

motive

I believe in a supreme power in the universe that is good, that is the primary force working in conjunction with all harmonious law. I believe this power is the spirit of life manifesting itself through nature and through man. I believe this is the cause of all life, that it is the essence of being, that it has the quality of person.

I believe that this power is creative, that it is the fountainhead of all creation, and that it works creatively through man in his total life.

I believe this is the supreme will or law in the universe, that I can know it and understand it, and that through right living I can become the medium through which this will work.

I believe this is God.

I believe that I must work continuously to help the spirit of God become manifest over the whole world.

I believe that we must be penitent for a major sin—the sin of having ignored God's will and purposes—and that if we wish to remedy our weakness, we must spend more time and thought in finding out what these purposes really are—and then becoming the instrument through which God works.

I believe in man—in his essential divinity—and that he has within him when he wills it and has courage to give it action, the capacity for becoming the agent through which the constructive forces of the world work.

I believe that man can change and grow, and that he is not permanently conditioned by what he has been, but that he is directly responsible for what has happened and what will happen.

I believe that man is master of his own destiny in so far as he charts his course by a harmonious, planned universe, keeping within the law of that universe.

I believe in conscience, and I believe that man knows his direction and will live creatively when he follows the deepest insights of his conscience.

I believe that in a social order, man must do unto others as he would that others should do to him—that this is the law of all merciful and just living.

I believe that I must demonstrate active good will and active love in my everyday living.

I believe that sin and evil are merely the absence of good, and that by active good will, all men can overcome evil.

I believe that I must preserve judgment in harmony with the laws of being, and with judgment, a steadiness of purpose that presents an even temper and a calm and sure equilibrium.

I believe in the ultimate goodness of man, his ultimate worth, and that this can be permanently shattered by his weakness, evil and wrong doing.

I believe that I must keep bitterness, hatred and revenge out of my life for I see in this the negation of the demonstration of goodness and of love.

I believe that man must see this life as a part of a greater pattern, not as an end in itself, and that all good living is a contribution to the greater sum total of life.

This is a meaningful world because the living God is at work in it.

We know that God is at work in the world because he is speaking to us in nature, in history, in the institutions of human society, in our own souls, but especially through the living Christ—the story of whose earthly life, sacrificial death and triumphant resurrection has been preserved for us in the Bible and whose continuing influence is being mediated to us through the Church.

Through this revelation God is telling us some things we need to know about himself, about ourselves and about our world.

He is telling us about himself, that he is Christlike, that is, that he is at once uncompromising and tender, at once wise and patient, but above all that he is all-sufficient, able to do for us exceeding abundantly above all that we ask or even think.

He is telling us about ourselves, that in spite of our limitations and failures, our weaknesses, our selfishness, our ineffectiveness, our restlessness, it is his purpose to make us over into the kind of person Jesus Christ was in his human life, that is, strong, God-centered, effective, unified.

He is telling us about our world, the part which we can see and science can describe for us, and that larger part that is unseen, of which science can tell us nothing; that in spite of all its mystery and tragedy it is God's world and that he is making it over into the kind of place that is fit to be a home for his sons and daughters.

He is telling us further that the agent he has chosen for this transforming work is his Church, not the imperfect institutional approximation which we see today, but the company of men and women who have been made alive by Jesus Christ and are living in his fellowship; those who are still on earth and that larger company who have gone before and who are to come after—what the Creed calls the communion of saints.

So much in general. But God is telling us something in particular. He is telling us, that however often we have failed in the past and however helpless and blameworthy we may feel in the present, there are resources in God which can make us all that he would have us be and that the way to lay hold of these resources is through simple faith that works by love.

What is true of us as individuals is

God's Hands and Ours

One of America's Leading Ministers Discusses What We Are Called to Do

Ernest Fremont Tittle

IT is comforting to know that we are in the hands of God, and not in the hands of some inexorable fate by which, as a moth to the flame, we are being led to destruction. It is sobering to know that the nature of Reality is such that human pride and selfishness inevitably issue in disaster. We are now witnessing the judgment of God upon human ambitions and practices that are a defiance of his righteousness. It is not that the hands that have hold of us are vengeful and merciless. It is, rather, that God loves us too much to permit us to sin with impunity. Long ago it was said: "Before I was afflicted I went astray. . . . It is good for me that I have been afflicted; that I may learn thy laws." Today, a comparable insight would say: "Fortunately, we were not permitted to remain secure and prosperous in conditions that were corrupting and blinding us. Under the prodding of calamity we may come to our senses; we may give attention to God and his laws."

Thanks to such conferences as Oxford, Madras, and Malvern, some things concerning the will of God for our day and generation may now be said in the assurance that what they voice is not merely an individual opinion but the common judgment of numbers of Christians, laymen as well as clergymen, whose intelligence and devotion command respect.

There are now many Christians who feel bound to believe that the true object of industry is to supply the needs of men, including the need for a kind of employment that has real worth and significance; that the whole process of production should have as its primary concern the welfare of the consumer, who is all of us, and not the enrichment of the producer, who is only a few of us; that money, so far from controlling production in the interest of those who hold it, should be the servant of production in the interest of the whole community; that credit should be used to enable industry to fulfill its function of supplying the needs of men; and that "every man should have the opportunity of a decent house, a healthy childhood, an education suited to his abilities, and a chance to develop and express his social and spiritual nature—in work, in leisure and in retirement—to a degree according with the wealth-producing capacity of his day."

There are now many Christians who feel bound to believe that the conduct of nations as well as of individuals requires to be regulated with a view to the welfare of others; that powerful nations should not only refrain from action that is injurious to their neighbors but should initiate action that is calculated to benefit their neighbors, as, for example, the direction of foreign investments with a view to raising the standard of living of the back-

ward peoples of the earth—those many millions of human beings, children of God, who never have had a chance to know how great and good a thing human life can be.

There is reason to think that we are now gaining some insight into the will of God for our day and generation. Of us, also, it may be said: "The people that walked in darkness have seen a great light. They that dwelt in the land of the shadow of death, upon them hath the light shined." It is, however, a fact that we are only beginning to get our eyes open and that there are still vast numbers of us who have little or no understanding either of the things that make for war or of the things that make for peace. It is also a fact that terrific forces of destruction are now loose on earth, threatening to overwhelm every race and nation. And no man knows when or how the present war will end.

What, then, is required of us whose eyes are open at least to the extent of recognizing some of the things that we must do to be saved?

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It is not required of us to save the world. The idea that it is up to us—some of us—to save the world was conceived at a time when it was commonly believed that man is able to solve his problems by his own efforts alone, and when even religious men were inclined to think of themselves, not as humble servants of God, but as God's fellow workers! But this idea is, of course, absurd. The notion that human beings may be divided into two classes—those who require to be saved and those who must do the saving—is flattering to those of us who fancy that we are the ones to do the saving. The only trouble with it is that it is not the truth. Among the children of men, there is no such distinction of sinners and saviours. "We have all sinned and fall short of the glory of God."

Today it is easy and pleasant for us who belong to the democracies to think of the Axis powers as sinners and of ourselves as saviours. But this attitude, if we persist in it, will be our undoing. To refuse to recognize that the forces of evil that are now scourging the earth are at work among us as well as among our enemies, is to be blind to the realities of a desperate situation—fatally blind. Unless we see that we, too, require to be saved from national pride and racial prejudice, from group egoism and the will to dominate, from greed and selfishness and callous consent to outrageous inequalities of wealth and opportunity, we shall be the victims of our own blindness. We may win the war, but we shall lose the peace. The forces of evil which we refuse to recognize in ourselves will remain to produce again just such havoc as we now see all about us.

To be sure, we are not all equally guilty. But we have all done things which we ought not to have done and left undone things which we ought to have done. Moreover, we are all more or less self-centered and selfish, so that we persistently attach more importance to the things that happen to us than to the things that happen to others. We are quite able to learn of other people's suffering and then go home and eat our dinner and forget. Is it, then, up to us—some of us—to save the world? Hardly! It is up to us to turn to God in penitence and surrender; that we ourselves may be saved. It is up to us to place our hands in the hands of God for such service as he may direct and empower us to render.

Now, this which we are called to do is comforting. It is not comforting to believe that it is up to me to save the world—not if I have any real knowledge of the world; still less if I have any real knowledge of myself. A world in the convulsions of total war—is it not an appalling thought that it is up to me to save it; me, who am myself a sinful man in need of the mercy and forgiveness of God? But if, being under no illusion about the world or myself, I turn to God, saying: "O God, our help in ages past, our hope for years to come, thou canst save, thou alone. Save me, I beseech thee, and enable me to become thy servant; that I may be used of thee to help my brothers and to contribute in some way to the good of the world"

March, 1942

true of all of us together. There are resources in God that can make over his Church. More than this, and better than this, there are resources in God that can make over our world. And the way to lay hold of these is through faith that works by love.

Finally, how can we be sure that we are right when we say of God, "We know that this is his plan for us, for his Church and for our world?" Because in the measure that we live by any other gospel we become weak, ineffective, disorganized, unhappy; in the measure that we live by this gospel we become strong, effective, unified, happy. And what is true of us as individuals is equally true of the Church and of the world.

—*"A Creed for Today in Words of Today"* by William Adams Brown, professor emeritus, Union Theological Seminary; chairman American section, World Council of Churches. Reprinted from *The Union Review*.

Man's destiny is a great one because the essence of it is tragic. All that he builds crumbles; all that he embodies turns to dust; all that he loves most, he must one day leave behind him. That which alone endures on earth is the spirit in which he understands and meets his fate. This he passes on to his children and his comrades: only a breath indeed, but the breath of life. Death comes to all; but death comes best to those who are ready to die, so that Man may live. The words of Jesus are ultimate in their wisdom: "He that loseth his life shall find it."

That applies to individual men; it applies to nations and peoples. No smaller faith will console us for contemporary defeats, sustain us in the hours of despair, or give us the strength to push through to victory.

—Lewis Mumford, *Faith for Living*. Harcourt, Brace and Company, 1940.

Only by constant self-questioning, individual and national, can we keep on the right path. An easy and unthinking confidence is almost as bad as a weak submission to helpless dejection. Real failure comes only when we forget our ideals and objectives and principles and begin to wander away from the road which leads to their realization.

In this crisis of our history, therefore, let us look into ourselves and examine, without pity or prejudice, what we have done and what others have done to us, and seek to find out where we stand today. We dare not delude ourselves or evade real issues for fear of offending others, even though some of these others are comrades whom we respect. That is the way of self-deception which none

who seek great and vital changes can follow except at their peril. (From presidential address to Indian National Congress, April, 1936.)

Perhaps it is the struggle that gives value to life, not so much the ultimate result. Often it is difficult to know which is the right path; it is easier sometimes to know what is not right, and to avoid that is something after all. If I may quote, with all humility, the last words of the great Socrates: "I know not what death is—it may be a good thing, and I am not afraid of it. But I do know that it is a bad thing to desert one's post, and I prefer what may be good to what I know to be bad."

That will be but a little step in a long journey, and we shall march on, with danger and distress as companions. We have long had these for our fellow travelers, and we have grown used to them. And, when we have learned how to dominate them, we shall also know how to dominate success. (From presidential address to Congress, December, 1936.)
—Jawaharlal Nehru, *Toward Freedom*. John Day, 1941.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the church call men to repentance. The call to ourselves and to the world is to Christ.

Despite our unfaithfulness God has done great things through his church. One of the greatest is this, that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the body and subdues the many wills to his.

—From *Message from the Oxford Conference (1937) to the Christian Churches*.

—then I may be comforted, knowing that what I am utterly unable to do is within the power of God to accomplish.

Moreover, this which we are called to do is illuminating. The idea that it is up to us—some of us—to save the world is not illuminating. On the contrary, it is blinding. Today, "new orders," except by their architects, are regarded with suspicion, and with good reason; for their architects, whether Germans, Japanese, British, or Americans, are human beings who are quite sure that no people is good or wise enough to dominate the world—no people except us! Desire to dominate other human beings, which exists in every one of us, needs no encouragement. But it gets huge doses of encouragement from the idea that it is up to us to save the world. Given that idea, we may develop within ourselves enough of the feeling of self-righteousness and self-importance to blind us to the fact that what we are really doing is not saving the world but gratifying our will to power.

But the case is different when, recognizing that no one is good or wise, we turn to God in penitence and surrender. They who are not "wise in their own conceits" may learn something from a wisdom higher than theirs. They who in humility, that reasonable humility which befits finite creatures, place their hands in the hands of God, may be spared such dreadful mistakes as are habitually made by men who think they are good and wise. They who, recognizing the limitations of their own minds and the frailties of their own hearts, sincerely pray, "Not my will but thine be done," may be given saving insights that are denied to men who insist that their will shall be done. They who turn to God for counsel on questions of national policy or on the conduct of their own business or on the handling of intimately personal affairs may see more clearly what requires to be done than they could possibly do were they to consult only their own minds, which are neither infallible nor entirely free from the corruptions of pride and self-interest.

And this which we are called to do is uncompromising. Once I have placed my hands in the hands of God with earnest prayer that I may be his servant, then I am bound to do as best I can whatever he asks me to do. It is not necessary for me to inform God that what he is asking me to do is something out of the ordinary, something that not many people are yet prepared to do. Nor is it necessary for me to hold back until I can be quite sure that what I am being asked to do will avail to make the world a better place to live in. Can the whole process of production be directed to the satisfaction of human needs? Can money and credit be used to enable industry to deliver all human beings from want of the necessities of life and growth? Will nations ever consent to relinquish the claim of absolute national sovereignty and begin to recognize obligations to one another? Will there ever be lasting peace on earth? To questions such as these no dogmatic answer may be given. But, whatever the future may hold, the servant of God is bound to do what God asks him to do. It is not required of him to save the world. It is only required of him to say what he is bidden to say and to do what he is bidden to do in the name of something that he cannot doubt—the love of God for all mankind, by which he is constrained to do what he can for others; to lighten, where he can, a heavy load; to comfort, where he can, an aching heart; to remove, where he can, a crushing injustice; and to strive on in hope that the things that Jesus Christ stands for will ultimately prevail on earth.

There is ground for such hope. We are in the hands of God; and, as a great English philosopher has said: "It is nonsensical to think that God's intention in history will not be realized." The servant of God, doing what he can in his day and generation, may know in his heart that his labor is not vain. When his work in this world is done, he may be quite sure that the results of it will somehow be conserved and utilized in the fulfillment of a divine plan. In utter confidence he may say: "Father, into thy hands I commend my spirit."

I Face the Future Unafraid!

*"The Apostles Sang at Midnight. So
Can I," Says a Leader of the Church*

G. Bromley Oxnam

NO, I am not whistling in the dark. I really mean it; I am not afraid. Suffering and struggle are ahead, certainly. All men must die, and in this generation some must give up their transitory lives before their allotted time. But I am not afraid! It is an hour of birth, and travail is always accompanied by pain. New life comes, and I glory in that. If I may change the figure, the military men use a term called "a turning movement." During its execution it evidences great confusion. The units appear hopelessly involved. But the "turning movement" results in a change of front. The army marches in a new direction. We are in one of the great turning movements of history. I refuse to center my attention upon the confusion; I see the change of front. Some men suffer from "night blindness." They cannot see in the dark. It is night, but you must see.

I am not afraid, because I see men marching from competitive struggle to co-operative enterprise, from selfish nationalism to sensible nationalism, from a religion grounded in authority to religion based upon experience.

I am not afraid, because I believe with Boethius that no man is ever divorced from his own righteous purpose, save he himself so chooseth. Man possesses an unconquerable soul, unconquerable because endowed with God-given reason. Byron quite properly prefaces *The Prisoner of Chillon* with the sonnet "To the Eternal Spirit of the Chainless Mind." They could chain the body of Bonnivard, but they could not imprison his soul. The only dictator with real authority is my conscience.

I am not afraid, because I know that when morning light appears, love will be in the hearts of men and women and little children. Fathers and mothers will gladly sacrifice that their sons and daughters may have abundant life. A man will give his life for the woman he loves. Love is written into the nature of things. God is love. He loved us and sent a Son, who revealed religion in terms of love. Browning was right. "Life is just our chance at the prize of learning love." And men with love in their hearts will someday build a lovely world.

I am not afraid. Truth, goodness, and beauty satisfy the soul. Man resents the lie. He is made for truth. Brutality is not a part of the better self. War can never be the beneficent thing the dictators declare. The "scorched earth" must give way to the "good earth." There is no permanent joy in the ruins of war. Man finds it in construction and creativity, glorious structures, exquisite paintings, music and poetry. Not in the bombing of brethren, but in the healing of the soul!

I am not afraid, because I see freedom's holy light. The forces of the night must be destroyed. Before the dawn many will die. But freedom will not die. Stern and tragic is the duty that lies before us. But I do not fear. Man knows now that a new world must be built. He wishes the

source

. . . . the essence of all faith, it seems to me, for such a man as I, the essence of religion for people of my belief, is that man's life can be, and will be, better; that man's greatest enemies, in the forms in which they now exist—the forms we see on every hand of fear, hatred, slavery, cruelty, poverty, and need—can be conquered and destroyed. But to conquer and destroy them will mean nothing less than the complete revision of the structure of society as we know it. They cannot be conquered by the sorrowful acquiescence of resigned fatality. They cannot be destroyed by the philosophy of acceptance—by the tragic hypothesis that things as they are, evil as they are, are as good and as bad as, under any form, they will ever be. The evils that we hate, you no less than I, cannot be overthrown with shrugs and sighs and shakings of the head, however wise. It seems to me that they but mock at us and only become more bold when we retreat before them and take refuge in the affirmation of man's tragic average. To believe that new monsters will arise as vicious as the old, to believe that the great Pandora's box of human frailty, once opened, will never show a diminution of its ugly swarm, is to help, by just that much, to make it so forever.

. . . . it is for Now, and for us the living, that we must speak, and speak the truth, as much of it as we can see and know. With the courage of the truth within us, we shall meet the enemy as they come to us, and they shall be ours. And if, once having conquered them, new enemies approach, we shall meet them from that point, from there proceed. In the affirmation of that fact, the continuance of that unceasing war, is man's religion and his living faith.

—Thomas Wolfe, *You Can't Go Home Again*. Harper and Brothers, 1940.

Faith? In what is the modern mind to believe now? We have no awe, who can shatter the rocks and unriddle heaven. But there is a great fear all the same. It is a long time since the Second Inaugural Speech, and longer since the Mount of Olives. There is a sound of Domesday in the air for man, a gathering of last Apocalyptic armies—the poisoned air, the torturer's laugh, the deluded mob, the corrupted children, the raping in the fair valley on the beautiful day, the piggy eyes and the sagging mouth of the megalomaniac dictator croaking from the balcony, the many theories, the pedantic excuses before and after the fact, economic determinism, dialectical materialism, the divine right of Aryans, the armed right of Japanese, the indecent

might of spawning. This is the time for the second coming, O Bethlehem village, O new Salem village where Lincoln listened to the cardinal calling "pretty, pretty, pretty" over the grave of Ann, and read Blackstone, and remembered the chained slaves in New Orleans market. Where find the faith in that coming, how know in ourselves where in ourselves we will find the white hate of hatred, the at last aroused strength that will thrust shut the doors of hell with a slow dogged back?

The weapons of death belong all to the enemy. If we take them up, we have put on their arms, gone over to their colors. We fight among ourselves, like gladiators for the sadistic pleasuring of Nero. There is no good living except by faith that the world that rolls into darkness rolls out of it again, and that, above the sooty pit we live in, light comes to the zenith, and thence descends to earth.

—Donald Culross Peattie, *A Book of Hours*.

Good will as Christ would have us understand it, starts from a point of oneness—the oneness of our common humanity as children of the one Father who is in heaven. Good will, founded upon this oneness, recognizes no barriers of class, nationality, or race.

Good will as Christ would have us understand it, is not a distant ideal, but a present fact—a reality already here, born not of man's sentimental aspiration, but founded upon the love of God. . . . The continuing fellowship between the Christian students of China and Japan through three years of war, expressed through the observance of a common day of prayer for the two countries, is a demonstration of good will, not as the world understands the term, but as Christ would have us understand it. . . .

When I see my God as a God of love and mercy, I must be willing to see that same love and mercy brooding not only over my people, but also over the people of Japan. Faith of this kind drives hatred and bitterness out of my heart, and makes me realize the enemy is still a brother to me. By holding fast to the integrity of our faith, we are laying the spiritual groundwork for the new world order after the war. Even in these trying times and circumstances, the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men"—is strong in my heart, because I have known the healing power of a faith which has kept its integrity.

—T. Z. Koo, "For the Healing of the Nations," in the *Michigan Christian Advocate*.

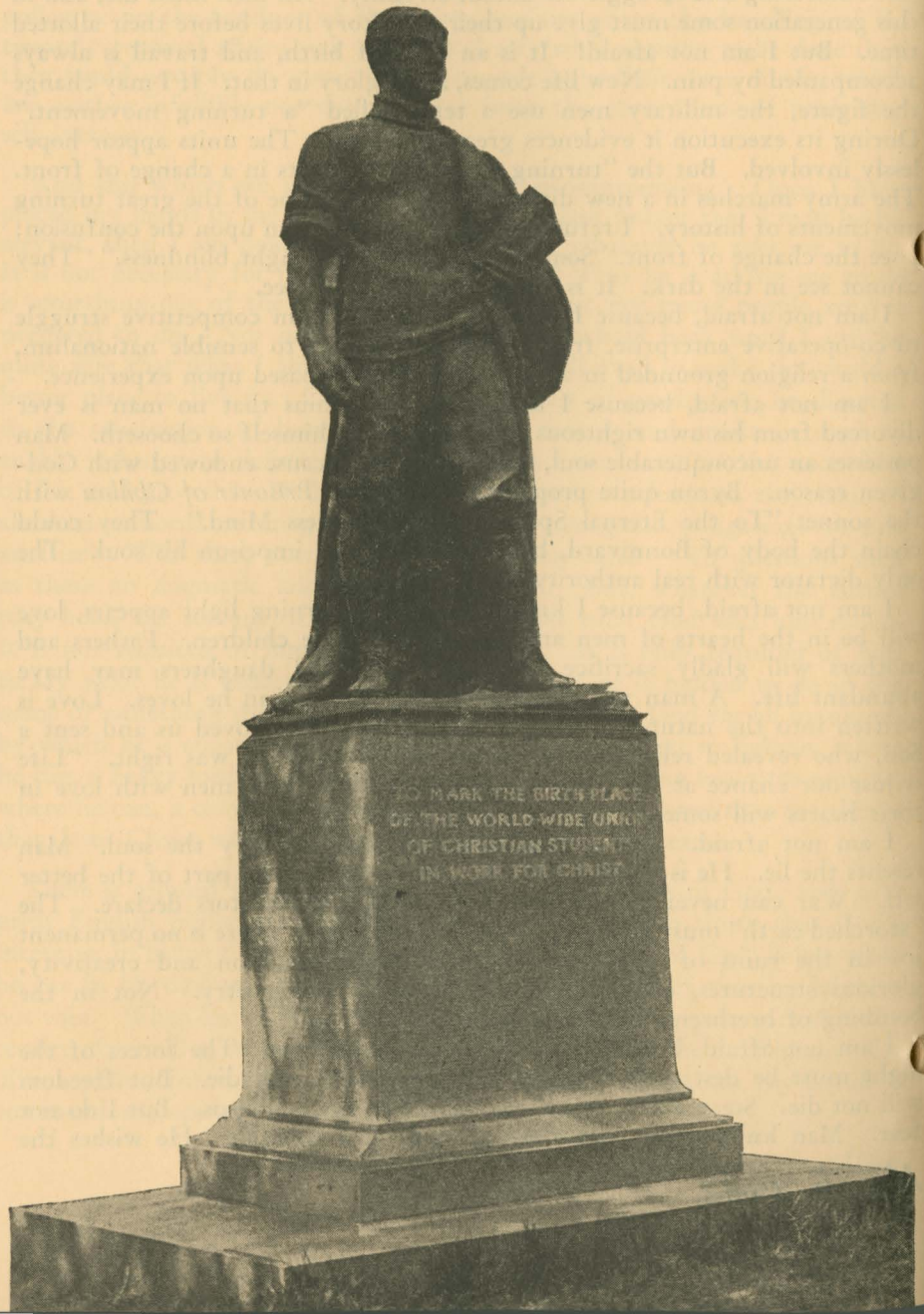
conditions necessary to construction, and thus he battles in the night. He will use his hard won freedom to build in justice a society that will endure. That new order is to be made for man. I rejoice that I can have a small part in building world law and order, in establishing economic and racial justice, in making the ideals of my faith the actualities of the common life.

I am not afraid, because I am certain the madmen of the night are doomed. The universe was not made for madness. It was designed for reason. Contemporary fools would play the lead, strutting the stage for a little hour. They refuse to repeat the lines of the Eternal Playwright, they disregard the Divine Director. But fools they are. Upon the final curtain they will hear a greater voice, "Thou art weighed in the balances and found wanting." This is my Father's world and I am unafraid.

I am not afraid, because I believe the self is truly realized in the complete gift of self for others. The greatness of the self depends upon the greatness of the giving. And great giving depends upon great soul. So I seek to equip myself that I may give more richly,—I would possess the glories of the spirit, music, art, science, religion, so that when I give I may give the more. This I have learned from One who was the Truth, the Way, and the Life. Because he lives, I know that if I give, I, too, shall live.

