rich in orchestral colorings, fascinating rhythms, and a gift for forthright poetic melody. The Philadelphia Orchestra turns in a superb performance. This set of records should awaken a new appreciation of Shostakovich and his well deserved place in the composers' hall of fame.

*Walton: Concerto for Violin. Jascha Heifetz, with Cincinnati Symphony, Eugene Goossens, conductor (Victor M-868—\$3.60)*

Like Shostakovich, William Walton has taken his place in the fighting line of the United Nations. His work to date, however, marks him as one of England's best composers. This concerto (played in the grand Heifetz manner) reveals a composer fully matured, with rare gifts for musical invention and expression. It should be a welcome addition to our violin literature. Incidentally, this album gives us our first chance to hear the Cincinnati Symphony to best advantage. Eugene Goossens acquits himself and his orchestra with much credit.

### "Music In Western Civilization"

If ever one had cause to regret that a book of outstanding merit must sell for \$5.00, it would be true in the case of Paul Henry Lang's *Music In Western Civilization*. For here we have what seems to be the peer of any work ever done on the history of music: precisely because it is more than a history of music. It goes far beyond the field of music, to social history and political movements, as any comprehensive treatment of the arts must do, if we are to see the picture in its true light. It does for music what Van Loon's *The Arts* did for the broad field of the arts in general. But in Dr. Lang's work, we are pursuing a work of primary importance, of first interest to students of history and musicians alike, whereas Van Loon's work will be read as a popularization, though that need not detract from the enjoyment or value of either book.

Dr. Lang, who is professor of musicology at Columbia University, writes engagingly. As in few works of this kind and "weight," our interest never lags as the closely packed pages are turned steadily and rapidly, granted that one commences with any interest in the subject at all. The book has many merits. Not the least of these is the revelation of how much music there is before 1685, the birthday of Bach when modern classical music "began."

But without doubt, the story of the eighteenth and nineteenth centuries when music reached its greatest flowering, will be read with keenest interest. Lang's brilliant analysis of the essential differences between classicism and romanticism, how the Romantic movement in music accompanied and grew out of the new freedom found in the political revolutions of the last 150 years, is a notable clarification of a great historical trend. With Wagner, Tchaikowsky, Schumann, Chopin, and Liszt, Romantic music reached its apex, characterized, as were all the arts of Romanticism, by a strong strain of nationalism, subjective emotionalism growing out of the search for new faiths, new answers to the doubts of every age, and the breaking of the confines of form, to allow the thought and feeling of the music to determine its own form. Brahms stands alone in his time, the rear guard of classicism, holding onto the heritage of the great spirits of the past, when all around him music was overflowing with new voices. But Romantic music outlived its day; the apostles of Wagner found themselves either with nothing to say or no way of saying it. Music suffered a reaction from which we have not yet recovered.

The author has some penetrating observations to make on music and the "decline of the West," suggesting that the arts are not necessarily stagnating, but can be stifled unless music finds a medium of expression that is true to our own day.

To do more than mention the completeness of this history, its concern with the lesser known names of music and their part in creating its history, the part that music has played in our social life and thinking, would carry us far beyond our limits. Considered as a scholarly, literary achievement, this book is one of the important works of the year. Even in spite of that, you'll enjoy reading it.



# Something for Nothing

SCRAP materials plus ingenuity equals something for nothing. Isn't that a simple formula for beginning a craft program? But let me warn you that you probably won't stop there; because once you have found *your* craft through practically costless experiments, you will be hopelessly lost in a creative hobby for nobody knows how long a time. However, back to the painless first steps, most of which can be completed in a single evening—suggesting a series of craft nights in your young people's group.

The basic principle of craftwork is to use the materials honestly, which would in the case of most scrap materials include avoiding spending too much time on any one article.

Paper is one of the most easily obtained and easily handled materials. If you have magazines to clip or crayons for coloring, you can make peep boxes (tiny hole in the end of a shoe box) to accompany story telling on the playground or in the nursery. Scrap books for hospitals and other institutions also give your simplest projects an immediate outreach. Finger painting calls for glazed (shelf) paper, a thin paste (wallpaper paste will do), and coloring (vegetable coloring or poster paint in small quantity); wet the paper, spread the paste thinly and evenly, drop a bit of coloring, and then let yourself go with both hands. The resulting creation can be used for decorating scrap book covers, desk sets, lamp shades, or waste baskets (and I don't mean inside). Papier-mâché dolls and animals require wire skeletons wrapped with cloth and topped with layers of paper strips soaked in soupy paste. This same papier-mâché technique is the final step in making masks, the preliminary job being to model the desired form in clay, which is then greased to allow the paper coating to slip off when the paste is dry.

## BUT DON'T SCARE AWAY THE BIRDS!

Wood is almost as easy to secure as paper. Many small articles suggest themselves—book racks and book-ends, picture frames, toys, and doll furniture. This is the season for bird houses, which offer many opportunities for originality, but should not be so fancy that they scare away the birds. I once made a bird house from a box which revealed its former contents and hopes for a future, since it was stamped "International Library of Music." Other possibilities with wood are looms for small weaving

projects, ship models, buttons, costume jewelry, and traditional board games and puzzles for temporary use (those for permanent use should be made of fine hardwoods).

Bundles of scrap leather, which you may be able to get locally for little or nothing, will provide the makings for small stitched or tooled articles—comb cases, buttons, leather covering for wood and metal objects, and the like. I have seen buttons cut from heavy leather to the size of postage stamps; real stamps were glued on and shellacked after the buttons were sewed to the dress. The accompanying leather belt buckle was letter size and addressed in India ink to the wearer. Tooling equipment may be made by filing designs on the heads of large nails.

Tin cans offer an excellent introduction to metal work, for you can learn most of the processes, though the range of articles to be made is somewhat limited. The Mexicans knowingly confine their tinwork to picture frames, candle holders, and the like; it may be a little out of season to suggest Christmas tree decorations. To utilize tin cans for such things as match holders, you can enamel them, wind the outside with heavy string or the paper twine from which onion (and other vegetable) sacks are made, and shellac. Also in the realm of metal—quite a number of wire puzzles can be made from coat-hangers.

