

motive

THE seriousness which we all feel now is only a mild form of mental distress compared to the tragic anguish that millions feel in other parts of the world. Russia is girding herself for a last stand not only as a sovereign nation but also as the standard bearer of the desperate experiment of materialistic communism. Totalitarianism runs rampant over most of Europe, but the unconquerable free spirit of man still fights back. The orient is once more in the hands of the yellow race, and America has tasted defeat. Economic imperialism is fighting a death struggle on many fronts, exacting a frightful toll of human life in the conflict. But the free spirit of man still gropes blindly for the light. The sins of the fathers are being visited on the children, and they will be visited to the third and fourth generation.

It is Spring in America and Summer is coming in on the campus. The warm sun has returned again. Something of its enduring warmth reassures us, and we stretch our bodies in its relaxing rays. It shines on men, Jew and gentile, black, white, yellow and brown. It is reassuring, and the spirit of man responds to it. The world of the returning warm sun, of the good earth and its creatures is a good world. Man alone seems to be vile.

Man, therefore, must be penitent this Spring. Yet penitence alone is not enough. He must do penance for the mistakes he has made and for the ugliness and tragedy for which he alone is responsible. To the Christian student on the campus, this is a challenge. We must look in ourselves, purge ourselves of all the thinking and acting that has kept us slaves to the established order, to comfort, ease and indolence. We must seek out anew the spirits who see the present dilemma in its true perspective and ally ourselves with them. This will be the real beginning of the Christian body that will have communion and relationship.

We must seek deeper and more abiding power within ourselves. In company with our companions we must establish the brotherhood that will give strength and body to this timid spirit. We must spend longer time in meditation to tap the inner springs of power. We must seek diligently to keep the bond of fellowship with our like-minded brothers. With this strength we shall have a sense of mission—and we shall be restless until we have declared ourselves and witnessed to the power within us.

We must work. The night has come in the midst of day, but the inner light still shines. We must practice constructive good will. We must go the second mile. We must give out until our very spirits are taxed with the sweet exhaustion of giving. And we shall not run out, for our cup will still run over, more power will come from power, and God will be to us reality.

We must work! In school and out, we must be working to some purpose. By the labor of our minds and hands we must build. Work projects are waiting all around us. The opportunity is here. The time is now. The Christian group, living deeply, working together, is the society that will outlive all catastrophe. This is the seed corn to be saved; this is the remnant for the future; this is the hope and only promise for tomorrow.

The Student in the Crisis

The Student Movement as an Expressive Arm of the Church

H. D. Bollinger

THE war period is peculiarly difficult for the college student. It throws questions into his thinking that he has not been previously called upon to face. Some of them are: Shall I stay in school? Shall I change my course? How can I best prepare myself to meet the problems of the present? What is my duty? These immediate questions are only preliminary to the deeper ones. Some of these are: Why does this have to happen to my generation? Is civilization a failure? Is life worth living? What's the use? The questions are symptoms of the prevailing uncertainties, insecurities, and indecisions. They are accompanied by a wistfulness, a yearning, and a prayer that someone will have the answers; that someone will be right; that something will work; and the hope that somehow there is truth.

It is the belief of the writer that the hope is in a renewed faith in God, in Jesus Christ and the church. *But Jesus Christ and the church must be made known and clear to the students of this generation in a program of service that will channel their idealism.* Before we seek to understand what the church can do, let us examine the problems that religion faces with the college students of this generation.

THE SHATTERED WORLD

The first thing the student of today faces upon entering college is the implications of a shattered world. Any problem he meets, any study he makes or research he undertakes, must be in the light of world dissolution. For some students, the tendency is to seek a solution to the problems, but for a larger number of students, the task is so enormous and gigantic that there is the drift to cynicism and despair.

THE VOCATIONAL SHIFT

The world breakdown is causing students to make vocational answers to questions in the light of immediate decisions. This, of course, is especially true among the boys. Knowing that their "number" will soon be called, for the most part they are now taking courses that will best prepare them for the inevitable military service. A genuine "life service" attitude or wholesome vocational outlook for normal living is out of the question. Ask almost any young person in college about this and the frequent reply is, "What's the use?"

THE OLD CONTROVERSY STILL WITH US

There are an amazing number of college students who have not yet made the proper adjustment in their thinking toward science and religion. Many who do not know college students would think that this problem had been solved long ago. Unfortunately it has not, and the war has caught thousands of college students unprepared not only to make a proper social adjustment in a broken world, but also unable to stand the strain of ordinary

source

In these times that try men's souls, students must probe into the innermost depths of their being. They must re-discover the things they cherish most, the things most lasting, the things most valuable. They must set these things up as beacon lights to guide their ship across the stormy sea away from the reefs and rocks to peace, security, and happiness. . . .

. . . . Now, if ever, students must become men, must put away childish things. To do this will take valor, resolution, will-power. It will require sacrifice. It will call for giving, giving, and more giving. Adversity, hardship, and privation must be endured. Have you the courage to do your part?

Examination time is here.

—Morris Macey in the *Red and Black*, University of Georgia.

Americans should now, at any cost, maintain the two institutions that are more essential than any others to the preservation of all that we have prized in civilization, namely: the educational institution and the church. If we prize the things that make it worth our while to wage a war, then we should be ready to support, even sacrificially, the two institutions that are indispensable to the redemption of civilization. The church is the one institution that is set for preserving the spiritual conception of life and saving society from a recrudescence of savagery. Education is the indispensable means by which society shapes its ends and determines its progress. Therefore, let us support these institutions by our finance and by our personal attendance at the churches and by keeping the students as far as possible in our institutions of higher learning.

—From an address to Boston University students by President Daniel L. Marsh. *The Boston University News.*

Before you become too lost in hackneyed thoughts like "what has the University to offer me in these tense times?" let me suggest an answer:

The University offers you, as always, a chance to develop your perception, to sharpen your judgment, to examine all the possible opinions about human behavior and this earth, from every point of view, prejudiced and intelligent. Finally, it offers you the opportunity to become socially and intellectually aware of the complex problems of group living and thinking.

If that isn't enough for you, you're just too hard to please. Your rugged

individualism will be your undoing. But that's your problem.
—Bill Butler in the *California Daily Bruin*, U.C.L.A.

"Why shouldn't I leave school and obtain a job?" is the thought in the mind of many students today. Every day we hear of someone who has decided to "chuck" school and take a job out on the West Coast. They are told that they don't even have to be trained, that they can learn on the job.

. . . . If you are a thinking person you will see that in these early formative years it has been school which has been your one chance to lay the foundations of a completely successful life. It is in school that you will acquire and have acquired a civic understanding and an intelligent grasp of our industrial economy so that we can help reconstruct and direct our now dark future; therefore to leave school now when your education is becoming more and more valuable would be a fatal mistake.

Think again before leaving school behind and your education unfinished. It would be terrible to win this war of freedom and then find that we succumbed to a dictatorship because we lacked the wit to govern our internal affairs.

—*The Baker Orange*, Baker University (Kansas).

1939

We were rummaging about the other evening when we came across an old dust-covered box that we couldn't quite remember. We opened it and got much the same reaction that people years from now will get when they dig up the time capsules that energetic people are busily burying these days for posterity. For inside was an old beach permit, No. 4380, a Daily Northwestern award key which had started to corrode, and a red, white, and blue badge marked, "N.U.—Act for Peace—Peace Week 1939." We looked about to make sure no one else had seen it, and then placing it back in the box, we tried to think what the world had been like back in 1939.

—Rosanne Smith in the *Daily Northwestern*.

intellectual procedures because of their weak and inadequate religion. The ethical insights and intellectual essentials of religion have not yet become commensurate with science in the thinking of the student as he operates in the field of science.

The "oblong blur" concept of God is more real among students than we realize. This is another way of saying that there are still religious illiterates on the campus. Students have vague and indefinite ideas concerning the nature of God, a lack of understanding concerning the historical and cultural contributions of religion, and a lack of understanding concerning the essentials of the Christian faith.

THE UNIQUE OPPORTUNITY OF THE RELIGIOUS GROUP ON THE CAMPUS AT THIS TIME

Moral devastation is abroad among men with hurricanic fury. The preparation period for the youth who knows that he is later to be engulfed intensifies on the campus the opportunity of religion. Let it never be said of the church of Jesus Christ that she failed her college students in this hour! The Student Christian Movement of the churches operates on the campus and in the nation in the belief that, through the church, it now offers to college men and women that which they desperately need. It offers the certainties and solidities of faith; it offers the moral release that comes through participation in a cause that is permanent; it offers the church, the value-agency expressing truth through service; it offers God and the revelation of him through Jesus.

INTELLECTUAL AND SPIRITUAL UNDERGIRDING

It is an accepted fact that this war is a war of ideologies. It is the test of pagan faiths against the Christian faith. If this be true, then in college halls where the leadership of the new day is being prepared, the Christian faith must be interpreted to students. Here the ultimate victory will be won. Christ and the verities of the Christian faith must be enthroned in the academic centers. It must be in a manner that is intellectually respectable and commensurate with interpretation of truth in all other areas of knowledge. The Student Christian Movement of the churches exists for this purpose.

DISCIPLINED LIVING

Ordinary living will not count for much in these days. Conduct that is out of the ordinary is demanded both on the battlefield and in the stern demands of everyday life. Men are beginning to see that they must "go into training" for victorious living. It expresses itself among students in disciplines of Christian conduct.

FELLOWSHIP GROUPS

In all campuses across the nation, fellowship groups are springing up. They are "cells" of like-minded Christians who come together for the purpose of the sustaining strength that comes in these tiny communities of faith. They are colonies of Christ on the campus. God has brought a consciousness of the Student Christian Movement of the churches to the church at a time like this. The many informal fellowships on campuses become in themselves student fellowships of Christian believers. If there is one characteristic that could be pointed out concerning their work, that characteristic is "fellowship."

THE CHURCH, OUR ALMA MATER

The present generation of college students has not been cynical about the church. It has been open-minded and somewhat wistful. The attitude of students toward the church might be expressed in these words, "If you have something to say to us, we will listen. If you have a way to show us, we would be glad to see it." Let them find in the church the answer to their hopes, the fulfillment of their yearning, the channel for their idealism. The Student Christian Movement of the churches is seeking to be this on the campus today. It is the expressive arm of the church, the alma mater of the student, attempting to speak the truth and to point the way.

Innocent from Abroad

A Foreign Student's First Impressions of Hollins College, Virginia

By Konny

THE first days of college life are thrilling, but when the new student is an innocent product of the Old World's system of education and finds herself suddenly thrown into a whirl of new people and new ideas, she is really up against something!

My first impressions of Hollins effected a vague mixture of bewildered feelings. American girls were so utterly different from the unsophisticated, "un-made-up" students I had known for eight years, that I spent all my leisure hours trying to remember which one of the three hundred pairs of saddle-shoes belonged to my Big Sister, and which one of the rows of baggy sweaters was clothing my Group Leader. Coiffure and legs were not much of a help for purposes of identification, either, but I had been brought up with the idea that all American girls had beautiful legs and the same kind of hair-do (something up in front, and something long and straight in the back, with a little fluff at the end). What I had not been prepared for was to fight the Civil War and understand Southern accents. I finally decided, however, for geographical reasons, that Scarlett O'Hara was a good person to side with in the war question, and my roommate an ideal model for the Tennessean drawl. So the fields of knowledge south of the Mason and Dixon Line seemed vast, indeed, and I made up my mind to settle down and assimilate customs and regulations right from the beginning.

The first novelty was a Hollins-special-introduction: "I know you are the girl from Belgium, but what did you say your name was?"

"Raymonde Van Konincksloey."

"Oh . . . !" Then, hopefully, "Don't you have a middle name, like Mary, or Jane, or something?"

"No, we never use middle names."

"Oh . . . ! But that's all right, we'll just call you 'Konny' with a 'K.' That will be cute!"

And so I have been called "Konny" (with a "K").

The next item on my first day's program at Hollins was an introduction to American salads, an experience in itself. I have a very high opinion of Southern cooking except when it comes to putting mayonnaise on top of the cottage cheese which is on top of a slice of pineapple—then I rebel.

Today, food and food combinations are still somewhat of a puzzle, but the problem of social life at Hollins simply fascinates me. Girls will run around campus all day long in short skirts and sweaters, wear-

ing pigtailed and tiny hair-ribbons; and then as soon as men start to drift in, the charming hostesses will blossom forth ten years older, in black dresses and high-heeled pumps. The reasons for such changes are usually of two kinds: the "typical-American-college-boy-of-today" (pinned up in different editions on every girl's wall), and the traditional "drip" with a green suit and dirty saddle shoes. In making conversation, the routine procedure is as follows:

Boy (bored): "Where are you from?"

"Belgium."

"Oh. . . . What?? You mean over where they have Brussels sprouts and wooden shoes? Our cook's husband has a sister who is married in Belgium. The name is something that starts with 'Van.' Do you know anybody with that name?"

When I am forced to admit my ignorance, and have to see his grieved expression, I try to change the tide of the conversation. But the youth of America is determined and will not be side-tracked. The representative I'm trying to handle will give me a "That's-all-right-you-probably-have - some - friends - there" look, and then will proceed further: "When did you come over?"

"Two years ago—just before the war began."

"My, but you must be glad to be out!"

"No . . . not always."

At this point, we both feel like giving up the whole business, but I suppose that with time and practice one soon learns to deal adequately with whatever Fate—or one's roommate—has sent.

These week-end extra-curricular activities are, of course, well balanced by five-and-a-half-days of going to classes, taking notes, trying to keep less than a week behind in assignments, and running around on the hockey fields. Americans are wonderful at organizing schedules. They fix it up so that you have fifteen minutes between gym and lunch (five minutes for explaining to the teacher why you were late, and running to the locker room, seven minutes for getting changed, and three minutes for racing up the hill and collapsing in your chair).

But the most wonderful thing about Americans is that they teach innocent foreigners—people from abroad who don't seem to know anything—to swing into their rhythm, and after some practice, to like it!

("Konny" is Erica Brown of Antwerp, Belgium. See the Contributors' Column.)

Every Time I Feel the Spirit

Work Camps and New Conceptions of God

Edmund Gibson Burbank

AN enthusiastic and grateful young man recently said that the early morning group meditation which starts each work-camp day shortly after sunrise was to him at once wonderful and disappointing. In that remark he revealed a life which, like the life in the cocoon, is trying to break out in a new kind of experience, trying to realize itself on a level of existence where self-consciousness is subordinated to God-consciousness. That remark also revealed a personality aware of the difficulty confronting the seeker after God, a difficulty which is the greater because of inexperience. At least that is how I, knowing this camper intimately, have interpreted his dilemma.

When I analyzed the remark a host of questions rose in my mind. Why should a camper single out meditation for his first criticism about the camp? Why should group meditation draw out a paradoxical judgment? Why, above all, should this man who had perhaps developed most in wisdom and in favor with God in that camp have felt both exaltation and disappointment in this group experience which is central in the daily life of each camp-community?

To resolve the paradox is perhaps impossible. In his deepest moments man lives in just such paradoxes. Personal happiness often appears in a frame of world tragedy; individual sadness and inadequacy in a frame of apparent success and well-being. But if we are to increase our understanding of the religious and educational implications of the summer work camps as organized by the American Friends Service Committee we must address ourselves to this problem.

Since the young people who volunteer for eight weeks of manual labor and unremunerated service bring with them a complex pattern of traits and attitudes developed in widely differing homes and schools, the problem can best be approached by presenting and analyzing the one common element, namely, the typical activities of one camp day. Here we can see the effects upon seeking and receptive personalities of this type of learning through doing.