I am not afraid. My heart is not troubled. He did go to prepare a place. I am not interested in mansions. But I face the future unafraid because the future is forever. We are immortal.

The Apostles sang at midnight. So can I.



I Believe

A Symposium

*motive attempts to discover what students and their leaders believe
in this time of crisis*

The Purpose

DOES it make any difference what a man believes? For most of us the answer translated into action resulting from our beliefs would be definitely in the affirmative. But the formulation or condensation of beliefs into a series of statements is a different matter. More than one student wrote us that he could not put his beliefs into a few well chosen sentences, but almost all of our correspondents admitted that the attempt to codify their beliefs was a healthy exercise. Here, then, is the value of our project for this month. It does matter what we believe. The attempt, therefore, to analyze and state our beliefs compels us to think through and understand the underlying principles on which our actions depend. Surely if we could institute a periodic examination of our faith and undertake to compress it into statements that had real meaning for us, we should be living to some purpose. This would be the beginning of wisdom!

Many students admitted to us that they could not say they had a faith. Others said that they could not put it into words. They felt a compulsion—an obligation in life that was carrying them on, but they did not believe it could be called a faith in terms of beliefs. Still others wrote that their faith tended to be expressed in terms of what they would like to believe rather than what they believed in their actual living experience.

In general most of our writers admitted that the crisis had sharpened their faith. They confessed to a rather casual existence, seldom disturbed by the importance of living or the strange necessity of making their lives count. Now, however, life seemed to be more real and more earnest, they had come to a moment of decision. American college life with its country club environment had taken on a new importance. At least that much good could be attributed to the entrance of the United States into war.

A smaller number felt that there was less need now for sharpening objectives. We are to be less and less masters of our own destiny, they said. War and military service could best be served by surrendering the individual will to authority. Our chance now was to eat, drink and be merry, for tomorrow we may die.

"The urgency of the times has given us strength to act, but it has not weakened our faith," wrote one of our editorial board. The faith that undergirds, that gives basic soundness to all living—this is the faith that most of us seek, and in the ordinary living of life that should give us the sense of importance of living as if the crisis were constantly with us and any moment was a moment of judgment.

Faith in Youth

One of the Editors of "The Michigan Daily" Comes Out for His Generation

Jay McCormick

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting.

—The Apostles' Creed, before A.D. 341.

We believe in one God Father Almighty, Maker of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, who was begotten of the Father before all the ages, light from light, true God from true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and Mary the Virgin, and was made man, and was crucified on our behalf under Pontius Pilate, and suffered and was buried, and rose on the third day according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father, and cometh again with glory to judge quick and dead, of whose kingdom there shall not be an end; and in the Holy Spirit, the Lord, the life-giver, who proceedeth from the Father, who with Father and Son is worshipped and glorified, who spoke through the prophets; in one holy Catholic and Apostolic Church. We confess one baptism for remission of sins; we expect a resurrection of the dead and the life of the age to come.

—From Nicene Creed, A.D. 381.

Following the Holy Fathers we all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in deity and perfect in humanity, God truly and man truly, of a reasonable soul and body, of one substance with the Father in his deity, and one substance with us in his humanity, in all things like unto us without sin; begotten before the ages of the Father in his deity, in the last days for us and for our salvation born of Mary the virgin, the mother of God, in his humanity; one and the same Christ, Son, Lord, only begotten, acknowledged in two natures, without confusion, without change, without division, without separation; the dis-

I CANNOT make a Christian testament of faith. Whether or not I should like to do so does not matter, for I have trained myself to believe that men order their own lives. I have a certain varying, mystic concept of the soul as something above a man's acts, but it is not enough—I must believe in something I can do myself, perhaps the expression of that soul, more likely worldly and laid over it. Saying *ars longa, vita brevis est* sounds pretty silly in the middle of hysteria and false thinking, especially when you think just how *brevis* the tail end of the quote may prove to be, and yet I have so far held on tight to the idea that however far from the truth a war may lead people, they will tend at some point to swing back, and that sincere, honest work on the part of the artist can never, under any possible situation, be wasted or futile.

A couple of the kids here have gone to conscientious-objector camps. I understand why they have done this, but it's not for me. I don't object to what I hope this war is being fought for. . . . It is good to find that people believe in something, but that is not enough. That something must be there. And so the writer comes back into the picture, for a sincere writer is a sort of sentry at all times, demanding the countersign from the phonies, the jingoes, the local fascisti. I do not believe that we trust our leaders quite so fully as did our fathers. Perhaps their sincerity cannot be attacked, but the fact remains that they are the elected representatives not of the generation which will fight this war, but of an older, less doubting generation, and to that extent we who came up through the thirties, hoping that some day there would be refund that security which few of us had known—for we remember the earlier period only as something impossible that was there when we were kids—we, I say, hold those leaders at least partly responsible for the fact of war.

We still hope, and speaking for myself, I still hope, for now our contemporaries have died for something—something we have always had, but which has been obscured for us, more obscured for our leaders and great masses of our tight-little, right-little system. My personal faith is this—that if I come through this, or if I stay in this country through it all, I shall be able to write what I believe to be the truth, that because part of what we are fighting for is the right to speak openly, I shall not be denied the right to watch within and without this country for that intolerance and bigotry which I hate. I believe that art, to the extent that it neither retires into an ivory tower, nor gushes forth the sentiments of the market place, is the true test of people and deeds. And as for the other side of my belief, that which leads me ahead now, it is that I believe in my own generation's rightness of thought, rightness of thought in any generation, but so far tested and proven to exist more strongly than ever before in my own generation. I believe that my generation will not allow those wrongs to grow which already are appearing within this country. I believe, as do our leaders, that the first job we have is to end the outward threat, but I also believe that there is a toughness in those who are now taking the shelling, which will bring them back after the enemy has been defeated, still ready to fight those noisy, selfish,

often flag-waving quacks within this country who personify to the fullest extent the truth of their fellow, Huey Long's statement about fascism in the United States. "Fascism?" Huey said. "Sure, but they won't call it fascism; they'll call it a group to end fascism."

Finally I do not believe in the scheming villain here. When I talk to older men I can see plainly that they are not bad people, but only that they have come to believe, usually quite contrary to their own experience, a series of reactionary bromides which when taken all together have produced the national evils. And I believe that if we do not make a sloppy, too-heroic thing of the fighting of this war, those older men will re-examine their own ideas, and without coercion, set about building a better structure, working beside their own sons to do so. It's a really all-out effort this time, and I believe that if the President continues along the lines he has taken so far, all those who are really bad, and not simply misguided, will be revealed and dealt with. I put small trust in God, but much in a Godly way of life—and in youth.

Credo

*By a Professor of Religion at Lawrence
College*

Thomas S. Kepler

MY *credo* cannot be accurately corralled in prosaic words. I wish I were poet enough to say what I believe! . . . Life possesses too much of the *mysterious* and the *irrational*; I can better live with adventure my deepest beliefs than relate them in a few sentences to someone. . . . Yet I can transmit to others *something symbolic* of the wonder I find in life, and translate (even though feebly) the tenets which give me an *élan vital* for anticipatory living. . . . I constantly feel a sense of *mysterium tremendum* about everything . . . why this planet in its relationship to a minor sun is the only known place in many galaxies to harbor human life . . . astounded by the immensity and order and design of the universe, I am more astounded that my mind, only a few decades old, can fathom so minutely so much about this mysterious universe . . . if I have a mind to understand so much, there logically must be a Mind which knows all mysteries . . . with bated breath I call this Mind by the name of GOD, knowing that God is tremendously vaster than all the appellations my humble mind can imagine. . . .

God is the Life of my universe, the Life which integrates the cells of my body, the Life which binds me to other human beings in a cosmic sense . . . even though God's Life gives organic unity to everything, I am aware of a spark of freedom within me—only a spark, but great enough to create ethical, purposive warmth within myself and among other men, or to add destructive aid to the conflagration of the world. . . . Vital purpose is most keenly intuited when I greet each day as a pulsating adventure with God as new, uncharted events are encountered . . . when I live with affirmation, eyes wistful, unafraid of failure . . . believing that Jesus' religion of the Gospel carries me and my companions beyond tragedy . . . my primal prayer being that I may never grow parsimonious, dull, and lethargic in a world where there are so many vibrating things to do . . . that I may continue to see a reflection of divinity in every man's eyes, even in those of a thief upon a cross . . . that I may never lose the zest to live each day as

March, 1942

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inction of the natures being by no means taken away because of the union, but rather the property of each nature being preserved, and concurring in one person and one hypostasis, not divided or separated into two persons but one and the same Son and only begotten God Logos, Lord Jesus Christ; as from the beginning the prophets and the Lord Jesus Christ himself taught us concerning him, and the creed of the Fathers handed down to us.

—From Chalcedonian Creed, A.D. 451.

We believe in God the Father, infinite in wisdom, power, and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

—The Methodist Hymnal.

I believe in God, who is for me spirit, love, the principle of all things.

I believe that God is in me, as I am in him.

I believe that the reason for life is for each of us simply to grow in love.

I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth—

To replace a social life in which divisions, falsehood and violence are all-powerful with a new order in which humanity, truth and brotherhood will reign.

I believe that the will of God has never been more clearly, more freely expressed than in the teaching of the man Jesus.

I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

Jesus' teaching is goodness and truth. Its essence is the unity of mankind, the love of men for one another.

I believe that the fulfillment of the teaching of Jesus is possible.

—Tolstoi.

We believe in God, the Father of our spirits, the life of all that is; infinite in

power, wisdom, and goodness, and working everywhere for righteousness and peace and love.

We believe in the ideal of human life which reveals itself in Jesus as love to God and love to man.

We believe that we should be ever growing in knowledge and ever aiming at a higher standard of character.

We believe in the growth of the kingdom of God on earth, and that our loyalty to truth, to righteousness, and to our fellow men is the measure of our desire for its coming.

We believe that the living and the dead are in the hands of God; that underneath both are His everlasting arms.

—Van Ogden Vogt, *Modern Worship*.

I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God, and, in the church as the fellowship of those who try to do God's will in the world.

I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and, in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false.

—The creed of a college class.

I believe in life and growth, in the joys of a healthy body and the zest of an active mind.

I believe in the sacredness of life, in the call to live physically and mentally at my best and to help others do the same. I believe in the founding of happy homes and in the rearing of healthy children.

I believe in the right to think freely and to explore the most hidden mysteries of life and thought and faith. I believe also in the duty to think clearly and carefully and reverently, remembering the Power which has created mind and which undergirds all the laws of the universe.

I believe in the facts of inner experience as well as those of objective reality. I believe in love and beauty, in faith and honor, in duty and in truth. I believe also in wonder and in poetry.

though it were immortal. . . . I venture a faith that when the Great Drama has ceased on this planet a billion billion years from now, God's intelligent grace will have utilized every good act of man for some kind of cosmic purpose. . . .

I believe much more than this . . . but this is the drift of my credo . . . and in the whole enterprise of living I cannot erase the feeling that I must help bear the crosses of my companions. . . . I presume I feel this way because there are moments when I cannot avoid listening with intense seriousness to the admonitions of Jesus. . . . I think that much of his wisdom . . . he seemed to know what living was all about. . . .

The Element of Change for the Good

A Willamette Editor Takes An Optimistic View

Robert Stephey

IT is from studies in my major field, history, that I have acquired a philosophy and faith which will carry me through the present crisis. From these studies, interpreted with the very useful tool of dialectical and historical materialism, I have found myself in a position to take a "long view" of not only the past but the present as well.

From that "long view" the present crisis of the United States and the world at war shrinks into its proper perspective. Undoubtedly the way before us is going to be a difficult one, but it does not presage a "crumbling of civilization" or the fruition of any other dire calamities predicted by the moral decadents of our transitory society. To me, the present crisis, fitted into its proper perspective, resolves itself into an evidence of the struggle of man to conquer those impediments of the past which burden him in the present.

One by one man has cast aside the hampering garments of the past. Religions based on fear of natural elements and ancestor worship have almost totally disappeared. New problems have been created, but on a higher level and of more intricate nature. Some of these are: realization of economic as well as political democracy, organization of the regions of our planet so that the benefits of our technological advances may be utilized in the best manner for the entire population of the world, and the conquering of the forces of social change in the same way that we have conquered the forces of nature.

That these are huge problems which will take much time and arduous labor is not to be denied. I do not believe we shall ever have a Utopia, but we can and must have a more rational organization of our economic life if the pernicious aspects of the present system are not to destroy us. The evidence of history, as I see it, is that man is more and more consciously striving for this type of control. To achieve this end, a collective way of life is implied, and evidence of this collectivist trend is the dominant factor in history today. The present war is merely part of the death throes of an out-moded manner of living and, while it may constitute a minor retarding of contemporary life's main current, I can see no evidence that it will seriously hinder man's advance.

Thus I see no reason for becoming agitated or despairing over the present crisis. There will be minor set-backs and reverses, but we know things change, and I, for one, believe that man is reaching the point where he will be intelligent enough to control that element of change for his own benefit.

A Personal Creed

Allegheny's President Sets Down His Affirmations

William Pearson Tolley

VOLTAIRE has said, "So long as we believe in absurdities we shall continue to commit atrocities." In the long run we will conquer bestiality not with bombs or bullets but with the power of the light in our minds. Man's true defenses are within—behind the forehead—in the mysteries of his own mind. That is the meaning of St. John's promise in the Book of Revelation: "And they shall see his face, and his name shall be in their foreheads. And there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Even war should not destroy our faith in the liberating power of truth. Light is still stronger than darkness. The truth "though crushed to earth shall rise again." No earthly power can stand against it.

But with this faith in truth we must have equal faith in goodness and beauty. Truth should not be in opposition to goodness, and beauty should not be opposed to either. Our faith must rest upon belief in a God in whom is united perfect truth, perfect goodness, perfect beauty.

If it were not for the New Testament and the perfect example of the Master, it might be difficult now to believe in absolute values and a God of truth and love. I cannot read the New Testament, however, without feeling that this is authority enough for me. Nor can I think about the life of Jesus without a personal surrender to him as the guide for my life.

Above the tumult of the world's storm I can still hear Jesus speak of the Fatherhood of God and the universal brotherhood of man. They are words that are still true. I believe them now more than ever.

On This I Take My Stand *A University of Texas Student Outlines His Convictions*

Homer Fort

I HAVE found that unusual times demand an unusual faith. Where before I might have rocked along in the supposition that man could work out an acceptable social order by himself or even that God would do the job whether man co-operated or not, I have discovered in my own thinking that the partnership of God and man cannot be escaped, that it is the only way out. Believing that, then a faith for these times could not be either a blind faith or a faith without hope.

And it had to be a strong faith for me. At first, the complexities of modern civilization seemed to be too much for the simple teachings of Christ; the dilemma over the Christian's attitude toward war was only the most immediate of the situations in which Christ seemed out of date. In such thinking, the conflict of science with the literal Bible seemed silly and childlike.

So I began to rethink, and the result was common-sense conviction that it is Christ who is modern and the civilization that is out of date. I began to grasp the tremendous truth of Christ, and where before I had seen myself as

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I believe in the heritage of the past in science and government, in art and in religion. I believe in the challenge of the present and in the promise of the future.

I believe in the possibilities for the good life which are within myself and within my fellow men regardless of race or creed or color. I believe in the coming of a co-operative commonwealth of all mankind.

I believe in the power of an intelligently directed spirit of creative love to overcome all the forces of ignorance, greed, fear, and hatred which keep men from realizing genuine brotherhood.

I believe that the sacrificial exercise of such a love is the highest expression of manhood and womanhood, and that its truest interpretation is to be found in the life and teachings of Jesus. To this way of life I dedicate my own, even to death itself.

—"A Students' Creed" by Louis L. Wilson.

I believe in God. I believe that He is a God of love and the Creator of a universe with which righteousness is in accord and into which evil does not fit. I believe that God is a source of power which is available to me and to every man, and which makes it possible for each of us to overcome the world.

I believe in man. There is "something of God in every man." It may be clouded or destroyed but in the long run it will assert itself. I am confident that working with God, man has the power to shape his destiny and to become a co-creator of a social order expressing justice and good will.

I believe in the way of Jesus. His way is right because it fits into the very structure of the universe. His message of love, brotherhood and justice is the light of the world, and in proclaiming that message our lives gain significance.

I believe in the ultimate triumph of righteousness. There is only one condition, that individual men co-operate with God. There is therefore only one thing for me to do. I must remain true to the right as God gives me to see the right. It will then make no difference if I do not seem successful in the terms of this world, for the way that seems foolishness to men is the power and wisdom of God. His is the final word, and that word is victory.

—Harvey Seifert, secretary, National Conference of the Methodist Youth Fellowship.

I believe in God, everlasting and ever-loving. The purposes of God are long, His perspective eternal. He is constantly at work in history through men who seek to know and do His will.

I believe in the redemptive possibilities of every man. Each is potentially a member of God's Kingdom on earth. And His Kingdom will come—if we will live as though it were now here.

I believe that self in all its aspects must be subordinated to the purposes of God. Desire for personal success and popular career has no place among His Kingdom-builders. They have only one vocation—serving their fellow men in the areas of greatest need and greatest opportunity.

I believe that all fear must be cast aside. This can be done only through love, the power with which God disarms men and captures them for His cause. Loyalty and courage, unmixed with fear, know no bounds.

I believe that our lives can have direction and meaning. First of all, self must be lost in devotion to the cause. Then we must constantly hammer out in the forge of life that which we are into that which we ought to be.

Therein lies the peace which passes all human understanding, the answer to man's search throughout the ages past and the ages yet to come.

—Herman Will, Jr., University of Chicago; former president, National Council of Methodist Youth.

I believe in one God, the guiding and constantly creative personality of the universe.

I believe in Jesus as a man among men, inspired and guided above all men by God, who brought to men a new way of life and an assurance of the presence and power of God.

I believe that the Scriptures, thoroughly studied in the light of modern knowledge, are man's greatest source of religious insight.

I believe that personality is the highest value of the universe and that its fullest development may lie after death.

I believe that the material world is a source of negative values except as it is understood and controlled by personality, and that the history of man is the history of the development of human personality working with God in controlling the universe.

I believe that the fellowship of the Christian church is the most effective instrument in the development of human personality and in the building of a Christian world.

—David Austin, Lawrence College (Wisconsin).

In days like these youth receive the appeal to die for an ideal; to die for the country; to die for the benefit of others.

a cog in an uncontrolled machine, I now saw that what I did and said and thought was not a reflection but a guide for the forces around me, whether for good or bad. I have determined that it shall be good.

And I came to regain confidence in man and his works. Although I have decided to fight for what I hope may be a better order after this war, I shall remember that man's progress has continued and will continue through devotion to ideals, and that when pacifists and non-pacifists make decisions of life and death on the basis of Christian conscience, their faith is strong and beneficial.

And so, in the conviction that in partnership with God all things are possible, I have determined to do my bit in making a decent and Christian social order in those ways I believe are most effective—by studying, by making other people think, by asking myself and others if Christ's solutions to these problems are not the quickest and most successful.

My own decision as to the Christian's attitude toward this war is a personal matter between God and myself. More important, I think, is whether by it I am aiding or defeating man's social good; I can only hope it is the right one for that objective. But whether it is or not, I am henceforth determined to think in terms of all mankind; that attitude, after this war or the next one or a thousand years hence, will ultimately be victorious. In that light, my death in battle would seem of a superb, important unimportance. On that, I can take my stand.

Of This Much I Am Certain

*A Church Official Defines What He
Knows and Believes*

Harry C. Spencer

THESE times are no different from other times. The basic facts of hate, goodwill, suffering, and sacrificial service are the same now as they ever were. To justify God in the world is as hard if one child starves to death as if a million wander homeless over the face of the earth. If it is harder today, it is because we are no longer able to shut our eyes to evil which always existed.

The realest thing in my experience, however, is the downright goodness of other people. I cannot explain it, neither can I deny it. Evil is real, but the spirit of intelligent love is real, also. I have seen it not only in the heroes and great souls, but in humble, lowly men and women. There is good in the universe. I begin with that fact.

Even if man were the source of all goodness and there were none outside him, even then I must affirm the universe was so designed that man could create goodness. For men did not create the universe.

Goodness is therefore a part of ultimate reality. The goodness in ultimate reality I call God. The perfect human incarnation of it, I see in Jesus.

At this point I jump from what I know to what I believe. I believe that this spirit of sacrificial goodwill can be the dominating motive for all men. It isn't now. But it can be. The essence of human nature is one. No man is without any essential element for living the good life, though in most cases those qualities have been stunted, crushed, starved by poverty, or smothered by luxury.

I believe that the opportunity of doing even a little to help others attain to this way of the good life is the greatest privilege that can come to any person.

I believe that as those who hold this view unite in the fellowship of this task, so peace will be born and we shall see the beginning of the Kingdom of goodwill.

There is much more I hope and pray for. Of this much I am certain.

Re-affirmations

For 1942

Kirby Page

I BELIEVE that the grace and power of God are sufficient for all our needs, even in wartime. More and more I am realizing that, through communion with God and fellowship with man, it is possible to live with vision and strength, fortitude and serenity even in the fury of this storm.

I believe in the uniqueness of Jesus Christ and in his adequacy for this day of hatred and bloodshed. No phrases can express fully the significance of his relationship to God and to man. From his words and deeds, his crucifixion and ever-living presence, we receive illumination and power.

I believe that the way of the cross is God's way, Christ's way, and therefore the right way to live, even in wartime. The supreme task before us is the discovery of the meanings of suffering love and vicarious sacrifice, and the incarnation of these meanings in our behavior.

I believe that love is more powerful than hate, that mercy is mightier than vengeance, and that evil can be overcome with good.

I believe that war can be abolished through allegiance to Christ, and through the creation of an international mind, an international heart, and appropriate agencies of international justice and friendship.

I believe that the method of war with its bombing planes and starvation blockade is irreconcilable with the way of Christ, and therefore I cannot approve of any war or engage in its destruction and decimation.

I believe that through loyalty to Christ and his way of life I can express truest patriotism and render highest service to humanity, and so I am endeavoring to be more completely surrendered to him.

I believe in the soundness of the policy adopted by our government of offering alternative service of national importance under civilian administration to individuals who have conscientious objections to service in the armed forces of the nation.

I believe in democracy with its recognition of the right of minority opinion, even in wartime, in sharp contrast to totalitarianism with its demand for entire surrender to the state.

I believe in a positive witness to the ways of peace, and not in sabotage or obstruction of the war which is now considered necessary and right by a vast majority of the American people.

I believe in America, and thank God for her glorious heritage and marvelous achievements. In humble contrition for her weakness and sins, I pray that this great nation may serve mightily the other peoples of the earth.

I believe in the world-wide Christian community of men and women of good will across all frontiers, and dedicate myself to its preservation and extension.

These convictions I have held for twenty-five years and events of recent weeks have not weakened them in the slightest degree. On the contrary, I have never felt so certain of their validity as I do now.

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I still believe in living for an ideal; living for the country; living for the benefit of others.

We realize that only when our philosophy of life and our faith are based on love.

In wartime we give and take lives and we hate. In peacetime we give lives and we love.

Love in life yet is a philosophy for our days.

—José Gomes de Campos, exchange student at S.M.U. from Brazil, 1940-41.

The only faith in which I can seriously believe is a vague concept which can only be identified as a faith in the dignity of the individual. Though this tenet is part of Christianity, of course, it does not necessarily lead to membership in an established church. It does not necessarily lead to Americanism. For me it leads, rather, to the concept of democracy, not limited to its political sense. To believe in the dignity of the individual is to believe in the significance, the fundamental value, the right to consideration, of all human beings as well as one's self. I do not see how any faith can have significance today if it is not founded in this concept and proud enough of its foundation to see no reason for distorting and obscuring it with layers of regulation or ritual.

—Isabel Logan, Swarthmore College (Pennsylvania).

Today we need a faith in the living God as seen through the life of His Son and our Saviour, Jesus Christ. In a world which has not yet learned to use its great scientific knowledge to the best advantage of all people, it is time for each of us to permit absolute spiritual values to control our heads as well as our hearts. Faith to us in these times is like an anchor to a boat in a storm. We must have faith that God is willing to forgive our human failures; as our Father He will certainly do that.

We cannot remain idle and expect conditions to right themselves. We have the right to hope for better times through our honest efforts to change existing modes of thinking and acting.

With faith as the broad base of this triangular philosophy of life, we need the motivating force of love to bind faith and hope together. This is difficult indeed; but without it we would become blinded to the living realities of need that abound on every side of us. Love it is that will permit us to see our duties and responsibilities clearly in the face of seeming frustration.

—Joe Broadley, Occidental College (California).

Intelligent Living in an Intelligent Universe

*A Hamline University Editor States
His Faith for Living*

Russell Johnson

MY faith for living has come through a realization that I am an intelligent being living in an intelligible universe. My reason and my intuition together support this faith. This is an orderly and multi-valued universe. Progress is possible if man will use the power which he has inherited and generated so that his means are compatible with the ends he seeks.

I believe that progress comes through evolution, not revolution. Quietly, unsung and unnoticed, intelligence is working about me and through me. This means that I must be patient, have faith. I am content to act in my light today while knowing that the results of my living may not be visible to me.

I believe that there is an essential goodness which links all men. Because of this conviction I trust in love, in positive good will, as the only means of attaining unity among men despite hatred and fear.

This world supports me as I live for something beyond myself . . . called by many the Kingdom of God. I am an instrument of the past that has given me birth and of the destiny that calls me onward. I plan to work in the areas of living in which unity among men may be advanced. I have faith that as I and my comrades in this adventure devote ourselves to a cause and use the correct means, we possess the ability to transfer value from the past to the present in ever-increasing proportions.