## FROM OLD CANDLES AND INNER TUBES

Candle making is a little out of the ordinary. It will cost least, of course, if you use those pieces of candle which have lain all this time on the top shelf of the kitchen cabinet. Melt them down and strain out the wicks. Or use beeswax or paraffin. Color with lipstick stubs or crayon. If you wish, scent the wax with perfume, pine oil, heavy spices, or lemon extract (fine in yellow candles). For unusual shapes, pour into muffin tins or gelatin molds or make plaster of Paris molds. The wick can be butcher twine, which must be weighted at one end to keep it straight during the pouring; the other end can be tied to a pencil or stick across the top of the mold during the cooling. Hand-dipped candles take longer, since you must let each layer of wax cool before dipping the wick again.

Textile printing usually brings to mind linoleum blocks, but tools are fairly expensive. Easier to make and quite effective are inner tube prints. Draw your

design on the rubber, cut it out with scissors, and glue to a piece of wood; the printing process is similar to linoleum. Even simpler is printing from designs cut in the flat surface of half a potato.

This is far from an exhaustive list. No mention has been made of the numerous things to be made from unfinished wood, vines (basketry), nuts, and other materials found in the woods; from clay, which you may be able to find in a natural state in your vicinity; from plaster blocks (simple sculpturing). Puppets can be constructed almost entirely from scraps already mentioned.

What more do you want for nothing?

For some years, at intervals, whenever life was not too hard and making me too tired at the end of the day, I had practiced the getting of tranquility before going to sleep. I cannot now recollect how this habit had begun; but I had found the benefit of emptying the mind of worry, whenever I turned in to my hammock on the *Conway*. Sometimes, I had repeated the process in the early morning before turning out, so as to start the day with a quiet mind. The process was very simple. I read a page of some thoughtful prose, then, shutting my eyes, I repeated to myself a couple of poems, and then sang to myself with a mental voice, one, two, three or even four songs. Usually, before I reached the fourth, I had attained a mental quiet, in which I could sort out the experience of the day, annul its trouble as illusion and see its good as jolly. It seems to me, on looking back, that I began this habit on the *Conway* at a time when I was very much perplexed by the troubles which follow promotion, "the sweets of office" as they are called. Often enough, I did not attempt the process; sometimes, it did not work; but when it did work, it made me master of the day. —John Masfield, *In the Mill*. Macmillan, 1941.

Thou art the primal God, the Ancient Being! Thou art the Knower and the known. By Thee this universe was spread abroad. Obeisance be to Thee a thousand times, again and again obeisance unto Thee from every side! Thou pervadest all, wherefore Thou art all!

—*The Bhagavad Gita*. From the Eleventh Discourse.



## How to use your Ration Book

1. Write your name in BLOCK letters in the space provided on the reference leaf (Page 17).
2. If this book is for a child under the age of 18, the circulation on page 17 should be signed by the parent or guardian, as indicated on that page.
3. To buy any food that is rationed you must register with a shop which will deal with it.
4. How to register with a shop. Write the names and addresses of the shopkeepers with whom you intend to register in the space inside the book cover.
5. Write your name and address on BLOCK letters, and the date on the computer at the top of the pages of coupons numbered 1, 2, 3, 4 and 5. Magnifying and cooking fats are rationed 10 and 11.
6. Then take this book to the shop from which you mean to buy your butcher's meat, lard and tallow, sugar, butter and any other foods which may be rationed. The shopkeeper with whom you are registering in each of these books will write the name and address on the computer, which he will cut off and keep.
7. Every time you buy rationed food you must hand your ration book to the shop, and the shopkeeper will cut off the correct coupon. You cannot use a coupon which you yourself have taken off.
8. To save trouble you may tell the shopkeeper to take a whole page of coupons. If you do so you must first write your name and address in the space provided on the page, and the shopkeeper must write the words "Page deposited" the number of the page and the date, before his name and address inside the cover.
9. BUT do not have a whole page taken out if you expect to go away from home on holiday or business.
10. COUPONS NOT USED IN THE WARE ROOM WHICH THEY ARE INTENDED FOR CANNOT BE USED LATER. Cut them off and destroy them.
11. If you live in a hotel, boarding house, hostel or other establishment, do not take your book to a shop unless you take it to the manager or whoever is responsible for the fooding arrangement, for he will use the coupons and return the book to you when you leave.
12. When you leave home on business or holiday, always take your ration book and any pages issued to you with you.
- (1) If started at a hotel, boarding house, hostel or other establishment, when you arrive.

the college  
consumer  
kathryn blood

# A Ration a Day Rationing Is Sharing

Winston Churchill's ration books

IN China today prices have risen 2000 per cent since the beginning of the war. Translated into American dollars, it means that a man's shirt costs \$50; a pair of woman's shoes, \$160.

China has been at war four years. We have been at war four months. Yet American prices, even before December 7, were being driven upward under the impetus of a defense economy. Even in inflation Americans apparently are in a hurry to do a bigger and a better job of it.

Prices and their unorthodox antics, however, have not escaped without notice. Their behavior has exploded into scholarly economic discussions, into syndicated columns and radio roundtables. Even Congress stopped to gaze at the eagle's, winged flight, argued long and fervidly on whether to stone it with a Baruch or a Henderson sling-shot, finally deciding on a Henderson sling with a Wickard handicap.

In the meantime prices have continued to rise.

### RATIONING AND PRICE CONTROL

Price control to be effective should contain the following provisions:

- (1) Control of all prices, agricultural not excluded.
- (2) Control of wages.
- (3) Control of transportation.
- (4) Control of profits.

In addition to such a price control bill we must have rationing, if inflation is to be avoided. Price control and rationing must go hand in hand. Neither can succeed without the other. When goods are scarce, rationing without price control would skyrocket prices. Conversely, rationing strengthens price control by limiting the demand for scarce goods to the amount available.