THE PROCESS OF MEDITATION

In each camp the young men and women begin each day sitting quietly in a circle patiently trying to look into the face of God before looking into the face of man in the workaday world. In such silence refreshment may come for one who is weighed down, clarity may come to one who is puzzled, intention and purpose in work may come for all who seek. But sometimes a sleepy camper

finds it mainly a siesta, or the bewildered youth experiences a fatigued struggle with his own personal problems. Silence is what the individual makes it and what God makes it. To one and the same person meditation may mean on one and the same day that "the God outside of us comes to the God in the depth of us whence God contemplates God"; and on the very next day meditation may mean simply a mental churning and despair. Sometimes the group becomes a vital cell, worship is vibrant; again, the group may be dry or dull or brittle, worship and thanksgiving may be non-existent. Group and individual spirit mingle in subtle ways and may vanish altogether, leaving the personality exalted or discontented. But the important point is that by this exaltation or disappointment the camper becomes increasingly aware of inner tension, of stretching, of the discrepancy between the actual and the ideal, of God's presence or of separation from him. The easy conscience may become uneasy, the sleepy spirit may begin to stir and yawn. Then one is thankful. God has not assigned a task to be done, but has laid his hand on the worker's shoulder and made him able for service. Then the seeker will realize what is to be done, though he may still feel discontent in the doing and in the vision. His intention may still be unclear because his life is not yet dedicated.

Fortunately it is not in meditation alone that one can seek the answer to tension and dilemma. Morning meditation may be a time not only for worshipping God but also for finding the meaning of manual labor, community service, and living together in friendship. In Thomas R.

American Friends Service Committee work camp, Macedonia, Georgia.
Photograph by Joseph Howell. Courtesy, Harmon Foundation



May, 1942

Kelly's words this working world "supplies the present-day tools of reflection whereby the experience of Eternity is knit into the fabric of time and thought." These tools of reflection are elements which can be transformed in the test tube of meditation into the compound of insight and thankfulness which marks the open life.

INSIGHT THROUGH WORK

The first element in the compound is eight hours of hard co-operative manual work—"companionship in sweat and talk"—digging ditches, chopping trees, peevy-ing logs, or carpentry, masonry, or cooking for the gang. Self-centredness ebbs when men and women co-operate in hard labor that uses to the utmost their strength and talent. Again self-centredness is obliterated by the kind of talk which enriches the worker and gives meaning to his work by setting it in true relation to a more than individual purpose. Yet, at work as in meditation, the camper may feel both exaltation and disappointment. There is joy in tired muscles, joy in seeing a building rise, or a dam grow log by log; but there is discontent in the technical incompetence of amateurs. There is impatience over floundering in corporate indecision. There is tension when one realizes that technical efficiency may only be gained by the sacrifice of democratic decision-making, yet errors in construction may provide valid educational experience while technical efficiency may prove deadening to the living spirit. Because of the paradoxes the camper struggles and squirms; sometimes he wants to be elsewhere in work that is perfectly planned and performed. But usually he stays on the job with all his mixed feelings, puzzling, thinking, and growing both in insight and thankfulness.

A second element in the compound is friendly contact with the community by visits to the homes of miners, farmers, or city laborers among whom the camp may be located, and by recreation projects for adults and children. These activities may also intensify the feeling of inner dissatisfaction. Here, too, he finds the same discrepancy between ideal and actual that is present in worship and work. All this recreational activity must be programmed after meditation and after the working day, and all these community contacts present conflicting possibilities for evaluation and choice. First there is the problem of when such contacts can be worked into a crowded day, then what method will have the best result for getting together with the people of the larger community. One camper remarked in good-natured bewilderment: "It looks like a conspiracy on the part of God or the A.F.S.C. that so many possible ways of meeting and playing with these good people are presented to us for choice—for choose we must since there is not time for all." In reality the predicament was no conspiracy. It was an inheritance from yeasty-minded campers of earlier years. But all choice is evaluation, and all selection tends to produce uneasiness. Expressed in another way, choosing induces mental and spiritual growth, unless, as is occasionally the case, it results in resignation or defeat.

STRETCHING PERSONALITY THROUGH FRIENDSHIPS

A third element which stretches and deepens personal-

ity, is the development of friendships in this community of hard-working and simple-living young people. In friendship there are apparently more intangibles and imponderables than tangibles and ponderables. But of the latter there are some. Work in the Spirit and community-living in the same Spirit provide strong bases for deep and lasting friendships. Here shared experiences are so numerous and so varied as to reveal unsuspected aspects of character both attractive and unattractive. Work camp strips the mind and the spirit. Therefore, friendships formed in work camp are built on the lasting foundation of correct evaluation. Under such circumstances judgment in the choice of friends is supported by understanding; and personalities drawn together by friendship catch in one another some glimpse of the open life on a road that becomes increasingly attractive. One camper wrote gratefully afterwards that he and a comrade marveled at the way some of the work campers had moved in ahead of other friends of theirs whom they had known for a long time. Perhaps this is true because a work camp friendship is formed on the highest interests, in community, in service, in simplicity, in faith; whereas suburban or college friendships are often arrived at through enjoyment of cards, or liquor, or sport.

Out of work camp experiences, ordered and articulated through meditation, there comes to many campers a developing conception of God. This is sometimes expressed in non-theological terms. One camper writes, "The God one seeks in work camp is certainly not one who serves me or gives me peace of mind. He is a rut-breaking, complacency-smashing God who creates tensions in me and bids me to serve him. He makes me uneasy at the sight of injustice in human relations, ashamed at the sight of poverty and disease. He bids me work and serve him and my neighbor. He reveals nothing about *my* peace of mind or *my* wants and desires. That is my conception of the God found in work camp."

How like Leo Tolstoy's words to Aylmer Maude:

There are two Gods. There is the God that people generally believe in—a *God who has to serve them* (sometimes in very refined ways, say, by merely giving them peace of mind). This God does not exist. But the God whom people forget—the *God whom we all have to serve*—exists and is the prime cause of our existence and of all that we perceive.

This is the God we find in communities where volunteer work and volunteer service is being done. This is the God who enriches friendly relations. This is the God who makes sight into insight wherever selfless service is performed. This is the God who can deliver men from mass deception and, by helping them perform deeds of truth, bring light into their souls. This is the God who makes men know that fulfilling the teaching of Jesus and performing deeds of truth is possible, easy, and above all, joyful. This is the God who creates the tensions in us when we shut the door on the selfish, unimaginative life of our past and open the door on love and intelligence. This is the God the camper was coming to know through experience in those periods of meditation which filled him with wonder and disappointment.

The School of Living

The Suffern, New York, Experiment and What It Means

Paul K. Keene

HOW long have you been working at this job?" we asked. "Fifteen years now," came the reply. "Do you like it?" "Like it?—Would you like spitting tacks for fifteen years?" "But why don't you do something else?" "Something else? Geez, *what can I do?*" I was conducting a field trip for college students in sociology through a large automobile assembly plant. We were in the department where the upholstery is tacked onto the backs of the seats. We had just spoken with a human automaton of about thirty-five years, whose mind and spirit through these years had apparently become devitalized.

One evening sometime later, in thinking over this incident, a new thought came into my mind. Could I conceive of man as "food" for society in the sense that society depends upon him for sustenance and growth? If so, then for society to possess spiritual strength—which in the final analysis is the only abiding strength—or resistance to degenerative diseases, man must possess elements of mental and spiritual vitality, or perhaps spiritual vitamins! If we are interested in the spiritual growth of society as well as of man, we must try to dis-

cover what it is that caused the loss of vitality in our tack-spitter. Could contact with modern industrial life have done this to him?

Our life does something similar to a grain of wheat. A young, healthy grain, bursting with vitality, is rich in minerals and vitamins in exactly the proper proportion to make it one of the most wholesome of foods for man. He needs these elements specifically to be able to resist diseases, degenerative and otherwise. But flour made from the whole grain contains vitality, and therefore worms and insects can and do live in it. This will not do, for the grocer cannot afford to have standing on his shelves flour which is alive. The milling industry long ago found a simple solution—merely remove the vital elements and the remainder, the "pure" white flour, will keep indefinitely as it simply cannot support life. We eat it liberally, yet according to Dr. Alexis Carrel in *Man, the Unknown*, we are increasingly susceptible to degenerative diseases!

THE PROBLEM

Let us return to that final statement—"Something else? *Geez, what can I do?*" How many college gradu-

ates and students ask that question? Suppose, as will probably be the case after the war, laboratories will need fewer men to peer into and sniff at test tubes. Suppose business firms commence laying off economics majors. There is no supposition about the professions being overcrowded. Even insurance may cease to be the old stand-by. Let's face it squarely—suppose the whole superstructure of the business, economic and professional world as we know it should disintegrate—would I be able to do so much as to exist? How? Has my education, my religious training, my philosophy or the latest book taught me any answers to that question? Has my mind been trained only theoretically to meet artificial situations or has my education been an education for living? And if my motive is service, can I truly serve unless I can answer the basic question confronting a majority of people—"How shall I and my family live?" "How to live—that is the essential question." To the extent that our education does not teach us how to live it is not education.

As a nation we are being educated to dependence. If too many refuse to become cogs in the top-heavy ma-

Paul Keene, right, and students

The Summer School at the table

Making haystack in winter



chine, it will not work. So we are taught to prepare ourselves to fill a tiny niche in a large business, industry, or profession. More and more must we conform by just filling the "mold," losing our individuality by becoming dependent on other men and institutions on all sides for our "shape." True, as we grow more dependent upon other men we feel less dependent upon nature and the soil. We seem to become independent of the cow by depending upon the large milk company and the milk man. We depend on our employer or board of trustees for the means which will enable us to depend on the grocer to make us independent of the garden! Our roots are rapidly being pulled from the soil, and "nature" is coming to be synonymous with a crowded seashore on a week end.

What is the result? We know what happens to an unemployed worker on the dole—the effect is deadening. Utter dependence on other men generally leads toward spiritual decline. This is just as true of the college man as of the non-college man. If we enlarge this to take in society, if a relatively large number of men are made to depend almost entirely upon other men, then spiritually society will weaken and be retarded. Our Western civilization is even now decadent for this reason. For astonishing scientific evidence of this I would suggest your reading the book *Nutrition and Physical Degeneration*, by Weston Price, D.D.S. (Harpers, 1940).

The choice is ours, then, between a system which educates for dependence and one which educates for living. Under the latter system one learns to meet actual life problems by meeting actual life problems, and solving them. One learns how to become more dependent on self and less dependent on others for the satisfaction of physical needs. I believe that just as dependence on other men for all our needs leads inevitably toward spiritual decline, so direct physical dependence on nature and the soil—or God and life—leads inevitably to that which we are seeking, which is spiritual growth. The closer the contact with the creative forces of life, the more one is imbued with life-giving creativity.

Far from encouraging isolation, education for living leads to far

greater interdependence in community life relating to things mental, esthetic, and spiritual. We come to see ourselves as separate physical entities uniting in a spiritual bond of fellowship which, perhaps because of full appreciation of the common physical problems of sustaining life, goes beyond class, color, and race to the spiritual brotherhood of man.

THE SCHOOL OF LIVING

One institution—really not an institution but rather a homestead—which educates for living, is the School of Living in Suffern, New York. The founder of the School, Ralph Borsodi, defines a homestead as "a home on a plot of land where the family, maintaining the natural bonds of unity, lives and works. It is the direct source of the food, clothing and shelter of its members—the scene of integral living." So here a maximum of twelve students become family members, living together and cooperating in all the activities of the School. There are no entrance requirements, credits, examinations or degrees. Students of any race, creed or nationality between the ages of eighteen and eighty come and spend any length of time from one day to a year or more, leaving when they feel that their purpose in coming has been served. Special courses of from one to three weeks' duration are offered periodically throughout the year, although the summer courses are naturally more complete because of outdoor work.

On the practical side students are taught the amazingly simple processes of flour-milling, the making of whole-grain bread and pastry, of butter, cheese, soap, etc. Gardening, fruit

growing, animal husbandry, poultry keeping, bee keeping, food storage, canning and meat curing are taught for a small homestead in a way which cannot be learned in large agricultural schools. Weaving is an important part of the program—blankets, suitings, rag rugs, curtains, etc., are very easy to make. In fact, the more one learns to do for himself, the more he wonders how he could have labored so long under the delusion that one man or woman or couple alone in this world can no longer do anything creative! And which is more dignified, healthful and creative—huddling over a deskful of silly figures, tightening bolts, selling insurance—or working with living things, producing directly for a majority of one's physical needs? One generally spends a goodly share of his time acquiring enough money to purchase a much poorer quality of these same necessities!

Just as important is the mental and spiritual "food" supplied by the discussions of the economic, sociological and philosophical bases and import of the daily practices. The well-equipped small library opens new vistas of territory still unexplored and crying for pioneers.

Finally, the School serves as a type of correspondence school for thousands of people who are interested in this way of life. It has published various bulletins, prints its own *News*, and acts as a distribution center for books dealing with this type of education and its implications.

One of the major themes of the School's message is found in this sentence: "Creating; that is the justification of suffering; the dignification of labor; the signification of life."

Ultimate Shelter

Elinor Lennen

Except a man be foundationed,
Walled, buttressed, and roofed of himself,
House cannot shelter him,
Made as it is of but wood or of stone.
These are poor sheathing to fend heat or cold
And storms that beleaguer the spirit.
Only man's inwardness—that which he is—
At the last can protect his immortal, invisible self.
All that he has becomes a poor mocking
When that which he is, alone can enclose him,
Can ward off the dangers that threaten.

Along the Youth Hostel Trail

Robert Ramm

On the government ferry in Wisconsin



The author as repair man



"The purpose of the American Youth Hostels, Inc., is to help all, especially young people, to a greater knowledge, understanding, and love of the world by providing for them Youth Hostels in America and by assisting them in their travels both here and abroad; to enable youth, through hosteling, not only to enrich the cultural benefits of travel, but also to win them to a keen appreciation of the out-of-doors that they may thereby develop happier, stronger, cleaner and more wholesome lives; to make possible, through hosteling, wide friendships that will link youth with youth the world over."—AYH KNAPSACK, Spring, 1942, Vol. 7, No. 1.

SPRINGTIME means something more for the youth hosteler. It is time to put the bike into repair and to begin the pleasant short week-end trips into the reawakening country. All through the winter months, hostelers have been meeting with their friends to share the exciting experiences of last summer, and to plan for longer, more interesting summer trips this year. At last their longings can begin to take shape. Perhaps they will culminate in a one-week, ten-day, or two-week trip during the short vacation period, or they may result in one of the longer all-summer trips for the more fortunate hosteler. The trip may be through historic New England, around the Great Lakes, or into the Deep South. These lucky people may well look forward to thrills and adventure this summer.

At one time or another most college students have heard of the fascinating experiences of people who have traveled through Europe on a bicycle at a cost slightly over what it would have cost them to live at home through the summer. In the United States during the last seven years, a movement has been established which makes it possible for young people to travel here under those same favorable conditions. The American Youth Hostels, Inc., was organized by Monroe Smith late in 1934. It is now possible for every young person to see his own country with its natural wonders, its unique social situations, and its interesting historical places—regardless of his religious beliefs,

his economic background, his political convictions, or his color—for less than a dollar a day.

Along regularly established circuits, more than 253 overnight stops are open to hostel passholders at a cost not to exceed twenty-five cents. These hostels, which vary from reconstructed barns to specially designed lodges, provide separate bunk rooms and sanitary facilities for boys and girls as well as a common indoor and outdoor kitchen. Each hostel furnishes blankets and heavy cooking utensils so that the hosteler needs to carry only a light-weight sleeping sheet, a tin plate, a cup, and a few personal items. Hostels are located between thirty and forty miles apart and they are listed together with a description in an annual *AYH Handbook*. Any young person may become a member upon payment of the membership fee which is one dollar for persons under twenty-one and two dollars for all others.