My ancestors, Socrates, Bacon, and Lincoln, accomplished work of value. I am their heir. Unborn generations must be inheritors, too! I am a connecting link. Therefore, I must keep fit. I realize, with Emerson, that nothing is at last sacred but the integrity of one's own mind. I must be honest. I gain strength through fellowship with men of all ages, through their music, art, and literature, through their struggles and the sharing of their dreams. In the best of these I can catch a glimpse of the great world beyond us, now hidden by the mists of our self-concern. This gives me hope.

Soon, I shall probably be in a Civilian Public Service camp. Here, again, I am heartened by the heroic examples of those who have gone before, who could love and forgive, as did Christ. They have endowed me with courage.

This, in brief, is my faith for living in these challenging times. I trust that it shall be sufficient.

Tomorrow Demands . . .

*The Editor of "The Carolinian"
of the Woman's College of the
University of North Carolina
Makes a Statement*

Frances Newsom

LIFE demands a purpose. If ours, the democratic purpose, must serve for all youth, we cannot forget to create that purpose. What do we mean to do with the concert hall, the art gallery, the library, and the church? From these things man creates his purpose, a purpose that must be spiritual and intellectual rather than material. When he forsakes these things he loses it, and his future holds nothing but a mechanical existence like that of the men the democratic nations are opposing.

We have heard, read, thought a million times about the seriousness of the world around us. We have filled the army camps, manned the battleships, even died for our country in these early months of the war. At home we are taking defense courses, strengthening our bodies, preparing our minds. We have risen to the immediate need.

But those libraries, those art galleries, those concert halls, those churches—we need them, too. They are not the things we shall thrust away. It is smallness of character that must go. Envy and greed and vain ambition must go. Most of all, hate must go. There is no room for hate even in a victor if he professes Christianity and democracy. The temptations now are before young people to hasten our education, by giving it a utilitarian twist. But the duty of most of us is to thrust hate from our lives, to educate ourselves for Christianity, democracy, and the education of future generations.

Ours must be the long view. We must look into the America of a hundred years from now. We must look into the world, the schools, the governments, the churches of a hundred years from now. Our little lives of today and this week become small with such a long view, but they become big parts of one life and one contribution to the progress toward that world we know we must build.

Faith in ourselves? Yes, and faith in each other. Faith in the German boy and the British girl, in the Russian and the Japanese and the South American and Chinese boy and girl. Faith in the American home. And faith in God and Christianity. These we must have. With the certainty of what we want to do and a sense of our potentialities through a knowledge of our accomplishments in the past and a living faith in man and God, we can accomplish the task of a peace and a future. We can be great.

"A Mighty Fortress"

source

The Reality of These Words in the Present Crisis

Roy Hendricks

WHEN the Christian faith is challenged as it is in every headline and news report, what shall we as Christian students say? While the United States spends fifty-eight billion dollars for war, what shall we say? While our government arms three and a half million soldiers, what shall we say? While bombs rain down on London, Tokyo, Berlin, Manila, and the whole world struggles for the survival of God-knows-what, what shall we say?

"A mighty fortress is our God!"

"Ah!" you say. "That's dodging the issue! That's some old Sunday school phrase you picked up."

It is old. But it is also new. An idea becomes new when it takes on meaning. It is like that word, God; and like the statement of Carlyle, "A sure stronghold is our God." That's old stuff. But is it "old stuff"?

As a matter of fact, there are Christians the world over—in Germany, Japan, France, in every condition of life, in prison, in poverty, in pain; homeless, and almost hopeless—who still say with the unknown Hebrew poet, "God is our refuge and strength." There are many recent college graduates going to Africa, to India, to China, to share their faith and their life. These people are heard and they will continue to be heard singing, "A mighty fortress is our God, a bulwark never failing."

The trouble with us is that there are too many people running around saying, "The trouble with us is—" Yet, how has man's trouble ever been more pointedly stated than in the words of Luther, "Did we in our own strength confide, our striving would be losing."

Our striving has been losing. We have relied upon ourselves, thinking we are "superman." We worship "the individual" instead of God, and now our "God-almightiness" has gone to our heads. Re-thinking our faith brings us to recognize that without God we are incomplete. Without God we are not fully man. To rely upon ourselves is sometimes to rely upon the worst that is in us. To rely upon God is to let him have complete charge of the best and the worst.

Tennyson expressed it in these lines:

Our little systems have their day.
They have their day and cease to be.
They are but broken lights of thee,
And thou, O Lord, art more than they.

As nominal Christians we shall have to get rid of some of our sentimentality. God is "more than they." There are some things God is not. God is not democracy! God is not Uncle Sam! God is not national defense! God is not the Christian Church. Quite simply, God is God. To put meaning into those words, to have that personal faith as a part of daily living, is a real test for us as college students.

God is God! Our scientific training has led us to define God as a "concept." Biologically, evolution has been doing things *sans* God. Many light

Ein' Feste Burg

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth, His name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us:
The Prince of Darkness grim—
We tremble not for him;
His rage we can endure,
For lo, his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever.

—Translation by Frederick H. Hedge.
No. 67 in *The Methodist Hymnal*.

Slowly he realized, and the realization grew, that those passages he could recall in the Bible about being the children of God did really mean something very personal, that the Ninth Psalm was not altogether mere fine words, for he had placed himself unreservedly in the hands of God. He had simply endeavoured to do his duty by his country and his best as he knew it; he had seen men fall on his right and left, destruction all around him—but he, he had been spared. Undoubtedly, his prayer had been heard. He decided that, from now on, he could have a new conception of God. It was evident that help was given to those who placed complete trust in Him, and who were prepared to help themselves as far as opportunity was given them to do so; for, surely, God was that opportunity.

—*We Prisoners of War*, edited by Tracy Strong. Association Press, 1941.

It is a horrible thing, I suppose, but quite frankly, I guess that I am living on hope rather than on faith. Whether or not this is a healthy situation is hardly the point; it is the fact, fortunate or no. It seems to me that we are struggling to keep out of hell so that we can go on living with the devil, as it were. In other words, it looks to me as if we are facing dark days, after as well as during the war. When it comes to a faith to carry me through, I don't know that I have one. All I have is a tremendous sense of obligation to do what I can, regardless of whether or not it appears that anything can be done at all.

—Frank Abbott, editor, *The Cornell (University) Daily Sun*.

We need a conviction that God is acting in history, even the history of our time, and that through Jesus Christ He reveals Himself to each one of us as persons. Only through His activity and our response will a truly "new" person or "new" society come into being. We need to recognize the validity of work we have done towards peace and achievement of justice, and our continued responsibility for such ideals, but there is required a critical examination of the foundations on which they rest, of methods by which they are to be attained, and a realistic appraisal of the measure in which they can be actualized in a limited period of history. I believe that I have sinned, that my nation has sinned, but that through Christ and by our repentance, forgiveness comes; that the Christian faith both creates a community and includes a concern for society; that this war is both a judgment upon us and a striving against evil, and that good will come of it only if we learn the lessons that through it God is impressing upon us.

—Ford Forsyth, Pacific School of Religion (California).

I look at life as if it were a game. Friends, hardships, successes, religion—all fit into my scheme of living. I see hardships as necessary, but I do not become cowed by them. Successes will overshadow hardships if there is ambition and a true desire to win.

Religion adds stimulus to want to play the game in the cleanest, most beneficial manner. To me religion embodies all that is true, good and wholesome.

There have been good and bad times for centuries, but none has been long enduring. Therefore, through our faith in our Christian religion and ourselves, we can overcome all obstructions.

—Preston Johnson, Southern Methodist University (Texas).

years ago, a solitary cell stepped out on space. And it said, "I'm lonely." In that cell was the principle of division. "And through the years, evolution has kept true to its principle, so that, now, 'class,' we have man." And God? Why, that is a concept. It's like a figure of speech.

God is no figure of speech. He is Being. As a child of God, I recognize God as Creator of Life, all life. He is the Sustainer of Life. The very air I breathe is from him. "In him we live, and move, and have our being." In life, in death, at the beginning, and at the end is God. "Behind the dim unknown standeth God, keeping watch above his own." He is my father. He makes himself known to me in mysterious ways.

In the fragrance of the rose, I see his work. In the colors and glow of the sunset; in the gift of day and night; in the perpetual round of the seasons; in every pattern and law of nature, I trace his steps.

In the way I grew from an invisible seed of life in my mother's womb, through growth into a self who knows its Creator, I acknowledge his handiwork.

In the great souls of all ages whose hearts have been set on fire with his love; in the lives of those who "took it upon themselves"; in the fellowship of kindred souls where he is in their midst, I feel his presence.

In the common things of daily life—sense of duty, and the compulsion to love and service to my fellow men, I hear his voice.

In terrible evil—evil in us, evil in mankind, evil in all our ways, I see him at work.

He is our God—our refuge and strength. Whatever comes, now or in the future, "*Ein' feste burg ist unser Gott.*"

A voice which shall command a storm must meet two requisites: it shall be heard, and it shall be musical. If this be true, as we match the storm by our faith, let us speak in confident language and in "chorale style," aware that life is not ours; it is God's. Then we can say, and shall repeat in living words:

Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His Kingdom is forever.

Toward This Goal

*The Editor of The Syracuse University
"Daily Orange" States His Faith*

Courtney Sheldon

LEST the broad and promising paths of the future be narrowed by limited concepts, any evaluation of the ideals upon which the youth of today should base its hopes for tomorrow should acknowledge that youth is not in a class apart from other men, that it has the same hopes, the same goals, and only in approaches to problems does it differ. It would be selfish—perhaps fatal—to segregate youth for special consideration or intimate that youth alone can lead mankind to salvation.

A second important consideration is that this period of history is part and parcel of an evolutionary struggle of men for freedom of religion, speech, and press—to which we may add economic security. This war is but a continuance of the battle against the forces of ignorance, oppression, and immorality, which mankind seems to be able to conquer only with the sword.

How then should youth approach this epochal struggle? Should it be with a cynicism—adopted, obviously, from our elders—or should it be with a hope for the millennium?

Frankly, neither is acceptable. Rather, we accept the mantle of the soldier realistically. Not even in moments of great elation do we envision a world immediately freed from the fungus hatreds, jealousies, and ambitions of little men.

Still we do not despair. Each successive age has brought man nearer to the brotherhood taught and practiced by Christ Jesus and we have confidence that out of this holocaust will come a better world—a civilization rid of much of the tyranny and evils that we set out to destroy.

It will be a world in which whole races and peoples will be advanced from their mental imprisonments to higher moral concepts which will in turn provide the foundation for a more just world. Rehabilitation of this new world must begin with the individual, just as conflicts must first cease at home before strife on a large scale will end.

Toward this goal all men are consciously or unconsciously working. It is part of the evolution of mankind, aided in all periods of history by youth and their elders. Wars may delay this process, but never completely halt it.

It is this knowledge that gives us strength for the days ahead—and a faith that some day all men will join in one brotherhood.

A Personal Credo

America's First Lady of the Dance States Her Belief

Ruth St. Denis

I CALL myself an American Christian Revolutionist. I was born in America, I voluntarily accept Christianity, and I am forced into being a revolutionist. I stand for the harmony of all peoples. My general is God, my Captain is Christ, my ammunition, his message. *My weapons in this bloodless warfare are the arts.* My objective is to dissolve those materialistic and dividing attitudes which are weakening the forces of righteousness in my country. These forces, expressed through the arts and sciences, should serve to unite all the Americas in bringing about the realization of our highest ideals.

My message primarily is to those artists and teachers and students everywhere who instinctively think in realms of the eternal and enduring, who are capable of the spiritual stillness of the East as well as the vigor of the West. If we are to see a better human race emerge from this present welter of error, it will be because we have returned to those deeper impulses of divinity within us which will give form to a truly divine dance and evolve a higher civilization. It is useless to continue merely to act and react from the physical basis of the dance, to examine and analyze bodies and movements of bodies, always from this earthbound, three-dimensional conception. Shiva, the great Indian Lord of the dance, was evolved from a highly spiritualized people, as a sign and symbol that worlds are evolved by rhythm. Every living soul has, sometime, somehow, had vision of that perfect reality which is the answer to all faith and to all hope. These hours are moments or true ecstasy. They are called love, or art, or religion, but I am sure that in substance they are one. It is always the same lifting of the twin veils,

March, 1942

source

We believe that there are six faiths upon which all students may well depend and build in the present world order. They are: (1) Faith in God that we may trust in His power; (2) Faith in other persons as instruments of God's will and in the personality of both the individual and the state; (3) Faith in the state as an important protecting agency; (4) Faith in ourselves as the bearers of the great responsibility of Christian reconstruction; (5) Faith in education, not as a mere basis of "academic filling and laurel," but as an appreciative awareness and a foundation for tolerance, understanding, and ultimately a contribution; (6) Faith in co-operation as the final answer to the world dilemma.

—Campus Religious Council, Albion College (Michigan).

We believe in God as the Father of all men. We believe that all men are brothers and that Christ, who lived the life God would have man live, recognized human personality as the supreme value. Realizing that only as these beliefs come alive in men will they become a reality in our world, we shall strive actively and creatively to live these beliefs through an individual self-disciplined life in all personal and social relationships.

—Wesley Foundation, University of the City of Los Angeles.

I think that one should always believe in, and count on, his own strength. Be helpful to others, but don't expect that your help will be repaid. In anything you do, think about the consequences it might have. If you worry, keep it to yourself. Try to harmonize with the society you live in, but do not let it influence you if you know a better way of living. If your friend needs criticism, tell him rather than others. Friendship on a false basis will never hold. Have respect for and listen to, the older generation; they have the experience.

Do not ever think that your future life is predestined; you are the creator of your success, and also the creator of your failures. Try to understand your fellow-man and his way of doing things, before you make your opinion of him. Set yourself a high aim in life, higher than you ever expect to get, and then start doing your best to get there.

—Agnar Bogason, from Iceland, S.M.U.

I believe that:

Creative love is strong enough that one day war will be overcome;

God's Kingdom is greater than any system built up by man. We will learn to recognize the supremacy of His King-

dom on earth when we learn to live His doctrines of life through study and discipline;

We on earth are a divine brotherhood. Our work is to make this brotherhood the way of life;

We must forgive unendingly;

We can make no compromise with our conscience. Our contact with God is very real. When we make our decisions for the Christian way of life, we will find the opportunities to live those decisions;

We are the hands, the feet, the bodies through which God acts.

—Mildred Dyer, Baker University (Kansas).

To have faith in the dignity and worth of the individual man as an end in himself, to believe that it is better to be governed by persuasion than by coercion, to believe that fraternal good will is more worthy than a selfish and contentious spirit, to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it, to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men rather than to serve the interests of those individuals and classes whom fortune and intelligence endow with temporary advantage—these are the values which are affirmed by the traditional democratic ideology. . . . They are the values which, since the time of Buddha and Confucius, Solomon and Zoroaster, Plato and Aristotle, Socrates and Jesus, men have commonly employed to measure the advance or the decline of civilization, the values they have celebrated in the saints and sages.

—Carl Becker in *The Yale Review*.

A philosophy for these times? The same that it has been and always will be: If I establish and maintain communion with God, I am inexorably bound to love, in spite of all my weaker self. The more I love, the closer I find myself drawn to God. As I love, I find that love not only perpetuates itself, but creates ever-increasing capacities for loving. A philosophy for these times then becomes a faith for these times. To grow in love means to grow in God; to grow in God means to grow in living so that there is never any dying. Thus, free from fear of death, I am able to create to my greatest capacities. Living to create and recreate human relationship on the Christian level gives me the greatest sense of security and happiness in these great hours of trial and testing.

—Clifford Zirkel, S.M.U.

time and space, revealing for one unutterable moment all things that were lost and all things that are to come.

I see living ballets interpreting these exalted movements, not alone with the swift or slow beautiful movements of our physical life, not alone in appealing and poignant movements of our emotional longing, but in that living ecstasy that can come only from some inner vision of reality.

I see in the future a great Temple dedicated to the aims of religion, expressed through the articulation of the arts, wherein man may focus and expand the full chord of his being.

A Creed for Today

The President of Denison University Gives a Series of Resolutions for 1942

Kenneth Irving Brown

I BELIEVE in the essential fineness of life and I intend, so far as I am able, to keep such parts of life as I may touch, clean and fine.

I believe that behind all life, within all life, there is God, manifesting his spirit sometimes in truth, sometimes in beauty, sometimes in righteousness, sometimes in love; and I am determined to seek him and to respond as fully as I can to the calling of his spirit.

I believe that God is a workman, working in his world to accomplish his high purposes, and as far as my life goes, I intend to work with him.

I believe that all men are equal in the sight of God; I can find no reason for believing otherwise; therefore, I must grant them in my humble sight the same equality that God grants them. That equality makes them his creature-children, and they and I are brothers. It behooves me to behave like a brother of man.

I believe that this life of ours is so constituted that to man is given the tremendous opportunity of making this world of ours a better world, with more of justice, more of understanding, more of peace and goodwill; and I intend to work with my brother-man to this end.

I believe that one of the chief ends of man is the maximum fulfillment of all of his creative capacities and powers, the achieving of the fullest and richest selfhood of which he is capable; I intend to be as complete a personality as I am able, fully alive while I am living.

I believe that I myself am primarily responsible for my life, my actions, my influence; and I intend to carry the burden of that responsibility.

I believe that how I live is vastly more important than how long I live, and that the quality of my life, those ends I live for, the faithfulness and the integrity of my years will be the measure of my success and failure. Therefore, I dare not be unmindful of time.

I believe in democracy as a way of living with my fellowman, and I intend to make my life more actively democratic.

I believe that if I learn to practice the presence of God and to practice fellowship with man, I shall be able to face life competent and unafraid, enabled in the power of God to play my part.

For God's sake and for God's love, I will make 1942 a brave new year.

Results and Conclusions

To express what we believe and not what we would like to believe is the beginning of our problem.

Our expression of belief will have value if we base it on actual testing by experience.

Every affirmation of belief should be tested.

We must express our faith in words that have meaning for us, and then see what this means in our daily living.

The codification of our belief can be an exciting adventure—Just what do we believe?

But beliefs should never be considered permanent hitching posts. As life changes every day, our beliefs should be subject to change without notice. Their validity is not measured by their stationary quality—rather by their depth and soundness.

The important part is that we should be checking constantly to discover how true our living really is—or how false our statement of belief may become. This is a budgeting of belief and checking against its content.

Living now is a matter of hourly importance. We must live for the moment, for the hour, for the year and for eternity—and all at the same time.

Life is the sum total of its smallest parts. Intelligent, purposeful living today—now—will make the present happy and effective. It will make the eventual facing of any danger—even death—a logical and understandable experience.

As we find our meaning and purpose in the tremendous space of time—the aeons that have gone before and the vast time yet to be—we must comprehend the space-time that we occupy. Our perspective on our place and value will be the beginning for us of our belief—and of our meaning in the universe.

Belief is a matter of values—as these relate themselves to our living, we shall be able to check them for their immediate return and their more permanent contribution to happy, satisfactory living.

Statements of belief have sometimes been divisive elements in human experience. Often this has been due to the meaning of words. Our statements of faith and belief should be lived through until the words become filled with content that is constantly tested by actual experience.

On this star,
in this hard star-adventure, knowing not
what the fires mean to right and left, nor
whether

a meaning was intended or presumed,
man can stand up, and look out blind, and
say:

in all these turning lights I find no clue,
only a masterless night, and in my blood
no certain answer, yet is my mind my
own,
yet is my heart a cry toward something
dim

in distance, which is higher than I am
and makes me emperor of the endless dark
even in seeking!

—Maxwell Anderson, *Winterset*.

“Love never faileth!” That I steadfastly believe. I see the victory of love every day in the lives of those who have made it their way of life. I see courage and beauty and enduring strength. Hate cannot create such character. It cannot even discern the possibility of noble character. Hate always faileth! So, at this time, I am returning to my profession which was founded by one of those great souls dedicated to a life of love, Florence Nightingale. I pledge myself, as strength is given me, to measure my belief in service.

—Marion Wefer, R.N., *motive* advisory editorial board.

When a man is blessed with a faith in an unconquerable God; when he knows that a coffin is the destiny of every historical movement that denies God; when he is sublimely confident that all souls and all significant values are in God's keeping; when he believes with all his heart that however dark and disastrous the time in which he lives there is “one far off divine event to which the whole creation moves,” nothing daunts him, nothing terrifies him, nothing can subdue him, nothing can dismay him into silence or into surrender to evil.

—Albert Edward Day in a sermon on “The Christian Church and the War of Aggression,” Sunday, December 14, 1941.

Basic Books for the Spirit of Man

The Most Important Books in Our Christian Heritage

The Bible
 Aristotle, *Ethics*
 Plato, *Dialogues*
 St. Augustine, *Confessions*
 St. Augustine, *City of God*
 Thomas à Kempis, *Imitatio Christi*
 John Bunyan, *Pilgrim's Progress*
 George Fox, *Journal*
 John Woolman, *Journal*
 Anselm, *Cur Deus Homo*
 Thomas Aquinas, *Summa Theologica*
 Dante, *The Divine Comedy*
Theologia Germanica
 Luther, *Early Works*
 John Calvin, *The Institutes of the Christian Religion*
 Bacon, *Novum Organum*
 Milton, *Paradise Lost*
 The Hymn Books of the Great Churches
 Meister Eckhart's *Sermons* (Raymond B. Blakney's translation suggested)
Book of Common Prayer
 Rauschenbusch, *Christianity and the Social Crisis, Prayers for the Social Awakening*
The Cloud of Unknowing
 Tolstoi, *War and Peace*
 Marx and Engels, *Communist Manifesto*
 Marx, *Das Kapital*
 John Wesley, *Journal*
 A *Biography of Abraham Lincoln* (Charnwood, e.g.)
 Shakespeare, *Complete Works*
 Hamilton and Jefferson, *The Federalist Papers*
 Newman, *Apologia Pro Vita Sua*
 Walt Whitman, *Poems*
The Little Flowers of St. Francis
 Brother Lawrence, *Practice of the Presence of God*
 Pascal, *Pensées*
Oxford Book of English Mystical Verse
 Allen, A. V. G., *Phillips Brooks*
The Kingdom, the Power and the Glory (the Grey Book) (material left out of *The Book of Common Prayer*)
 Sir James George Frazer, *The Golden Bough*
 Malinowski, B., *The Foundation of Faith and Morals*

A Distinguished Group Lists the Most Influential Books in Our Christian Heritage

A DECENT answer would require a good deal of thought and even more sincere humility." With these words, Christopher Morley closed his letter suggesting some titles which he thought should be included in a list of the books which have been instrumental in our Christian heritage. We were compiling the list for an exhibit at the National Methodist Student Conference at Urbana. The University of Illinois Library had agreed to assemble them. Mr. Morley's suggestions had included such interesting books as Bunyan's *Life and Death of Mr. Badman*, assorted poems of Whitman, Blake and the Psalmists, some of the sermons of John Donne and the letters of John Keats, William Penn's *Fruits of Solitude*, and Robert Budge's little known but completely right anthology, *The Spirit of Man*. "If only two or three of these young people," said Mr. Morley, "should in the next year or so [read these books], they will have done more than I expect; and they will be grateful."

Alfred Korzybski, the director of the Institute of General Semantics, asked whether we realized just what our request meant. "Several thousand pages of volumes could be filled with a bibliography." Culling out a few titles, therefore, made the task all the more exciting. Baker Brownell, who gives Northwestern University's course in Contemporary Thought, pointed out that the list might be very large, or it might be limited solely to *The Bible*. Sarah Cleghorn wrote that she could include only the books that she had found deeply illuminating. Dr. Harris Franklin Rall of Garrett felt that the great classics which have exercised a wide influence in Christian thought and life ought to be included. President Hutchins of the University of Chicago sent a list of books used in a course on the history of ideas. Georgia Harkness included only four books, but they were basic ones. Her suggestions included only three outside *The Bible*—Augustine's *Confessions*, Thomas à Kempis' *The Imitation of Christ*, and Bunyan's *Pilgrim's Progress*. Will Durant sent his list of the one hundred best books.

Richard B. Gregg's reactions were unusually arresting. "At best," he wrote, "I can name only a few of the books I would like to have my sons and daughters read. . . . I would hope that young Americans trying to make a better world would not think that all wisdom is contained in the Christian tradition. For the sake of human brotherhood I would want them to read in the other great religions and cultural traditions so as to learn to respect them and so as to gain some humility and get better perspective on the Christian tradition."

The persons nominating books ranged from the dancer, Ted Shawn, and the novelist, A. J. Cronin, to the latest foreign arrival in theology, Paul Tillich, who is now teaching in Union Theological Seminary. The complete list of contributors follows: Baker Brownell, referred to above; Allan Hunter of Los Angeles, whose recent book, *Secretly Armed*, ought to be required reading; Sarah Cleghorn of New York City, whose interest in public affairs is not second to her writing; Ted Shawn, President Hutchins of the University of Chicago, Will Durant, A. J. Cronin, Christopher Morley, the dramatic critic, George Jean Nathan, Count Alfred Korzybski, Bishops Paul B. Kern and James Chamberlain Baker, Professors Rollin H. Walker of Ohio Wesleyan, Paul Tillich of Union, Georgia Harkness and Harris Franklin

Rall of Garrett, Irwin Edman of Columbia, and Reinhold Niebuhr of Union, Professor William Ernest Hocking of Harvard, Gerald Heard of Hollywood, A. J. Muste of the Fellowship of Reconciliation, Richard B. Gregg, whose book *The Power of Non-Violence* is authority, the well-known minister, Edwin McNeill Poteat of Cleveland, Harry Elmer Barnes of New York, Douglas V. Steere of Haverford, and the Negro poet, Langston Hughes.