Great Britain found out what Germany had already learned from the last war, that price control without rationing breeds disaster. Britain found that price control without rationing caused manufacturers, wholesalers, and retailers to withhold supplies from the market.

April, 1942

Shopkeepers were holding their goods for sale only to their "best" customers. Frequently in both Britain and Italy the "best" customer was the one who could be counted on not to reveal that he had been charged more than the set price. In Italy the bootleg price was given a special name, "*prezzi sottobanco*—undercounter prices." Price control without rationing also makes necessary an extensive system of "informers" of the violators.

When the British Institute of Public Opinion, at the request of the American Institute, polled the common people of Britain to find out what things they would recommend from their own experiences that Americans should do to prepare for a long war, they said: (1) Insist on immediate rationing of goods that may become scarce. Don't wait. (2) Insist on price and wage control. (3) Get used to doing without things NOW. Live simply; cut out luxuries. Conserve your money; lend as much as possible in war savings. (4) Save everything possible. Avoid waste. Throw nothing away. Americans are too wasteful.

### RATIONING ISN'T STARVATION

All the fighting countries have been putting from 40 to 60 per cent of their total production into war. At present prices such an effort on our part would cost us from 40 to 60 billion dollars a year. That this will create scarcities is inevitable. This is generally understood. But that rationing in addition to price control and elimination of all waste is essential to deal with these scarcities is still unaccepted. Rationing in America is the scorned step-child. When we have thought of rationing a grim picture is likely to arise. It is a picture of half-starved women, their rickety children huddled at their skirts, as they proceed in long queues before shops from which they hope to get the wherewithal to keep the wolf on the other side of the door for another day. Such a picture is utterly false. Rationing does not indicate star-

vation. Where scarcity exists it is the one thing which can prevent either starvation or a tragic decline in the standard of living.

Whether or not you are convinced of the merits of rationing, it's next on the docket. Foods of many kinds, clothing, fuels, and durable goods, including radios and typewriters, will be rationed. But we need rationing *now*, if hoarding on a grand scale is to be avoided. One of the faults with rationing is that it is usually put into effect too late. Hoarders drain the market before the rationing machinery gets under way.

Rationing is the most socially-minded step that can be adopted wherever war-created scarcities exist. The purpose of rationing is to insure equitable distribution to all people of goods of which there is a shortage. Such a system makes it impossible for wealth to buy up all the goods on the market, while the poor man does without. Otherwise the higher income consumer can monopolize the market. Rationing is sharing. Furthermore, a ration *today* will help to keep inflation away.



London housewife in the blitz. At the grocer's, egg substitutes and mixtures that require no eggs are given a prominent display. Photos courtesy, British Press Service



# Is There Immortality?

**SKEPTIC:** Why is Easter prostituted to magic, and Christianity defined as a miracle?

**TAURUS:** Sit down, *Skeptic*, and cool off. Why the heat?

**SKEPTIC:** The preacher back home ruined a grand Easter Sunday by raving about how Christ escaped from the tomb and conquered death—and he concluded that therefore my soul is immortal. It was a lot of nonsense.

## *Is the Resurrection Good Evidence?*

**ORTHODOX:** But the resurrection is proof of Christ's divinity. If Christ had not risen from the tomb, had remained dead and buried, what good would he be for us? Countless great men before him did that much. By his resurrection, Christ proved that he is victorious over the grave, and hence immortal. The Holy Scriptures promise the same for all of us.

**SKEPTIC:** But the gospel stories of the resurrection are filled with variations or even contradictions. And almost every religion has some myth to prove its particular version of immortality. Immortality may be a hope, but it cannot be proven by any single miracle.

**ORTHODOX:** But the resurrection of Christ is our hope, and the reason for our faith. Christianity would have no value without a Living Christ.

**TAURUS:** There are differences in the stories about that first Easter, no doubt about that. It is clear, however, that those early disciples somehow became convinced that Jesus was not dead but alive.

**SKEPTIC:** What does that prove except that they were subject to hallucinations? Discouraged, afraid, defeated—naturally they would grab onto any fragment of story their brains could conjure up. A miracle!—that satisfied them.

**TAURUS:** I quite agree that the resurrection story is a shaky foundation for Christian faith to stand on. A miracle never proves religious and moral authority, or else we would put a magician in our pulpit. An empty grave isn't much proof.

**SKEPTIC:** What difference does it make anyhow, whether it is true or not? Belief in immortality is an emotional luxury. Soft-minded people indulge in it. I can do without it.

## *Does Immortality Make Any Difference?*

**TAURUS:** I suppose people are concerned about life after death partly because death itself doesn't make sense. A brave young fellow of talent may suddenly be killed in dashing to save a child from drowning; he slips on a stone and suffers concussion of the brain. What sense does that death make? A stone seems to be more powerful than a heroic impulse in a man's heart. "Things that matter most seem to be at the mercy of the things that matter least." That is why some people wonder about immortality; death refuses to display any meaning, and they hope that life after death will explain all things and do justice to everyone.

**SKEPTIC:** Then immortality is just wishful thinking, a soothing syrup for our troubles. We ought to learn how to take it on the chin, whatever happens. Immortality is an escape from the hard facts of life.

**ORTHODOX:** On the contrary. We escape from the hard duties of life by *not* believing in it. Franz Werfel said, in his novel *Embezzled Heaven*: "Our souls refuse to believe any longer in their indestructibility, and hence in their eternal responsibility." If a human soul is destructible, it has no inescapable responsibility. That makes it easy for us to kill another human soul and not feel guilty—and to neglect our own souls and not feel ourselves accountable. If you don't believe in immortality you don't face up to your duties in this world.

**SKEPTIC:** But even if it is morally stimulating to believe in immortality, that doesn't prove the truth of it. I may be very brave if I am told that my sweetheart is watching me, but that doesn't prove that she is watching. And then this "indestructible" argument. There is no proof anywhere that a soul—"that pretty thing called Soul," as Voltaire said—can have any separate life of its own.