While hostelers travel by foot, horseback, ski, and canoe (a chain has been established in Northern Wisconsin), 85 per cent of them travel on bicycles. The expense for this method of travel is slight, and it offers the practically incomparable thrill of the down hill coast. The majority of hostelers travel alone or with a friend or two, but a large number take trips sponsored by the national office in Northfield, Massachusetts. Even the cost of these is unbelievably low. The average expense exclusive of railfare is just over a dollar a day, which

includes the cost of excellent leadership. Most of these trips are made up of equal numbers of boys and girls.

A typical youth hostel day is full and complete. After a day filled with interesting experiences, the hosteler arrives at a hostel at about five o'clock in the afternoon. Here he meets the house parents, to whom he presents his pass for their keeping until he is ready to leave the next morning, and signs the register. The house parents may introduce him to other hostelers who have also just arrived. It is not unusual to spend an evening with hostelers from Canada and South America. Most hostelers eat together and plan their meals co-operatively. The food is often purchased from the farm, and the hostelers may be permitted to pick their vegetables fresh from the garden. The meals are simple and wholesome, including plenty of fresh milk, eggs, and vegetables.

After an enjoyable time around the table where experiences of the day are shared and those of the morrow planned, there is a quick clear away so that all may gather around the campfire to sing, do stunts, and listen to the interesting tales of a genial house parent. Often there is folk dancing, and lucky hostelers can sometimes persuade house parents to get out the old fiddle and give the call. Hostelers retire early so that they can get an early start before the heat of mid-day.

Dawn finds the hostelers ready for another day of exploration. First there is the early morning swim or horseback trip through the woods. By nine o'clock the hostelers are ready to part company and bid their house parents "thank you" for a wonderful time.

* * * * *

Hosteling is more than cycling. It is an outlook and attitude towards travel. In addition to teaching community living, it increases one's sensitiveness to nature and develops an interest in the non-commercialized forms of pleasure. As the hosteler often takes the backroads to avoid traffic, he gets much closer to the life in a particular area. While getting a coat of tan the hosteler gains new perspectives. He stops to talk with the local people, the country editor, the village postmaster, the rural minister, the retired couple keeping the cross road country store. Here, at first hand, he sees how people live and how they look at life. Hosteling also offers an excellent opportunity to meet fellow travelers, teachers, writers, doctors, artists, sociologists, and other interesting people.

Some persons who would like to become hostelers start with a group. One of the foundations at the University of Chicago sponsored their own hostel trip last summer and came back telling of such worth-while experiences that there is an advance list waiting for the trip this summer. No person, however, needs to wait for such a group to organize; he can have these exciting experiences on his own. He may take out a pass, rent a bike, and write to American Youth Hostels, Inc., Northfield, Massachusetts, for information about week-end trips sponsored in his local area. Every pass holder receives a quarterly publication which answers most of his detailed questions.

The Youth Hosteling Movement is a non-profit, non-political, non-sectarian, and inter-racial organization. It is not self-supporting and it carries the endorsement of the leading progressive educators in America. The doors to the adventure of youth hosteling are open to everyone.

Methodist Work Camps

Harvey Seifert

WORK camps provide an unparalleled opportunity for constructive action at the very time when an appalling number of destructive forces are on the loose. In these days of crisis, work campers are building sound social foundations. In a real way they are doing spade-work for the Kingdom of God.

Behind the work camp technique is a philosophy of manual labor. Work with our hands creates fellowship among those working and can become an instrument of spiritual renewal. It also supplies a basis for a wider understanding and comradeship with those who work, and it develops a sense of the worth of labor. All these values come in addition to the material result.

A work camp may become an instrument of reconciliation. The sharing of labor and of community life builds bridges of understanding between groups which otherwise move in different directions. The fact that young people pay for the privilege of serving, dissolves barriers that might otherwise exist.

What is a work camp? A camp is composed of fifteen or twenty young men and women who live simply and co-operatively in a selected community for approximately eight weeks. During this period they share manual work, study, recreation, and worship. Part of each day is spent in physical labor upon some project which contributes to the welfare of the community chosen. Each camp centers upon a related problem which is explored through field trips, seminar study, discussions, or forums with experts. Periods of creative recreation, meditation, worship, and fellowship result in spiritual renewal.

At least three Methodist work camps are planned for this summer. At Dearborn, Michigan, the location of the famous Ford River Rouge plant, under the direction of the Rev. Owen M. Geer, a group will study religious and social work in an industrial community. The problem of the church and labor will receive special consideration. The work project will be the construction of a community playground, and there will also be an opportunity for recreational and vacation school leadership.

A second camp at Norwich, Ohio, will renovate a building to be used as a community center and help to establish its continuing program. Norwich is one of the centers of an unusually interesting group ministry project in a rural area. The campers will study the social, economic, and religious problems of rural life.

A third camp is expected to be held at Pittman Center, Methodist home missionary project at Sevierville, Tennessee. Here one can study the social and religious problems of a typical mountain community. A variety of interesting field trips will feature the program. The work project will be improvements on the grounds.

A fourth camp in California is being sponsored jointly by Methodists and Quakers.

Those who have participated testify that a work camp experience enriches personal resources for living, increases personal understanding and effectiveness in the contemporary world, and provides resources for constructing the Christian community in crucial times.

(Those interested in such a creative summer should write either of the sponsoring agencies, the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee, or the World Peace Commission, 740 Rush Street, Chicago, Illinois.)

I Some of Lisle Take

Experiments in Practicing Brotherhood

Creighton Lacy

HURRRY! Hurrury! Hurrury!" A cheery Texan drawl supplemented the banging of tin trays to announce that breakfast was ready. Though the sun was just flooding over the hill to the East, two amateur cooks had been puttering for an hour, preceded by a volunteer fire-builder. Three or four sleepy KP's were putting the last dishes on the tables as boys and girls with boisterous voices and hearty appetites plunged into the mess hall.

"Hi, Yoku-san, are we going for a hike today? O-kay, must find flowers for tomorrow. What got you out of bed so early, Cowboy? Just knowing the food wouldn't be your Yankee style today. Heinrich, you bum, you snored all night. Ach, no, you must have been dreaming of that car of yours. Will you teach me that embroidery today, Rosita? Sure, I help Ping-an first, no? How many want to go swimming this aft?"



The banter ceased for a minute, while fifty young heads bowed to repeat the Lord's Prayer in six different languages and a dozen American accents. Then benches clattered, spoons dipped, and an Iowa farm boy commenced where he had left off the evening before in a philosophical discussion with a visiting professor.

* * * * *

Two hours later, with general chores completed, the students assembled for a session of lectures and reports. The president of Consumers' Union had been challenging the day before in pretending to defend fascist and communistic economies; now his listeners returned to challenge him.

"But isn't inequality essential under capitalism?" asked a music student from Tuskegee.

"Not if human motivation could be shifted from profit to service," suggested a Vassar girl, peeling potatoes on the floor.



"At least," remarked Peter Kim from behind the ironingboard, where his mind had been working even faster than his hands, "you have freedom under your system here."

"I wonder," murmured several voices at once.

Before anyone but the fire-tender realized it, the morning was half gone, and it was time for a recreational intermission. The crowd was learning some games to teach to youngsters in vacation schools and migrant camps. But the fun was clearly not limited to future beneficiaries.

* * * * *

Recess was over; one cook had returned to the kitchen and a typist was helping to write letters in the office. The rest of Lisle settled itself once more for reports, the discussion of their activities over the previous week end. Three days before, camp had been deserted, for these fifty young people were scattered in near-by communities, finding new situations and making situations new. They had been invited by local churches primarily to bring a fresh





spirit of fellowship, co-operation and service, and then to discover concrete methods of putting that spirit into practice. Now it was time to share those experiences and those lessons.

"The minister was surprised when all five of us chorused that we had no leader, but he was very much impressed when we explained how we work on a co-operative, sharing basis, sometimes letting each person do what he or she knows best, and other times deliberately giving the opportunity to an inexperienced member of the team. . . ."

"We lived with the town dry cleaner . . . and tried to help the young people's societies plan more profitable and interesting programs . . . and Jim pitched hay all morning Saturday because a farmer was short of help. . . ."

"Gee, I don't think that community had ever seen a Chinese before, 'cept maybe a laundryman, and when Betty Ling went into that playground and entertained those kids all afternoon, I bet more people brought their kids to Sunday School the next day—and stayed themselves—than old Parson Whims had seen in centuries. . . ."

"No, we didn't really do anything . . . but it sort of tugs at your heart to see the way those boys from the slums—some even from juvenile courts—respond to a smile and a little friendliness. . . ."

Thursday morning these fifty boys and girls would be starting out on another deputation, to different communities, but to the same type of human beings. There would be men and women hungry for the assurance that youth still has faith in religion and sacrificial love, and youngsters for whom the friendship of a Negro or a Japanese might be the deciding factor in a lifelong attitude of sympathy or hatred.

* * * * *

Wilhelm Schwartz was leaving Lisle early. Not because he wanted to, but a research job in a summer school called. Not because anyone wanted him to go, for Bill was immensely popular. He had come from Austria after anti-Semitism there became unendurable; he didn't speak very good English, and he didn't always understand the wild ways of collegiate Americans. But he understood what the Fellowship had done for him and what it was trying to do for these companions of his. So on his last night at Lisle, instead of a lot of speech-making for him and about him, the vesper committee had asked him to lead the evening service.

"My gratitude is more than I can say. . . . I should wish to thank Mr. and Mrs. Baldwin for making Lisle what it is, and I hope never it changes. I am glad they

make room for me and my Buddhist friend and that even you Christians not all the same believe. . . . I should wish to thank each of you, who was stranger before. Now I, who have left brothers and sisters in Vienna, I have found brothers and sisters here, too. In Europe we think all Americans selfish; you my mistake show. Here you work and play and sing together, and then you go out and work for other people with no pay—and still have fun. . . . And when this horrible war end in few years—I hope—you, my brothers and sisters, will be around the world, with all others who have been to Lisle since six years. It is like—how you say?—color wheel: many nations put together and start moving make not many colors but one white, for purity, for unity. . . . Tomorrow I go, but with me I some of Lisle take, a little piece of white in this world of black. I will remember it is made of all different ideas and even of different colors, but always it will stay white as long as it keeps going; it breaks apart only if it is let to stop. And you must remember, too. . . ."

* * * * *

As is the custom in these camps among the hills of New York State and the mountains of Colorado, the day closed with a fellowship circle. There were brief prayers for the departing member, for all who have ever been part of Lisle, and especially for the wider circle of those in every land of every creed who are seeking the path of truth and brotherhood, that they may make the entire earth a successful experiment in co-operative living, held together by a world-mindedness demonstrated in humble services of love.

There was a momentary tightening of handclasps around the circle and then it broke—physically but never spiritually. For alone or in little groups under the stars, young people from all walks of life were realizing that the end of Lisle was not to tie one's hands in a limited circle. Rather it was to gain inspiration from this experience, and then to extend one hand to Brotherman and put the other into the hand of God.

(The paragraphs above attempt to express in a composite picture the meaning of the Lisle Fellowship. This year again two international, interfaith student camps will be held: one in Happy Valley, Lisle, New York, from June 3 to July 15; and one in Sylvandale, Loveland, Colorado, from July 17 to August 27. For further information write to DeWitt C. Baldwin, Board of Missions and Church Extension, 150 Fifth Avenue, New York City.)





The Caravaners train the community young people in folk games. Photo courtesy *Highroad*

An American Youth Movement

Methodist Caravans May Be the Beginnings

Harvey C. Brown

HUMANITY is at the cross-roads. But to say that only intensifies the need for the Christian religion evaluating its resources and adopting methods of saving humanity and society from moral and spiritual catastrophe. This world battle, certainly, is being fought not merely on land, sea, and air, but also in the hearts and minds of youth. The decisive battle may be fought on the moral front; therefore, the developing youth movement of the church must gird itself for an effective program of Christian action and reconstruction.

Religion, alone, can furnish a basis for self-discipline and action. From the history of early Christianity we see how Jesus initiated a youth movement which has become the world's foundation source of human advancement. This experience is a fine example of how a faith develops into power when it is translated into action.

How did Jesus begin this youth movement? The story is already common knowledge. He called twelve young men between the approximate ages of twenty and thirty who had, among other things, youth, courage, and stamina. They were not cribbed in by precedent, routine organization, and home responsibilities. Their capacity for God and service had not jelled, they could feel indignation in the presence of oppression, and they were able to detect spiritual values and submit themselves to these obligations. They had an opportunity, therefore, to grow in a movement which sought the wisdom of God and the spiritual growth of man. To make a modern youth movement effective, the characteristics of such a movement should follow closely the one Jesus inaugurated at the beginning of the Christian era. Its program will carry youth to the very center of the needs of society; its ministry will always feel the pulse of human need.

Summer service projects of The Methodist Church offer unlimited service to youth. The student movement of the church has been given new impetus after a quadrennium of this constructive, growing enterprise. More than a thousand students from the busy campus life of this nation have given eight weeks of their summer schedule to this task.

A "Caravan team" is an illustration of a modern evangel. Not many things happening in the church in recent decades can be compared in effectiveness with the Caravan project. It is an adventure of high spiritual strategy on the part of Christian young people; it is a practical program of training in Christian churchmanship.

One hundred and five Youth Caravans, composed of

four hundred and twenty boys and girls, are needed for the church this summer. Eight hundred and forty local churches and youth groups have issued invitations for Caravan teams. Thirty-eight states are included in the scope of this program. It is truly a national project.

This youth movement will require four things of any young person who undertakes service with the Caravan teams. First, he must have the willingness to face his task intellectually. Youth of today are facing problems which demand sound leadership. The Caravaner is called on to face youth with the reality of God; he must emphasize the sacredness of human personality, and he will be required to demonstrate the presence of spiritual values in all of life.

Second, he must be willing to adventure boldly in these times of tension and frustration. Christian youth must face the implications of moral cowardice in a time when it is easy to compromise. The Christian adventurer will find it necessary frequently to say, "Be not afraid."

Third, there must be a desire to grow in faith. This task calls youth to share an experience with other youth of the same age—a faith which will grow in power when translated into definite action. Instead of remaining a mere way of speaking, it becomes a way of living.

Moreover, the Caravan movement will demand of its representatives that they make practical applications of Christian principles. Just as the Master said of himself, "He hath sent me to heal the broken hearted," so youth serving youth in the name of the Christian movement will be thrown into the very center of human needs. Such a task will demand and receive the best from any young person who attempts to serve in these days.

The Caravan Movement needs you. Application blanks may be secured from The Methodist Student Movement, 810 Broadway, Nashville, Tennessee.

A Caravan team has just been appointed. Photo courtesy *Highroad*



May, 1942

Barbara Britton

A Methodist Student Becomes a Movie Name

Margaret Frakes

IF you have gained your ideas of motion picture actresses from the fan magazines or gossip columns, your picture of Barbara Britton, one of Paramount's newest "discoveries," won't fit at all. A better bet would be to look around you at a typical *motive* reader, veteran of countless Epworth League Institutes and of every office the local League could offer. (You had better supply in your imagination a rare beauty of face and figure, however; in that, disastrous as it may be to mention it, she quite probably is *not* typical.)

Winning all the acclaim that has been hers this past year has not, according to Barbara's friends, changed her in the least. And that acclaim has been *something*—enough to turn any head but one set as staunchly on the shoulders as this one is. It was at the annual Rose Bowl parade a little over a year ago that movie scouts spotted Barbara on the Long Beach float. The next week they were in the audience when she appeared in *The Old Maid* at Long Beach Junior College, where she had been active in dramatics after a long period of going in for everything offered in the dramatic line at Epworth League and Institute. Although "scared to death," she came through nobly, and shortly offers were forthcoming from four different movie agents. Only then did she break down and tell her family and friends what was happening. They hunted up an agent for her, and soon there were screen tests at several studios and she received a number

of offers. Paramount won out, and she went to work.