The University of Illinois Library arranged an exhibit of the books that are listed in the side column, selecting wherever possible, the earliest edition of the book or collection of books. Mr. Homer Halvorson of the Illinois Library was directly in charge, ably assisted by Miss Fanny Dunlap.

source

Kant, *Critique of Pure Reason*
James, William, *Varieties of Religious Experience*
Emerson, *Essays*
Browning, *Poems*
Oldham, *Report of the Oxford Conference*

Remarks About Worker God

Josef Luitpold

I

In the mornings to begin
without employers
without inspectors
without orders
without pay.

In the evenings to stop
to look at the new world
and lo:
it is good.

II

Between two astonishing Sundays
the silent laborer creates the world.
In six days, in one week.
The first Sunday there was chaos.
The second Sunday there was life.

Between two astonishing Sundays
the silent laborer creates the world.
In six days, in one week.
The first Sunday there was darkness.
The second Sunday there were rotating stars.

Between two astonishing Sundays
the silent laborer creates the world.
In six days, in one week.
The first Sunday there was nobody.
The second Sunday there were the forefathers of Homer and Edison.

And we—
where are our two astonishing Sundays?

III

To admire the world
To praise the earth
is not the likeness of the silent laborer.

To plant the garden, to plow the ground
To swing the hammer, to change life
is the likeness of the silent laborer.

Because of My Faith I Must Fight

*A Soldier, Repentant, States the Position
of a Christian Advocate of This War*

Pvt. Roger L. Shinn

Not one of you knew that when I came to Bremerton after two years of what was literally hell, I came bitter, cynical and feeling disillusioned. To the Young Adult Fellowship (never was a group more aptly termed fellowship), I owe my return to sanity, to a renewal of faith in God and my fellow man and to re-adherence in beliefs which for so many years I had held dear. Had I come to you and found as I have found in so many churches throughout this world, a cold, aloof forbearance with the stranger in your midst, I would have left without a single regret, no longer even a skeptical believer in a Divine Power, but an agnostic.

Might I warn you of one thing which you will have to watch if your power for good is not to be impaired. I never have been a tactful person and never could I beat about the bush. Some of you are allowing hate towards a nation to enter into your hearts. Participation in war does not help a person to become a Christian, no matter how high the motive for fighting may be. It tends to bring hate and not love into our hearts and I beg of you to cast out that hate. In over two years of battle, during which I have personally lost many good friends, during fighting in which I have seen men mown down as grass, I have heard very little of hatred towards the Germans. . . .

There are those amongst you who are sneeringly known as "pacifists," or "conscientious objectors." You all know that I hold honour to those who for conscience's sake refuse to take even the smallest part in the bearing of arms. I sympathize with their aims and now that it is too late to avert war, I would adjure them not to be discouraged, but to go "all out" in their doctrine of love, so that when this war is over, we will not let hatred once more blind us; that instead of making all those old mistakes again, we may bring a lasting peace into this world—not by a superior force, but by the love of Christ Jesus.

—A letter to the Young Adult Fellowship, First Methodist Church, Bremerton, Washington, from a soldier in the British army.

Whenever two great forces engage themselves upon conflicting courses of action it is necessary to say yes to the one, no to the other. I find myself upon one side of the present controversy. I shall prosecute my own small part of that controversy to the best of my ability. I am glad that this war did not come about in my college days when I was drunk on moonshine, pacifism, and humanitarianism. Naturally I still consider war a rather stupid and wasteful method of settling opposing contentions, but that

A SOLDIER does his thinking in strange places. There is no spacious library for study, no quiet room for meditation. But sometimes long thoughts run through his head.

It may be in the midst of a monotonous, wearing bayonet drill. Or perhaps it comes when his blood rebels against the machine-like discipline of obeying orders in a never-varying stimulus-response pattern. Or it's a moment of pause as he lies sweating on the ground, waiting for the signal to advance, hidden, through the tall grass and thorny weeds.

At times like these something may happen in his mind. There is a sort of revolution goes on, and unexpectedly everything falls into a new perspective. For a moment the immediate task is forgotten—left to carry itself on automatically. And the mind begins to wander—and to wonder.

It wonders about momentous things, and their relation to what this uniformed machine is doing here on this spot in a military camp. It wonders at the incongruity by which this ever-repeated routine, this tedious mechanical drill, is somehow associated with expansive visions, with ideals of freedom, justice, democracy. It wonders at the terrible strangeness by which this practice in cruelty, this studied dwarfing of the man to make him a cog in a vast machine of destruction, has something to do with a faith in Him who died on a cross, whom men call the Prince of Peace.

There can be no relation! is what many cry out. *Drop your gun. Refuse to fight. This is betrayal of Christ.* So they speak, and their voices are fervent and sincere.

But I believe in Christ. I believe that he is the divine Son of God, in whom God is revealed to men. And because of that faith I cannot live in civil life now. Because of that I must become a "trained killer," as the lieutenant calls it. Precisely because of that, I can be nowhere else than *here* at this time.

TWO FACTS

I didn't always see it this way. The thing that made the difference was TWO FACTS. The *first* fact is that Christ has given us an ideal of justice and love. It is something real, indestructible, eternal. It is the truth that lives though it be crucified.

The *second* fact is that we live in a world where strength makes a difference. The strong conquer the weak. Cruelty tramples on gentleness. Blood and bayonets destroy justice and throw up monstrosities of cruelty.

Our job is to relate these two facts.

This means that we've got to stop thinking in a moral vacuum and face political realities. We've got to ask: *What will make a difference in this world? How can we free the oppressed and make justice real?* We have to do this in the world we're living in, not the world we'd like to be living in.

Looking at this world honestly, we see that it is a world where the thing called *force* makes a big difference. If I have enough force on my side, I

can take your home away from you. I can enslave you, destroy your church, wrench you from your friends, dog your steps with secret police, let you read only what I want, and, if I wish, kill you. I can take your children from you. I can abuse your daughters and put your sons in my schools, where the truth will be distorted and their ideals warped. I can make them slaves of my religion (or ideology), or ruin their minds with opium. I can do all these things. In fact, *men are doing all these things right now.*

And men will do these things unless someone stops them. Force is effective in human history. It can make the difference between freedom and slavery, between justice and perverse tyranny.

That means that Christians with a concern for the world must not give up the use of force and leave it in the hands of only tyrannic users. This is throwing away the chance for justice. Such an attempt at peace is bound to be abortive. Indeed, if the efforts of some of our pacifists were to succeed and we were to give up the use of force and the threat of force, it would mean that *any* man could at *any* time secure *any* dominion he wished, simply by threatening force and violence.

What the Christian must strive for, as a concrete political possibility, is the use of force so as to achieve justice, and the location of force in the hands of the powers that make for justice. If this is done, there is a chance for a world order where men may live in freedom and in love.

ACTION

All this means something for our decisions right now. It means that we have an obligation to do something in the present world. Across great sections of Europe and Asia, rampant tyrannies are struggling to master the world. So terrible that we can scarcely believe it, destructive power, glorifying brutality and feeding on racial fanaticism, has crushed freedom in land after land. This thing has got to be stopped.

It's more comfortable, of course, to figure that European and Asiatic squabbles are none of our business. It's easy to salve our consciences by passing off the awful and unpleasant truths with blind repetition of "Propaganda," or cynical remarks about "the last war." Sometimes we even smugly flatter ourselves that it is "Christian" to do this.

But this is not honest. And to anyone who has known some of the tortured souls who have suffered the persecution of nazism, it is abhorrent.

In our cynicism we've put blinders on our eyes. We've looked away from the many experienced Christian leaders who kept their heads in 1917 and who say firmly now that this is a different war. We've failed to realize that almost every American who has known nazism intimately and firsthand says that this thing must be fought. We've shut out the sight of the great intellects and characters of Germany, most of them in exile now, who plead that this tyranny must be destroyed. It's men like these who have influenced my decision, rather than—often in spite of—the professional patriots and war-mongers.

If our faith in Christ is to mean anything in *action*, we must look at the genuine possibilities for *doing something*. It is not, as some would have us believe, a choice between Christ-like love (i.e., isolation) and Satan-like hate (intervention). It's vastly more difficult than that: *One may withdraw from the turmoil of the world and seek to live for an ideal, while watching the destruction of the cultural heritage of centuries and the destiny of generations. Or he may bloody himself, risk the corruption of his own vision of the ideal, set out to kill and be killed, in an effort to secure some measure of justice for the world.*

Either choice is terrible. But the latter offers some possibility of a better world. We have to accept the struggle now, or accept tyranny for the greater part of the earth, and moral capitulation, physical danger, and continued militarization of this country for a generation to come.

To my Christian friends who are going to the Friends' work camps, or laboring for social justice as a basis of peace, or striving for post-war reconciliation, I say: "Godspeed. The world needs your efforts, and it will need them in days to come."

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is an intellectual conviction and possibly not important. As to the moral element, I consider it neither moral nor immoral. A number of men will be killed, none of them of very much importance. There will possibly be a depression after the war, and equally unimportant people will starve. In the final analysis nothing of importance will happen. Who remembers or cares for the dead of the Peloponnesian War? What I am trying to establish is that the dead and the pain of this war will finally be of no historical importance. The issues which will be established will be.

. . . . I have put aside all intellectual considerations regarding the war and am enjoying it in a purely sensual way, which I am inclined to believe is in the final analysis the only way the artistic mind can operate. To me art is primarily a sensual and a spiritual affair, and in this regard the army and war is a rich ground for harvest. We feel that what we are doing is of some significance to ourselves at least. In contrast to our bank windows, and our little clerkships, our petty arguments and our cocktail parties, we are now concerned with matters of life and of death. In a manner of speaking, we have set out to test conclusions with destiny. T. S. Eliot can no longer accuse us of being "the hollow men, the empty straw-filled men." By god! we may be engaged in a stupid activity, but it's a colorful show.

—A letter from a private in the coast artillery.

I am not sorry that I came here. But the tremendous loneliness is appalling. I have no music, no upwardness of any kind, no companionship beyond acquaintanceship, no one who feels "nostalgia for the infinite." I become frightened at losing these years, but then I realize that such is our fate and I seek for a new determination.

I must agree with Charles Morgan, in *Atlantic* this month, that Hitler is but a symbol of what is alive and rampant in the hearts and minds of men today, that conquering him and the nazi regime is but the first meager step. The greater task is not with the armed forces, but with the prophets, the clergy, the philosophers, the statesmen, the financiers. Our civilization is dangerously weak in so many ways; there is a lack of balance, a sickness in men's hearts. I know very well, just as you do, what is lacking, but how and where and when and by whom will religion be restored?

So few people have any sense of responsibility, so many are totally indifferent, so few are consecrated to any task

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edited by Almanacus

third month

March 1st—Originally the first month of the Roman year, **March** remained the beginning of the legal year in both England and France until modern times. Old Saxon name, *Heyd-monath*, meaning boisterous month. Sometimes called *lencten-monath*, or lengthening month, as the days are longer. From this name comes our word *Lent* which really means spring. Named after the Roman god of war, Mars. A transaction continuing from February 27, 1720, to April 2, 1721, seems to spread over thirteen months, whereas it really lasted a little more than a month as the new year began in March. ● The first number of **The Spectator**, the object of which was to "bring philosophy out of the closets and libraries, schools and colleges, to dwell in clubs, and assemblies, at tea-tables and at coffee-houses." ● Feast day of **St. David**, patron saint of Wales. A bishop and a soldier, he ordered his soldiers to wear a leek on their caps after the victory over the Saxons. The Welsh still wear a leek on March 1st. Cf. Shakespeare's *Henry V*.

March 2nd—Festival of **St. John Maro**, first patriarch of Antioch (seventh century). The Syrian branch of the Roman church, known as the Maronite Catholics, comes from him. ● **St. Chad** (seventh century), Bishop of Lichfield, patron saint of medical springs. According to the Venerable Bede, "a joyful melody as of persons sweetly singing descended from heaven into his oratory for half an hour and then mounted again to heaven." St. Chad's well is near Battlebridge. For many years its waters were considered curative. He is supposed to have introduced Christianity to the East Saxons. ● **Sir John Floyer** (1702) published an essay, *To Prove Cold Bathing Both Safe and Useful*, in which he describes St. Chad as "one of the first converters of our nation who used immersion in baptism." Baptists please notice! ● **Bedrich Smetana** (1824-1884), Czech composer. ● **Junius Juvenal** (40-125), Latin poet.

March 3rd—Feast of **Purim**, celebrated by the Jews on the fourteenth day of the month, **Adar**, which falls on this day in 1942. It observes the deliverance of the Jews in Persia from the plot of Haman. Cf. the *Book of Esther*. Gifts are given to the poor. ● **Hena-no-Sekku**, the Feast of Dolls, which is dedicated to girls in Japan. ● The **Czar** decreed the emancipation of serfs throughout the Russian Empire, 1861. ● "Star-Spangled Banner" made our national anthem, 1931. ● Department of Labor created, 1913. ● **Alexander Graham Bell** (1847-1922).

March 4th—Chicago incorporated, 1837. Population, 4,170. ● The Bank of the United States ceased to be a

government institution, 1836. ● **Rebecca Gratz** (1781-1869). Who was she?

March 5th—First broadcast of a musical work, Rossini's "William Tell Overture," 1907. ● **Howard Pyle** (1853-1911), American artist. ● **Gerhardt Mercator** (1512-1594), Flemish geographer and mathematician.

March 6th—**Alamo Day** in Texas. ● **Michelangelo** (1475-1564). ● On this day was born **Thomas Purse** (1802-1872), originator of the railroad time-table, America's most exciting reading!

March 7th—**South Pole** discovered by **Amundsen**, 1912. ● Feast day of **St. Thomas Aquinas** (1227-1274), the "father of moral philosophy." ● **James M. Thoburn** (1836-1922), missionary bishop. ● **Luther Burbank** (1849-1926). ● **Maurice Ravel** (1875-1937), French composer.

March 8th—**Commodore Perry** held his famous conference with the Japanese at Yokohama, 1854. ● Feast day of **St. John of God** (1495-1550), founder of the Brothers Hospitallers. Patron saint of hospitals and the sick, printers and booksellers. Seller of religious books.

March 9th—Feast day of **St. Aloysius** (Luigi Gonzaga, 1568-1591), patron saint of youthful Catholic students. Invoked against sore eyes and pestilence. ● **Amerigo Vespucci** (1451-1512), Italian explorer who has been in recent controversy. ● **William Cobbeth** (1762-1835), usually called the original of the *Punch* drawing of *John Bull*.

March 10th—The Louisiana Purchase, 1804. (And Victor Moore really had nothing to do with it!)

March 11th—First daily paper, *The Daily Courant*, in London, 1702. ● **Torquato Tasso** (1544-1595), Italian poet.

March 12th—Feast day of **St. Gregory the Great** (540?-604), one of the great Latin fathers of the church. He called himself, "Servant of the servants of God." Extended his charities to heretics and Jews. ● **Girl Scout Day**. Daisy Gordon organized the first patrol of girl guides in Savannah, Georgia, 1912. ● **Jesse Lee** (1758-1816), apostle of Methodism, author of *History of Methodism in America*. ● **Bishop George Berkeley** (1685-1753), English philosopher.

March 13th—First printing press set up by Stephen Daye at Harvard, 1839. The *Freeman's Oath* and an almanac print-

31 days

research by Anna Brochhausen

ed. ● San Francisco rescinded order segregating Japanese in schools, 1907. ● **Earl Grey** (1764-1845)—Reform Bill of 1831 and the abolition of slavery throughout the Empire. ● **John Gulick** (1832-1923), missionary. Spent over twenty-five years in Japan.

March 14th—**Maxim Gorky** (1868-1936), Russian novelist. ● **Johann Strauss** (1804-1849), Austrian composer, father of the waltz dynasty.

March 15th—**Julius Caesar assassinated**, 44 B.C. "Beware the Ides of March." ● **Andrew Jackson** (1767-1845).

March 16th—A general court in 1641 declared **Rhode Island** a democracy, granting **freedom of religion** to all citizens.

March 17th—**St. Patrick's Day**—the day of his death in 493. Patron saint of Ireland. In order to explain the Trinity, St. Patrick plucked a shamrock, said that the three leaves represented the three persons of the Trinity, and that the stem represented the Godhead. ● Old English calendars claim this day as the one **Noah** entered the ark!

March 18th—**De Molay Day**. Observed as anniversary of martyrdom of **Jacques de Molay**, the last grand master of the Order of Knights Templars, 1314. ● **Mary Montague** made the first experimentation of **inoculation for smallpox** on her own son, 1718. ● **Nicolai Rimsky-Korsakov** (1844-1901), Russian composer.

March 19th—First **eclipse of the moon** on record, 720 B.C. ● **David Livingstone** (1813-1873), Scottish explorer and missionary to Africa. ● Feast day of **St. Joseph**, the husband of the Virgin Mary. ● **William Jennings Bryan** (1860-1925).

March 20th—**Uncle Tom's Cabin** published, 1852. ● **St. Cuthbert** (seventh century). ● **Charles W. Eliot** (1834-1926), president of Harvard for forty years.

March 21st—**Spring** begins at 12:11 A.M. Both Greeks and Romans celebrated the advent of spring. The sun enters the constellation, *Aries* or the *Ram*—a zodiacal sign of very ancient origin. The year should have begun at this time. ● **Johann Sebastian Bach** (1685-1750). ● **Robert Bruce** (1274-1329), King of Scotland. ● Feast day of **St. Bene-**

dict (480-543), founder of the order of Benedictines. Cf. the Benedictine Rule.

March 22nd—**Fourth Sunday in Lent**—**Mothering Sunday**. Devotees go to mother church on Mid-Lent Sunday to make an offering, now known as Easter offerings. Also called Refreshment Sunday, for the gospel lesson which treats the miraculous feeding of the five thousand, and the story of Joseph entertaining his brothers.

March 23rd—Day when **Patrick Henry** said, "Give me liberty, or give me death," 1775. ● **Fannie Farmer** (1857-1915), famous head of Boston Cooking School and author of cook book.

March 24th—Feast of **St. Gabriel**, the archangel, who stands before God. He is the angel of the Annunciation. Venerated by Jews and Mohammedans. ● **Philippine Independence Act** signed—granted independence in 1944. ● **Fanny Crosby** (1820-1915)—name some of her hymns. She has over 6,000 to her credit.

March 25th—**Lady Day** or **Annunciation Day**. ● **Gutzon Borglum** (1871-1941), American sculptor.

March 26th—**Caxton** issued *Aesop's Fables*, the first book to have numbered pages, 1484.

March 27th—**Wilhelm Rontgen** (1845-1923)—discovery of X-ray. ● **Nathaniel Currier** (1813-1888), publisher of Currier and Ives fame.

March 28th—**Sanzio Raffaello (Raphael)** (1483-1520).

March 29th—**Palm Sunday** or **Passion Sunday**. Altars, crucifixes, and pictures are draped in mourning until Holy Saturday. In St. Peter's, Rome, the Pope blesses the palms. ● **Spanish Civil War** ended, 1939. ● **Isabella Thoburn** (1840-1901), missionary to India.

March 30th—**Alaska** purchased from Russia, 1867. ● **John Fiske** (1842-1901), historian.

March 31st—The United States and Japan signed a **treaty of peace, amity, and commerce**, 1854. ● **Joseph Haydn** (1732-1808), originator of the symphony. ● **Rene Descartes** (1596-1650), French philosopher. ● **Nikolai Gogol** (1809-1852), Russian novelist and playwright.

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whatever, so many are totally lost in the great whirl of things. It has been thus throughout the centuries, of course, yet it is hard to take that long-range view. Yet that is what we must do. Somewhere someone must set about to right civilization, then it will right itself.

I have lived very close to the earth here these seven months. I have lain on my back on the ground and seen all the moods of the sky, under starlight and moonlight, in the burning sunshine, the clouds and the pine trees, the lightning and the rain, and I love them so deeply that it really hurts. In loving them I have learned to love all things even more, and also that love is the only element worth remembering. In it lie truth and beauty, a tenet which I have always held dimly in my conscience somewhere and just now come to understand. . . .

—A letter from a lieutenant in the infantry.

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But I remember, too, that bombs are falling on Chungking *now*, that subject races are suffering horrible persecution *now*, that tyranny is crushing freedom *now*. So I must throw myself in with a military effort that can make a difference *now*, and can make the future work of reconciliation a possibility.

I have been asked by kindly people how I could deliberately set out to kill my fellow human beings, and participate in the mass slaughter that knows no difference between innocent and guilty. The question becomes terribly poignant when I ask how I can take part in warfare against nazism, when I know that my country and its allies have so much responsibility for the existence of this tyranny. I have to answer that I could not go to war without a guilty conscience, without a constant prayer for the forgiveness of God.

But it is equally true that I cannot live in security, accepting easily the gifts of freedom which men elsewhere suffer so desperately for, without that same prayer of repentance.

For whatever course we choose, Christ's perfect love accuses our fanaticism, our complacency, our selfishness. His love, I am sure, cannot be made into a simple political program, and Christ, I am sure, never thought that it could. But his perfect love accuses and judges our corrupted love and our sinful world where men have to fight for justice. Faced with this love, our consciences cannot escape. We must repent, seek forgiveness.

This prayer for forgiveness even as we enter this struggle is the hope of reconciliation and peace when the guns have ceased firing.

Now You Belong to Something Big

The Director of the Forums at the Urbana Conference Replies to an Unanswered Question

Robert H. Hamill

[Editor's Note: A student asked one of the platform speakers: "What is the distinctive Christian message to a soldier?" The question did not get a satisfactory answer. We have asked the editor of our "Skeptics' Corner" to give his answer.]

The Methodist Church
Center Point, Iowa
March 1, 1942

DEAR CHUCK:

Private Charles DeWitt Wilson, 139th Infantry, 4th U. S. Army! Now you belong to something big! No more vagabonding among half-loyalties, half-beliefs. Hurrah for that! I am glad you really are committed to something.

You remember how I tried that night around the fireplace to get you to see that you already belong to something big when you belong to the Christian movement. It is great and compelling. But you felt that Christianity was not precise enough; it had no teeth for the job at hand. You felt it gave you no real alternative to military life.

So, you served an ultimatum against your fence-sitting, and "you're in the army now." You went with a clear conscience. You believe in it, as the only adequate course of action. You went as a matter of conviction, not as mere surrender to public pressure. I'm glad for that. The army needs fellows like you.

You went your way; I must remain here, in my way, at work among your family and friends. Must we stop our chats? I hope not. I want to go on with them, not, however, just to rehash the right and wrong of military service. You have decided, deliberately, in good conscience, for the army. What now? What has Christianity to offer you? Do I dare to speak for Christianity? As your minister, that is my job. I must. But I "must" also in the sense that I cannot keep silent.

I

One thing I shall never do, and that is condemn you for joining up in a sinful business. You know it is sinful; that is what made you hesitate. But I do not judge you. I am in no position to cast stones, nor scold. I, too, am caught in a sinful life. My form is different

from yours, but we all live in a competitive society that hurts people. I participate in that society; I allow it to go on without effective protest; I benefit from it. I do not condemn you; rather I confess to you that I have been partly to blame for this final tragedy of war, for it is only the last stage of a disease that we failed to cure in its early stages.

II

One thing you ought to see clearly, Chuck, is this. At best, war is only a temporary stop-gap. The major task is to build peace. War does not make peace, as you well know; at most, war can clear the ground of some evil forces, while leaving the job of building peace yet to be done. Do not put your faith in military victory. It is too fragile; it can deceive. War is nothing better than a surgical operation; the healing forces of reason and justice can alone restore health. War is a nasty job, as you so often said. Worse than that, war is only a partial job, very incomplete. It is a negative, delaying maneuver; it alone is never victory. The aggressive, permanent work is always done in the area of trade and laws, in the hidden arena of man's heart and mind, never on the field of battle.

III

Another thing, Chuck. We need to repent for the suffering we cause—you for yours, I for mine. "Repent" is an old word, old fashioned perhaps; so is "love," yet it still has meaning. People cry and go hungry, homes crumble and burn because of guns you fire. Can you not be deeply sorry that you do, and must do, such damage? Some critical person would rebuke me for this advice and say, "Tell him to repent, when he's going to do the same damnable thing again tomorrow? That's hypocrisy!" Not so, Chuck. I know, for I ask forgiveness daily for my misdeeds, knowing even while I ask that I have not the strength to refuse them tomorrow. We men have not the strength to refuse this war, so we shall fight to the finish. We must repent of it nevertheless. Until we do repent, we shall never be rid of it. Repent, I say, of the suffering you have caused each day.

IV

Then, live clean. By now you know the temptations. A man has to be stronger in an army camp than in civil life. Where no women are present, men tend to become tough and calloused. That strain is more than some fellows can stand, and they turn into young animals. Disease is the least damaging of the results. A perverted attitude toward marriage is more severe, for moral sickness is harder to cure than physical. This warning you may not need, for you know the temptations, at least with your mind. Whether you have experienced them with your body, I doubt, so you may need not warning but strength. And strength is available to you. It is possible for a Christian to put his foot on the Devil's neck and say no to every temptation. Read your New Testament; greater men than either of us have found their strength in it, and been proud of it.