**SCIENTIST:** That's true enough. We used to think that the soul was an independent agent, imprisoned in the body, and yet stronger than death. The soul had tensile strength enough to withstand the blow of death, we used to think, much as shatterproof glass wards off a flying stone. That way, the soul sur-

vived. Therefore men searched for the soul as a simple, tight, small substance that *could* not perish. But modern science has disposed of any such hope. There is no little material object that is indestructible. The soul, or mind, is nothing more than a focus around which mental images take shape. When those images cease, so does the focus.

**SKEPTIC:** So, we don't know what a soul is, and we can't know. Therefore I won't stew about it.

**ORTHODOX:** Of course, Christian faith in immortality cannot be proven. Since when did Christianity claim to be mathematics? What value would it be if it held only what is obvious? Jesus did not demonstrate his belief; he laid down his life as a bet that he was right. Christianity would be stronger today if it had a little more of that gambling spirit by which men and women faced the lions on the bet that their souls could not be devoured but would endure.

## *Is Social Immortality Enough?*

**SKEPTIC:** For myself, I don't need any personal immortality. The human race lives on, society survives, and if a fellow only contributes to mankind then he has his immortality in the lives of those who live after him. George Washington lives on in America's freedom; he doesn't need to have his soul preserved for all eternity.

**NEW ARGUMENT:** They call that "social immortality." But it is deceptive and temporary, because the time will come when there is no America, and no human race. Is that not so, *Scientist*?

**SCIENTIST:** True. Our best scientific knowledge says that the earth is cooling off and running down, and that human life cannot exist on this planet beyond a limited number of centuries. That will not be in the near future, but it will definitely be the end of human life.

**NEW ARGUMENT:** What then has become of Washington's immortality? When this earth denies human life a foothold, and the last generation of mankind dies as each of us dies now, where is the immortality of Washington if all Americans are gone? If all human life is destroyed, then nothing of value has survived.

**TAURUS:** This, I suppose, is another



reason why the question of immortality is important. Immortality is the question of whether what is valuable can survive. Casually we say that love and loyalty last on. But where shall love and loyalty exist except in people who love and are loyal? If persons no longer exist, then love and loyalty are dead. That is a solemn prospect. Unless there is immortality, nothing survives, not even things of supreme value.

### *Is Body or Mind Supreme?*

NEW ARGUMENT: So it seems to me. Therefore it is essential to believe, if we are going to make sense out of the world, that the soul survives when the body dies, that the mind is supreme over the brain.

SKEPTIC: How can it be "essential to believe" it, while there still is no evidence? The other side is just as strong, namely, that the brain is supreme over the mind, for when the brain is diseased, the mind does not function properly—we are sure of that. Therefore it is "essential" to conclude that when the brain dies, the mind perishes also. The soul is no more permanent than the body.

TAURUS: You mean, *Skeptic*, that the mind has no existence apart from the brain; that the mind is a function of the brain, and if there is no physical organism there can be no functioning of it.

SKEPTIC: Exactly. The only real things that exist are material things, and the only real activities are the physical activities—despite all the controversy about what "matter" consists of.

NEW ARGUMENT: If that is true, then we cannot discuss any farther about immortality, for there can't be immortality on your premises. I grant you that. If nothing exists but matter, then there isn't any soul, and it can't be immortal. But your premises don't account for other things which are pretty evident to me. For instance, if there are no activities but material processes, how do you account for the order and purpose we find in the world? Or, how does *mental* consciousness come out of *material* brain? How do you account for the sense of duty and the feeling of worship, which are undoubtedly present in human life? Your premise that nothing is real except material things does not account for some things that are obvious. If you cannot account for the things which we can see, your argument cannot be held as valid against things which we cannot see, such as immortality.

SKEPTIC: You don't accept anything I say. Anyone can criticize. That's easy. What do you have that's any better?

### *Does It Depend upon God?*

NEW ARGUMENT: I frankly argue

that immortality depends entirely upon the goodness of God. The Apostles' Creed begins, "I believe in God the Father Almighty . . .," and it ends, ". . . and in the life everlasting." The hope for immortality is a major footnote to belief in God. I believe in it because I believe in God. I believe that God will preserve all things that are good, all things that are worth preserving. That means, if we are to take the prevailing scientific knowledge seriously, that human souls must be continued, because human life will not continue on this earth and without human life nothing of value can exist. I believe that God has labored for centuries to create fine human personality, such as we have seen in Jesus. God will not let that die. It is too valuable to perish. Will the universe that created this fine creature now stand by and see it destroyed by the accident, perhaps, of death? If so, then God is conducting a cosmic bonfire that cares nothing for justice or goodness. I cannot believe that about God, and therefore I am forced to believe in the survival of the human person after death.

SKEPTIC: And just what kind of place is this heaven where people continue to live forever and forever, *ad infinitum*?

NEW ARGUMENT: I take it to be a "place"—if we have to use that word, but we ought to think in non-spatial terms, if we only could—where the human soul can go on to develop the best that is in him. After death, a person is relieved of his physical hungers and diseases, and set to work with his mental and moral resources.

### *What Is It Like?*

SKEPTIC: Then immortality is just a continuation of this life, with problems to be solved, sorrow to be faced, with defeats and strife and pettiness, just as on earth?

ORTHODOX: No! No! God forbid! After death there is no sorrow, no sickness, but perpetual peace and joy and right living.

SKEPTIC: The furniture of heaven will be cushioned, and the angels' choir will be always in tune. Now, if there is pie every day and a pension every Thursday, I won't mind going there to retire for my last few centuries of life. But, soberly, if a person in eternity has no hunger and no pain because he has no body, neither can he have eyes to see with, and therefore there can be no beauty to appreciate. A strange prospect! We will all be disembodied spirits afloat on the ether.

NEW ARGUMENT: I frankly confess that when you begin to press me on the details of immortality, I haven't a very clear notion. I insist that it all

rests upon the goodness of God, that no one has any claim to it, much less any sharp idea about it.