Then, as if that were not enough, Southern California chose Barbara, after considering girls from every town, for the "sun goddess" to preside at the various festivals that are staged each winter. This led to photographs and publicity and appearances aplenty. During this time her movie connections were not featured. Now, Barbara has been signed to a permanent contract.

Yes, Barbara Britton definitely *has* something, and no amount of publicity and fame are likely to make any difference. There will be no "glamorizing" if she can help it, and nothing "phony"—a state she abhors more than anything on earth.

Barbara likes her job. She likes the people with whom she works—and one has only to hear the friendly greetings from all sides on the lot to know that the feeling is reciprocated. She has no illusions about herself or her ability. "All the time I keep realizing how really little I know about acting," she says modestly. "I had a lucky break; I know that when I see all the boys and girls who have been struggling for years and haven't made it yet."

She may be modest about herself, but a glance at her year's record indicates that Paramount has different ideas about her ability. Her first stint was a "Hopalong Cassidy" western, followed by bit parts in *Reap the Wild Wind*, *The Fleet's In*, and *Beyond the Blue Horizon*. Her real chance came with *Out of the Frying Pan*, in which you will find her sharing top feminine honors with Susan Hayward and Martha O'Driscoll. Making that film was a lot of fun—and the hardest work she ever did in her life. Just now she is supplying the love interest in *Mrs. Wiggs of the Cabbage Patch*.

One reason Barbara is so happy about her good fortune is that she will be able to do so many things for her family.

Barbara's new activities haven't diminished her interest in young Methodist activities. She talks eagerly about the problems of young people in the present crisis, and she is concerned about what better things the future can be made to hold. She pays frequent visits to the Wesley Foundation at U.C.L.A., whose directors, Mr. and Mrs. Herman Beimfohr, have been her friends and advisers for years. "I'll never forget how Mr. Beimfohr used to encourage me about dramatics at Institute," she says. Whenever possible, she goes home to Long Beach for week ends, and she still takes part in League and in the activities of the Methodist Club at the Junior College.

"I had to lead League when I was home last week," she told me. "And where do you think I went for my material? To the two latest *motives*, of course. I think they're *swell!*"

Producer Edward Griffith and Barbara Britton between scenes in *Out of the Frying Pan*



motive

Warm Hearts and Soft Hands Are Not Enough

As We Look to Reconstruction

J. Olcott Sanders

HOLDING visions of feeding the blockade-starved Europeans and rebuilding bomb-wrecked homes, students with liberal arts training and willing but soft hands are asking, "What can I do in post-war reconstruction?" The sad answer probably is, "Very little." Every important task of construction and reconstruction requires training and discipline.

But what can a young person prepare for specifically? Of course, no one knows exactly what needs and opportunities there will be. One can, however, draw some fairly definite conclusions from past experience and analysis of present trends.

At the present moment in Europe, people in at least five nations—France (occupied and unoccupied), Belgium, Poland, Greece and Spain—are actually starving to death. Secretary Morgenthau spoke recently of the prospect of a tremendous feeding program for Europe after the war—incidentally without any suggestion of the desirability of feeding now. Actually, feeding is going on at the present time on a limited scale. The American Friends Service Committee is working in southern France particularly, where it is, each day, feeding 50,000 school children a supplementary meal and 10,000 children under eighteen months of age milk and vitamin concentrates; some others are also being fed, with all the supply of food now being purchased in Switzerland. With the co-operation of the International Red Cross (and private American and British funds) the Turks are feeding the most extreme cases in German-occupied Greece, belying the claim that feeding in German-occupied areas cannot be carried on in a neutral way. But there appears little hope in the immediate future for an extension of the feeding program large enough to meet even all the suffering. Continued starvation over a wide area has always meant increased susceptibility to disease and eventual epidemics.

We can be fairly definite, therefore, in predicting a need for persons with technical training to minister to starved and diseased masses. Almost certainly there will be enough unemployed and willing persons already in Europe to prepare and distribute food; the only possible openings for Americans in a feeding enterprise will be for a few skilled persons in supervisory positions. A larger demand, perhaps, will be for agricultural experts to help get European production back on its feet. Clarence Pickett, executive secretary of the A.F.S.C., made the point recently that the relationship which exists between two groups in a relief program on a large scale is psychologically unhealthy if not immoral, and that it would be highly desirable to plan rehabilitation of European agriculture so that production will be somewhere near normal within twelve or fourteen months after the end of the war. In the field of health there will be an almost unlimited demand for doctors, nurses, sanitation engineers, and the like. The China convoy of the Friends ambulance unit, financed largely in the United States but supervised by the British Friends War Victims Relief Committee (*Warvics*, for short), has been open to Americans with medical training. At least one physician from the United States and one from Canada joined the group at Rangoon before it went up the Burma Road about the first of the year to give aid in the interior of China.

May, 1942

source

Amazing is the contrast between our faith in getting a machine from the gods, and our caution about social innovation. Blindly we will go out on any limb, in the assurance that a gadget will be found to bring us down. If weather is dangerous, you can fly through mist and cloud, for you can always come in on the beam. Everywhere in the realm of the mechanical, "they" will take care of you. There is nothing that cannot be done. But, says this thinking, shun like the plague all plans for social advancement unless they have first been proved. Hence in collective human affairs you can be an individualist, even an anarchist; while in mechanical affairs you can leave all up to "them." Essentially this is a totalitarian way of thought, more dangerous than would-be men on horseback. "They" can never pull you through, at least to anything worth while. "We," on the other hand, may do it.

—Devere and Marie Allen in *Worldover Press*.

"Social workers will play a key role in the rehabilitation of family life after the war," prophesies Miss Ina Morgan, professor of psychiatric social work and director of field work at the School of Social Work.

"A total readjustment of society resulted after the last war, and the necessity for social work was recognized then," Miss Morgan declared. "Since this war affects a larger percentage of people, social work's importance will be correspondingly greater," she warned.

All student social workers are registered in Washington for defense work and are on call for service anywhere in the country, Miss Morgan disclosed. Chief problem confronting workers today is the establishment of nursery schools in defense industries and the armed forces. . . .

Plans for a mammoth post-war reconstruction program are already under way, Miss Morgan revealed. "Our primary goal is to keep the family together. We place children in institutions only as a last resort," she continued.

Increased medical care, founding of new clinics, extensive nutrition programs, housing projects, and financial aid will combine to reorganize the country. Another task facing social workers will be getting employment for disabled veterans. "We have not found that there has been any increase in mental illness," Miss Morgan explained, "but we do anticipate additional physical liabilities."

—*Boston University News*.

Defense "boom towns" urgently in need of medical facilities afford unlimited opportunities for women doctors, according to Dean Bennett F. Avery of the School of Medicine.

Referring to the recent statement made by Surgeon General Parren of the public health department regarding the lack of doctors in defense housing areas, Dean Avery declared that there is a definite place there for women doctors to provide medical attention for children and mothers.

"In these towns which have multiplied almost overnight from 1,000 to 30,000 inhabitants," the dean asserted, "the shortage of doctors is acute. With thousands of them entering the armed services, the need for women will be correspondingly greater. . . ."

Defense towns are not the only places where women doctors will be employed, Dean Avery explained. According to the dean, Procurement and Assignment Service, a government medical and dental advisory board, has recently requested all medical schools and hospitals to list their personnel.

"Women doctors will indirectly release men for the armed forces if schools and hospitals comply with the board's suggestion that they replace some of their essential staff members with women," the dean declared. . . .

—Boston University News.

"Before I depart from life of my own free will, I want to do my last duty which is to thank this marvelous country—Brazil—which so hospitably received me. Each day I spent here I loved this country more and in no other could I have had such hopes of reconstructing my life.

"After I saw the country of my own language fall, and my spiritual land—Europe—destroying itself, and as I reach the age of 60, it would require immense strength to reconstruct my life, and my energy is exhausted by long years of peregrination as one without a country.

"Therefore, I believe it is time to end a life which was dedicated only to spiritual work, considering human liberty and my own as the greatest wealth in the world.

"I leave an affectionate good-bye to all my friends."

—Stefan Zweig.

These are words to remember. They are the words of a self-exiled German. They are the words of "the world's most translated author"—and he speaks for all humanity.

—Syracuse Daily Orange.

What has been said about the supply of unskilled and semi-skilled workers in feeding already available in Europe will apply equally to the housing problem. Though a few unskilled volunteers might go to Europe for a short time as a goodwill gesture, the only real need will be for specialized leadership. Engineers of various sorts will be in demand. At the moment, six artisans—carpenters, plumbers, electricians, and the like—are being selected from the Civilian Public Service camps, the camps now being operated by the three historic peace churches for drafted conscientious objectors, for service with the *Warvics* in Great Britain.

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Beyond the realm of physical reconstruction lies the more difficult task of mending the less tangible fractures of personality. This might well be the new missionary enterprise of the churches. It is unlikely that there are many persons now fitted for the job, but they could be. Among the requirements would be thorough understanding of and appreciation for the people and culture with whom one would be working, a thorough grounding in sociology and psychology (including probably some experience in dealing with mental maladjustments), some special skill which would make one immediately and concretely useful in the area which one enters, and a deep spiritual rooting. Such a person would settle down to be a member of a community where the war has left the inhabitants bitter and disillusioned. Some of one's time would be spent in administering physical assistance, but the main task would be to restore faith—faith in humanity and in a divinely ordered universe. Creedalism, denominationalism, and any other form of verbal religion would be pushed into the background. In the first place, institutional religion is co-operating with the war machine in many places, and in very few instances is it standing out against this present war firmly. Therefore, the people will rightly question what one may say after the war, since it will have been contradicted by what the churches said and did during the war. In the second place, other schools of thought will be spreading around slogans and promises which will sound as attractive as ours. The difference must be demonstrated by deeds, not by louder shouting.

One other opportunity for reconstruction will be in group relationships, not only in war-torn lands but in our own country and in other countries of the Western Hemisphere. The State Department is now considering a request to allow a small number of men from Civilian Public Service camps to join a group of volunteers already working in Mexico under the A.F.S.C. helping to rebuild the town of Tuxpan which was almost completely demolished by earthquake last May (cf. "Builders of Goodwill" in *motive*, January, 1942). The fact that the A.F.S.C. received cordial invitations to send volunteer groups into five areas of Mexico this summer, as a result of Service Seminars conducted in two areas last summer, is ample proof of the welcome awaiting those in this country who want to cross the border. Similar approval came as a result of a Service Seminar in Puerto Rico last summer. The Brethren Service Committee is now planning to offer special training for Latin American work at its Civilian Public Service camp near Magnolia, Arkansas; men would be allowed to transfer from other camps if they wanted this preparation, which, of course, would be in addition to the forty hours a week spent in soil conservation.

* * * * *

More and more, people are beginning to ask about the direction of the post-war world. Young people who have taken part in projects like the Peace Caravans of the A.F.S.C. and the Methodist Caravans know the opportunities open for discussing the conditions of a dynamic peace leading toward world order. With the tremendous economic and social dislocation which surrender to a war economy brings, those who have participated in volunteer work camps in areas of economic and social tension are more aware of their responsibilities. As important as these education and work experiences are in themselves, beyond that they point to the need for some of the most intensive economic and social planning.

So if you want to have a hand in the significant affairs of our time, it must be a hand which is toughened by experience and guided by a disciplined mind and a tender conscience.

Not a Boundary But a Bridge

A Picture of Student Life in China and American Concern

Andrew T. Roy

DROP your work, let your imagination have a good running start, and leap with your interest into the middle of a Chinese university campus. . . . You don't have to be a Paul Bunyan. It's not difficult. The points where China and America come together, almost touch, are the universities. The students of the two nations study the same subjects. In the libraries is the same corn-husk rustle of shifting paper and feet. In the chemical laboratories is the same row of beakers and the same atmospheric propaganda. Five and five make ten in either country, providing the student is sufficiently clever.

Not only are the subjects essentially the same; there is a friendship, a concrete co-operation which has been built up through the years. Chinese early entered American institutions and studied American theories of education. Many of the famous universities in China have been founded and in part supported by American gifts. The Chinese courteously continue to welcome American professors to their staffs. In this field, instead of being on opposite sides of the world, China and America have a common boundary, which is not a boundary but a bridge.

On these campuses—these points of contact between the two countries—there have dropped, in the last four years, tons of American steel via Japanese airplanes. Too much of it dropped at one spot is rather disrupting to education. The universities packed up what they could of their equipment, and moved. The students followed. If your university suddenly moved from Maryland to California, and you were cut off from your family and broke, the fact that you turned up in the registrar's office sunburnt and dusty a few months later, would suggest that you had a serious interest in education. And these Chinese students do.

* * * * *

How do they live, now? Some schools have gone by themselves into the country, where they are settled in temples, old castles, or private homes. They have the advantages of safety and quiet, but lack equipment and the facilities of a modern university. A few have dug into the hillsides and are living in caves. I have seen schools, with thousands of students, housed en-

source

The World Student Service Fund, sponsored by the United States section of the World's Student Christian Federation (i.e., the University Commission of the Council of Church Boards of Education and the National Intercollegiate Christian Council) and by the United States Committee of International Student Service, is helping to salvage student leadership in Europe and the Far East. It is absolutely impartial, non-sectarian and non-political. It administers aid to student refugees, internees and prisoners of war in Europe, Canada, and other parts of the British Empire, to university students in China, and to European refugees studying in the United States.

In giving aid to students and professors who are victims of war, W.S.S.F. provides relief plus education, reconciliation, and reconstruction. It is laying the foundation for post-war international co-operation.

More than \$65,000 was contributed last year by 324 colleges and universities. This year the goal is \$100,000. As the war becomes more widespread, needs increase rapidly. Aid probably will be extended soon to Filipino students and to Chinese and Japanese students stranded in the United States, as well as to the increasing number of Americans being interned in Germany. Many hundred thousands of dollars could be spent profitably.

If you are interested in planning a campaign for Chinese and European student relief, or if you want more information concerning this Fund, please write immediately to the World Student Service Fund, 8 West 40th Street, New York City. Denominational student groups have a special responsibility toward the Fund, since they are part of one of the sponsoring organizations. Students around the world must live, and American students must help them!

—Wilmina Rowland, administrative secretary, World Student Service Fund.

A Chinese teacher tells how to improve agriculture and offers better seeds free



Photograph courtesy World Outlook

Prisoners of war, internees and refugees in all countries are sorely in need of books. Many of these books are specifically requested texts which must be specially purchased. Much of the money which goes to the European Student Relief Fund is used for this purpose. However, many other books needed are not specific titles. There are calls for any college textbooks, for standard literary works, etc. We believe you will be interested in helping meet this need.

Type of books needed—

- a. College textbooks in any subject, printed not more than ten years ago.
- b. Standard works in English literature.
- c. Language study books, for any language.
- d. All books in the Modern Library, Everyman Library, Home University Library, Hazen Series on Religion, etc., are acceptable.

Language in which books can be used—English, French, German, Italian, Serbian, Polish, Russian, Dutch.

Condition of books—Books must be free of markings, or they will not be passed by censors.

Arrangements for shipping—

- a. Donor must send books *prepaid*. We suggest parcel post at 1½ cents a pound from any point in the United States.
- b. Send books to: War Prisoners' Aid, Y. M. C. A., 347 Madison Avenue, New York City—marked "for students." Do not send books to the W.S.S.F. office. War Prisoners' Aid packs and ships the books for the W.S.S.F. They go postage free to prison camps.