Someday you must live with yourself again, unable to hide in the crowd. Be the kind of fellow who has no regrets, who kept faith with himself. Be the kind of person with whom you can enjoy living the rest of your life. Then, there's Jane. It's not easy for her, either,

with you gone. The happiness of your future together, its unspoken honesty and completeness, is being made or broken by your days in the army.

V

You wonder, and we all wonder, what the future may do to you personally. You face real danger. By the laws of average, death may come to you; some real suffering is sure. What good is your suffering going to do? Will it heal the hurt of the world? I dare to believe that it can. I dare to think so not because the military effort will make your life significant, but because God will.

Let me explain. For you, the war will mean pain and distress. But it is not your private sins that cause your suffering; the world's catastrophe inflicts it upon you. You are relatively innocent of what you have to endure. If you are willing to bear it voluntarily, if you are willing to share with all mankind the suffering that comes from our common foolishness, and if you do this in a spirit of understanding and forgiveness of all men, then God may be able to use your suffering to some high purpose. Out of suffering God may be able to bring some good to pass. At least, Chuck, a sense of world unity, for better *and* for worse, will be inescapably burned into our souls. If you young men suffer because of human solidarity, then we may never again be able to deny that solidarity, and so we shall renounce our selfish, isolated national conduct. That is the way God sometimes has to work. What we do not learn in peace, we are compelled to learn in suffering. But if we learn it, then your life is not in vain. Your suffering may be a means of healing and restoring the world into a family.

VI

Meanwhile, God must surely suffer because of this fearful affair. I believe that God is desperately concerned about us people, and is hurt when we make such a botch of living. With every means at his disposal, he is trying to save us from disaster. If he can save any one of us from bitterness and strife, he is making headway at his work on the world. We can co-operate with him at least in this: we can enter into fellowship with him now, by saying, "Our Father, forgive me as I forgive others." We can renew our living for his purposes. We can accept the moral strength he gives to those who go in his direction. If we would do this much, it would make us confident that a dawn will surely come, in our own lives, as in the life of mankind. I can only say, Chuck, that, for myself, I am undertaking to do just this, for I know in advance that it will bring peace inside, and power for daily living.

VII

This has been long. Yet I do not presume to speak with completeness about Christianity, nor with authority. I surely have not achieved the good life that Christianity promises. None of us has, I suppose. Therefore we differ among ourselves—tragically we differ, and work to cross purposes. Yet we are all Christians, searching for the good life. Until we find it, let us join hands in fellowship and allow nothing to break it, not even war. We Christians belong together, and we shall work together, and perhaps we shall achieve together.

I send you my hopes for your personal safety and for your continued growth even through times of trial.

What's the Use? Let's See!

A Student Answers an Important Question

Neil H. Swanson, Jr.

THESE are days in which Christians are apt to be discouraged. To those who have sincerely hoped that Christian principles would become the basis of social relationships, there comes a sense of futility and of frustration. One almost feels justified in saying, "What's the use? Why struggle to establish Christian principles?"

It is obvious that we live in a world which by and large has rejected the way of life that Jesus represents. It is in such a world that we must ask ourselves a very important question: What is our responsibility as Christians today? *Not* our responsibility as Americans. "American" and "Christian" are not by any means synonymous terms. Each must ask himself: "In a world which rejects Christian ideals, what is my responsibility—*today?*" Not tomorrow, or when the war is all over, but right now. Only when an individual has answered this question as honestly as he can, and not until he is living his answer, can he claim to be a Christian.

The question of Christian responsibility must be answered before one endeavors to speak to the sense of futility within himself. Perhaps in discovering what one should be doing as a Christian, one will find the answer to the query, "What's the use?"

* * * *

It seems to me that the responsibility of a Christian today can be expressed briefly in five aspects.

1. *To live the way of Jesus.* We believe that Jesus' teaching and living manifest the will of God. As such, we believe them to be the truth, the one way of living to the full, the one way to realize the purpose of life. Our first responsibility, then, is to be loyal to this way. In our attitudes and in our actions every day, we must maintain harmony with the will of God. We must, to put it in other words, continually "practice the presence of God."

2. *To be sanctuaries for the ideas and ideals which the world rejects.* Is not this an inspiring purpose? We live in a world which has rejected ideas we feel to be true. What higher purpose is there, what greater meaning, than to make our lives sanctuaries for those ideas? We will not let truth die; we will, rather, let truth grow in our minds and hearts. This is to say that we and truth will create a seed. Our lives will form the covering of the seed, protecting the truth within, keeping the potentialities of the ideas strong and vital. There are seeds

of plants which can be kept in a bottle or on a shelf. After many years such seeds can be planted and they will bloom into flowers. Even so, when conditions are right, the seed of one's life united with truth can blossom in its full potentiality.

3. *To prepare and plan and work for the day when our ideals will be a living reality in the lives of all men.* Many now, especially among those who are young, are preparing themselves for a life of service to the will of God. World conditions need not put a stop to such preparation. Unless we prepare now, we shall not be ready when the opportunity does come for the application of our ideals. We can plan a new society and we can experiment on a small scale with the techniques which will bring that society into being.

There is much more which can be done toward the building of a better society than most Christians seem to realize. A new society will never become a reality until it is built into being. Even while the guns are booming, Christians can quietly lay foundations for a more Christian world. Participation in a work camp, helping to build co-operatives, experimenting with techniques of social reconstruction, meeting with others in service-fellowship groups—these are ways by which we can build now.

4. *To hold true to our ideals no matter what the cost.* The time of testing has already come for many Christians throughout the world. Those who love good-will and peace and truth have been persecuted in Europe. Those young men in our country who refused to register for the draft have been jailed. Those of us who took advantage of the opportunity to register as conscientious objectors must not allow ourselves to relax. We must work even harder for the ideals we profess—earning our right to be called conscientious. In the months and years to come there will undoubtedly be more persecution. But whatever the nature of the punishment which comes, our responsibility as Christians is to hold true to our ideals.

Jesus was a good prophet. He said once that in the years to come there would be "wars and rumors of wars"; and that "Because iniquity doth abound, the love of many shall wax cold." How true his words are! There is war and war-preparation. Because there is evil, many Christians have forsaken their ideals and now support the way of war. Their love has waxed cold. Jesus goes on to say, "But he that shall endure unto the end, the same shall be saved." He that holds true to the will of God, even unto death, is the one to inherit the Kingdom of Heaven.

Here are words written as a result of meditating upon these phrases of Jesus. They speak of what has already happened in some countries.

"If he should die, think only this of him:

That where his body falls is holy ground;

That there on blood-bespattered dirt lies one—

Now spent, now gone—lies one who died for God;

That there within that riddled flesh was strong,

Determined courage to endure unto the end;

That here was one who lived for truth and love—

Who died for peace for all mankind; that these

Who gave their wills to Mars have murdered him

Who would not hate, nor kill, nor help to kill;

That this which seems so great a loss to us,
He felt to be one way that peace might come."

5. *To be light and to be salt.* Jesus used the words "light" and "salt" to describe the life he lived. To his disciples he said, "Ye are the light of the world," and, "Ye are the salt of the earth." Our responsibility is to be Christian truth—our lives a manifestation of love. When society departs from truth it deteriorates. As salt we can help to prevent this deterioration. As light we show people that which is most important in living and we point the way to peace, to security, to justice, to abundant living. As someone has said, "We are the only Bibles some people will ever read." Or as another puts it, "Our lives are the best sermons we shall ever preach."

* * * *

However, having found an answer to the question of Christian responsibility, there yet remains the question, What use? Christian ideals have been in existence for nineteen hundred years, and longer. Yet look where we are. Here in our own country most Christians can find no better method for protecting democratic values than to train for killing. So we ask, "What use?" There yet remains the dragging sense of frustration—of wanting to change things, but considering it hopeless.

"What use?" you say? Why, unless one lives truth and tries to apply it there is no meaning in life!

But one can say more than this: There are many true things which can keep us from feeling discouraged.

1. Remember that Christian ideals got their start with the life of a Man who was crucified. Recall that all but one of the twelve disciples died a violent death. Christianity got its start in conditions which in many ways were worse than those we face today.

2. Remember that nothing worth while ever happened all at once. We live in a universe in which growth is an essential.

3. Remember that God does not require that we shall establish his will throughout the world in our lifetime. God can use each effort we make on the one condition that our efforts are in tune with his purpose. I believe it is true beyond debate that the means one uses *create* the end which will be achieved. We may never see that end ourselves, but we can contribute to it. Our lives are important to God's purpose. If they are in tune, they hasten its coming; if they are out of tune, they hinder it.

4. Remember that though all around us appears to be in ruins, our ideals still do exist. They exist in the lives of men and women in every nation of the world. The seeds may not be many, but they are there; they cannot be destroyed; and some day they will flower.

There is a story illustrative of this truth. A French soldier wanted to spend his two weeks' leave at his home. His officer tried to discourage him. The Germans had held this man's home town for a time. The reports were that it had been destroyed by bombs, and that very few inhabitants had escaped death or capture. The officer wanted to save the soldier disappointment.

But the soldier was determined. He went. He found his home a pile of fallen rock and broken furniture. He found his garden torn up; his fruit trees were cut down; even his vines had been cut at the roots. But the soldier found his wife and his children. Courageously, perhaps

because they did not dare let grief get the better of them, they worked hard. The soldier had only a few days. They fixed the house so it would provide shelter, and they began to clear up the garden.

One day near the end of his leave the soldier felt his wife tug at his arm as he lifted up an armful of debris. "Look," she whispered, "look there at the garden." The soldier looked and he saw green shoots coming through the dirt. Tears came into his wife's eyes and she said, "The seeds were in the ground, and they couldn't kill them."

Does not this story remind one of a passage of Scripture we ought to keep ever in our consciousness these days? "The light is in the darkness, but the darkness can never put it out."

5. Finally, there is this to remember: that after all, the only real change is changed people. George Lansbury, a man who spent much of his life in seeking to solve social problems by social and political methods, stated shortly before he died that as he looked back over his life he could see accomplishment, but if he were to do it over again he would spend most of his time changing individuals. As one thinks of this, he sees its truth. After all, we want peace and economic justice, and so forth, so that people can live better lives.

I like this thought because it gives each one of us something to do—something we *can* do. Before we can have God's Kingdom on earth, all people must be living according to the will of God. That should mean something to us. Each one of us is one of those people. If we never did anything else, it would be worth something—worth a lot—to see to it that our own lives are a manifestation of truth.

* * * *

Having examined many thoughts which serve to help us overcome our discouragement, it is not right for us merely to take comfort, settle back, and say, "Ah, well. It will all turn out for the best. I need not worry." If people take such an attitude it will not "turn out for the best."

We need not be discouraged—*IF!*

If we will overcome our inertia and really begin to practice the things we say we believe. . . .

If we begin to live deeply and constructively the principles which Jesus lived. . . .

If we share with others, in fellowship groups, the experience of growing into a manifestation of love. . . .

If we will *be* truth.

No, there is no need to be discouraged. There is real hope that our ideals shall yet be realized. And there is plenty for each one of us to do to make that hope more real.

We can say to the world that the Kingdom of God has come for us and that we cannot go on living as though it had not come.

We can remember that in many communities in our country and in every nation throughout the world are the seeds of the Kingdom of God—seeds which are lives united with truth.

We can know that the forces in the world cannot destroy those seeds. Some day they will flower forth into the full glory of the life that shall be abundant. Seeds do become flowers.

Reasonable and Promising Change

Charles R. Keyes

[*Editor's Note: This is the address which a long-time member of the faculty of Cornell College, Mount Vernon, Iowa, made to the student body on his retirement from active teaching last spring.*]

OUR lives are, or should be, a never-ending series of adjustments, partially physical and material, but even more essentially and importantly spiritual.

I

There are those adjustments rendered necessary on account of new personal contacts or changes in the usual environment. One forms a new and real friendship; a man and a woman take marriage vows; a pastor or a business man moves to a new location; a boy or a girl goes to college. We all have the resultant adjustments to make. Whether easy or difficult, they should be the school in which we prepare to meet changes of possible even greater significance.

II

There are the adjustments that must be made if one is to meet successfully those changes that originate not in ourselves or in our personal environment, but in a changing world.

a. In our religious lives we older people, at least, and I dare say most of your fathers and mothers, have passed through the other-worldliness of the long past and emerged into the this-worldliness of the twentieth century. Whether permanent or not, and I am inclined to regard it as permanent, the change has been profound. I hardly think there has been any loss of essential values. So far as I can see, the question of immortality is not affected. And perhaps it is just as well to look world evils straight in the face and try to do something about them rather than to regard our lives as a preparation for escape.

b. Then there are the changes that result from the pressures of scientific discovery, especially in geology, biology, and anthropology. It was inevitable that old beliefs concerning the creation of the world and of man should be brought into question, that there should be the struggle of fiat versus evolution. And now that the rumble of the conflict has all but died away,

what do we see? A view that is more clear and more beautiful and, in spite of the paganisms that still persist, a rainbow on the horizon that gives promise of eventual better things.

c. Lastly, there are those changes that result from the historical method of investigation of the documents of history, the Biblical documents, of course, included. What was to happen to faith in the literal truth and moral value of certain parts of the two Testaments? They were bound to be looked upon as human documents, not tablets handed down from the clouds. What a fine and satisfying new concept! The bloodthirstiness of much of the Old Testament could now be looked upon with a feeling of relief and the literalness of some things in the New Testament (virgin birth, miracles, a hell of eternal torment for unbelievers) could be regarded as parts of human documents that need cause no worry in the presence of the towering concepts of a Kingdom to be built in the hearts of men and founded on the practice of human brotherhood.

* * * * *

What remains then after counting all the losses, if there be such, that a changing world has brought? Well, everything that is worth while remains. Indeed, I believe that the net shifting of accounts is over to the profit side of the great book of life.

"For love remains!
And man is essentially good!"

The old nineteenth century started another change which has not yet borne much fruit, though destined to bear much in the days to come. The developing machine age turned the old economics of scarcity into an economics of potential plenty. An ever increasing number of men and women (I wish I knew how many thousands) are pondering the deeper implications of this fact. Public expressions of a new faith, or perhaps rather of a faith renewed, are beginning to be heard. Did you hear of a conference of the heads of the English Church at Malvern, England, only a few months ago, when the leaders plainly stated their belief in the need for foundations more secure on which all of British society might rest? It was an important American who only a few days ago urged that America should help turn the present war into a struggle for an international democratic economy of abundance. There is no doubt about the existence, widespread, of the thought of a Co-operative Christian Commonwealth. One finds it in the most unlikely places, this desire for a new society, built differently from, and much better than, any society that now exists. The older generation is often blamed for passing on to the younger one a pretty bad national and international mess. But don't think, young friends, that your elders are without concern and that all have folded their hands in idleness. Basic change may not be as far distant as we generally think. In our own country, and I believe also in a number of others, a considerable part of the spiritual foundation has already been laid. But good foundations lie deep, they take time, and care and labor reveal at first nothing of the edifice that the builders have in mind.

It is of immediate importance to keep our spirits flexible, ready to influence, and to adapt ourselves to, reasonable and promising change. My observation of you makes me think that you can do this.

The Persistence of Doubt--- The Difficulty of Belief

Raymond P. Morris

O God, Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee." These words, which are well known to so many of us, were written in the closing years of the fourth century. They epitomize the religious quest of a young man, brilliant in intellect, sound in body, and strong in character, who, because of his unusual abilities, was elevated to the position of Bishop in the North African Church. They are remembered because they bespeak a religious certainty which had been gained by struggle, by discipline and search. They partake of eternity and universality. If they speak for Augustine, they speak for the ages. About them shines a timeless luster which remains untarnished through the centuries. As long as men shall live they will read and understand them.

It is a strange commentary upon the Christian community that it draws apart in matters of the mind and organization but it draws together in matters of the heart. The common denominator is not its creeds but its prayers.

At no place have the prayers of the Christian community been expressed better than in the classics of devotional literature. Of these none has seemed more real to me, or more helpful, than Augustine's *Confessions*. Perhaps this is because I am troubled by an obstinate struggle with doubt. I have never found it easy to believe. For me, also, "life itself has its own charm." It is not easy to subdue the passions and emotions of life, to gain that purity of mind and body apart from which, I have learned, I cannot approach the Divine. It is hard for me to bring to religion that absolute honesty which stands as a prerequisite for the searching soul. Belief in God, reality in faith, comes the hard way. It involves struggle. So when I am troubled by doubts, I find a kindred spirit in Augustine. As "one loving heart kindles another" and faith is strengthened by the "precious habit of living together," so I match my experience with his when he says:

To Thee, I know, O Lord, I should have lifted it up [that is, the mind], for Thee to give it relief; but neither had the will nor the power to do so, and the difficulty was the greater, because when I thought of Thee, nothing real and substantial presented itself to my mind.

"Nothing real and substantial presented itself to my mind!" Who has not tasted the bitter experience of falling back upon a faith which is not real? Who has not faced a crisis only to learn that it ended in frustration and not in meaning? Who has not felt the very bottom fall out from under life itself? I have—many times.

For it was not Thou, but an empty phantasm, and my own error was my god. If I tried to cast my burden upon it, that my soul might rest, there was no solid support, but it fell as through an empty space, back upon me; and I remained to myself as a luckless place, where I could neither stay nor get away. For whither could my heart flee from my heart? whither could I flee from myself? whither should I not follow myself?

To know the persistence of doubt and the difficulty of belief, to know that after mental searching and anxiety we yet do not have confidence—these things drive us to despair. Yet wherein does the trouble lie? Is it because we persist in our demand to know before we can believe? Is it because there are some things which we can know only because we have first believed? To the questionings of our hearts and the misgivings of our minds must we bring the strength of our wills? How deep the imperishable words of Job strike when he says:

Canst thou find out the immensity of God?
Canst thou attain unto the limits of the Almighty?
It is high as heaven; what canst thou do?
Deeper than the grave; what canst thou know?

Nevertheless:

If thou set thine heart aright,

March, 1942

books

With all the talk these days about, quote, Democracy, it is refreshing to read about someone who is *doing* something. *Jobs for Today's Youth*, by T. Otto Nall and Bert H. Davis, offers short, intimate accounts of the socially useful jobs being performed by hundreds of young people today. They should prove interesting to serious-minded young people and valuable to vocational counselors. Fortunately the book's usefulness is not limited to "the emergency." Its jobs are even more important as the basis for a new world order built on the motive of service instead of profit.

Incidentally, the jobs discussed were not especially chosen for college youth, but are quite representative for a more general audience. An excellent bibliography makes the volume more usable. (New York, Association Press. 1941.)

The Classics of Christian Devotion

The Confessions of St. Augustine. Dutton. Everyman's Library. Translated by E. B. Pusey. 90 cents.

The Little Flowers of St. Francis. Dutton. Everyman's Library. With life of Saint Francis and the Mirror of Perfection. 90 cents.

Imitation of Christ, by Thomas à Kempis. Dutton. Everyman's Library. 90 cents.

Theologia Germanica. Macmillan. Translated by Donald Attwater. \$1.00.

The Practice of the Presence of God, by Brother Lawrence. Benziger. Translated by Donald Attwater. \$1.00.

Journal of John Woolman. Dutton. Everyman's Library (lacks 10th chapter). 90 cents.

Best Sellers of 1941

(Publishers' Weekly)

FICTION

The Keys of the Kingdom, by A. J. Cronin.

Random Harvest, by James Hilton.

This Above All, by Eric Knight.

The Sun Is My Undoing, by Marguerite Steen.

For Whom the Bell Tolls, by Ernest Hemingway.

Oliver Wiswell, by Kenneth Roberts.

H. M. Pulham, Esquire, by John P. Marquand.

Mr. and Mrs. Cugat, by Isabel Scott

Rorick.
Saratoga Trunk, by Edna Ferber.
Windswept, by Mary Ellen Chase.

NON-FICTION

Berlin Diary, by William L. Shirer.
The White Cliffs, by Alice Duer Miller.
Out of the Night, by Jan Valtin.
Inside Latin America, by John Gunther.
Blood, Sweat and Tears, by Winston S. Churchill.
You Can't Do Business With Hitler, by Douglas S. Miller.
Reading I've Liked, edited by Clifton Fadiman.
Reveille in Washington, by Margaret Leech.
Exit Laughing, by Irvin S. Cobb.
My Sister and I, by Dirk van der Heide.

Some 1941 Literary Awards

(Taken from *Publishers' Weekly*)

Catholic Literary Award: Eric Gill, *Autobiography*.
 Hawthornden Prize (British): James Pope-Hennessy, *London Fabric*.
 Hopwood Prizes (novel): Beatrice Borst, *Nearer the Earth* (to be released in April).
 Thomas Jefferson Southern Awards (made by Dutton): Elizabeth Lee Wheaton, *Mr. George's Joint*; Eloise Liddon, *Some Lose Their Way*.
 Latin American novel: Ciro Alegria, *Broad and Alien Is the World*.
 National Book Awards (made by American Booksellers Association):
 Booksellers' favorite novel: Richard Llewellyn, *How Green Was My Valley*.
 Favorite non-fiction: Hans Zinsser, *As I Remember Him*.
 Booksellers' discovery: Perry Burgess, *Who Walk Alone*.
 New York Drama Critics' Circle Award:
 American play: Lillian Hellman, *Watch on the Rhine*.
 Foreign play: Emyln Williams, *The Corn Is Green*.
 John Newberry Medal: Armstrong Sperry, *Call It Courage*.
 Pulitzer prizes:
 Novel: no award.
 Play: Robert E. Sherwood, *There Shall Be No Night*.
 History: Marcus Lee Hansen, *The Atlantic Migration*.
 Biography: Ola Elizabeth Winslow, *Jonathan Edwards*.

And stretch out thine hands towards Him;

Thy life shall be clearer than the noonday;
 Though there be darkness, it shall be as the morning.
 And thou shalt be secure because there is hope;
 Yea, thou shalt search about thee, and shalt take thy rest in safety.

To the heart and mind is brought the will to understand the religious quest. So Augustine continues:

Nothing more was required than to will . . . to will firmly and undividedly; not to turn and toss this way and that, a will half-wounded, struggling, rising in part with another part falling.

Nor are the powers of the searching mind and the restraints of a determined will enough. There is the throwing of the whole self in repentance and surrender and resignation upon the mercy of God:

My whole hope is only in Thy exceeding great mercy.
 Give what Thou commandest, and command what Thou wilt.

And finally, the great reality itself:

I sought a way of acquiring strength sufficient to enjoy Thee; but I found it not until I embraced that "Mediator between God and man, the man Christ Jesus," "who is over all God blessed forever" calling me.

Here at last was the end of the trail, that which gave meaning and direction to life, that to which man can respond with an unstinted soul, that to which the restless heart may be surrendered. Now comes Augustine's confession which reaches the heights of a religious rhapsody:

O God, Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee.

I will love Thee, O Lord, and thank Thee, and confess unto Thy name, because Thou hast put away from me these so wicked and nefarious acts of mine. To Thy grace I attribute it, and to Thy mercy, that Thou hast melted away my sin as it were ice.

But can this faith be ours? Is this a path which we can follow? Can this be an answer to our spiritual quest and desires? Of this Augustine had doubts and misgivings, nor can I follow him all the way:

This is the fruit of my confessions, not of what I was, but of what I am, to confess this not only in Thy presence with a secret "exultation with trembling"; but in the ears also of believing men, the companions of my joy and the sharers of mortality, my fellow-citizens, and fellow-pilgrims,—those who were before me, shall be after me, and are with me,—on the road of life. . . . They want therefore to hear me confessing something of my inner life, where neither eye, nor ear, nor mind can penetrate, yet they are ready to believe what I say. But will they understand?

Poetry: Leonard Bacon, *Sunderland Capture*.

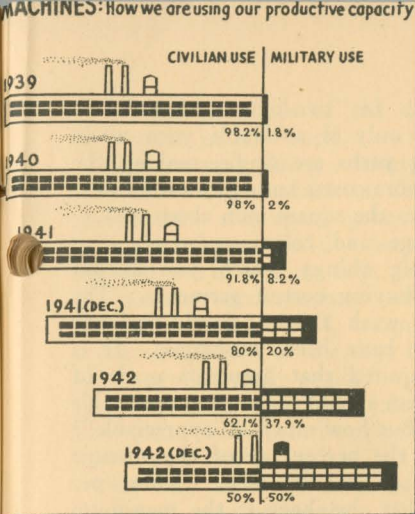
Saturday Review of Literature, distinguished service to American literature: Ellen Glasgow.

GRAND ILLUSION, GONE WITH THE WIND, IT HAPPENED ONE NIGHT.

Film Classics

Theatre Arts, proceeding on the premise that classics are "books people of culture read again," asked a prominent group of persons (some in the movie industry, the majority in some other field of arts or letters) to list what they considered "film classics." The following were the first ten, ranked according to frequency with which they were mentioned: THE INFORMER, GOOD-BYE, MR. CHIPS, THE BIG PARADE, MR. DEEDS GOES TO TOWN, THE KID, THE LONG VOYAGE HOME, A NOUS LA LIBERTÉ,

The same line of thought is apparent in a project undertaken by the Motion Picture Committee of the New York Association of Teachers of English as an antidote for the stupidity of the usual second feature. Theatres showing double features are asked to provide revivals of old films as one of them. Such films usually cost no more than the "B" film usually booked as the second feature. Schools co-operate by securing attendance. Such films as THE INFORMER, ABRAHAM LINCOLN IN ILLINOIS, STANLEY AND LIVINGSTONE, TOM SAWYER, THE MIKADO, JUAREZ and GOOD-BYE, MR. CHIPS have been shown with excellent results. More than 1,200 students attended a revival of PYGMALION.