SKEPTIC: Everyone will have it, I suppose.

NEW ARGUMENT: All those who are able to grow and develop their minds and spirits, yes.

ORTHODOX: No, no. Only those who have *already* achieved a certain degree of right living, or, at least, have tried earnestly. But even they depend upon the grace of God.

SKEPTIC: You two fellows don't agree on any single item about this whole matter, yet you both argue for it with feeling. Both of you are indulging in irrelevant logic and wishes, for neither of you knows a thing about it, nor can you know.

TAURUS: You are right, *Skeptic*; no one knows a thing about it, and all our reasoning is a guess at best. Christianity has refused to define the details of immortality just as resolutely as it has insisted upon its reality. Thomas interrupted Jesus one day to ask, "Lord, we know not where thou goest; and how can we know the way?" That first statement, entirely theoretical, Jesus neglected to answer, as though it were not important to know the details of life eternal; but, said Jesus, I can show you the way there. "I am the way, the truth, and the life," he answered. That is just as far as Christian faith has ever gotten with this problem.

●  
Come, my friends,

'Tis not too late to seek a newer world,  
Push off, and sitting well in order, smite  
The sounding furrows; for my purpose  
holds

To sail beyond the sunset, and the paths  
Of all the Western stars, until I die.

It may be that the gulf will wash us  
down;

It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we  
knew.

Though much is taken, much abides, and  
though

We are not now that strength which in  
old days

Moved earth and heaven—that which we  
are, we are:

One equal temper of heroic hearts,  
Made weak by time and fate, but strong

in will  
To strive, to seek, to find and not to

yield.

—Tennyson.



## The Virgin Birth

### The Virgin Birth

A Roman Catholic friend of mine, a medical doctor, told me of a peculiar mental experience which occurred to him several years ago. He had just finished a shower after eighteen holes of golf; as he sat in his locker room dressing, he thought spontaneously jumped into his mind, "It is impossible to believe that Jesus was born of a virgin mother! Medical science just won't accept such a fact!" (If psychologists were to analyze this medical friend of mine they would say that this conclusion had long lain in the doctor's subconscious area, begun by childhood disbelief, fed by college and university scientific data, and then brought to the fore of consciousness by an emerging maturity!)

When Dr. X told me of his "heretical" attitude toward the birth of Jesus, this is about what I replied: We must read the Gospels in the New Testament as writings which contain both *facts* and *beliefs* about Jesus. When the Gospels of Matthew and Luke were written, c. A.D. 85, what a person *believed* about Jesus was just as important as what he *knew* about Jesus. To men of faith Jesus was God's *Divine Messenger*, a sinless figure, a person who seemed perfect in every way, one who showed inwardly that he was truly anointed with God's spirit (*Christ* means "*the anointed one*"). . . . The question arose in the minds of first century theologians, "How *could* Jesus be perfect, for were not all people related biologically to Adam, and had not Adam's pride allowed sin to enter the human race? And if Jesus were biologically related to Adam, would not he be sinful as other men?" . . . The answer seemed "Yes" . . . yet Jesus had impressed his followers as sinless; he was perfect; never man spoke and acted as they had perceived Jesus . . . he couldn't therefore be born in the same biological fashion as were other men!

The *doctrine* of the virgin birth was an attempt to explain Jesus' perfection by having the holy spirit give him life in his mother's womb; by eliminating a human father as his parent, such a theological dogma would eradicate the taint of sin which a child might inherit from

Adam through a human father. . . . The Gospel of Matthew (1:22) tries to show that Jesus' virgin birth fulfills the prophecy of Isaiah (7:14) which says, "Behold a *virgin* shall be with child, and shall bring forth a son. . . ." Unfortunately the word translated as "virgin" in Isaiah is "*ha' almab*" in the Hebrew text, which really means "a woman in wedlock." Had Isaiah meant "virgin" in the commoner sense of the term he would have employed the term "*bethulah*."

After theologians had tried in various ways to prove Jesus' sinless nature by eliminating his father Joseph, disbelievers asked, "Could not original sin be inherited through the mother as well as through the father? And was not Mary also a member of the human race and thus biologically related to the fall of the race through Adam?" The Roman Catholic church in the thirteenth century had an answer for such "heretics" in its doctrine of the Immaculate Conception which stated that Mary at the moment of her birth was preserved from all taint of original sin because of God's grace. On December 8, 1854, Pope Pius IX affirmed such a belief as a dogma of the church.

Such interpretations show that the virgin birth of Jesus is a historical *belief*, rather than historical *fact*, mentioned only in two places in the New Testament (Matthew 1:18; Luke 1:35). While writers like Paul and Mark and "John" believe Jesus a sinless character who was *something more* than a Galilean carpenter or a Jewish rabbi, they do not attempt to prove his messianic nature through a doctrine about his birth.

Most of us today prefer to view Jesus' perfection as the result of his humility, his love, his obedience to God's will, his forgiveness, his utter unselfishness, his justice, his sympathy, his sense of worship . . . we call him "Lord" because he not only *taught* these virtues as the ideals of the "divine" life, but *lived* them as well *amidst real temptations and obstacles* akin to those we face today. We admire Jesus and consecrate our lives to his ideals basically because we believe he had to *strive* for his "divinity" in a body born normally into the world; that he *achieved* his spirit of "divinity" which

men saw in him; that he has shown us how we too may *attain* "divinity" like his, in *quality*, if not in *degree*. We reverence Jesus' greatness because of his *life* rather than his *birth*!

I particularly like the expression of Vincent Taylor regarding the virgin birth, when he says, "Whether it be historically true or not, the virgin birth tradition must always be full of beauty and truth. If the story is a legend of Christian faith, that is not an end. . . . Who was this Jesus, we ask, of whom men dared to believe that he was born of a virgin? The faded wreath is no less the tribute of undying love." . . . To weave such a *theory* about Jesus is an even greater mark of veneration than to presuppose that his life actually began with an abnormal birth. . . . To say that Jesus was born of a virgin may be a poetical way to reverence Jesus, and not a historical fact. But poetry is always more beautiful and nearer to truth sometimes than bald, prosaic statements. . . . To pay homage to Jesus through such a *theological tradition* is, after all, a greater tribute than to mention *mere facts* about his life!