Earmarking—The donor has the privilege of saying for what destination his books are intended—whether to British or German prisoners, etc. If no suggestion is made, they will be sent to the place of greatest need at the time.
—World Student Service Fund.

Of such as these—"refugees," "emigrés," "exiles," whatever name they bear, but all fellow human beings—this country of ours was created.

They are but a handful in the great sea of our population. They have known terror and persecution, hunger and pain. They have come to us with few material assets. Many are still waiting to come.

But, I feel, this handful is important to the United States. Important because of their very suffering, which has molded them into better potential citizens of a democracy—important because of their broad background of culture, their special talents—important because they are anxious to contribute the staunch, self-reliant spirit which branded them "unwanted" in their native lands.

These are pioneers in a strange land, vastly different from the virgin territory our fathers knew. As a nation "conceived in liberty and dedicated to the proposition that all men are created equal" we must welcome and help the handful now coming to us from overseas.

—Myron C. Taylor.

tirely in rows of neat arched caves, thirty or forty feet deep. One medical school has an open-air classroom, cut entirely from the loose clay of a hillside. Benches, platform, table, all are of the same material.

Most of the universities have concentrated in clusters for the sake of co-operative use of equipment and staff. New union universities have been formed from several government schools. In Chengtu are sections of eight universities, five on one campus. The refugee students are crowded into temporary dormitories, usually eight to a room. They sleep on double-decker bunks, with flat boards for spring and mattress. (These are excellent for the hips!) With the exception of a few wealthy students, the majority dress in an unbleached flax homespun on a semi-Western model. Many freshmen are in military uniform. The clothes are obviously of a cheaper material than they were three years ago, although they cost much more. With the price of rice gone skyward, the food in the dormitories is meager and without sufficient variety. The students still look healthy, but many must suffer from malnutrition.

The average student budget for a year in Chengtu now is \$800 to \$1,000. That is \$35 to \$45, American currency. Many of the refugee students are cut off completely from their families, not able to get money or word from them. About sixty per cent of the students on the campus here have to receive some outside aid to make ends meet. The Chengtu Student Relief Committee, with help that comes from the university students of Britain, Canada and America, can assist over one hundred students. The Ministry of Education helps a great many more, and private individuals, Rotary Clubs, Masons and similar groups help others. Many students are spending all their free hours in self-help work. A few years ago, it was rare to find a student who was willing or knew how to work his way through college. Times have changed now. Students are not only willing to work, but clamor for it. We have a self-help bureau in the student center.

Student centers are a great contribution to Chinese university life. They have been built in a number of cities with money contributed by American and other Western students. With dormitories and every building crowded, there was formerly no center for student activities. With books, magazines and games now provided in a convenient, small building, the students have a chance to relax for a few moments between classes. Self-help activities are carried on, public lectures given, student committees provided with an office, a course in typing taught; the place hums from morning till night. That is not to suggest that any one student can spend long hours there. The Chinese curriculum is crowded tight. Classes start at 7 A.M., and there are many evening lectures. There is little time for extra-curricular activities outside of departmental clubs. Patriotic and religious activities are the two exceptions. The Three Principles Youth Corps raises money for soldiers' winter clothing and for the wounded, publishes wall newspapers, etc. The Student Christian Movement holds religious services, night schools for servants, spring and summer conferences, discussion and Bible study groups, and carries on the same type of program that you would find in an American student Y.M.C.A. or Y.W.C.A.

* * * * *

What is the relation of Chinese students to the war effort? The Ministry of Education early decided that students were worth more to the nation in the universities than in the army. To understand that decision, you must realize what a small proportion of the total population the students represent, and how desperately China needs men trained in modern science, men with technical skill, for the war effort and for reconstruction. Though students have been discouraged from entering the army, it is not true to say that none of them have done so. Many have entered military academies; even more have gone into the aeronautics service. Of those now in universities, some have given a year or more to work for the wounded, the Y.M.C.A. war-time service corps, and equivalent activities. At the moment, there are a number of students from Chengtu in military hospitals working in a national organization called Friends of the Wounded. Instead of giving comfort kits and words of sympathy, they organize the practical attentions which the wounded most appreciate, delousing, provision of

boiled water, soap and towels, control of skin diseases, laundering, and provision of special diet.

In the summers many students give their whole vacation to constructive service projects. Two years ago, a large group of Chengtu students went to Southern Shensi to serve the wounded, the road repair gangs, and civilian refugees. Last year, a similar group went to the border area of western Szechwan to spread public health and popular education, and to study the agricultural development and the social and religious customs of the tribes people. The students walked both ways, over the rough mountain trails.

This summer other projects are planned, two of them among the members of the Chinese Industrial Co-operatives. The students will live in the co-operatives and give evening classes in reading, arithmetic, accounting, history and meaning of co-operation, and group singing. Where equipped to do so, they will offer technical advice, produce plays, and in general make themselves useful.

* * * * *

What are Chinese students interested in? What are they thinking about? Certainly, the world situation. A good lecture on the world conflict will crowd any building. They believe China's struggle is a part of a wider struggle. Emotionally and theoretically, they favor democracy. They believe that the struggle will be long but that, some day, the democratic forces will make their case and win out against all of the quick and violent short-cuts to order at the expense of justice. Criticisms can be made of the actual practice of political democracy in China today. Yet the theory is accepted and roots are down. Among students I believe there is actually more understanding and use of democratic procedures than has been the case among European student groups outside of Britain. Certainly, democratic methods, panel discussion and conference technique, these basic ways of arriving at common decisions, are accepted and are here to stay. Perhaps it is too much to say, "here to stay," for winds blow very rapidly in the modern world. This much at least is true: if other democracies resolutely refuse to use the term as a mere slogan, no longer equating it with irresponsible individualism, but set out to find increasingly co-operative solutions for social and economic as well as political problems, then Chinese youth will maintain faith in democracy and work for the kind of world in which its practice can no longer be misunderstood.

It is remarkable how, after four years of war, Chinese youth still look confidently to the future, and plan for reconstruction. The subject for the Student Christian Movement summer conferences this year is typical. It is "New China's New Youth." There is a serious hunger for new suggestions, new ways, forward-looking leadership. The day has passed when Western ideas, *per se*, are interesting because different. The West has proved to be not of a piece, but split from top to bottom by radical differences of viewpoint. The Chinese student now is in a mood for weighing, sifting, testing. Occasionally Chinese students in English themes have begun the word "occidental" with an "a." If you consider the history of some of our Western institutions and customs, the mistake is a rather happy one. Many students here now want to look below the surface of strange customs to locate the underlying philosophies and motivations. It is this mood that accounts for much of the interest in the Christian movement. Students overflowed the assembly hall here recently listening to closely reasoned addresses on the Christian philosophy of life.

And so we could go on. The students are separated from their families, are desperately poor, plug away for long hours in poor light, are scattered from the classrooms by recurrent air alarms, yet sing as they never sang before, are intellectually awake, and have been thrown together by the war into a new co-operative life. When the students of Kunming recently lost their dormitories and many of their clothes and books in an air raid, the Chengtu students immediately organized a campaign and sent several thousand dollars to them.

There already exists a bond between Chinese students and the American public. In this critical hour of China's existence, may that bond not be broken but greatly strengthened.

May, 1942

source

"A gift from students to students"—this is the Fellowship Fund, 1942. Starting Tuesday with \$1,000 as their goal, solicitors will again make the rounds of residence halls and town students, asking this year for funds to serve a double purpose: that of supplementing the student aid program on this campus, and of aiding students abroad whose intellectual lives, even actual lives, are in jeopardy. . . .

Students in America, so far, have scarcely more than tasted war in its reality. Chinese students for several years have suffered physical and mental torment in striving for an education. . . .

As prisoners of war grow in numbers every day in Europe, so do their needs grow in intensity. It becomes more difficult every day to maintain morale, intellectual interest, even life itself in a prison camp. Books, medical aid, recreation can be provided through the avenues of the European Student Relief fund. Further help is needed for 200 well-qualified refugee students in the United States.

This is future leadership of the world under fire. Students, an indispensable group for international reconstruction in the years to come, must be given all the help possible to continue their training now, or the peace we will forge will be ineffective. An investment in democratic education, this gift from students to students is a challenge for building the world of tomorrow.

—*The Carolinian*, Woman's College, University of North Carolina.

Any girl who is interested in helping out the foreign student emergency fund and in having a good time with interesting people should see Mrs. Ruth Wendt about a date with a foreign student for the International Ball to be given April 17 in the Union Ballroom.

The system is different from the usual dance date bureaus, for none of the dates are blind. The girls simply attend the international teas on Thursdays or the social hour at the Center each Sunday. They mingle with the men, who ask for a date to the ball, leaving it entirely up to the girl whether or not she wants to accept.

"The idea is to have a nice time, help out a worthy cause, and be among a group of foreign students," Mrs. Wendt said. "The arrangement is purely impersonal as a means for foreign and American students to meet each other and exchange ideas." . . .

—*The Michigan Daily*.

ANGELS CAME AND MINISTERED

The Story of Kiyo

Rosamond Bates Cary

NOW it came to pass that there went forth out of the Daughters of Israel a virgin, and her name was Nannie, and she was of the house of Gaines. And she said, "Behold, the Lord hath dealt very kindly with me, and with my sisters, and I would fain carry the good tidings of his grace to my sisters across the sea." And she journeyed to the land that is at the rising of the sun, and dwelt in a city that is called Hiroshima. And she did teach the sure mercies of the Lord; and many daughters of that land were gathered unto her, and they called her name blessed. And she dwelt long in that land.

After many years did Nannie return to sojourn in her own land. Now she had a sister whose name was Rachel, and she was likewise a virgin. And Nannie said unto her, "O my sister, come with me, and thou shalt also teach many of the mercy and grace of God." And Rachel went with her sister. And the twain did labor long in the land of their adoption. Now there came unto their school a maiden, and her name was Kiyo. And she also did learn many things of the sisters, and she was unto them as a daughter. And it did even come to pass that as she reached years of discretion, she did also gather unto herself little children, and did teach them in a kindergarten, even as the Lord hath bidden, saying, "Suffer the little children to come unto me, and forbid them not; for to such belong the Kingdom of God."

And in the fullness of time was Nannie gathered unto her mothers in Israel. And Rachel, although she had crossed the sea to dwell with Nannie, did not return to her native land, but dwelt on in that other land, and did labor. And Kiyo also dwelt with her. And this continued for many years, until Rachel became old and full of years, so that she could no longer carry burdens as she had done. But still did she love the people to whom she had gone, and still did Kiyo dwell with her and minister unto her.

Now there arose in that land a mighty tribulation, and the abundance of food became less abundant, and their young men did go forth to fight. And the foreigners within the gates found likewise great tribulation, so that men looked one to another, and knew not what to think, nor what to do. And some said, "Behold these strangers within our gates; we know not if they be brothers, or if they be our foes. Is it not better that they depart and return unto their native lands?" (For the land was troubled, and men knew not what to do; and some said one thing, and some another.) But Rachel said, "Even now is this like unto mine own land; no longer do I desire to return unto my native land, for behold, here are my brethren and my sisters. Here will I live and die; and here will I be buried."

Then many counseled one thing, and many counseled another. And at last the counsels prevailed of those who said that she should return unto her native land (for she was no longer full of vigor). But she said unto Kiyo, "Alas, my daughter! Now must I return unto my native land; but as for thee, here is thy home, and here thy work. Woe is me, for we must part."

Then was the heart of Kiyo sore beset. For she said, "Lo, these many years have these beloved sisters cared for me, and they did teach me of the sure mercies of God, and it is owing to them that I also was able to show the love of Jesus unto his little ones. And now in her time of need shall I permit this my mother in Christ to depart alone? Nay, that I cannot do." And she took counsel of others, and they spake unto the judges on her behalf, who did also obtain leave for her to journey with her who had shown kindness unto her from her youth up.

Then did they cross the sea, to the land that lay eastward, and it was a land of plenty. And Kiyo said, "Whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. And when thy God, who is also my God, shall gather thee unto himself, then will I carry back thy bones to that other land where we both have labored, which is also dear unto us both. And there shall they lie beside thy sister's." And this did Kiyo swear unto Rachel.

But before many months did tribulation also begin to arise in that land. For men did not yet believe, nor did they dare to beat their swords into plowshares, and their spears into pruning-hooks; and therefore did they not understand the words that are written, "They shall not hurt nor destroy in all my holy mountain." And in that land also did men begin to say that the stranger was no longer welcome within the gates.

And Kiyo said within her heart, "Surely shall the Almighty do so to me, and more also, if aught but death part me from this my sister, who is also my mother. Now therefore will I remain in this land whither God hath brought me. Peradventure there may be found here righteous men and women, who will not permit that I be driven out, or persecuted, even though I be not of this people. For are we not all children of one Father? And is not his love upon all the children of men in like measure? I will no longer fear what man shall do unto me. But I will put my trust in him." And she laid herself down in peace, and did sleep; for the Lord sustained her. And behold, angels came and ministered unto her.

The Japanese Situation

Your Help Is Needed at a Critical Time

(Editor's Note: We are printing a letter which is being sent to student groups throughout the country. We feel this is one of the most significant opportunities for Christian work we know anything about. motive solicits your concern and your action in this emergency.)

Berkeley, California
March 25, 1942

Dear Friends:

We at the University of California are faced with a very serious problem. General DeWitt's order of evacuation, which includes both Japanese aliens and American-born citizens, affects approximately 400 of the students at our University, as well as 1,500 students elsewhere on the Coast.

Many of these students are our personal friends; we have worked, played, and lived together, and we are deeply concerned about the problem that will be facing them as they move into new communities, perhaps into your own. We are doing what we can here, but we need the help you can give us on your own campus. Here are some of the ways that you can work with us:

(1) Talk with your own student group; present this question at your cabinet or leaders' meeting and get your group to take action.

(2) Get the co-operation of the administration and the faculty members of your college, to arrange for scholarships, loans, acceptance of the students' credits from colleges here on the Pacific Coast, and in general to facilitate their entrance.

(3) Get the co-operation of your student body leaders in bringing this matter before the student group as a whole.

(4) Investigate the possibilities of housing and of employment (such as in NYA or part-time jobs).

(5) Investigate the attitude of your community towards these students. Get the co-operation of church groups, civic bodies, social welfare agencies, etc.

(6) Get in touch with other student groups interested in this problem and try to co-ordinate your activities. Each group might be delegated some phase of the work.

Be sure to work on the attitude in your community toward these students. We know many as personal friends and as loyal citizens. It was only a few days ago that Governor Olson said: "I believe that the second-generation (American-born) Japanese who are loyal to this country should have that loyalty recognized and be afforded opportunity to prove it."

Please send us an immediate reply. Let us know what initial success or difficulties you meet with, and the information you have been able to obtain. Remember that time is valuable; we must not lose this chance to accept our common responsibilities and to put our Christian ideals into practice in this situation.

Sincerely,

University Y.M.C.A.
University, Y.W.C.A.
Wesley Foundation (Methodist)
Plymouth House (Congregational)
Westminster House (Presbyterian)
Canterbury Club (Episcopal)
Roger Williams Club (Baptist)

An Appeal from the College of the Pacific

ISSEI? Nisei?—do these words mean anything to you? They are very real to us and our Japanese friends here on the Pacific Coast. Because prejudices are often caused by misunderstandings, definitions are vital. *Issei* are the first generation or alien Japanese. These people are not citizens mainly because of the exclusion act of 1924, which excluded all orientals from becoming United States citizens. The *Nisei* are the American-born Japanese, and are thus citizens.