*the college
consumer
kathryn blood*

Know Your Fabrics!

CORNELIA OTIS SKINNER, appearing on a recent broadcast of "Information Please," was asked whether one should iron garments made of nylon. This veteran of the stage and radio replied in her usual dramatic style, "No, they would explode, wouldn't they? They're made of gunpowder!"

Disregarding the Munchausen in Miss Skinner's answer, it is true that many consumers go little beyond such witticisms in their knowledge of the fabrics they buy.

Yet, informed and otherwise, consumers in one year alone, 1941, spent approximately seven and a half billion dollars on clothing. America's productive capacity was put to work to satisfy their needs and desires, whatever they might be. But at the time consumers ran up this clothing bill, only about 20 per cent of the productive capacity of our machines was being used for military purposes. 1942 is another story. It is estimated that the productive capacity of our machines will be operating on a 50-50 basis, half for civilian and half for military, by the end of the year.

This will mean that it will be necessary for consumers to learn to buy wisely, no more than they need, and to conserve. Buying is no longer strictly a matter of having the dollars and cents. When you buy a shirt or a jacket, a coat or a suit, you are purchasing not only strategic defense materials, but time and labor, machinery and shipping space that might have been used for military supplies.

Since clothing is one of the big threes in every college budget, why not learn to know your fabrics before you go off on a spring shopping jaunt? It will help not only your own purse, but our defense effort.

Whether you button your coat or suit on the right or on the left, the same principles of buymanship and care will apply. Since either a coat or a suit will lighten your purse more than any other single garment, it's best to buy them with care. Besides, in buying woolen garments you are bidding for a commodity that has grown scarce. It is estimated that for

1942 civilians will probably have less than 40 per cent of the average annual amount of virgin wool which they consumed in the past three years. This means that more reprocessed and reused wools, cotton, and rayon will be used.

IT ISN'T JUST "WOOL"

You can see what is happening to wool by watching the labels which are on all woolen garments. Since the passage in 1939 of the Wool Products Labeling Act, all wool products must bear a stamp, tag, or label giving the percentages of the various fibres used. They will be marked either "wool" which means the pure wool fiber, "reprocessed wool" which is wool that has been made up but never used by a consumer, or "reused wool." Reused wool means that used materials have been sterilized and re woven. If more than 5 per cent by weight of any other fabric is used, it must also be included on the label.

Don't let the 100 per cent tag fool you. It doesn't necessarily mean that the garment is of good quality wool, or will be better for your purposes than a garment made of a combination of fibers. There are many grades and qualities of virgin or new wool, reprocessed and reused wool, and at present there is no way for you to tell what grade you're getting. While reprocessed wool isn't necessarily of poor quality, its fibers are likely to be broken and shorter than new wool. Its length, however, depends upon

the quality of the original fiber and the skill with which it has been reclaimed and respun. Virgin wool has more resiliency, warmth, and strength than the same wool after it has been reworked or reclaimed.

First decide what purpose your new suit or coat should serve—sports or travel, dress or general wear? If it's for sports-wear, rough tweeds and homespun are good. Firm, tightly twisted fabrics are the best for an all purpose garment. Smoothly finished, soft fabrics such as suede cloth and broadcloth should be reserved for dress wear.

Since you'll want both long wear and appearance in your suit or coat, you should avoid loosely woven fabrics that stretch too much in any direction, or that have knobby or looped surfaces or that are stiff and harsh. Buy fabrics that are firm yet springy.

Heavy napping sometimes covers a multitude of sins in the yarn and weave. It may also make the cloth weaker if too much of the fiber has been pulled away from the surface. Woolens that can't stand a great deal of napping, especially the lower quality, inexpensive ones, may have short waste fibers called flocks which have been shrunk into the cloth. These will soon work out for they have not been twisted into the yarn. By rubbing the cloth, you can find out whether the heavy nap is caused by flocks, for an excessive amount of lint will roll up. This cloth will soon wear threadbare, look shabby.

Graph, from *Bread and Butter*, used by permission of Consumers Union of United States, Inc. Line drawing courtesy Institute for Consumer Education, Stephens College, Columbia, Missouri; artist, Barbara Craigie Megroth.



March, 1942

WOOLENS VS. WORSTEDS

All wool fabrics are of two types—woolens and worsteds. Woolens usually have a soft, fluffy appearance, and are not as firmly woven as worsteds. The nap often hides the weave. In worsteds the weave is always visible, for they have a surface free from nap, and are ordinarily firmly woven and feel wiry. Worsteds are better than woolens for tailored garments as they hold their press and are durable, but they will develop a shine. The yarns in worsteds are made from the longer fibers, and are tightly twisted so that they are smooth and hard. There are also lightweight worsteds made from fine, tightly spun yarns which are called cool wools. These are for summer wear.

While silk is blocked from this country, rayon is coming into its own. The rayon industry is now working at full capacity and additional productive facilities are being provided. All rayon is produced chemically from wood pulp or cotton linters. There are three common kinds of rayon—viscose, acetate, and cuprammonium. They are so named because of the process and the chemicals used in their manufacture. Viscose and cuprammonium are greatly similar in their chemical composition to cotton and ordinarily can be washed much the same as any fine cotton or silk. When wet, however, they are weaker than cotton and should be handled carefully. Acetate rayon is made of different properties than is cotton and must be given special care. It will dissolve in acetone, ether or chloroform, products sometimes contained in spot removers, and pressing with a hot iron may

melt acetate. Don't wash, or send out to the laundry, any rayon garment, unless the tag or directions specifically say it is washable.

Rayon has been improved greatly since it was first used as a textile material. Its two main weak points have been partly overcome—low breaking strength, especially when wet, and high luster. Look for the label on rayon goods before you buy. Any rayon garment which passes through interstate commerce should bear a label telling what kind of rayon it is.

WE'VE GOT PLENTY OF COTTON

Even before the war made cotton a "must" fabric for your wardrobe, cotton was being utilized in more ways than any other textile. This year a greater amount of cotton will be used than ever before, for the short stapled raw cotton is one of the few products of which there is no shortage. Cotton fabrics that have a pure finish (that is, virtually free of removable sizing substances) and that are woven firmly, will wear longer. Mercerization, a chemical process which is applied to either the yarn or the cloth, will make cotton more lustrous and stronger. It will also take dye better.

In cotton broadcloth shirts, the ply of the yarn is often given to indicate quality. "Two-by-two" is a common term in men's shirts. In such a shirt both the warp and filling yarns would be plied or doubled, and there would be about 225 plied yarns to a square inch, making a

fine cloth. In "two-by-one" broadcloth the warp only is a double yarn while the filling yarns are single, making the material more coarse and the total number of yarns to the square inch about 175.

Shrinkage and colorfastness are two of the big things which you should check in buying cotton garments. The labels on wash fabrics should indicate that they have been preshrunk. It is legally required that garments made of wash fabrics should shrink no appreciable amount. But how much is "appreciable"? Look for the percentage of the amount of shrinkage on the label. Three per cent further shrinkage is the maximum that should be allowed. Thus "will not shrink," "fully shrunk," "supershrunk" may leave you with your shirtsleeves up to your elbows, unless you watch for and buy that 3 per cent limit.

As to the colorfast labels, they should give more information than simply "colorfast." Labels should read "colorfast to sun and washing," or "colorfast to soap and water, sun and weather, and perspiration." Some few garments do have such labels. You as a consumer should insist that these labels be extended.

Don't forget as you spend your clothing dollars to do it with care, for you're buying more than a shirt or a jacket, a coat or a suit, a dress or a pair of shoes. You're buying critical defense materials—copper, steel, aluminum, wool, potash, burlap, cadmium, mercury, tin, kapok, cobalt, hides and skins—labor and machines and shipping space—that we need to win this war.

leisure

j. alcutt sanders

BUT should we continue a creative leisure program in wartime? Aren't there more important things? Aren't we wearing blinders if we keep on playing when there is so much suffering in this country and abroad?"

The head of the Chicago Park District—which is, incidentally, the largest municipal recreation program in the world—told me in the summer of 1940 that leisure planners would have to answer those questions for quite a number of years to come. Since his activities are tax-supported, he was preparing to meet the tax-payers' clamor by stressing the immediate values of recreation during times of crisis:

1. Development of physical stamina, not only for soldiers and potential soldiers, but also for factory workers and for mothers of the next generation.
2. Relaxation from nervous tension, a justification for some of the arts.
3. Encouragement of teamwork and unity.

He recognized that this was an incomplete program but saw that there are few forces more ruthless than overburdened tax-payers seeking to cut out non-essentials. And, of course, he hoped to squeeze in other elements as much as possible.

The church, though, attempts to display greater insight and a longer range

view than secular agencies and their miscellaneous supporters. Here is a chance for us in the church to give the "plus" values, no less important but outside the line of vision of many people today. (Here, indeed, is the real problem of wearing blinders.) Let's look at some of these "plus" values:

1. Keeping alive a free spirit (the core of the individual) through the freedom of play, the antithesis of totalitarian and military regimentation.
2. Developing a sense of inclusiveness, the antithesis of nationalism and racism.
3. Cultivating the spirit of creati-

Whistling in the Dark?

ity, the antithesis of the destruction rampant in the world.

That means building a leisure program with increasing emphasis on the arts, on co-operative and social group activities more than the competitive, on time-binding and world-binding folk play instead of transitory and synthetic amusements. In this frenzied world, when escapism is the compulsion of the day, it is a real job to provide easily available and attractive alternatives to roadside jalopy, juke-box jazz, and jitterbugging (I wish "gin" were spelled with a "j"!).

Not only must we think of our own continued creative leisure. We must remember those who feel the strain and pressure of the times more than we, and provide especially for those whom others might overlook. As Byron said,

All who joy would win
Must share it—happiness was born a
twin.

With drastic reduction in public expen-

ditures for non-military activities, there is more need than ever for private groups to organize recreation in underprivileged areas. And despite admirable tolerance shown toward "enemy aliens" thus far, there will surely be increasing importance in our joining in fellowship and recreation with members of minority cultural and racial groups in the community.

Neither of these two groups is simple to work with. For the first, we must seek to provide more than a temporary forgetfulness of fundamental economic problems. There is a challenge: to make your activities for the underprivileged non-patronizing, non-escapist, actually a factor toward removing the conditions of economic injustice.

With the second, there is a rich opportunity for cultural sharing—if you can hold up your end of the bargain. You may have to begin by discovering your own heritage. What is there American, distinctive and worth-while, that you could share?

A Job in the Movies

MOST of us, when we consider our own relationship to motion pictures, are concerned with ourselves as consumers, asking what we can do to make possible a more constructive use of current films by ourselves and our groups. But there may be some who are thinking of some phase of motion pictures as a vocation. The "glamour" which has for so long surrounded people who work in the movies, reflected by the shoddy gossip columns in newspapers and fan magazines, might well frighten anyone daring to suggest that here is a field in which he might find work in keeping with his ideals of what is worth while and in which he could contribute his talents in a very real way. But when you look about you and see the influence movies wield on the lives and attitudes of young and old, in city and country, a justification is ready-made.

True, the star system, the tawdry publicity which keeps it going, often building up super-colossal productions which are really cheap and letting genuinely fine pictures die of inattention—all this is enough to discourage the strongest heart. But the fact that those genuinely fine pictures *are* made, the respect with which actual workers in the industry regard

them, the disgust with which they speak of the shoddy ones, bespeak a chance for better things to come.

A fascinating thing about the making of a movie is the wide variety of talents necessary to produce it, a variety which is not apparent to the average audience which thinks only in terms of the stars whom they see on the screen and of whose fabulous salaries and glamorous lives they read in the fan press. (By the way, did you know that this use of "fan" is short for "fanatic"?) In reality, behind each film are hundreds of unsung workers, most of whom agree that the long, hard hours they put in, and the monotony of much of the work, are compensated for by the thrill of working co-operatively toward one goal. Sometimes what is achieved is satisfying, often not, but the goal is always ahead and no work seems useless so long as it remains.

"What about students who are interested in having a part in this movie business, and who are concerned about movies becoming a really constructive force?" I asked this question recently of the director of public relations at 20th Century-Fox who has a part in guiding the general production policy of that studio. "Places have to be won by hard

I am now happy in the thought that I have two readers besides the editor and my family. One of them has suggested that this department should discover and describe successful banquets, particularly those that have become traditional and have been developed over a period of years. The other one reports a *motive* party—that is, a party planned to stimulate interest in this magazine—and wants to know about other *motive* parties and programs that have been given. Do I have more than two readers, articulate readers who will write me about their banquets and their *motive* parties? (Care of *motive*, 810 Broadway, Nashville, Tennessee.)

movies

margaret frakes

work," he replied "and real talent is necessary. You'll find all kinds of talent here, and real creative ability. Without that, one could get nowhere. Absolutely necessary is a great and undying enthusiasm for what is being undertaken—that, and the ability to co-ordinate every effort with that of hundreds of other people working on the same job. Because a person is a successful writer outside, for instance, does not mean that he will turn out usable work here; the requirements for almost everything connected with movie making are unique. That is why most successful workmen in the production end of the business have learned their techniques within the industry itself."

The movie fan press, again, is filled with stories of "miracles" in achievement, but those miracles are the exception, not the rule. Most of the workers get their satisfaction in a job well done and an occasional achieving of a desired effect rather than in credits on the screen or stories in the fan columns. Most of the technical jobs are learned by earnest apprenticeship. One of the best photographers, Gregg Toland (*CITIZEN KANE*, *THE GRAPES OF WRATH*, *THE LONG VOYAGE HOME*, etc.), says of this train-

ing: "Although I was schooled to be an electrical engineer, I knew the moment I had my first look at the movie camera that I'd found my chosen profession. I had just landed a job as an office boy at the old Fox studio to fill in my summer vacation. Soon I managed to get a job 'packing' a camera. After five years I was an assistant cameraman, and seven years later was given my first assignment as a full-fledged cameraman—Eddie Cantor's PALMY DAYS. I'd had to wait and work twelve years before achieving my goal. But it was well worth it."

Some 30,000 people are employed in the making of motion pictures in and near Hollywood (where 90 percent of the films made in America are produced). Despite the much publicized high salaries paid actors, figures show that 80 percent of them (not counting extras) earn under \$15,000 per year, while 45.1 percent earn less than \$4,000. "Extras," who are on call for crowd scenes, etc., and have no speaking parts, are paid \$16 per day, but of course work only intermittently. And despite a common conception, few of them ever graduate to the regular acting ranks. Since the advent of sound, it is from regular stage experience that most successful actors come to the movies.

Writing is one phase of movie-making which is still in the "first generation" stage. Many famous writers have been employed by the studios to adapt their own stories or those of others. Some have managed to weather the storm of discouragement at finding that they must follow an entirely different technique in working for films, and have produced excellent results. Others have given up in despair. The studios hope to develop a corps of writers who will understand the demands of motion picture technique and yet be able to retain the excellencies of literary material in its original form. For writing is the core of the film; if it could always be honest and logical and true, half the ills we are forced to protest in shoddy films might be eliminated. A number of schools of journalism are beginning to offer courses in this particular field—notably those at the University of Southern California and at Columbia, both of which are able to call on practicing film writers to supplement the courses.

Producers and directors, with their corps of assistants; editors, artists, musicians—all are doing highly specialized work in the co-operative task of getting the story to the screen. The way to such jobs depends on talent, but the ac-

tual techniques must be acquired by learning from the ground up what are the particular requirements of films.

In the future, there will probably be a place for young enthusiasts in the field of the documentary film. The production of sixteen millimeter features for educational purposes is increasing. If the present tangle of uncertainties in distribution methods is ironed out, the exhibition end of the business might offer an opportunity for real community service. And certainly the advertising of films—the whole distribution, in fact—is a challenge to any knight willing to operate on about a fifty-to-one chance that his lance will be broken.

Possible jobs in the production end of the industry, as we noted above, are not many, and they call for complete absorption and plenty of hard work. But at no other jobs have I seen people who seemed to be so absolutely happy and enthusiastic about the task in hand. If coupled with that spirit there could be in every workman a greater concern for the social value of what is being turned out, a concern for results such as animate most of the readers of this page—*then* movies might be on the way to becoming a really constructive force in American life.

Among Current Films

All Through the Night (War.) is all about a racketeer and his friends who become patriotic and are forgiven (on the screen) for everything when they stumble on a group of bloodthirsty nazi agents preying on Americans. Details of direction are more careless than is usually the case in an "A" film from this studio. *Don't bother with it.* Humphrey Bogart, Kaaren Verne, Conrad Veidt.

A group of young hopefuls, seeking the "break" which will bring them fame and fortune in the theatre, make up the noisy and agreeable cast of **Babes on Broadway** (MGM). The portions with music and dancing are far and away the best things here; dramatic sequences are rather stilted and self-conscious. The film rates high ethically; it is, particularly for younger audiences, *excellent entertainment.* Fay Bainter, Judy Garland, Ray McDowell, Mickey Rooney, Virginia Weidler.

Bahama Passage (Par.) is like a series of beautifully technicolored post cards setting forth a sultry romance on a desert isle. The story, sketchily carried out by dialogue rather than action, was apparently concocted for the photogenic qualities of the setting and the cast. *Beautiful but phony.* Madeleine Carroll, Stirling Hayden, Flora Robson.

Ball of Fire (RKO) has some delightful passages on the research carried out by a young professor working with eight older colleagues on a new encyclopedia, a project in which he is considerably helped by a night club performer. Mostly, though, it isn't terribly funny, largely because the professors become more ridiculous than comic and everything tends to go overboard towards the end. *Fair comedy.* Dana Andrews, Gary Cooper, Barbara Stanwyck.

The Corsican Brothers (UA) is another of those swashbuckling films with gorgeous costuming and hair-breadth action in the tradition of **THE THREE MUSKETEERS**, etc. Trick photography enables the hero to play twin brothers who avenge the destruction of their family in an old vendetta. *Drags at times, but for the most part exciting.* Douglas Fairbanks, Jr., Akim Tamiroff, Ruth Warrick.

An adult commentary on the struggle of a man to break away from his family traditions, which in the end prove too strong for him and mould him into the sort of person he was "meant to be"—that is **H. M. Pulham, Esquire** (MGM), a filming of the Marquand novel. It is carried out by an effective flash-back method—slowly, but with imaginative devices in direction and photography, relieved by frequent touches of discerning humor in incident and characterization. *Intelligent entertainment.* Charles Coburn, Van Heflin, Ruth Hussey, Hedy Lamarr, Robert Young.

The Men in Her Life (Col.) is interesting as a portrayal of the art of the ballet and the training required for perfection in its performance. It dramatizes a novel, *Ballerina*, about a famous ballet dancer whose devotion to her successful career conflicts with the ties of the normal life she longs to lead. The ballet portions are effectively staged; the story is, except for some over-sentimentality, convincing. *A moving portrayal.* Dean Jagger, Eugenie Leontovich, Conrad Veidt, Loretta Young.

Obliging Young Lady (RKO) is a simple little film run as the "lower half" of double features, but it has some excellent comedy scenes and characterizations scattered through it. *Unpretentious fun.* Eve Arden, Joan Carroll, Edmond O'Brien, Ruth Warrick.

Remember the Day (Fox) is the drama of a teacher's devotion to her pupils from the days of the first World War to the present, with her own short-lived romance as an interlude, told in retrospect as she watches one of "her boys" in the throes of a presidential election. It is a sensitive, appealing film which succeeds in avoiding the sentimentality which could so easily have resulted. Particularly effective are the everyday touches in the schoolroom episodes, the convincing make-up and settings, the simple sincerity of the portrayals. *Understanding, real.* Claudette Colbert, Douglas Croft, John Payne, John Shepherd, Ann Todd.

Right to the Heart (Fox) is another "B" feature that is appealing, although somewhat awkwardly presented. It deals with a playboy who goes to a prizefight training camp to fit himself for revenge, but stays to learn a new kind of life, to fall in love with a "different" kind of girl, etc. *Stereotyped but pleasant.* Joseph Allen, Jr., Stanley Clemens, Brenda Joyce.

International Squadron (War.)—all about a brash young American made heroic by service with the R.A.F.—looks phony from any angle, but particularly so when compared with an honest air film like **TARGET FOR TONIGHT**. . . . **Hay Foot** (UA), a Hal Roach production, goes on where **TANKS A MILLION** left off, with the precocious draftee who confounds everyone at camp. Unlike most of its peers in the zany camp-life films, this series has an idea to build on, and manages to be really funny. . . . **You're in the Army Now** (War.) is the most inane of the group yet to appear, mostly dull and frequently in bad taste.

Recent Musical Trends on the American Campus

Francis German

GOOD music has at last become the property of American college youth. Not just the student who takes special training in the music field, but all students from all departments may now share in possessing it.

For, during the past few years, there has been a significant change in the emphasis which music has received in American life and education. This does not mean that there was not always thorough training in music offered in most of our colleges. A very fine type of academic or conservatory musical training was offered which adequately satisfied the needs of another time and another age.

But the mechanical devices which enrich our living have brought about the wide range of radio programs and the enormous popularity of recorded music. The college student in America has new means for approaching and understanding music which his parents did not enjoy.

In addition to this there has been the change in emphasis which music has received in the modern college curriculum. A few years ago only the specialized few who planned a professional career followed music courses. The band assisted at athletic events, and the glee clubs gave students a chance to go on a spring tour. Today, most colleges of any size offer opportunities for the non-music student to participate in a large choral group, a good symphony orchestra, an *a cappella* choir, and a symphonic band.

AWAY FROM THE IVORY TOWER

Furthermore, most colleges are offering courses in music designed for the general college student, and from his point of view, rather than from that of the professional musician. This is due to two reasons. First, and very significant, is the trend in all the arts away from the ivory tower concept toward making art a part of everyday living. We have come to realize that all art expression is but the reflection of the life and thought of the age which produced it, and that music and the other arts are expressions of the way men have felt about human experiences. So we have come to see that art has value only as a living thing, and assumes significance only as a part of everyday living.

A great deal of emphasis in this direction has been an outgrowth of the fine music and art work in our public schools. In higher education, some of the art departments have achieved significant results. Mr. Victor d'Amico at Teachers College, Columbia (and also at Fieldston School) has contributed much in this area. Mr. Ray Faulkner and his colleagues, Mr. Ziegfeld and Mr. Hill, did some splendid work in this field at General College, University of Minnesota, and have published *Art Today* which is an outgrowth of their experience. Mr. Faulkner and Mr. Ziegfeld are now at Columbia University. In the field of music, the excellent books of McKinney and Anderson, *Discovering Music* and *Music in History*, have been valuable.

This pragmatic emphasis and broad conception of art as an expression of life has resulted in an emphasis upon the *enjoyment* of music, rather than upon rules about it. Students have been urged to build up their own sense of values, and to develop judgments for themselves.

Another aspect of contemporary college education which has placed more emphasis upon music for the college student has been the realization of the importance of the arts, and the artist's way of thinking, in a well-balanced educational program. The liberal education places emphasis upon *both* the scientific way of thinking *and* the artistic way. For science approaches everything from the aspect of knowing, while music and the arts approach knowledge through the feelings, first, and then through the intellect. The scientist sees the details and then puts them together; the artist sees the whole and then the detail. Both methods are necessary.

These two aspects of modern education have helped to bring about a change in college offerings and opportunities. This has not changed the fine quality of professional training which is still offered in our schools. It has widened enormously the point of view of the professional music student. He has come to see that a broad cultural background is as necessary for the well educated musician as any other profession. He has come to see that a study of the other arts will help him better understand his own.

music
robert lucock

What are some of the musical advantages for all students besides participation in musical groups, and private study?

RECORDED CONCERTS GROW

First, there has been a definite trend in placing good recorded programs at the disposal of everyone. Almost all colleges and universities are providing listening hours such as those given at the Union at the University of Minnesota, the University of Texas, and the University of Iowa. Recorded concerts are played under the able direction of an assistant who gives helpful explanations, and often uses printed words and scores. Radios are available in schools for group listening.

The so called "appreciation" courses have been revised for the general college student, placing emphasis upon music today, and upon the development of appreciation, from the standpoint of the individual's interests. Some fine work of this type has been done at General College at the University of Minnesota, under the direction of Mr. Gerald Hill, and at Queens College, Long Island, under the leadership of Dr. Edwin Stringham.

Classes in music history, as well as appreciation, have been enlarged to bring in the relationship of the other arts, and to present music as one of the expressions of a culture of a time. Often this is taught by beginning with the contemporary and exploring the lesser known musical expression of the past as the course develops. The past is thereby used to better understand the present. Very fine work of this type has been done at Fresno State Teachers College, California, by Helen Roberts Schuck.

A third type of music course which is gaining favor with students is related arts, which attempts to present all the arts—visual, literature and music—in a combined course taught by several teachers. Such a course has been offered at Cornell College, Mount Vernon, Iowa, with success. Sister Mona at St. Catherine's College, St. Paul, Minnesota, has a splendid course in the humanities of this type, and Ruth Mary Fox offers a course in world literature at Milwaukee State Teachers College which has a great deal of creative music and art included.