What is demanded, as the very basis of our effort to preserve civilization, is a rebirth of the positive values of life. We must come to a fresh understanding of the basic issues of good and evil, power and form, force and grace, freedom and discipline in the actual world. "Less than all," I repeat, "cannot satisfy Man." . . .

Such a conversion is needed if we are to rise above the shallow, desiccated pragmatism that served as a substitute for religion, and that money-centered economy which served as a substitute for dear life. Only the living—those for whom life has meaning—can continue to live and willingly make the fierce sacrifices that the present moment demands.—Lewis Mumford, *Faith for Living*. Harcourt, Brace and Company, 1940.



# The Churches and the Post-War World

## *A Report of the National Study Conference at Delaware, Ohio*

THE National Study Conference on the Churches and a Just and Durable Peace, convened by the Federal Council of Churches, held its sessions at Ohio Wesleyan University, Delaware, Ohio, March 3 to 5. Heralded by many as the "American Malvern" (a similar conference was held at Malvern, England, in 1941), this gathering brought together 350 official delegates representing more than thirty Protestant denominations and other religious organizations.

The Merrick-McDowell Lectures, annually held at Ohio Wesleyan, were planned in conjunction with the Conference and included the following speakers: Bishop Francis J. McConnell of The Methodist Church; Dr. Huh Shih, Chinese ambassador to the United States; Dr. Leo Pasvolosky, special assistant to Secretary of State Hull; Dr. William Paton, a general secretary of the World Council of Churches; John Foster Dulles, an international lawyer and chairman of the Commission to Study the Bases of a Just and Durable Peace; and Dr. Carl J. Hambro, president of the Norwegian *Storting* (Parliament) and president of the League of Nations.

Each of four commissions considered problems arising in its particular field and formulated recommendations which were reported to the entire Conference and adopted after discussion and revision. Three of the commissions dealt with the political, economic, and social bases of a just and durable peace and the fourth with the relation of the church to a just and durable peace. In its actions the Conference spoke only for the delegates as individuals and not for their respective groups. The following are selected excerpts from the reports as adopted by the National Study Conference. These reports are still subject to final editorial revision by the steering committee pursuant to action taken by the Conference.

### The Political Bases of a Just and Durable Peace

The churches of America face clear responsibilities in seeking to establish a better world when the war has ended. First among post-war duties will be the achievement of a just peace set-

tlement with due regard to the welfare of all nations, the vanquished, the over-run, and the victors alike.

In order that such a settlement may tend toward a better political order, we, as citizens of the United States of America, advocate the following principles and measures:

1. That the United States pursue a responsible national policy with concern for the welfare of all peoples and that the United States co-operate fully with all nations and peoples in working toward a world order of justice and peace.

2. That during a transitional period after the fighting has ended, the efforts of the peoples of the world be devoted, in proportion to their ability, to the re-establishment of order, the provision of food, shelter and medical service, and the restoration of stable government and economic activity, especially in the devastated territories. These emergency measures must include policing by joint action for the protection of minorities and disarmed populations, and positive measures of economic and cultural co-operation. They should be carried out under international authorities representative of all parties concerned. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations. All of these emergency measures should tend toward a growing structure of international order.

3. That among the functions of government that must be performed are the preservation of public order, the maintenance of economic opportunity, the safeguarding of public health and welfare, and the direction of population movements. In large part, these functions must be performed by local and national governments, but in part they can now be effectively carried out only by international authority.

4. That certain powers now exercised by national governments must, therefore, be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated

must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations.

5. That international authorities competent to perform these functions may be of two sorts. (1) The ultimate requirement is a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for worldwide economic sanctions. (2) As steps toward, and potential organs of, such world government, there is need for many sorts of international bodies charged with specific duties, such as the International Labor Office, and various agencies such as those now acting for the United Nations to coordinate natural resources, shipping, and food distribution. Such bodies must be adapted to the service of world order and government, and must not become a substitute therefor. In the operation of these agencies, and in progressing toward full world government, every effort should be made to achieve agreement and voluntary co-operation of all concerned.

6. That, utilizing experience with the mandate principle, a system of administration of colonial territories under international authority be developed. In areas now under colonial administration, advance toward self-government should be carried forward in substantial progress. The affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these peoples as members of a world society.

7. That the influence of the churches shall be employed to keep the foregoing principles before the attention of diplomats and statesmen. . . .

### The Economic Bases

We view the economic tensions and distresses of our day as symptoms of a general world disorder. In our era production has been carried on primarily with a view to monetary gains. Profit has been the principal incentive relied upon to turn the wheels of in-



dustry and to bring forth the fruits of the soil.

This system has in recent years developed grave defects. There have occurred mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age. These calamities, which have often been accentuated by short range self-seeking trade policies of various nations, have made for war. . . .

The church must demand economic arrangements measured by human welfare as revealed by secure employment, decent homes and living conditions, opportunity for youth, freedom of occupation and of cultural activities, recognition of the rights of labor, and security in illness and old age. To secure these arrangements it must appeal to the Christian motive of human service as paramount to personal gain or governmental coercion. . . .

Specifically we recommend:

1. The progressive elimination of restrictions on world trade, such as tariffs and quotas, under the guidance of an international organization and by other appropriate methods. . . .

3. The establishment of a universal system of money. The money system should be so planned as to prevent inflation and deflation, in so far as this is possible through monetary means. . . .

We believe that a new order of economic life is both imminent and imperative, and that it will come either through voluntary co-operation within the framework of democracy or through explosive political revolution. We recognize the need of experimentation with various forms of ownership and control, private, co-operative, and public. It is hardly to be supposed that any one system, whether of private, co-operative, or public enterprise is suited to all kinds of production, distribution, and service. The production and distribution of goods on the basis of voluntary co-operation is an experiment which in many parts of the world is meeting with notable success. . . .