Of these *Issei* and *Nisei*, 1,000 left Los Angeles recently in the first of the planned evacuations. They went to the Owens Valley receptive camp. Without any consideration as to position, character, or anything else, these people are being moved. They are going to the receptive camp, from there no one knows where.

We are extremely interested in the welfare of our Japanese friends. What can you do to help? If you are really interested, try to get up a co-ordinating council

of your religious organization, religious workers, faculty, students, and community workers to help these people make adjustments. For greatest efficiency we must have accurate information.

The co-ordinating council should be looking for facts, and should be the first to discount rumors such as this one we just heard. Much has been said recently about the Japanese living so close to vital defense industries. When you investigate, it is usually found that the Japanese have lived on these farms for the past twenty or thirty years, and the new industrial plant was built in their back yards in the last couple of years. This is hardly the fault of our Japanese friends, yet they are looked upon with suspicion. In looking for factual material many good sources may now be found. Various organizations are sending trained leaders to help with the evacuation. The material they give out is first hand, hence reliable.

We are doing our best to encourage our *Nisei* friends

May, 1942

to continue their college education. As they are to leave the Coast soon, we desire that they should meet with a friendly reception. We are asking you to prepare your fellow students for these young people. Write encouraging comments in your college paper toward the Japanese. They are American citizens and deserve consideration. Voice your objections to the hatred-stirring programs on the radio and biased articles written in your local newspapers. In this way you will help your community to prepare for the arrival of these people. Remember, they are Americans.

As we write this article, a new curfew law goes into effect. All Japanese must be in their homes at eight P.M. and will not be allowed to travel more than five miles from home. Until arrangements can be made, these people will be required to miss their night classes. They can not go home for Easter vacation but must remain where they are now residing. They will be called upon to make great sacrifices.

We have heard that some schools are not accepting these students, but we sincerely hope that we have heard wrong. If we want them to be good, loyal citizens, we must give them an opportunity to get an education and prove themselves.

As these Nisei students come to your campus, make them feel at home; you might even meet them at the train. As they will be entire strangers to your campus, take them around and show them your facilities, introduce them to your faculty, give them a fellowship within your group. In this way you will show them what a real democracy is and make them that much more proud to be American citizens and do their part in this emergency. You will be making their sacrifice of giving up their homes that much easier to take.

By the fall semester most of our Japanese friends will be on your campuses. Help them all you can for they are real American citizens.

The Editorial Committee, College of the Pacific.

The Church of Mercy, Justice and Humility

A University Teacher Offers a Defense

Wesley H. Maurer

Dear William:

You ask me whether in my opinion a church is worth belonging to, and, if it is, how can a skeptical young man, indifferent to the church doctrine, dogma, and to religious tradition, and equipped with modern learning, fit into it? You write that you find the church full of oldsters who close their eyes to the inequities in our society, and oldsters, also, who by their membership seem to give their anti-social practices the blessings of the church. You say the church is principally occupied with keeping the congregation intact, that it engages in the activity of keeping as many members as possible busy to keep all the other members busy, and that it has, therefore, no energy left to be really effective in its main task—making a better world. I deduce from your letter that you think of the church as a means for improving society rather than as a means for individual salvation, and that you would be more favorably disposed toward the church personally if it were more effective in using its influence to improve social conditions.

Yes, William, I believe the church is worth belonging to, and I say that with due respect for your impatience with the church's theological teachings, and also with

understanding of your criticism that there is wide variance between what we say and what we do and that the church seems ineffective as an institution.

As to doctrine, dogma, and theology in general, let me say as a layman that in my church each member thinks of God in the measure of his own intelligence. That must be true in every church. It could not be otherwise. There are some who have made God in their own image. Others think of God as the conscience within them. Some just take God for granted; they inherited Him. Some, like yourself, think of God as x, the unknown, or even as the unknowable. Some project a God as the sum total of all their ideals toward which to reach out and grow. Some pray at their God, some pray to him, and some converse with him; others merely take stock of themselves occasionally and find this, they say, as satisfying and as useful. Some carry a heavy burden of a sense of guilt for themselves; some hold a heavier burden of a sense of guilt for others. Some are humble; others are self-righteous. There are theists, deists, pantheists, modernists, humanists—all in one fellowship. But it is not the theology that counts; it is the fellowship that matters. Although in disagreement about many points, we

can work together in peace. That we are sometimes engaged in quarrels and bickerings is indicative of our childishness; it has nothing to do with our differences in theology even though the scriptures and theological terms are bandied around a bit. The Protestant Church, bear in mind, is by tradition a democratic fellowship in which each man is his own priest. Each person who recites the Lord's Prayer or the Apostles' Creed in my church brings to it his own interpretation, his own knowledge, experience, meaning. When we recite them together, we are in unity, not regarding the doctrine, but in the humble appraisal of our collective wills and our collective power: We could do so much together for bad or for good. If through the Fatherhood of God, the fellowship of the church, and the ethical inspiration of Christ, we create the will to a brotherhood of man, the ritual is meaningful and purposeful for the group as a whole, though individually we may make different sense of the language. Men have devised other rituals that unify men in strife against their fellows, but the rituals of the church are committed to unifying men in peace with all men.

If man in his longing for a brotherhood has devised a pyramidal concept, in which the individual is represented at each of the corners at the base, and God, represented at the apex, is made the Father of all, thus making a society of individuals in which brotherhood is its fulfillment, the conclusion surely merits your allegiance even though in your opinion the reasoning is unnecessarily circuitous. If that concept makes men think well of one another, if it motivates men to help one another, if it provides the rationalizations for men working together for their common good, what matters the circuitous route—theology? The church, I believe, is worth belonging to, because it is an established social institution with a social ethics tradition, through which we may keep alive and vigorous in the world, the hope, the planning, and the collective will to bring about social equality and fraternity and liberty "on earth as it is in heaven." There are places in this dark world—yes, even communities in this society of ours—where you, with other subdued fellows, can pray for this only in a church.

You are concerned about the oldsters, whom you feel find the church an escape, rather than a challenge; a pious cloak for their exploitive practices, rather than a goad to their social conscience, if any. That is true of some, but not of all. But Christian ethics get into circulation in our culture despite them, sometimes because of them. The people of a church are not important except as they advance toward a brotherhood. There must be some real strength in the church, its teachings have lived so long. Jesus found inspiration in the book of the prophet Isaiah:

" . . . for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed. . . ."

He read that passage at his church in Nazareth, his home town. The oldsters asked him for an interpretation, and when he made a social application, they ran him out of town. But he continued to frequent the synagogue as was his custom. Later he gave further social significance to the religion of his day when he said:

"Then he will say to those on the left, 'Begone from me . . . for I was hungry but you never fed me, I was thirsty but you never gave me drink, I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.'"

Turn to Thomas Paine, in his glorious essay on *Rights of Man*, and read words that must have had their origin in the same ethical tradition:

"When it shall be said in any country in the world, my poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want; the taxes are not oppressive; the rational world is my friend, because I am the friend of its happiness; When these things can be said, then may that country boast its Constitution and its Government."

And then read from our own President's recent comments: "I would ask no one to defend a democracy which in turn would not defend everyone in the nation against want and privation." The church survives, because this has value. Its influence is not spread by the characters you resent being attached to the church, but by the men and women and young people who are inspired to create a better world because they recognize the human family. If you really want a better world, the church is certainly worth belonging to.

Finally, you say that the church spends so much of its energy keeping alive. To you it seems to run in circles. I confess I often get the same impression, but I find the church no different in this regard from other institutions. Institutions today are making heroic effort to adjust themselves to new information and to new ways of living; they are all re-evaluating their objectives, assuming new duties, performing new functions. Even our personal lives just now seem to be in confusion—endless committee meetings, conventions, forums. We get together and talk, and we say: "What has been accomplished?" We all say: "Let's get into action; let's do something about it." But we do not know what to do, or we do not know how to do it. We are in the trial and error stage of a new epoch. We are trying to find ourselves. I think we are making progress. This last week, for instance, the women of our church met to discuss the Negro problem, not the problem in Georgia, but in Ann Arbor. The discussion got down to what church members could do about it. A practicable program was outlined. For the meeting, one member prepared a very interesting exhibit about the Negro problem. Books, magazines, and pamphlets were on display, and members were urged to inform themselves by reading selections from the church library. We are finding new techniques for doing the things we agree should be done to make the church and its teachings felt in the community. The Catholic Church reflects this spirit, too, in its Catholic Action movement. This is a day for re-discovering new techniques and new functions, and you can help make the church dynamic and more effective in this formative period.

Have you ever thought that your membership in church might keep a courageous voice in the community? The ministers of our churches do speak out against the

(Continued on page 30)

May 1st—May was second month in old Alban calendar. Name probably derived from *Mayoies* or *Maiores*, the senate in the original constitution of Rome. ● Feast day of **St. Philip and St. James the Less**, apostles. ● **May Day** among the Romans began April 28 and lasted several days as floral games festival. Modern festival of May Day began in sixteenth century. Flowers gathered ("going-a-Maying") early in the morning were used to decorate doors and windows of houses. The fairest maid in the village was crowned "queen of the May." Cf. certain surviving customs on college campuses! Young people danced about the queen and the May-pole which was made of garlands of flowers. The idea of the May-queen dates from the Roman period and the goddess Flora. Children in America make May baskets of flowers and hang them on the doors. ● **Child Health Day** in recognition of the "vital importance of the health of children to the strength of the nation." ● **The Methodist Episcopal Church, South**, organized in Louisville, Kentucky, 1845.

May 2nd—Feast Day of **St. Athanasius** (328-373). The father of orthodoxy, patriarch of Alexandria, and faithful champion of the Catholic faith in the Trinity, against Arius who denied the divinity of Christ. Driven out of his see six times, he spent seventeen years in exile. ● **Leonardo da Vinci** (1452-1519).

May 3rd—First school in America for training physicians established at the College of Philadelphia (now, the University of Pennsylvania), 1765. ● **Niccollo Machiavelli** (1469-1527). What is the importance of *The Prince*? ● Feast of the **Finding of the Holy Cross**. Empress Helena, mother of Constantine the Great, early in the fourth century, discovered the cross on which Jesus was crucified. What happened to it?

May 4th—Feast day of **St. Monica**, patroness of Christian women, and mother of St. Augustine. ● **Horace Mann** (1796-1859). Father of public school education. His words to his last graduating class: "I beseech you to treasure up in your hearts these my parting words: be ashamed to die until you have won some victory for humanity."

May 5th—**Nebori-no-Sekku**: the feast of the flags or banners, dedicated to boys in Japan. ● **Peter Minuit**, director-general of New Netherlands, purchased **Manhattan Island** from the Indians for \$24. ● **Karl Marx** (1818-1883), founder of modern socialism.

May 6th—Feast of **St. John** before the Latin Gate. The deliverance of St. John, the evangelist, from the persecution of the Emperor Domitian. He was taken outside the gate and cast into a cauldron of boiling oil. The oil refreshed him. The Emperor thought that this was magic and banished him to the Isle of Patmos where he is supposed to have written the Book of Revelation. ● **Works Progress Administration** established, 1935.

May 7th—**St. John of Beverley** (d.721). Education directed by the Abbess Hilda. Studied under Theodore the Great

at Canterbury. He opened a school to which the Venerable Bede came as a pupil. Bede later wrote his biography. He selected a place of retirement so remote that it was the resort of beavers, called in Anglo-Saxon, *Beofor-leag* (the lea of beavers), which in the change of language became Beverley. His cell became a monastery around which grew the town of Beverley. His power was so great that "St. John" became the war cry of the English of the North. ● **Johannes Brahms** (1833-1897).

May 8th—The apparition of **St. Michael the Archangel** at his sanctuary on Mount Gargau, 663. ● **American Bible Society** founded, 1816. ● **Alain René le Sage** (1668-1747). Who was he? ● **William H. Vanderbilt** who gave some of his money and his name to a university, paid \$100,000 to have an Egyptian obelisk brought to Central Park, New York City.

May 9th—**Sir James Matthew Barrie** (1860-1937). ● **American Indian Day**. President Coolidge set aside the day especially for all persons of Indian ancestry as a memorial to the red race of America whom we exterminated.

May 10th—**Mother's Day**. Observance of this day dates back to 1907 when the first Mother's Day service was held in Philadelphia. There is now a Mother's Day International Association! ● **Rogation Sunday**—fifth Sunday after Easter. From the Latin, *rogare*, to beseech, to pray. Day of supplication—for blessings upon the fruits of the earth and the temporal interests of man. Rogation days are known as grange days, from the custom of walking around the boundaries of the parish in these days. ● **Roguet de Lisle** (1760-1836). Does this name mean anything?

May 11th—The birthday of **John Chapman** (1768-1847). What was his popular name?

May 12th—Hospital Day. **Florence Nightingale** (1820-1910). The story of her life inspired Longfellow to write *Santa Filomena*, which was published in the first issue of *The Atlantic Monthly*, November, 1857. ● **James E. Munson** (1835-1906). Inventor of the Munson System. So what?

May 13th—The **Tammany Society** of New York held its first meeting, 1788. Originally a patriotic organization, it soon became a political machine. What is it now? ● **Arthur Sullivan** (1842-1900). He of the famous partnership! Which did he compose, words or music?

May 14th—**Ascension Day**—forty days after Easter. Also called Holy Thursday. The paschal candle is removed from the altar and extinguished, the rite symbolizing Jesus' departure from the Apostles. The benediction given by the Pope on this day is one of the three solemn benedictions of the church. ● **Robert Owen** (1771-1858). Utopian socialist. Founder of New Harmony, Indiana. ● **Gabriel Daniel Fahrenheit** (1686-1735). The thermometer man!

31 days

research by Anna Brochhausen

May 15th—Festival of **St. Peter and his companions**, viz., Paul, Andrew and Nichomachus. ● Restriction of **immigration** in the United States, 1924. ● **A woman**, Belva Lockwood, was nominated for **President** of the United States by the Equal Rights Convention, 1888.

May 16th—**Worcester Warner** (1846-1926). Warner and Swasly, who designed and constructed some of the world's largest ———. ● **St. Brendan the Elder**, Irish monk (484-578). Credited with a famous voyage to the West resulting in his discovery of the "land of promise." America?

May 17th—**Norwegian Independence Day**. But not in 1942! ● The original "**wild West show**" began, 1883. ● **Nashville, Tennessee**, founded. Rediscovered by the United Methodist Church in 1940.

May 18th—**Disruption of the Scotch Presbyterian Church**, 1843, putting an end to the connection of the church and state. ● **First universal Peace Conference** at the Hague called by Nicholas II, 1899. **Peace Day**, or **World Good Will Day**.

May 19th—The university bearing the name of **Johns Hopkins** celebrates today its founder's birthday (1795-1873). He was a Baltimore merchant.

May 20th—**Charles Lindbergh** began his solo flight across the Atlantic. He made 3,610 miles in 33 hours, 39 minutes. ● **Artemus Ward** was commissioned what?—in 1775. ● **Albert Durer** (1471-1528). Inventor of the art of etching and the art of printing wood-cuts in two colors. ● **Antoinette Brown Blackwell** (1825-1921). First woman to be regularly ordained to the Christian ministry in U. S.

May 21st—**Clara Barton** founded the **American Red Cross**, 1881, and became its first president, a position she held until 1904. ● **Alexander Pope** (1688-1744). ● **First Democratic Convention** held in Baltimore, 1832. Andrew Johnson nominated.

May 22nd—**Richard Wagner** (1813-1883). ● **Baronets** created by **King James I** as a means of raising money, 1611. Two hundred were created costing one thousand pounds each. That, at least, was one way of getting money for the state.

May 23rd—**Napoleon** crowned himself **King of Italy** (1805) saying, "God has given it to me, let him beware who would touch it." ● "**Kit**" **Carson** died, 1868. One of America's truly characteristic figures. ● **Birthday of the originator of mesmerism**. Who was this?