Throughout the country and in all sections we find evidence of these trends. The main emphasis has been upon the offering of a meaningful music experience, rich in scope and variety. Music has thereby been expanded from the classroom into campus life, and perhaps into an entire lifetime of more meaningful and interesting living.

Design for Television

THERE is a very interesting and highly important young man tucked away behind the scenes at WNBT, NBC's television station in New York. I say "tucked away" because of the difficulties involved in getting through to him over paint pots, around flats, through aisles of assorted props, past racks of backdrops, to a door reading: JAMES MAC-NOUGHTON, Art Director. But you have not arrived as yet for inside that door there are people to plow through, people busy with designs, ground plans, paint samples, sketches, world maps—seekers of advice, of consultation, of argument, and of a story for *motive*.

Behind a desk at the end of the room, surrounded by filing cabinets, drawing tables and piles of sketches, sits the art director, ready with a pleasant greeting and a gesture toward a gilt period armchair nearby. Making yourself comfortable in any kind of period chair is somewhat of an achievement, but you do your best, wondering whether you are occupying an antique of value, a copy for display purposes, a sample from the wholesaler, or a left-over prop from a television drama. Then you proceed to bombard "Jimmy" with questions, hoping to get your oar in before someone on his staff does, knowing that in any event you will get your answer piecemeal as his active mind races from tasks on the desk to scene paint in the shop, to the set in the studio, to the plans for next week's series of programs. Not that he isn't willing and indeed anxious to discuss design for television with you,

but an art director for a television studio that does more than 400 dramatic productions per year, plus every other conceivable type of program in as great a quantity, is a very busy man!

But you do learn things. You learn that a television art director must have thorough knowledge and training in ALL of the arts, especially in architecture, painting, sculpture, periods, interiors, music, photography, composition, and television photography. Mr. MacNoughton's credentials along this line include a degree in architecture from Carnegie Tech, design for the theatre and the ballet in Pittsburgh, a year in Europe resulting in a French certificate of design from the *École des Beaux Arts*, and then three years as head designer for Steuben glass. All this won for him his present post with NBC and the challenge of innovating design in a new field, one completely without precedent.

This ambitious designer first tackled a means of painting scenery so that one would know *while it was being painted* exactly how it would appear on the television screen. Colors do not reproduce when televised as they do when photographed, in many cases, such as yellow-red which becomes black in photography and WHITE in a telecast. Considering the thousands of shades of colors possible and the high degree of undependability, Jimmy chose one color that he could count on . . . GREY, and set up a series of gradations of fifteen shades of grey as his standard. His sketches of his settings are marked with numbers indicating shades of grey to be used, and

he knows exactly how the set will televise on a screen fifty miles away.

A second item of consideration in design for television concerns the *size* of sets, which differs from settings for the stage and for motion pictures, both of which have *space*. Because of studio limitations, a minimum of camera movement, and large numbers of settings in a small area, space becomes a prime consideration. Scenery units are designed on a small scale to suggest a large scale. Two or three flats are used to create the visual illusion of an entire room. Vast space in small actual space is also achieved through the use of perspective which can be "faked," painted or built.


When it comes to over-all lighting for television, settings cannot have real highlights and shadows. Neither can there be actual thicknesses, because lighting has a tendency to flatten anything in the round. Therefore, shades and shadows must be worked out in *painting* and done with the mathematical accuracy of an architect's rendering. Stage scenery can utilize an "artist's shading," but television scenery cannot be painted roughly or freely. It must be "tight" and line-perfect. There can be no large masses of white or black because of camera halations and flares from too great a quantity of these color extremes.

Television cameras have a tendency to enlarge an object somewhat. Thin people appear heavier, and heavy people appear out of the question. A normal sized fireplace, for example, would seem enormous in scale when televised, and for that reason properties are built slightly smaller than actual size.

When colors are used for costuming and draperies, great care is taken that the right colors are used and that patterns televise as patterns and not disappear completely, as two wrong colors make *one* and the same to the cameras. Actors have been known to "disappear" on occasion for this reason when they stepped in front of the wrong background drapery.

A designer for television is an adept at all these things, and MORE . . . including quick sketching; the designer for the theatre may have three months to design his show, but the designer for television is fortunate to have three hours. . . . As James MacNoughton says, "It isn't an 'arty' profession . . . it is a fundamental, down-to-earth job . . . this DESIGN FOR TELEVISION!"

motive



A set simulating a scene along the Thames Embankment. An example of the new art of scene design for television.

Writers for Defense

radio
david crandell

THREE days after the bombing of Pearl Harbor, every radio writer in Hollywood received a wire reading:

IMPERATIVE YOU ATTEND JOINT SCREEN WRITERS RADIO WRITERS MEETING TO IMPLEMENT IMMEDIATE OPERATION OF CIVILIAN DEFENSE, MONDAY EVENING, HOTEL ROOSEVELT, 8:15 P.M. RADIO WRITERS GUILD, JOHN BOYLAN.

At the appointed hour, radio writers, along with screen writers, publicity writers and newspaper writers, assembled to unify their talents and typewriters in the defense of America. All writers, professional and amateur, became mobilized under an organization ready to function in the turning out of all kinds of material—for speeches, pamphlets, newspapers, radio appeals, radio programs, documentary films, campaign publicity, posters and art, organizational work—in the interest of civilian protection, morale development, and public health. The writers' organization has been set up to work closely with the local Defense Commission through a representative from the office of the mayor, and to work under orders from the National Defense Commission in Washington. Every member of the Guild is being classified as to type of writer and field of interest for his contribution. Having volunteered his services to be used gratis for national and regional defense writing projects, each stands on call at all times to write for any recognized defense agency.

The Radio Writers Guild is an organization worthy of further discussion. It is the youngest of the writers' guilds fostered by the Authors' League of America, its sister organizations being the Dramatists Guild and the Screen Writers Guild. The Radio Writers Guild has been in existence only three years and has regional headquarters in New York, Chicago, and Hollywood. The Guild was organized with four distinct purposes in mind, one being to improve radio writing from the standpoints of both the creative writer and the radio listener. It endeavors to increase audience appreciation and elevate public opinion regarding radio script. The Guild sets the highest of standards for the writings of its members and devotes time at its monthly meetings to improvement of the calibre of radio material.

The Guild endeavors to set standards and principles of practice for staff and

free-lance writers. In its working agreements with the networks it establishes favorable working conditions, suitable hours, and fair compensation for the professional writer. A Guild lawyer represents members gratis in collecting their fees, and in protecting the registration of their material.

It is the purpose of the Writers Guild to help younger writers get their start professionally. Each summer a symposium of radio and screen writers is held at the University of California at Los Angeles to discuss writers' problems and techniques with the writers of tomorrow.

Because of the date of origin of the copyright law, which antedates even the existence of radio, there is no provision in the wording of the law to protect radio writing. If protected by the law at all, a radio script must be listed as a lecture, a dramatic composition, or a musical composition. Copyright laws also involve publication of material which is out of the question for most radio script. Hence, radio writers through their Guild hope to promote the passage of legislation that will include forms of writing that have been born since the passage of that protective legislation.

In its brief three years of existence, the Radio Writers Guild has added the names of the profession's most illustrious sons to its roster. Among the five hundred members you will find the names of Arch Oboler, Norman Corwin, Irving Reis, and countless others who, with the unknown writer, are giving freely of their time and talents in WRITING FOR DEFENSE.

Titling for television. Titles, names of characters, intermission announcements, etc., are lettered on cards and placed before the television camera, much in the manner of movie titles and credits. Photos courtesy NBC

Collegiate Ten Best

SERGEANT YORK was the favorite movie of American college students in 1941, CITIZEN KANE their second choice, according to Student Opinion Surveys of America. Next in order came ONE FOOT IN HEAVEN, MEET JOHN DOE, GONE WITH THE WIND, BLOSSOMS IN THE DUST, HONKY TONK, THE LITTLE FOXES, DR. JEKYLL AND MR. HYDE, I WANTED WINGS.

On our campus . . . I find that now as never before those we have considered as student leaders and thinkers are not of one opinion. Some still feel that faith in Christian love is their only hope, while others are struggling with a faith in democracy that demands full support of evil force for ultimate good. . . .

I wonder . . . what philosophy lies behind the long list of weddings and engagements? I am one of them myself—but I feel that I am taking a natural step. It is because I love . . . that I am marrying him. He may be taken away from me soon, but I will be married to him first. If he comes back lame or blind he'll be mine to care for, thanking God that he came back at all. But aside from marrying a little sooner than we had planned, we are not changing our way of life. . . . I know that in our case there has been no change in our philosophy. The urgency of the times has given us strength to act, but has not weakened our faith. . . .

—A letter from a student in a university.



March, 1942

Faith in People

The Social Worker Faces Humanity's Burdens

"DON'T you get terribly depressed?" That question greets me more often than any other as soon as I explain that I'm a social worker. And then my questioner sometimes adds, "I could never do that kind of work. I'd find it so depressing!"

I never feel comfortable in answering this. Uneasily, I surmise that the implication is that if my sensitivities were only as keen as my questioner's, I'd be depressed, too. Not wanting to appear hard-boiled, I usually confess to moments of discouragement, but go on doggedly to point out the bright spots. I suspect, however, that some people remain unconvinced and go off clinging to their notion that social workers are an unfeeling lot.

It is true that we see the seamy side, and are constantly face to face with poverty, sickness, fear, and hate. Those whose concern is chiefly for people see misery repeatedly in all its forms, for people do suffer. But people also rejoice. They love and laugh and are strong.

The difference between depression and hope in social work is in one's faith in people. Poverty and illness alone can be paralyzingly fearful. But they are not alone when they are seen in relation to the individual who is suffering. They may be predominant in his life, but how they affect him depends on how things came to be that way, what they are doing to him now, and what strengths he has with which to meet them. As it was stated editorially in the January issue of *Highlights*, publication of the Family Welfare Association of America, "The in-

credible reservoir of strength and courage to be found in nearly every family group is what makes family social work so hopeful and worth while."

For three years I have watched a man go through what for him was the most desperate suffering he could know. He is a young man in the first years of establishing his own family. A carefree, irresponsible sort, with a job that provided security and a good time, he fell in love and married. But before he could even found a home for his wife, his job was gone, and before long a baby was on the way. The change was too sudden for him. He was tempted to run away, to push aside the responsibilities that were pressing on him. To support his family meant turning to public welfare and the WPA. He avoided his friends, imagining in his own desperation (and from seeing shovel-leaning cartoons) that they scorned him for being a WPA worker. He began to withdraw into himself, away from everyone, even his family. In his acute fear that he was failing he began to blame his wife, so that the tie between them was threatened. Then he would remind himself that she had suffered, too. He had no parents, no brothers and sisters to turn to. He had built his own security through his friends and his job, and, losing them, he had lost nearly everything. But he still had a very small flame of hope that in time things might be better. Sometimes it almost went out, and I thought he might give up completely.

There were things that could be done to make his life a little easier. His wife had good care from the city hospital when the baby came. When she became sick later, the baby could go to a nursery for a while. But it took constant encouragement and reminders that he had been a good worker once and could be again, to keep the flame of hope going.

Now after three years he does have a job again. Nothing else is very different. The apartment is still poor, the furniture is unsteady, but the hope is burning higher and, what would have been unthinkable a year ago, the young couple went together to a New Year's party. These are not big things, and a good many are still wrong. They shouldn't have to live in an apartment that was outlawed in New York City over thirty-five years ago. He ought to have more pay for the hours he works. But within this small family these are big things, and that is the encouragement.

Now that war is here and worse disasters than we have ever known are threatening, there will be more suffering. But family life goes on, even during disaster. The theme for the biennial meeting in March of the Family Welfare Association is to be "family social work, a sustaining service for the home front of democracy." People will still have to meet problems in their own lives, but there will be more and larger problems outside of themselves.

When men love one another as brothers, and treat each other reciprocally as such; when each one, seeking his own good in the good of all, shall identify his own life with the life of all, his own interests with the interests of all, and shall be always ready to sacrifice himself for all the members of the common family—then most of the ills which weigh upon the human race will vanish, as thick mists gathered upon the horizon vanish with the rising of the sun.

—Robert de Lamennais, in *The Book of the People*.

The faith I am thinking of is the faith that guides the hand of the man who

plants seeds in the moist earth, the faith that fills the heart of a woman who bears a child with joy, the faith that can see purpose in the veining of a leaf and beauty in the evening sunlight reflected on still water. That kind of faith knows that goodness, truth and beauty are as truly eternal realities as the light of the sun and the soil of the earth. Such faith puts purpose and satisfaction into daily labor, and enables us to draw strength from the soil when we turn it for planting. It makes rearing and teaching children part of a battle in which we expect to win victory. It is the vital and indispensable ingredient—the propelling impulse—of life. It steadies our hands and calms our reflections, because it puts

into our actions the motive power of hope.

—Frank W. McDonough in *Better Homes and Gardens*, September, 1941.

Sail forth—steer for the deep waters only,
Reckless, O Soul, exploring, I with thee
and thou with me,
For we are bound where mariner has not
dared to go,
And we will risk the ship, ourselves and
all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are not all the
seas of God?
O farther, farther, farther sail!

—Whitman.

Now Is Not Too Soon

THE time to talk about a just peace and a new world order is now. Although the *Chicago Daily News* has called present efforts toward a lasting peace a criminal waste of time and has urged that all attention be centered on the war program, let us remember that the editor-on-leave of that same paper, Secretary of the Navy Knox, is on record for Anglo-American domination of the seas for the next hundred years. In view of the fact that century-long Anglo-American naval domination and a just and durable peace are virtually incompatible, the attitude of the *News* is understandable.

What should the American people have as their goal: only a victory for American arms—or the triumph of justice and lasting peace? We know that we don't like totalitarian aggression. But do we know what we do like, can we propose any fair alternative? Are we ready to forego our own national selfishness? These are searching questions which should lie heavily on the hearts of Americans today.

The guilt for the second world war must be shared by many nations, not the least of which is the United States. Our refusal to co-operate in the post-war world, our unwillingness to accept payment of war debts in raw materials and goods, our high tariff policy, our Oriental Exclusion Act, our lack of interest in the London Economic Conference of 1933, our short-sighted silver and gold purchasing program, our shipment of war materials to belligerent nations such as Japan—these are some of the national sins for which we should be repentant.

Are we any more willing now to pay the price of peace than we were during the last twenty-five years? When hostilities cease, will we arrange just another armistice or will we plan an enduring peace? The answers to these questions depend on our thoughts and actions now and in the months ahead, not merely on what happens after hostilities cease.

It would be difficult, indeed, to think of a greater tragedy than that the people of the United States—Christian churchmen included—should be unprepared at the close of the war to assume their reasonable responsibilities and take their proper place in a new international order.

We, therefore, urge all student and youth groups to conduct a thorough study of the problems involved in this field, and to give such publicity to their findings as will stimulate the thought of church and community. A part of this page in each future issue of *motive* will

be devoted to a consideration of some aspect of this subject. Contributions from readers, guest articles, and reports from study groups will be included. Help us by doing your part to make this series valuable in student life.

Why Germany Supports the War

In the October issue of "Inside Germany Reports," the American Friends of German Freedom go into the question of turning the German people against Hitler. A report prepared by an anti-nazi in Berlin describes the attitude of the average German in this way (quoted from *Uncensored*, October 18, 1941):

"He does not complain about the fact that today he has too much work and too little bread, but in reality he fears that he will lose what little he has if Germany is beaten. As faint as is his hope for a better future, just so strong is his fear of a collapse. The nazis' warning against the enemies' plans for dividing up or destroying Germany is the only really effective part of their propaganda. The average German believes that this is what the enemy wants and his fear of this forces him to keep on under the growing intolerable conditions. An acquaintance of mine, a business man who has never taken an active part in politics, said to a Jewish emigrant who was leaving for America: 'If in 1933 we had known the kind of scoundrels they were, it wouldn't have happened. But we didn't know, we only wanted to get out of the depression. Now it is too late, we can't do anything. Our only choice is to go along to the end, horrible as it is. For if we lose the war now, it will be worse than ever. Germany will be partitioned, once more there will be millions of unemployed, and we shall really starve.'"

"The Germans are afraid of the victorious enemy, sure that they will be made responsible for all that Hitler has done. Actually very many feel they have had to suffer under the Hitler regime, too, and are opposed to much that Hitler has done. I am convinced that if the people in Germany believed that the British and their allies did not plan a peace of revenge and dismemberment, they would not feel so desperate. If they were convinced that the enemy wants to destroy the nazis, but not Germany, they would not be driven to support Hitler's war as their only chance. . . ."

peace action

herman will, jr.

On Tolerance and Democracy in Wartime

The following statement was delivered in a speech class at the University of Illinois by James Darnell of Urbana, Illinois:

"In such a critical period as now faces the United States, many of our citizens will forget the fundamentals for which our government proclaims we are fighting. There will be tendencies toward mob hysteria, race hatred, and strong-arm tactics. We must make every effort to avoid such actions.

"In the last war there was such a wave of anti-German sentiment in the United States as to culminate in the mistreatment of loyal American citizens of German ancestry, a ban on the playing of some of the world's finest musical masterpieces merely because the composers were German, the mass burning of German works of literature and text-books, the disfigurement of certain statues, the revision of names of foods, towns, and cities to rid them of their German names, and even widespread talk of wiping out the entire Teutonic race by sterilizing or shooting all the men and segregating all the women. To put it mildly, such actions resembled more the thoughts of the demented rather than of a supposedly intelligent, democratic citizenry.

"If the United States, in winning a military victory, loses its democratic way of life, we will have lost rather than won. Our lives, our money, our standard of living will have been sacrificed for naught—provided that our goal is to rid the world of totalitarianism. If we are going to make the world safe for democracy, the first and biggest job we have to do is to insure democracy right here at home. . . ."

"Our country has more democracy than any other country in the world. Let us keep our tolerance and our level heads. The fire-eaters, race-haters, witch-hunters, scare-mongers, and rumor-spreaders will *not* win this war. They are in their respective 'rackets' merely because it brings them some sort of financial return or else gives their perverted and twisted minds a big kick.

"Our nation is a huge melting pot. We have inherited good from every nation on earth. This gives us something on which to build that no other nation can possibly match. Only a fool will try to weaken the foundation of his own house."

Freedom, Predestination and Determinism

I feel quite sure of "freedom" this afternoon. It is examination time (being January 21!) which allows me a lax schedule for a few days. During these days I can *choose* my program of activity with delicacy. This afternoon I *feel* three deep urges: One is to go to the gymnasium for a game of squash racquets; another is to see Rise Stevens and Nelson Eddy in THE CHOCOLATE SOLDIER; and the third is to sit here in my study for the purpose of preparing this manuscript for the March *motive*. I did weigh carefully which of these three activities I should choose as of primal importance—and here I am after deliberate contemplation! I am conscious I have used my *freedom to choose* one of three alternatives!

We are *limited* in many ways by the environments we come from or by the biological heritages from which we have emerged; such factors do curtail or hazard our use of freedom. I have occasionally wondered just how my ancestors looked 100,000 years ago and how they influenced their environments. What they did, where they lived, and how they intermarried, have left their impression upon me as a species; I know that I am limited by what they were! Yet I feel very certain that there is nothing in their strain or in my environmental background which caused me to work today at my typewriter instead of running over to the gym for that game of squash racquets. I *chose* to do what I am doing, because I *feel* and *know* I possessed freedom! Had I no real freedom, I fear I should look upon this life of mine as somewhat devoid of purpose. I never was given the privilege of choosing my ancestors, and much of my early environment was thrust upon me. But experience has taught me that there are many things I can now do to remake or influence my environment; and by consecrated effort, via education and vital living, I can strive to improve this ego known as "I" into a more purposive being.

Freedom has sometimes been reclassified into (1) *psychological freedom* and (2) *ethical freedom*. When a student chooses from two or more *good* goals, he is employing *psychological freedom*. For example, when a sophomore begins to

weigh his talents and to ask himself, "Shall I be a doctor, a lawyer, or an artist?" he is free in a psychological sense. However, a person is *ethically free* when he makes a *good* choice instead of an *evil* choice. If a cashier of a bank wavers between stealing money from a cash drawer to pay a personal debt, or leaving the money, he is tottering between a *good* and an *evil* choice. If he chooses to be honest in this instance, he is *ethically free*; if he takes the money, he has cancelled his possession (for the moment, at least) of ethical freedom and has become a slave of sinful activity. The more one makes good choices, the more he develops ethical freedom; conversely, the more one makes bad choices, the more he becomes enslaved to irrational responses to evil situations.

If I accept this theory of ethical freedom I shall blame myself, and not Adam or Pithecanthropus, for the wrongs or rights I perform.

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Predestination and Determinism

Predestination is a theological word; *determinism* is a philosophic term. Both infer that man has no real freedom. Predestination implies that man has no freedom, because God decrees what will happen to each person; everyone is saved or lost as God wills; man can choose in no manner the path of his salvation. Determinism means that man lives in a mechanistic sort of universe in which every effect or event is the result of a previous cause; hence each act which man performs is caused by a pattern of previous acts, in which man's freedom plays no role.

I heard of a theological professor who believed in the doctrine of predestination. One day just before leaving his students in a classroom to write on an examination, he said, "Now, I do not want any of you to cheat while I am absent!" The professor had more confidence in the theory of predestination than in its practice. If he had thoroughly believed in his theory, he would have said to the class, "I am now leaving you; God will take care of you and direct your course of action during the exam!" The theory of predestination always

breaks down when it is put into practice.

Our confusion regarding predestination dates back primarily to Calvin and Augustine in their interpretation of Paul's *Letter to the Romans*. As I have attempted to understand Paul, I have always viewed him as one who *possessed freedom to shift* his loyalty to Christ from that of the formal law. But apparently some interpreters have viewed Paul differently. Even though Paul was a predestinarian, certainly Jesus was not as he bade men to repent and decide for the Kingdom.

It would be very difficult for me to believe that a wise and merciful God would direct men and women as puppets; such a relationship would annihilate meaningful purpose for both God and man; it would take away the drive for virile moral living. I do believe that God is merciful, but merciful in such a way that he supplements our human weakness when *we strive to do His will in history!*

One final illustration regarding determinism: The story relates to a college man and woman. In their discussion one evening she had labelled herself a fatalist, saying that she believed there was a man somewhere in the universe destined for each woman. Later that evening he proposed to her, receiving the reply, "I cannot make up my mind tonight. You will need to wait several days *before I can give you my decision!*"

I do not know your sentiments. But I am still believing that man has freedom until I can obtain better reasons for holding to predestination or determinism. "Life is deeper than logic," and I *feel* free enough to make such an assertion about freedom!

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Life is significant because it has the capacity for striving toward the ideal; but ideals are vital and valuable precisely because they can never finally be achieved. "For it is provided in the essence of things," as Walt Whitman said, "that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary."

—Lewis Mumford, *Faith for Living*.

Creed for Darkness

A Diagnosis of Our Sins and Disciplines to Overcome Them

Milo Himes

1. Periods of suffering are the consequences of great errors in the past life of men. Today those errors are largely in international life and class relations in the economic order.

2. Those who seek to perpetuate a system of exploitation will be destroyed by the consequences of their activity. They first become embittered and angry because they can not maintain dominance in conflict without being persistently attacked or being downtrodden. They seek dominance by ruthlessness. The consequences for both parties in this vicious cycle is destruction.

3. Such periods are of immeasurable value and opportunity to sincere moral thinking. If backed by fearlessness, honesty, clarity of judgment and knowledge of our historical fore-runners, new moral advances may be inaugurated. Only those who find life's purpose entirely as the vehicle of this "new spirit" will have the strength to bear the burden of suffering necessarily involved in such a "struggle."

4. The futility of depending on material security will be discovered by all. A few will find that real security lies in the spirit—friendliness and fellowship with men, with nature, with noblest expressions of art, with our highest ideals and with the Eternal.

5. Those who wish to be of moral significance in this generation must do the following:

a. Renounce the evil which has created suffering—i.e., capitalism, nationalism, empiricism, selfishness, and materialism.

b. Renounce voluntary and direct participation in the consequences which directly create suffering—i.e., war, economic powers, etc.

c. Renounce evil in the cloak of righteousness. When religion, in ignorance or hypocrisy, seeks to assign the forces of "good" or "evil" to one side or the other, it should be exposed and opposed. *Spiritual integrity is more important than institutional unity.*

d. Affirm fellowship with all mankind.

e. Affirm confidence in ultimate victory of righteousness for both sides and the passing away of the incessant struggle of might and violence.

f. Demonstrate personal tranquility, stability and purposefulness.

g. Demonstrate *unlimited brotherhood* at every opportunity.

h. Demonstrate by small group projects, brotherhoods and ashrams, small microcosms of a "new Jerusalem."

i. Maintain disciplines of diligent study of:

1. The Bible and its times.

2. History of periods of spiritual vitality in the church.

3. Best moral thinking of the day.

4. Present world trends—current events and significant comments.

5. Literary gems of all time.

j. Maintain revolutionary spirit, aim, and method.

k. Maintain and train disciplined brotherhoods of the new spirit.

l. Maintain fullest contact with the experience of the nation and thus have a better understanding of its people and basis for helpfulness when wanted and accepted.

6. Christianity has strayed far from its early spirit of peace, consecration to God and struggle against tyranny. The spirit carries through *in tradition*. The re-establishment of effective moral authority depends upon a rebirth of that spirit *in conduct*.

The great masses of Christians will continue to live in unconscious hypocrisy and betrayal of Christ at the price of peace with established authority in spite of social conditions degrading to their fellow men. Yet the fire of a spirit of good will and passion for justice in the realities of contemporary life burns in a remnant of the fellowship.