We are convinced: . . .

6. That industrial democracy is fundamental to successful political democracy. We therefore recommend that labor be given an increasing responsibility for and participation in industrial management. The principle of democracy in economic relations should be accorded wider expression by the development of stronger *voluntary* producers' associations, farm organizations, labor organizations, professional groups, and consumers' organizations, and their integration into some form of national economic coun-

cil, for planning in co-operation with government for maximum production and consumption and the abolition of unemployment. In each industry also, industrial councils should be developed, representative of management, labor, and consumers, for democratic direction of industries towards these same ends. The effect of maximum production and consumption in each country would be to decrease the pressure of competition for world markets and thus to mitigate one of the major economic causes of war.

7. That we cannot find the means of preventing social disorder until we have ended the paradox of poverty in the midst of plenty. We believe that a tax program should be formulated in such a way that the burden be placed in proportion to the ability to pay, to the end that our wealth may be more equitably distributed.

8. That agriculture has a dual importance, both as a way of making a living and as a basis of family and community life. Our economic system must become servant and not master in maintaining the socially significant services of agriculture, such as feeding the world and producing the organic raw materials essential to industry. . . .

## The Social Bases

We are convinced that:

The present struggle of the nations is not just another war in the history of mankind. It is the upheaval of the old order and the birth of a new. The relationships of man to man will never again be the same, nor should they be the same, for they have not been founded on the eternal truths of God. . . .

The malnutrition and slow starvation of millions of innocent victims of war in conquered countries is heavy upon our Christian consciences. Although we have not reached agreement as to immediate remedial measures to be urged upon governments, we request the Federal Council of Churches to continue its exploration with the governmental authorities with a view to finding practicable means for alleviating these situations. . . .

We acknowledge with profound contrition the sin of racial discrimination in American life and our own share, though we are Christians, in the common guilt. So long as our attitudes and policies deny peoples of other races in our own or other lands the essential position of brothers in the common family of mankind, we cannot safely be trusted with the making of a just and durable peace.

In our own country millions of people, especially American Negroes, are subjected to discrimination and unequal treatment in educational opportunities, in employment, wages and conditions of work, in access to professional and business opportunities, in housing, in transportation, in the administration of justice and even in the right to vote. We condemn all such inequalities and call upon our fellow-Christians and fellow-citizens to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups.

(Editor's Note: Some current outrages that have national significance and therefore international effects in the attitudes of other peoples are the recent Missouri lynching and the rioting in Detroit over the Sojourner Truth Housing Project.)

We commend the President of the United States for his executive action directed toward the elimination of discrimination in industry and the public services against Negroes and persons of other racial and national origin. We urge that in further pursuit of this policy Negro Americans be given suitable recognition by integration according to their ability in the Administrative and Judicial Departments of the Government.

We call our fellow-Christians to witness that it is in the nature of the church that Negro men and women and those belonging to other racial and national minorities should be welcomed into the membership, administrative personnel, and fellowship of our churches, local and national. We urge individual Christians and the corporate body of the church of Christ to take up the cross of courageous service in action which deals with the problems of race and color in our land. . . .

We appeal to our fellow-citizens to recognize now the crucial importance of justice in race relations in our own country as paving the way for the wider recognition of it which will be essential to world peace. Our attitudes toward other racial groups have all too frequently prevented the operation of justice in the past. We remind our fellow-Christians of the appeal of the Japanese for recognition of racial equality at the time of the Versailles Peace Conference. The refusal of that plea and such measures as our own Exclusion Act are recognized as factors contributing to the breakdown of peace. We would now commit ourselves to the task of protecting the rights of American born citizens of Oriental parentage, who are likely to suffer unnecessarily be-



cause of racial prejudice and discrimination.

## The Relation of the Church to a Just and Durable Peace

We call upon our churches, therefore, to enter seriously and immediately upon the task of breaking down the barriers that so easily divide us into opposing groups. We would say to them: If you believe in peace for the world, if you are working for co-operation between nations, governments, races, and peoples under the Fatherhood of God, you must set the example for such reconciliation and co-operation. . . .

We would also call upon our churches to enter upon a new era of interdenominational co-operation in which the claims of co-operative effort should be placed, so far as possible, before denominational prestige, and that conjoint Christian efforts be not weakened or imperilled by our several denominational allegiances.

3. We declare as the major premise that the church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore the church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace. We recognize the particular rights and responsibilities of the state in connection with the secular order. But we reaffirm the Christian truth that the church in its essential nature is an ecumenical, supranational body, separate from and independent of all states including our own national state. The responsibilities of the church and the service which it may render the state derive not from the claims which the state may make but from the freedom and autonomy of the church itself under the Lord Jesus Christ who is its Living Head.

4. In order to prepare and administer an inclusive educational program designed to promote a just and durable peace, we recommend to the Commission. . . .

(c) That particular attention be given to further participation and enlarged support by youth through special emphases on youth programs and through the co-operation of existing youth agencies.

(d) That means be sought effectively to counteract hate and vengeance as controlling motives in the present crisis.

(e) That the possibilities of including the study of peace issues in public and private day schools be explored and utilized. . . .

5. We believe that each local church will do much to create the mood out of which a just and durable peace can grow, and make its own message of Christian brotherhood real to itself and its constituency, if it will give itself to specific acts of service and reconciliation within its own community.

The practice of acts of inter-racial goodwill, aid, and friendship for new Americans, assistance to refugees and to bewildered but innocent aliens, a ministry to the victims of war at home and abroad—these and other such immediate acts of helpfulness will be the best educational experience for the church group itself and will build the community attitudes upon which the peace we seek may later come. . . .

### Peace Stamps and Certificates

Attention has been called frequently to a growing sense of need on the part of many persons for an avenue through which they could devote their funds to a nationally significant and non-military purpose. In response to many requests, the Methodist Commission on World Peace is now making available special certificates and peace stamps in recognition of contributions to the Civilian Service Camp Fund.