May 24th—**Whitsunday**. Fifty days after Easter. The entire time, known as **Whitsuntide** or **Pentecost**, was a special season for the baptism of adults. The catechumens and those who had been baptized, presented themselves in white garments, hence the name **Whitsunday** or **White Sunday**. **Pentecost** means "fiftieth." **Whitsunday** mentioned as early as the

Council of Elvira, A.D. 306. ● **Empire Day** in Britain. Anniversary of the death of **Queen Victoria**.

May 25th—**Whitsun Monday** is a bank holiday in England. Fairs are held at various places. ● **Moving day**, called "**flitting day**" in Scotland. The family decides whether it will "sit" or "flit." ● **China** had given the United States \$11,961,121 more than the loss in the **Boxer indemnity**. We gave it back to China in 1908 for the **education of Chinese students** in American universities. ● **Blind Tom** (Thomas Greene Bethume, 1849-1908), slave and musical prodigy.

May 26th—**St. Philip Neri** (1515-1595). Founder of the order of the **Oratory**, 1551. "From the first of November to the feast of the Resurrection, their contemplation of celestial things shall be heightened by a concert of music." Hence the oratorio commenced with the fathers of the oratory. In order to draw youth to church (it is an ancient worry), they had hymns, psalms and spiritual songs or cantatas sung either in chorus or by a single favorite voice. These pieces were divided into two parts, one song before the sermon, the other after. Sacred stories and events from Scripture, written in verse and by way of dialogue, were set to music. ● **St. Augustine of Canterbury**. Sent to England to correct the English. He was said to have landed on the day **Mohammed** was born. Patron saint of England.

May 27th—**Mrs. Amelia Bloomer** (1818-1894). She did not invent the garment which later took her name. She was editor of a monthly newspaper, *The Lily*, devoted largely to the temperance movement. (The editor will pay money for suggestions as to the connection between these two facts about Mrs. Bloomer.) ● **Venerable Bede** (673-735) died on May 26 but the 27th is known as **St. Bede's Day**. The "father of English historiography." ● **Peter the Great** founded **St. Petersburg** (1703), now **Leningrad**. ● **Alighieri Dante** (1265-1321).

May 28th—**Corpus Christi Day**—"Day of God." Thursday after **Whitsunday**. Festival of the transubstantiation. Day of processions. Altars are erected and decorated.

May 29th—**Restoration Day**, 1660. **Charles II** entered London and established throne. Oak leaves are used for decoration because Charles was afforded shelter by an oak while making his escape from Cromwell. The oak was named the **Royal Oak**. ● **Ebenezer Butterick** (1826-1903). Inventor of standardized paper patterns for clothes.

May 30th—**Memorial Day** in most states. ● **Festival of St. Joan of Arc** (1412-1431), the anniversary of her death by burning in Rouen.

May 31st—**Trinity Sunday**. The mystery of the Holy Trinity has been celebrated by a festival from an early date. Established in England by **Thomas á Becket**, twelfth century. ● **Walt Whitman** (1819-1892). ● **Pope Pius XI** (1851-1939). Librarian, scholar, diplomat.

When the College Man Salutes

An Analysis by One Who Works with Soldiers

L. J. Sailor

NO one is apt to confuse an army post with a college campus. The kinship of barrack-garrulity with familiar house bull-sessions and the pressure of study do not hide their patent dissimilarity. The recruit has definitely left behind him "classic halls and classic walls." And no one will probably feel more keenly the sacrifices this requires than he.

He must be prepared not only to give up for the time—and in many cases forever—the ambition for a complete education, but he must face the grim prospect of unemployment, the postponement of marriage, and yield his energy and talent which God had given for nobler purposes in this strange frustration. He cannot but recall that a few years ago his father gave himself in the same measure, only to have the high hopes which inspired him, curdle into this bitter war because of blundering, greedy, unchristian political leaders.

This time the sacrifice must not be in vain. Gains have been made in attitudes toward "the enemy" since World War I. The identification of conscientious objectors with "slackers," and the stooping to slur a whole people because of the venality of its leadership, is not in our common talk as then. And those who attempt to use this poison to heighten hatred are finding the younger generation much better prepared to evaluate it for what it is.

No one is more able to help translate our President's pledge, "That we shall win the peace," into reality than those who have been trained to suspect propaganda, to analyze motives, and to do some independent reasoning. But if they become mere automatons, or subscribe to any such totalitarian process, they will have forfeited their chance. It is very important then that they project into their new careers this typically American idea—of *thinking one's way through*.

We shall need to do a good job of it. We cannot wait until the war is ended to begin this consideration. The man who offers his life in devotion to his country has a right to know to what purpose. And he cannot help assure a durable and lasting peace by checking his brains at the post gate, "for the duration."
* * * * *

We must be doing the things now that will preserve the nation's peace. There is, for instance, the matter of public morality. Its relation to morale is generally disregarded. It is hard to understand the utter dependence in the manufacture of munitions we put on science (in such fields as metallurgy, carburetion, gravity, etc.) and how little we heed the warning of science in such matters as alcoholism and nicotine. Can it be that it is

more important to have machines rather than men absolutely fit? In this highly technological war it is difficult to comprehend why thirst-creators are made so easily available to those responsible for the soundness of our planes.

Befuddled brains are not allowed to pilot our bombers—but occasional indulgence leads to the demoralization caused by strong drink—a condition growing in this country. Besides the drink evil we have the barracks-doctrine of sexual necessity and the equally dangerous prophylactic philosophy. Both are at sharp variance with medical research. It will be a tragic joke if, while we are assembling a mighty war-machine, we are incapacitating potential parenthood so that the children of tomorrow will be the offspring of the dregs of society. No super-preparedness can overcome that handicap.

There is also need for the college man to keep his wits about him in an atmosphere surcharged with emotion. Here we have the mob-mind. This is natural where men live in close quarters and in the abnormal state of a bachelor institution. Let one soldier return to camp with a story of unfairness on the part of some merchant, and the tale travels so swiftly with accumulations that the whole camp soon seethes with the desire to "storm the town." There is a good deal of thinking with the emotions in such circumstances, and it is a subtle and powerful force. Hence, one must be on his guard to weigh all rumors carefully.

The Pearl Harbor incident electrified many who were going along in an even stride. Some had friends stationed there or at Manila. Even college fellows were swept off their feet. They wanted "to wipe Japan off the face of the earth." It was easy to feel indignation for this wanton cruelty, but they forgot that their wish would strike at millions of duped and fear-filled peasantry perched precariously on little Japan's sharp and rocky ribs. Deep resentment was common when labor stopped making munitions to force increased wages already far above the average soldier's pay; but the likelihood that their comrades on that fateful December seventh were murdered by American oil or steel seems to have escaped most of them.

To win the peace those who love their country must see to it that the causes for war are eradicated. It would be apropos to ask ourselves, "What have we done to create in Japan such violent ill will toward us?" It could be no ordinary thing. And it cannot be that they, by nature, are more depraved. We have known too many of her Christian sons and daughters to believe that. A greater task than gaining a military victory is this

one of establishing a just peace.

It is stupidity to say that we can postpone this issue. More and more we shall hear, "Our only business is to win the war—never mind morals, principles, or Christian ideals. 'Fight! team, fight!'" All of which is about as sensible as saying: "We're starving. Never mind the ingredients. Bake the bread." Peace, like life, depends on something besides material.

* * * * *

To keep these Christian attitudes will take more than ideals. The college man will need the stimulation of like-minded associates. Self-cultivation must go on, through good literature, observing quiet moments, and using furloughs or passes in constructive pastimes. Alliance with outside interests will help maintain a link with the outside world. Integrating one's religious experience into a living, permanent organization where one's talents and means find expression will be rewarding.

The college trained soldier no longer lives a sheltered life, and he must find resources by which he can further develop a spiritually rugged personality.

Many are maintaining the faith of their college days. Observation, letters, and conversations substantiate this. On the recent *Student Recognition Day* an Air Corps technical student from Mississippi, speaking in the near-by First Methodist Church at Rantoul, Illinois, impressed the large audience with this testimony of what his college's contribution means to him now: "I found that influences have carried over from my college life. They are largely the result of my Christian teachers. When I am tempted to wrong attitudes, their examples as well as their instructions fortify me. When his mind has been filled with spiritual ideals, one is almost immune to sensual temptation: he feels above its pull. All of us are grateful that the church here continues in its ministry this same high level."

In This Our Time

*Here among the hills I wandered, nourishing a youth sublime
With the fairy tales of science and the long result of time.*

—Tennyson in "Locksley Hall."

THE Quad hadn't changed much. As he stood on the Library steps and watched the mob in front of Royce, the people streaming in and out of the buildings, the magnificent panorama of the green rolling hills to the northwest—all of this was the same, unchanged since his undergraduate years.

Yet he knew, in spite of the surface similarity, that things were now much different. He knew that student life here for years to come would be vastly unlike his own days at this place.

He remembered the rich intellectual experiences he had had here, shared with others exploring in the fascinating realm of ideas—how they had stood here on the Library steps or under one of Royce's arches or gathered around a table in the smoke-filled Co-op, arguing ferociously over the meaning of free will, of democracy, of the Protagoras, of Beethoven's *Fifth*—arguing, yet earnestly inquiring, searching for new ideas, new viewpoints.

They had searched the prospects of a better order of life among men—inquired how each would bring the expert knowledge of his own field to share in the building of an intelligently-ordered society, a society in which there would be no lives warped by poverty and hunger and ignorance, in which every man would have the means and the freedom to develop fully his own potentialities.

Now all that was changed. High-speed efficiency could not allow time for such leisurely exploration in the realm of ideas. The University itself was being streamlined to suit the demands of the war effort.

He remembered his early rebellion, how even as late as that momentous commencement day in the new outdoor theater which now seemed a century ago but in reality was only seven months past—how he had even then stubbornly clung to the belief that men could develop here, in ivory-tower purity, the more perfect democracy, secure from the deadly contagion sweeping the rest of the world.

And now that the world (or perhaps his ideas about it) had changed tumultuously since last he was a student here, there had become apparent to him what he should have known before: that while some men are slaves none can be free.

He knew the company of dreamers of which he had been a member had been falsely optimistic, had been lulled into their bright dreams by a false sense of security, and, when the horrible awakening had come, had refused to face the truth. They had tried to close their eyes and recapture the dream, because the dream was more pleasant than reality.

For the first time now, he was beginning to realize that "freedom is not inherited, but must be won anew by each generation."

It was obvious that there was no time for vain regrets, no occasion for despair. Just ahead yawned a vast and dark chasm which must be traversed before reaching the solid ground on which the good society could be erected. The journey would be long and hard, and many might not reach the other side.

Beyond lay—not Utopia—but the only chance for a better world. He knew if those who had been asleep did not now strive with all their might to win it, that chance would be lost for his generation.

For men who believed steadfastly in the values which alone made life worth living, the challenge admitted of but one answer.

The chimes in Royce hall were tolling the hour as he left the Quad and strolled down the path to Kerckhoff.

—Hal Gilliam in the *California Daily Bruin*, U. C. L. A. Reprinted by permission.

WE WERE walking home the other night in the coolness of the dark. . . . Shivering, we groped our way across the upper athletic field, . . . confident we wouldn't reach the house without a broken leg or sprained ankle.

Then suddenly the moon came out and the first thing that caught our eye was the shining cold marble of home plate sitting there on the ground waiting for spring. From its re-

flection, the whole road home seemed to light up and as our shoe passed and crunched sharply on its surface, we murmured with relief, "Safe!"

Walking the rest of the way home, we mused about the word's wisdom. How true! What place would be safer in the world today than standing on the home plate at Emory? The thought gave us a good feeling. It made us warm inside and we began thinking about all the other things around, all the other little intangible things that give us a good feeling and make us warm inside.

Just before going to bed—looking out of the window—and seeing all the lights of other fraternities and the dormitories, bright and friendly, warm and inviting—but above all, bright—the solemn slam of a car door as a fraternity brother comes home from his date, then the radio across the hall playing soft music as you fall to sleep—the seriousness of a bull session when you and the other guys decide once and for all why women are like they are. . . .

As we began to think of the places where even such simple things that make life full and liveable are denied, others seemed to . . . come up from out of nowhere—like sitting on the library steps during spring afternoons, loafing and talking—like the fun of arguing in "logic" class and like the feeling you get when you see that certain girl's letter sitting in your postoffice box.

The things we thought about weren't important, not in any

articulate sense. They weren't the impressions we would give the folks back home as being typical of Emory. No, they weren't the marrow of things talked about, but rather the substance of things felt—felt and loved by every man who has ever trod the campus of an American university.

Undressing for bed, we pondered about how education and over-repetition have taken the warm sting out of such phrases as "democracy" and "freedom" for many men and left these words cold and prosaic.

But looking out of the window at the lights in the fraternity house windows, these expressions suddenly came back to life and with them their true meaning. We saw then that democracy isn't anything in itself—rather is it the right to enjoy those little things you perhaps never think about—a way of living you'd never miss unless it were taken away from you.

Not only are they worth working for or fighting for anywhere, but they are worth working for here, at Emory, now—working so that home plate on the upper athletic field will always be "safe" in every meaning of the word. And so that some day another man may stand at your window and look out at the lights gleaming brightly in the other houses and, though perhaps never consciously realizing it, get a feeling of warmth and peace.

—Claude Wilson in the Emory Wheel, Emory University, Georgia.
Reprinted by permission.

The Church of Mercy, Justice and Humility

(Continued from page 25)

injustices and the cruelties of our day. Sometimes vested interests in the church find these voices uncomfortable. Our ministers read the gospel of peace in time of war hysteria. Sometimes the professional patriots in our church prefer the gospel of hate. If you join the others who have caught the social vision of Jesus, even those who would again silence his voice might be restrained, and through the disciplines of active fellowship might learn the Christian allegiance to humanity.

The church is worth belonging to, William, because with it you can create the better world you want. If

your elders have not done well by the church, then it is up to you to do better than they. Good civilization lies not alone in the knowledge men acquire, but in the matured feelings through which they can put to use their science for the common weal. The church which teaches, "And what doth the Lord require of thee, but to love mercy, to show justice, and to walk humbly with thy God,"

can and does bring maturity to men's emotions to match their maturing intelligence. This, I think, is what the church has to offer you.

A pick and shovel brigade cleaning up after a great mine disaster in Europe. Photograph courtesy *World Outlook*



Directory of Summer Volunteer Projects

Compiled by

Robert S. Bilheimer

THE following directory has been compiled for the information and guidance of those looking for constructive work for this summer. It is not a complete directory, although every attempt has been made to have it so.

The descriptions will give some clue as to the general character of the group. One exception to this is obvious. There is no mention of the interracial character of the projects. This has been omitted because complete information is not at hand, and also because frequently more description is required than is possible here. Many groups

are interracial in character; some are not. Full information on this as well as on other points may be had on inquiry to the proper agency.

(In listing sources of additional information, (1) refers to: Summer Volunteer Projects, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania; (2) to: Tom Keehn, Council for Social Action (Congregationalist), 287 Fourth Avenue, New York City; and (3) to: National Conference of Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee.)

A. Work Camps:

Work camps are perhaps the most prominent among the summer vacation projects for students. The ones listed below, sponsored by many differing groups, are naturally of varied character. Some of them are consciously religious in motivation and outlook, while others are not. Located in different parts of the country, each faces peculiar problems. In general, however, it is true that they all include opportunity for manual labor in a common job, for community living, and for discussion.

In the following list, brief indication is made of the most important facts about each camp. Further inquiry should be addressed to the responsible sponsoring organization.