The moral impetus of Christianity upon mankind rests upon the power of this remnant's devotion, fearlessness, and action *both against evil and for good*.

*the disciplined
life*

franklin h. littell

We who bear His name and share His faith must dare His way.

We share the guilt of our society. It is our task to repent. Social sins are our sins. Men's greeds are our greeds. The animosities and hates and violences which divide and hurt and hound and haunt men are our greeds and animosities and violences. The things we condemn in society we must not condone in our own lives. We must hunger and thirst after righteousness.

Even as Jesus did, we, too, must reverence life, renounce violence, refuse compromise, reveal love, release power, redeem persons and rely on service. We have no alternative to these.

We must read and think and study and pray daily, with an intelligent devotional program, seeking to understand God and life, and to discover how to bring the ways of life to the purposes of God. We must live without hate or greed or envy or jealousy under any circumstances. We must give up all artificial discriminations based on race or class or group or creed.

Personally we must live unostentatiously; without luxury; simply. We must participate sacrificially in the causes which are still the dream of God, and of God's men and God's women.

We must develop complete consecration to the cause of Christ.

—Hornell Hart, *Vital Religion*.

I am no longer my own, but Thine.
Put me to what Thou wilt,
put me to doing, put me to suffering;
let me be employed for Thee or laid aside
for Thee,
exalted for Thee or brought low for Thee;
let me be full, let me be empty;
let me have all things, let me have nothing;
I feel and heartily yield all things to Thy
pleasure and disposal.

And now, O glorious and blessed God,
Father, Son and Holy Spirit,
Thou art mine, and I am thine. So be it.
And the covenant which I have made on
earth, let it be ratified in heaven.
Amen.

—John Wesley.

Science and Religion--Friends or Enemies?

TAURUS: We're in for a dull session if we have to rehash that old question of science vs. religion. I thought that old ghost was buried. Surely no sensible person wants to fight that issue again.

SKEPTIC: There's no fight as far as I am concerned. It is obvious that "science will eventually solve all the problems of the universe" (from a skeptic, via Betty Ann Taylor, Florida State College for Women). The more we discover about nature, the better control we have over all our troubles and the higher standard of living we reach. Knowledge is power. Then, too, someone said—who was it?—"Ye shall know the truth, and the truth shall make you free."

TAURUS: Jesus said that.

SKEPTIC: Oh, so? Well, anyhow, it means that science is the magic power for progress. There is no conflict between science and religion. Everyone knows that. Let the subject drop.

TAURUS: That's one war that's settled. So, if you are satisfied, let's call it a night and go get some sleep.

RELIGIOUS:* Hold on a minute. I want to renew the fight. Science and religion have been too friendly. They buried the hatchet a few years ago, but I challenge some things that *Skeptic* said.

Where Science and Religion Agree

SKEPTIC: Surely you are not serious. You're not denying the truth of what science has discovered? Are you sticking up for creation in six days and the rib-theory of man?

RELIGIOUS: Not at all. I accept everything that science has found to be true. I agree that this is not a two-story universe, with the heavens above and the earth beneath, one miraculous and the other orderly. Rather, the whole thing is one cosmos under one constitution of order and system. Nothing is created by the spasmodic intervention of God; the world and man have evolved gradually. I go farther, and insist that the new science is truer than the old science. Nature is more like an organism than like a machine; there is some indeterminacy in nature rather than a strict billiard-ball kind of causation; and, in nature there is an organizing tendency

*An excellent statement of the viewpoint *Religious* will hold to is found in the article, "The Immortality of Science," by Nels F. S. Ferré, in *Religion in Life*, Volume X, No. 1.

that works from within rather than from without. I accept all that and whatever changes it demands in our understanding of the Bible and orthodox religious beliefs. I go with you 100 per cent in accepting whatever science finds to be true.

SKEPTIC: Ahem! Then do you argue that the scientific method is false? The scientist observes, measures exactly, checks his results, and believes only what can be demonstrated. Is that wrong?

RELIGIOUS: No, I accept that, too, as the only reliable method of discovering truth in the field of science.

SKEPTIC: Well, shucks, that's all there is to science. You approve of the method and you accept the findings that method has produced. What are you so heated about? Quiet down, my boy.

RELIGIOUS: I want to distinguish between the method and findings of science, on the one hand, and the attitude which actually prevails among scientists and among the general public because of science. That attitude which science has built up has caused great damage to our modern life, and I challenge your first statement that there is no conflict between that attitude and the religious attitude.

TAURUS: My guess is that we may have a good scrap here yet. Think I'll stay around for a while. *Skeptic*, this fellow may have you on the run for a change. Can you take your own medicine?

SKEPTIC: Sure. Come on, *Religious*. What's ailing you?

Is Science Dictatorial?

RELIGIOUS: I charge first that the scientific attitude is authoritarian, dictatorial. Scientists take the attitude that they have the only handle on truth. They insist that whatever cannot be publicly verified in exact demonstration cannot be accepted as finally true. They behave like little Hitlers, shouting: "I have the only way to truth. If you don't follow me, you aren't getting any truth."

SKEPTIC: But if you cannot verify a result it becomes a mere matter of relative taste. It does not deserve to be called absolutely true unless it can be checked against the facts.

RELIGIOUS: That is a perfect example of what I just said: you scientists are arrogant. You say that your method,

and your method alone, can uncover final truth. Where did you get the right to say how truth shall be discovered? Why must your method apply to everyone else's field of study? Of course the question of my girl's beauty is a matter of relative taste; it cannot be weighed and measured. But it is real just the same, and it is undoubtedly *true* that beauty is there. That's truth.

SKEPTIC: It is a matter of opinion—I agree that your judgment is good—but there is no objective test for it.

RELIGIOUS: Who said there has to be an objective test for a thing before it can be said to be true? That's your scientific prejudice again. The love I feel for my sweetheart, the duty I owe to my family, the lift I get from music, the patriotism I experience within me whenever the national anthem is played, the sympathy I feel for a fellow who fails his exams, the sense of belonging to the universe that comes to me when I sit in a great cathedral—do you say these are not true, not real, not important, that they don't fit the facts of reality, just because you cannot test-tube and weigh them? You have no right to use your scientific method outside your own field.

TAURUS: The trouble here is that *Religious* is objecting to a certain misuse of science which does not represent the true scientific spirit of inquiry and testing.

SKEPTIC: Sure. He is talking about a perverted scientific attitude, not the real attitude of great scientists.

RELIGIOUS: If it is perverted it also is prevalent. I'm dealing with the actual attitude that does exist, not with the ideal attitude that ought to exist. It would be fine if scientists were humble men, sticking to their own field of study and not pushing their method upon everyone else. But the average scientist—prof or student—is a cocky fellow who thinks that he alone is getting hold of truth. He refuses to admit that anything is true if it can't be tested in his laboratory. As a result he scoffs at the most important areas of human experience. He laughs at the arts and literature, at religion and morals, at sociology and economics. He laughs because they aren't "precise and testable."

Is Scientific Detachment a Virtue?

SKEPTIC: You get all emotionally up-

set about these things. We scientists know that emotion causes most of the damage in the world—unharnessed fears and hates and half-cocked notions of superiority. Science conquers emotion by the use of reason. Reason detaches itself from the object being studied, and does not get emotionally entangled. Reason holds its conclusions tentative, to wait for complete verification.

RELIGIOUS: That's fine in a laboratory, but it's poison in society. Science has no feeling. It is inhuman. The scientific attitude has gotten hold of the average man and made him calloused and indifferent. He has no moral convictions. He doesn't believe in anything with his heart and stomach. Science has made him a spectator, not a participant in human affairs. As a result we sit idly by while millions of innocent people endure terrible suffering, and we experience no feelings of regret or sorrow or willingness to help. We are steeled against emotional sympathy. We are detached, as you put it. But what we desperately need is not detachment, but commitment and devotion to something that will repair the world. As it is, the scientific attitude of the spectator—who stands off to observe, measure, check, and describe—makes us religiously indifferent and socially impotent. People need guides to live by, goals to live for. Science denies them both.

SKEPTIC: But science does provide the basic rules for living. Science teaches what are the laws of nature—laws of health, laws of building, laws written inescapably in the structure of the universe.

Has Science Any Purpose?

RELIGIOUS: To be sure, it reveals what those laws are, but it doesn't teach how they should be used. For example, a prof in a leading engineering school told me, "We teach our students the facts of engineering, but what use they make of that knowledge is not our concern." Bombs or bridges, it makes no difference to science. That makes nonsense of your earlier statement that science will solve all our problems. Science cannot solve a single human problem so long as it merely furnishes the facts. I say, we need purposes to live for, and science does not provide them.

SKEPTIC: But as a scientist it is not my concern how truth shall be used. It is my job to discover truth and distribute it.

RELIGIOUS: "As a scientist," you say. That is an abstraction. "As a scientist" you are not a full man, but only a fraction of a man. We might as well say, "As a pedestrian I have no concern about my starving family." Of course not. "As a pedestrian" your only

concern is not to get run over. But you have no right to live only "as a pedestrian." You have a moral duty to live also as one of a family, with concern about your family. Also, you have no right to live only "as a scientist" without concern for the use to which your facts are put. You have a moral duty to live also as one of the human family, with concern about that entire family.

SKEPTIC: You don't seem to realize that there has been a division of labor. The scientist's work is to discover the truth about physical and natural events; when applied practically, this knowledge produces physical goods and services. This work of the scientist has bound the world into a common neighborhood.

RELIGIOUS: Rather, into one chaotic dog fight.

SKEPTIC: Not so. This chaos is the result of human stupidity, not the result of scientific study.

The Limitations of Science

RELIGIOUS: Did I hear you correctly? Say that again.

SKEPTIC: I say that the problem of making the world more sensible and humane is a problem outside the realm of science. Science deals only with the study of physical events.

RELIGIOUS: Will you sign your name to that and get all your fellow scientists to accept it? That is precisely what I contend: that there are problems of right and wrong, problems of purpose, that lie totally outside the domain of science, which science cannot handle, but which are all-important. Science itself will be totally destructive unless these problems are solved. The purpose to which science will be put is a problem that science cannot solve. It is a moral and religious problem. There is one thing more important than the knowledge and the goods that science can provide, and that is fellowship among men. That fellowship cannot be achieved by the scientific method; it lies outside the area of science. The trouble is that science—a false science, perhaps, but the dominant scientific attitude nevertheless—has tried to extend its method all over human affairs and to assert that only the scientific studies are worth pursuing because they alone get at the truth. As a result, it paralyzes the creative social and religious thinking that must be done, and it has made men unable to think and feel in warm human terms of fellowship. It has made us cold, calculating observers, uncommitted to anything except to sit and watch. Science needs to recognize its limitations, and allow people once again to return to a religious mode of thinking. It is more important that we get a comprehensive view of human affairs than it is that we learn about precise details. A deep concern for man-

kind is today more urgent than detached observation.

TAURUS: This has been a rollicking good fight. Would it be fair to say that *Religious* is objecting not to the method and findings of science, but to the attitude which science has cultivated in all areas of life? He claims that this attitude is dictatorial in assuming that it has the only way of finding truth, that science itself does not and cannot provide guidance for human conduct, that it makes people detached when they need to be committed to something, that it discredits the importance or even the reality of moral and religious factors. *Skeptic* replies that this attitude is a perversion of the real scientific spirit, which is a humble attempt to find and publicize the truth about a limited area, namely the physical, natural events. So far, agreed. No longer are we quarrelling over the truth or falsity of certain scientific findings. Now the controversy is on a different matter, the attitudes which science and religion develop in people. In this regard, severe differences remain between religion and science.

We believe that a truly just and ordered society will be built only by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems of modern society, and believe that we are called upon to set ourselves the task of studying these problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world, just as some who belong to our fellowship have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict, or persecution, we must strengthen one another and preserve our Christian unity unbroken.

—From a Statement from the World Conference of Christian Youth, Amsterdam, 1939.

Statements of Faith

(continued)

The assurance that in my life there is but one great purpose—to know God, to love him and to serve him—is the substance of my faith for the future.

Just as I have no intention of trying to define for anybody what God is, neither have I the intention of suggesting to anybody in what particular way he may serve him. There are, however, certain basic things which I believe all of us must do: we must attempt to understand as nearly and as clearly as we can what God wills for each of us. To do so we must turn to a careful study of the New Testament, since it is probably our best source of knowledge of God. We must learn from the life of Christ himself the real nature of Christian life, its serenity, its humility, its beauty. We must see in him the strength and joy of the life devoid of personal ambition, of pride and selfishness. Then, having seen the will of God and the exemplification of Christian living as clearly as we can, we must turn to our daily lives and be college students, or lawyers, or doctors, or whatever, to the glory of God. That, so far as I know, is the only thing worth doing; it is the only way to make the world, socially and economically, a better place to live in; it is the only thing which is big enough to claim the whole energies and talents of man.

Mine is a faith strengthened by the certain knowledge that whatever may happen in the affairs of man, the purpose of my life will remain unaltered and unalterable. Since that purpose is to know and love and serve God, the only possibility for real tragedy is the possibility of alienation from him. My happiness, then, for the present and for the future does not depend upon cheerful head-lines and news broadcasts, but upon a heart and mind turned toward God.

I believe, finally, that man's religious activity must be centered in the church. I have very little sympathy with what Mr. T. S. Eliot in his *Idea of a Christian Society* (a book which has considerably influenced my thinking) derisively calls "the religion of the blue sky, the grass and flowers." I believe that whatever religious influence can be exerted upon society must be exerted through a body of persons allied to a positive Christian tradition.

It is because of my belief that the chief end of man is to glorify God and that the more important activities which such a concept involves can best be done within the church that I am preparing to take Holy Orders—which seems to

me to be the best way to carry out my beliefs.

—George Connor, editor, *The University Echo*, University of Chattanooga.

I have faith that today's storm of increasing falsehood, hatred, and violence will spend its fury, that voices of good will from every nation will again be heard, and that the peoples of the earth will be re-united in tolerant fellowship.

I believe that war is an outworn and unworkable social institution expressing an outworn aspect of man's nature, his capacity to inflict suffering, to kill his fellow men, and to destroy the products of his labor and the natural resources of his world. I have faith that men will increasingly realize that war leads not to freedom, but to bondage; and that freedom lies in education, understanding, good works, and a living social conscience. I have faith that the peoples of the earth, with an energy born of their suffering, will rise and remake themselves, renouncing war forever.

Today sorrow for our suffering fellows fills our hearts, and we must speak out; for, as excuses for cruelty are scattered over the earth and legal compulsion to destruction extended, men become less sensitive and more brutal, more like animals and less like God. War is an instrument created by man; conscience is an instrument created by God. I believe that an awakened Christian conscience, able to endure and unwilling to inflict suffering, is the hope of a despairing world.

I believe that men who would live the message of Christ must rise above fear, calling no men their enemies; must remain incorruptible, refusing to lie or compromise; and must add nothing to the suffering of the world, even in the hope of glorious ends, but must rather choose to alleviate suffering through acts of creative goodness.

The Christian weapon is the strength of the human spirit, which, alone, can keep men free. I have faith that some men, turning to God, will refuse to bow to any Caesar, that others will have their eyes opened and stand erect again, and that free men will one day create a world of freedom for all.

I have faith that God has not forgotten man.

—George New, Northwestern University.

I believe that only through faith in, and loyalty to, an ideal can we avoid frustration and defeat in these times. Our faith

must be based upon our own knowledge, but must necessarily transcend that limited knowledge. We cannot determine our highest loyalties through logical processes, either contemplative or rational, for those loyalties must claim us, and we must yield to, and depend upon them.

Realizing that my character is great or small according to the values which I cherish, I must expose myself to all of the claims which the world may make upon me and attach myself to those values which I honestly believe most justify my complete devotion. I must ally myself with God, because only in so doing can I obtain the power greater than myself necessary to the achievement of those ideals. Only in this manner can I live significantly and in harmony with the deepest, most fundamental truths of the universe.

—Warren Law, S.M.U.

We believe in God, Maker and Ruler of all things, Father of men, the source of all goodness and beauty, all truth and love.

We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

We believe in the Holy Spirit, God present with us for guidance, for comfort and for strength.

We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

We believe in the Church and in those who with Thy blessing lead them, and we will co-operate with them to the best of our ability, and so aid in bringing the Kingdom of God on earth.

—Richard Ford.

O Lord, our Christ, may we have thy mind and thy spirit; make us instruments of thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, harmony; where there is doubt, faith; and where there is sadness, joy. O divine Master, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

—St. Francis of Assisi.

Christ Has No Hands But Yours

Harold A. Ehrensperger

(Note of explanation: This service is to be presented in the church auditorium or in a room where an altar has been erected on which is placed, if it is procurable, a simple cross. In front of this cross is a collection plate and on both sides, a candle. At the beginning of the service the candles should be lighted and the organ or piano should play the tune of "The Voice of God Is Calling Its Summons Unto Men" (Methodist Hymnal, No. 454). The leader, together with various other persons who are to assist in the service, should be seated either to the right or to the left of this altar. When the service is to begin, the leader arises and stands waiting beside the altar.)

Leader:

This is an hour of darkness and despair. It is the darkness of Good Friday, waiting the dawn of a resurrected Christ whose followers must bring peace and joy into the world.

In the stillness and tragedy of this Good Friday we come with the shadow of death around us but still safe and secure. We come to confess our sins of indifference and lack of concern for suffering humanity. (The organ begins the playing of "The Voice of God Is Calling Its Summons Unto Men," No. 454, or "O Brother Man, Fold To Thy Heart Thy Brother," No. 466, or "Where Cross the Crowded Ways of Life," No. 465.)

Hymn: (The group rises and sings one of these hymns. It remains standing at the conclusion of the hymn.)

Responsive Reading: (The group stands.)

Leader:

It is night over the world. I hear the shuffle of weary feet as refugees move westward in China, in France and Belgium, westward across the Atlantic. Twenty thousand children of England seek new homes in America. Fifty million Chinese seek new homes in the mountains of their great West. Fifty million people!

Group:

"For they fled from the sword, from the drawn sword and from the bent bow, and from the grievousness of war."

Leader:

I stand in a refugee camp, somewhere in China—anywhere in China—everywhere in China. Three hundred people are sitting huddled in small groups in an unheated room, on an earthen floor. Over in that corner lie a dying boy and a young baby wrapped in a blanket. All are hungry, homeless, distraught. What has Jesus to say of these?

Group:

"I was hungry and you fed me. I was thirsty and you gave me drink. I was a stranger and you took me in. I was naked and you clothed me. I was ill and you visited me. I was in prison and you came unto me. I tell you truly, insofar as you did it unto one of these brothers of mine, you did it unto me."

Leader:

With those who are young like us, with those who suffer, we are brothers. As far as

This is a service of worship for Good Friday which can be used in connection with the sacrificial offering for refugee students which Methodist students throughout the country will again make this year.

Offerings from pre-Easter worship and fast services will be used to augment the Methodist Student Movement's scholarship fund for refugee students in this country and to aid distressed students in other lands. This project, originated by the Methodist Student Movement of the former Methodist Church, South, was endorsed last summer by the National Commission of the M. S. M. and by the regional student conferences.

Three refugee students studying in this country are being aided at the present time by the M. S. M. refugee fund. They are Trudy Enzer, a refugee from Czechoslovakia, who is enrolled at Greensboro College, Greensboro, North Carolina, and Eric Reiss and George Meyer, from Austria and Germany, respectively, who are at Randolph-Macon College, Ashland, Virginia. All these students are making outstanding records.

Methodist students who want to share in the M.S.M. refugee student fund are requested to use this service in making their offering.

there is pain and heartache today, we are there. The depth of suffering in China and in Europe is the depth of our suffering.

Group:

"Bear ye one another's burdens, and so fulfill the law of Christ."

Leader:

What is the law of Christ?

Group:

"If any man would come after me, let him deny himself and take up his cross and follow me."

(At the conclusion of the reading the group sings one of the hymns suggested above.)

One of the group, a missionary in China, speaks:

"A shivering small boy of about nine years of age came to my study. When I asked him what he wanted, he blurted out, 'I am hungry. My mother died of hunger, my father is dead, my grandmother died last week. When I awakened this morning my uncle was dead in the same bed I slept in. . . . I don't have any

bedding now and I don't have any food and there isn't anyone else but you.'"

SILENCE

Leader:

"I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was ill and you visited me. I was in prison and you came unto me. I tell you truly, in so far as ye did it unto one of the least of these brothers of mine, ye did it unto me."

Christ has no hands but yours.

Another member of the group:

From Spain comes this call. "I am a Spanish boy eighteen years of age. I was shot by one of Franco's men. Luckily I escaped the officer whose job it was to finish killing the wounded men. I slipped away to a refugee camp where I live now. It is crowded, damp and cold. There is little or no food, no provision at all for decent living. We are a multitude of ill, starving people."

SILENCE

Leader:

Let us confess our indifference toward the suffering of such vast numbers of young people who are just like this one.

(Pause)

Let us pray that each one of us may become more sympathetic and willing to aid in the important cause of the relief of our fellowmen around the world.

(Pause)

Christ has no hands but yours.

Another member of the group:

Let us look at ourselves. Have we had plenty today, and more? Candy, ice cream, a drink or two? Have we had perfume, toilet water, and other things to make us beautiful? Have we driven in a high powered automobile, fleeing past the needs and wants of those around us? Have we gone to a motion picture show—not once but twice and sometimes three times this week?

(Pause)

Leader:

"The voice of God is calling its summons unto men;

As once He spake in Zion, so now He speaks again.

Whom shall I send to succor my people in their need?

Whom shall I send to loosen the bonds of shame and greed?"

(Pause)

Christ has no hands but yours.

(Pause)

Leader:

Let us come now to put upon the altar our gifts for our fellowmen who are in need—a need so great that the world has never seen the like before. It was Saint Paul who said: "Members should have the same care one for another, when one suffers all the members suffer with it." Jesus said—"In so far as ye did it unto one of these brothers of mine, ye did it unto me."

Still More Statements of Faith

Christ has no hands but yours. Will you come now and place upon the altar your gifts?

(It is suggested that the members of the group rise as they feel like it and place in the plate on the altar the gifts they have to bear. The organ should play during this time and every member should come only after he has meditated and prayed.)

Leader:

As we pray now let us when the spirit moves us place our gifts upon the altar.

O come, all you faithful, all you who love your fellow men,

For there is suffering which needs your compassion,

Men and women, with their little children, are hungry, homeless, wandering, bombed!

O come, all you faithful, all you in America who love your fellow men in lands less fortunate,

Pour your gifts upon the altar of your church. For its task is one of ministry and mercy.

(When sufficient time has been allowed for all of the group to participate in the giving, the organ should play, "Dear Lord and Father of Mankind," No. 342. The group then rises and sings the hymn.)

Hymn: "Dear Lord and Father of Mankind."

Prayer by Leader:

We have come as children of God. Our hands are thine. May they work for thy coming Kingdom, healing the sick, comforting the sorrowing, feeding the hungry. On this Good Friday we thank thee for the resurrection, for it means to us a new life when there shall be no sorrow, need and want, when men shall live as brothers. To the bringing of this day we dedicate our hands, our hearts, our minds. Amen.

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his church. We are one because we are all the objects of the love and grace of God, and called by him to witness in all the world to his glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently his will for his church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by his Spirit into fullness of unity.

—From Affirmation of Union, Second World Conference on Faith and Order, Edinburgh, 1937.

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

There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living which it implies.

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

But the Church can point to those features of our existing society which while they can never prevent individual men and women from becoming Christian, are contrary to divine justice, and act as stumbling-blocks, making it harder for men to live Christian lives.

—From Manifesto of Malvern Conference, 1941.

The desperate uneasiness of our lives (the insecurity is moral even where it is not economic) has brought it about that many people one meets have a scorn for the simple or the ultimate things which alone prevent living from being a harried road to nowhere. The sun still shines

though we are in the sunset of an age, and the fact that there is barbarism rampant in the world is itself a challenge to understanding. One of the tragic destructions effected by the bombs, and a reason for nourishing the delicate and the best, is that they are destroying the peace, the clarity, and the sense of proportion of places and persons far beyond their physical range. The goods of life are not evil because they are insecure. Friends do not cease to be precious because the age is torn with enmities, and because there is gathering darkness we should not put out all lights.

—Irwin Edman, *Philosopher's Holiday*. Viking Press, 1939.

The basic assumption we all must be prepared to make is that after the hatreds which are ravaging mankind have burned themselves out, mankind will again seek to find God, and will strive to establish the way of Christ—the way of brotherhood. No philosophy of life, it seems to me, could hold up without this idea for any other approach would be so gloomy and even futile that life would be meaningless. Once this basic assumption has been made, the rest is not so hard. For myself, I have a desire to carry out now, more than ever before, those inherent principles of honor and decency, and of love of my fellow men, which peoples collectively have so shamefully repudiated.

—Lila May Banks, S.M.U.

Calendar for Methodists

State and Regional Student Conferences

State	Place	Date
Arizona	Tucson	March 27-29
Arkansas	Clarksville	March 13-15
Florida	Gainesville	March 20-22
Kansas	Lawrence	March 20-21
Kentucky	Morehead	March 20-22
Michigan	Mount Pleasant	March 13-14
Nebraska	Fremont	March 20-22
New England	Boston	March 20-21

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

New York June 17-July 20
 Colorado July 15-August 27