Certificates are given in recognition of gifts of twenty dollars or more and read as follows: "This is to certify that John Doe has contributed, without consideration of return of principal or interest, the amount certified above to CIVILIAN PUBLIC SERVICE. This service under civilian direction has been provided for under the law and regulations of the United States Government and has been approved by the President as work of national importance."

Outline certificates are also available with spaces to which can be affixed one dollar "peace stamps" in recognition of gifts under twenty dollars. On these stamps is printed a statement similar to that in the preceding paragraph. When twenty such stamps have been affixed to an outline certificate, it may then be exchanged for a regular gold and black twenty dollar certificate.

If you are interested, address the Methodist Commission on World Peace, 740 Rush Street, Chicago, Illinois.

7. We believe that if the churches of America are to participate adequately in making peace just and durable, they must develop a more real and vital sense of mission to mankind in the name of Christ, recognizing responsibility for service to humanity in all areas of life, social as well as geographical.

## Methodists Plan for Peace

At a special meeting held in Evanston, Illinois, February 26 and 27, the Methodist Commission on World Peace laid plans for its work in a world at war. Strong emphasis was placed upon the importance of Christian people working *now* to create public opinion, which will be reflected in government circles, in support of efforts to bring a just peace for all upon the cessation of hostilities.

In line with this purpose, Methodists will be asked to participate in special worship services in their churches on Sunday, May 24, as an expression of their desire for a truly Christian peace. A special form of service is being prepared.

Through the Board of Education, Methodist colleges and universities will be asked to undertake research projects on problems created by the war and others which will come with peace. Many of these will be on subjects similar to those being studied by the National Resources Planning Board, which were discussed at the National Study Conference of the Federal Council of Churches.

Some of the subjects to be suggested for research are: effects of the war on the minds of little children and youth; the need for increased psychological service for soldiers suffering from "shell shock" and physical handicaps; the transition from war economy to normal peacetime economy; re-employment of returning soldiers and sailors in industry; post-war problems of housing, public health, and wholesome recreation; analysis of proposals for a world organization of nations; colonies, mandates, etc.; and international problems of health, labor, and communications.

Considerable stress was laid upon the need for a service committee that will plan projects in reconstruction, rehabilitation, and reconciliation for war-torn countries when the war is over. The Peace Commission also voted to ask the selective service administration to set up one or more Civilian Public Service Camps under government supervision, for those conscientious objectors who would prefer to go to a camp operated at government expense rather than to a church-run camp.



# Leadership for Life on the Campus

## Student Leadership Training Conferences for this Summer

### DAILY SCHEDULE

8:00- 9:00	"The Bible"—interpretation and appreciation (lecture and discussion)
9:00- 9:30	Silence and meditation
9:30-10:30	Bible discussion groups
10:30-10:45	Recess
10:45-11:45	"Essentials of Faith" (lecture and discussion)
11:45-12:15	Methodist Student Movement hour (business session)
12:15- 1:15	Lunch
1:15- 3:00	Restoration period
3:00- 5:00	Commissions
5:00- 6:00	Group recreation
6:00- 7:00	Dinner
7:00- 7:30	Group worship
7:30- 9:00	Evening session
9:00-10:00	Folk games

THE Methodist Student Movement believes that leadership now in Christian living on the campus is of such importance that the Conferences planned for this summer should reach a new distinction in leadership, attendance, and values. Dr. Harold Bosley of Baltimore, Maryland, will have the lectures on "The Essentials of Faith" at Junaluska; Dr. Clarence Tucker Craig of Oberlin College will have "The Bible" at Baker; Dean W. J. Faulkner of Fisk University and Dr. Paul Schilpp of Northwestern University will be the lecturers at Epworth Forest; and Dr. Allan Hunter will lecture on "The Essentials of Faith" at the California Conference.

The commissions listed in another column are designed for campus living in this hour. After each one of the lectures on the Bible, the students will break up into smaller groups for discussion. The whole program is designed this year to give more time for thinking and discussion.

On the four evenings of the week, there will be lectures on the general subject of "A Just and Enduring Peace."

In addition to the three regular staff members of the Student Department of the Board of Education, the student secretaries of the Board of Missions and Church Extension, Mrs. Lenore Porter and DeWitt Baldwin, will also have responsibility in the Conferences.

### COMMISSIONS

The Student in the Post-War World  
Techniques in Student Work for New Officers in Local Units  
Disciplined Life and Personal Religious Living  
The Christian Attitude in the Crisis  
Creative Recreation in Christian Reconstruction  
The World Christian Community and Reconstruction  
Program Planning for the Methodist Student Movement.

We are all sure of the fact that this summer we will be facing unusual conditions with reference to everything that we try to do in the student work. The crisis has forced upon us some new problems with reference to travel and other items. The philosophy of the Methodist Student Movement, however, is that we need each other in Christian fellowship now more than at any time during the history of the Movement. We need what the church alone can give. We need the clarification that comes from the fellowship and understanding developed in these Conferences. The Department urges the special co-operation of all leaders and students in making this series an outstanding event in the history of student work.

## Calendar for Methodists

### State and Regional Student Conferences

State	Place	Date
Southern California	Big Bear Lake	April 2-4
Iowa	Cedar Falls	April 10-12
Missouri	Pin Oak Camp	April 17-19
Ohio	Kent	April 17-19
Indiana-Illinois	Bloomington	April 24-26

### Student Leadership Training Conferences

Lake Junaluska, North Carolina—June 8-13  
Baker University, Baldwin, Kansas—June 8-13  
Epworth Forest (Leesburg), Indiana—June 15-20  
San Anselmo, California—June 15-20

### Lisle Fellowship

Lisle, New York June 3-July 15  
Sylvandale, Colorado July 17-August 27

### Caravan Training Centers

Indiana—June 20-27  
Iowa—June 6-13  
Lake Junaluska, North Carolina—June 13-20  
Pennsylvania—June 27-July 4  
Texas—June 13-20  
West Coast—June 27-July 4