Fishing Communities:

Date: June 26-August 21
Location: Bath, Maine
Type of Community: Maine fishermen
Work Project: Constructing community facilities
Personnel: Six men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Rural Rehabilitation:

Date: June 26-August 21
Location: Abbeville, South Carolina
Type of Community: Underprivileged rural area
Work Project: Construction of new tenant farm house
Personnel: Twelve men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Date: June 15-August 15 (approximately)
Location: Tabor, Iowa
Type of Community: Underprivileged rural area
Work Project: Construction of buildings
Cost: \$50. Some scholarship aid available
For further information write: (2)

Date: June 15-August 15 (approximately)
Location: Norwich, Ohio
Type of Community: Average rural community

Work Project: Construction of community center
Personnel: Fifteen-twenty men and women
Cost: \$50 maximum. Some scholarship aid available
For further information write: (3)

Date: June 15-August 8 (approximately)
Location: Pittman Center, Sevierville, Tennessee
Type of Community: Mountain mission school and medical and community center
Work Project: Work on improvements and program of Mission
Personnel: Fifteen-twenty men and women
Cost: \$50 maximum. Some scholarship aid available
For further information write: (3)

Agricultural and Migrant Labor Groups:

Date: June 26-August 21
Location: New Jersey
Type of Community: Migrant labor camps
Work Project: Work on farms
Personnel: Twelve men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Alien Aid:

Date: June 26-August 21
Location: Southern California
Type of Community: Aliens of enemy countries
Work Project: Counseling, resettlement, etc.
Personnel: Twenty men and women
Cost: \$75. Some scholarship aid available
For further information write: (1) or (2)

City Rehabilitation:

Date: June 26-August 21
Location: Indianapolis, Indiana
Type of Community: Negro community
Work Project: Initial construction of new community house
Personnel: Twenty men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Date: June 15-August 15
Location: Cleveland, Ohio
Type of Community: Defense industries
Work Project: Unannounced
Cost: \$50. Some scholarship aid available
For further information write: (2)



Delta Co-operative Farms, Mississippi



Macedonia, Georgia, work camper



Building a house for a coal miner, Penn-Craft Pennsylvania

Date: June 15-August 15 (approximately)
Location: Dearborn, Michigan
Type of Community: Industrial area
Work Project: Construction of community playground
Personnel: Fifteen-twenty men and women
Cost: \$50 maximum. Some scholarship aid available
For further information write: (3)

Community Planning:

Date: June 26-August 21
Location: Monroe, Michigan
Type of Community: "Typical county seat"
Work Project: Development and supervision of social and recreation center
Personnel: Twenty men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Date: June 15-August 15
Location: Deering, New Hampshire
Type of Community: Moderate sized city
Work Project: Work at the Deering Community Center
Cost: \$50. Some scholarship aid available
For further information write: (2)

Low Cost Co-operative Housing:

Date: June 26-August 21
Location: Dayton, Ohio
Type of Community: Negro community
Work Project: Construction of new housing
Personnel: Twenty men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Rehabilitation of Sharecroppers:

Date: June 26-August 21
Location: Grayridge, Missouri
Type of Community: Former sharecroppers
Work Project: Building co-operative dairy barn
Personnel: Twelve men and women
Cost: \$75. Some scholarship aid available
For further information write: (1)

Date: June 15-August 15
Location: Pleasant Hill, Tennessee
Type of Community: Underprivileged rural area
For further information write: (2)

For City Children:

Date: July 15-August 10 (approximately). Some accepted for shorter time
Location: Clinton, Mississippi
Type of Community: Camp for Negro young people, operated by Mississippi State Federation of Colored Women's Clubs
Work Project: Construction of a cabin and other camp equipment
Personnel: Fifteen to twenty men and women
Cost: \$3.50 per week
For further information write: Constance Rumbough, Fellowship of Reconciliation, 2210 Highland Avenue, Nashville, Tennessee

Seminar-Work Camp in Mexico:

Date: June 15-August 15 (approximately)
Location: Torreon, Coahuila
Type of Community: Mexican peasants of small towns
Work Project: To be determined
Personnel: Thirty men and women
Cost: \$150. Some assistance available
For further information write: (1)

Date: June 15-August 15 (approximately)

Location: Durango, Durango
Type of Community: Mexican peasants. Children
Work Project: Direction of recreation for Mexican children
Personnel: Fifteen women
Cost: \$150. Some assistance available
For further information write: (1)

Date: June 15-August 15
Location: Cuernavaca, Morelos
Type of Community: Mexican peasants
Work Project: Assistance of woman doctor in day nursery
Personnel: Two women. Possibly a limited number of men. Special training necessary
Cost: \$150. Some assistance available
For further information write: (1)

Date: June 15-August 15 (approximately)
Location: Tolome, Vera Cruz
Type of Community: Mexican peasants
Work Projects: Malarial control project. Digging drainage ditch
Personnel: Fifteen men
Cost: \$150. Some assistance available
For further information write: (1)

Work Camps of International Student Service:

Michigan—There will definitely be a camp on the eastern shore of Lake Michigan at Benton Harbor, or in Allegan County, which is the center of one of the largest fruit growing areas in this country. The camp is co-sponsored by the Metropolitan Detroit Youth Council and the International Student Service.

New England—Two or more farm labor camps, located at secondary schools or other central locations, from which the campers will go to work on the farms each day. There will be the usual group life and educational program but it is expected that the campers will be able to earn their expenses by farm work.

New York City—We are quite certain to have a camp at the Five Towns Community House at Lawrence, Long Island, where the work will be constructing various recreational facilities for the children who use the Community House, and also working directly with the children.

Ohio—Work detasseling seed corn. Detailed information not yet available.

Tennessee—Possible camp at the Highlander Folk School in Monteagle, where the work would be in forestry, repairing the various facilities at the school, work with the local co-operative, and possibly a project of raising a community garden in co-operation with the community, which has always been very backward in raising its own vegetables. Here also the educational opportunities are very great because of the contact with the school and the location, a very typical southern highland region.

Virginia—The town of Radford represents an extreme case of overcrowding as a result of two powder plants having been established there. Negotiations are under way at present for the housing of the work camp at a riverside camp site on the outskirts of town. The work would be the rebuilding of the grounds and buildings of this camp for the use of underprivileged children of the town and recreational work in the town of Radford part of the time. The camp is to have the backing of various organizations in town, such as the Kiwanis Club, recreation, parks and playgrounds commission, and the town itself.

Wisconsin—There is a possibility of a camp at Merrimac, a defense boom town where the Hercules Powder Plant is being built, and where the work would be chiefly community and recreational work related to the over-crowded situation.

(For further information on any of these write: Work Camps Department, International Student Service, 8 West 40th Street, New York City.)



Macedonia, Georgia, co-operative community

Building a playground at Flint, Michigan

Watermelon feed at Delta Co-operative Farm

B. Social Service Seminars:

Social service seminars are designed for two purposes: to provide students with well-directed technical training regarding the problem of social service, together with working experience. In the main, members of the groups live at the social service agency, coming together for recreation and discussion. Students usually may select their own area of service.

The College Summer Service Group:

Date: June 25-August 12
Location: New York City
Program: Service and study of differing social conditions among the underprivileged of New York City
Personnel: Thirty-five-forty men and women
Cost: \$25-\$200
For further information write: Frank Olmstead, Director, Leonia, New Jersey

Boston Summer Laboratory:

Date: June 19-July 17
Location: Boston, Massachusetts
Program: Volunteer social service in an accredited Boston agency. Discussion
Personnel: Forty-fifty women
Cost: \$75
For further information write: Elizabeth Jones, Metropolitan Y.W.C.A., Boston, Massachusetts

St. Louis Community Laboratory:

Date: June 12-July 25
Location: St. Louis, Missouri
Program: Study. Part-time employment in accredited St. Louis social service agencies
Personnel: Forty-fifty women from Southwest and Rocky Mountain regions
Cost: \$20
For further information write: National Intercollegiate Christian Council, 600 Lexington Avenue, New York City

Baltimore Service Group:

Date: June 26-August 21
Location: Baltimore, Maryland
Program: Work in accredited social service agencies in Baltimore. Study
Personnel: Twenty women
Cost: \$75. Some scholarships available. Some remuneration for specially qualified students
For further information write: (1)

Philadelphia Service Group:

Date: June 26-August 21
Location: Philadelphia, Pennsylvania
Program: Work in accredited Philadelphia social service agencies. Study
Personnel: Twenty women
Cost: \$75. Some scholarships available. Some remuneration for specially qualified students
For further information write: (1)

Chicago Service Group:

Date: June 26-August 21
Location: Chicago, Illinois (Negro section)
Program: Work in accredited social service agencies. Study
Personnel: Twenty women
Cost: \$75. Some scholarships available. Some remuneration for specially qualified students
For further information write: (1)

C. Peace Seminars:

Peace seminars are designed to offer an opportunity for thinking through in a spirit of good will and co-operation the basic problems of individuals and nations in relation to a positive peace in the world. Students in small groups live under simple conditions in a community which, through a sponsoring committee, has invited them for the summer. Talking before groups and individuals, some work projects, study and co-operative living, form the main parts of the program. Preliminary training is given at a seven day institute under the leadership of A. J. Muste. For full information on all peace seminars, write American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

Date: June 18-August 13
Location: Prairie du Sac, Wisconsin
Type of Community: Group will live at Fellowship Farm, working in nearby rural communities
Program: Educational activity; community service
Personnel: Five men and women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: Fargo, North Dakota
Type of Community: Large city
Program: Educational activity of all types
Personnel: Four men or four women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: McPherson, Kansas
Type of Community: Small town. Church of Brethren settlement
Program: Educational activity
Personnel: Four men or four women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: Near Minneapolis, Minnesota
Type of Community: Rural area. Live on co-operative farm
Program: Educational activity. Farm service
Personnel: Eight men and women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: Huntington, Indiana
Type of Community: Large town
Program: Educational activity. Community service, young people's groups
Personnel: Eight men and women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: Snow Camp, North Carolina
Type of Community: Rural area
Program: Educational activity, primarily with church groups. Community service
Personnel: Eight men and women
Cost: \$100. Some assistance available

Date: June 18-August 23
Location: High Point, North Carolina
Type of Community: Rural area
Program: Educational activity, work in mill workers' settlement

Personnel: Four men or four women
Cost: \$100. Some assistance available

D. Caravans:

Both the American Friends Service Committee and the Methodist Student Movement have announced caravans for this summer. For further information write either: Summer Volunteer Projects, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania; or Methodist Student Movement, 810 Broadway, Nashville, Tennessee.

E. Civilian Training Seminars:

These seminars are designed to combine group worship, community living, study, and the development of specialized skills in the building of constructive citizen morale and good-will.

Date: Three sessions—April-May; June-July; August-September. (Applicants may attend more than one session)
Location: Highacres, Glen Mills, Pennsylvania
Program: Training especially in vegetable gardening, canning, handicrafts, carpentry
Personnel: Twenty-five-thirty women
Cost: \$35. Some assistance available
For further information write: (2)

Date: July 10-September 4
Location: Hidden Villa Ranch, Los Altos, California
Program: Training in work among migrants, and in gardening, canning, health, and languages
Personnel: Twenty-five men and women
Cost: \$35. Some assistance available
For further information write: (2)

F. Co-operatives:

Various institutes and schools are held during the summer for training in the different branches of the co-operative movement.

National Co-operative Recreation School:

Date: June 13-26
Location: Mission House College, Plymouth, Wisconsin
Program: Training for co-operative recreation
Cost: \$38.50
For further information write: The Co-operative League, 167 West 12th Street, New York City

National Co-operative Publicity and Education Conference:

Date: June 25-27
Location: Mission House, Plymouth, Wisconsin
Program: Discussion on co-operative education and journalism
For further information write: The Co-operative League, 167 West 12th Street, New York City

Eastern Co-operative League Co-operative Institute:

Date: August 1-7 (tentative)
Location: Massachusetts State College, Amherst, Massachusetts
Program: Discussion on the organization and management of a co-operative
Cost: \$15 (approximately)
For further information write: Eastern Co-operative League, 135 Kent Avenue, Brooklyn, New York

California Co-operative Institute:

Date: August 1-8
Location: Camp Sierra, California
Program: Discussion on problems of the co-operative movement, especially in California
For further information write: Associated Co-operatives of Northern California, 815 Lydia Street, Oakland, California

Circle Pines Center:

Date: Continuous throughout the summer
Location: Cloverdale, Michigan
Program: Various courses and activities relevant to the co-operative movement

For further information write: Gaylor P. East, Eastern Michigan Association of Consumer Co-operatives, 2898 West Grand Boulevard, Detroit, Michigan

Co-operative Business Training Seminar:

Date: July 7-August 23
Location: New York City
Program: Specialized and varied training for life careers
Personnel: Thirty-five men and women
Cost: Unannounced. Some scholarships available
For further information write: Council for Co-operative Business Training, Room 1701, 19 West 44th Street, New York City

Tours:

Two tours, one by bicycle in New England and another to Mexico, have tentatively been announced. For further information write: The Co-operative League, 167 West 12th Street, New York City

G. Home Missions:

There are some opportunities for summer work for students in home mission stations. In general, the work falls into four categories:

American Indians. Primarily educational work in schools maintained for Indians. Church work

Migrants. Over sixty projects in fifteen states. Work among young people; medicine; church work

Sharecroppers. Educational and religious work in the service of large southern areas

Government Settlements. Work in the new churches built in the government dam communities, as well as in the mining community at Arthurdale, West Virginia

(For complete information on above write: The Home Missions Council, 297 Fourth Avenue, New York City)

Special—Work Camp at Pittman Center, Sevierville, Tennessee. A missionary project of The Methodist Church. Write to National Conference of Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee

H. The Lisle Fellowship:

Location: Lisle, New York
Colorado
Dates: June 3-July 15, New York (Note: Dates have been changed from previous publicity)
July 15-August 27, Colorado
Program: Study and deputations to rural churches. A laboratory school for students in the attitudes and techniques for world-mindedness
Personnel: Approximately forty men and women for each center
For further information write: DeWitt C. Baldwin, Director, 150 Fifth Avenue, New York City

I. The Volunteer Land Corps:

The Volunteer Land Corps has been organized to help meet the shortage in farm labor caused by the war effort. Volunteers will live and work on individual farms. Men will do heavy work in the fields; women will do lighter domestic work. The pay will be \$21 a month plus board and lodging. For full information write: Arthur Root, Executive Officer, Volunteer Land Corps, 8 West 40th Street, New York City.

Films on Work Camps

The photographs on pages 32 and 33, by Lewis Hoskins, and the one on page 7, by Joseph Howell, are loaned through the courtesy of the Harmon Foundation. They are stills from one- and two-reel films on work camps of the American Friends Service Committee which are available for showing by college and church groups. Those interested can write: Division of Visual Experiment, Harmon Foundation, Inc., 140 Nassau Street, New York City.

From Footlights to Vespers

drama

Choral Speaking Returns to the Church

Helen Anne Hilker

IN THE balcony of a dimly lighted, quiet church on an evening last fall, a prelude of violin music ushered in a new vesper service for a gathering of college students seated below. Near the violinist sat a young student of dramatic art with her choir of fifteen novices. Shortly before this not one of them had ever attempted a thing like this. Now they sat awaiting their first performance.

The words they looked at in their hands were lyrics written especially for the occasion by their young directress. No one had ever heard them before; the production had had no trial performance by which to forecast success or failure.

The music reached their cue; they rose, unseen by the audience below. Their leader lifted her hand to direct, and the violin ceased playing.

But there was no music, and they did not sing.

This was a "choir of speakers," and they *spoke* the lyrics in unison. They spoke clearly and precisely; they spoke also with enthusiasm and with the emotion of imagination. For they were interpreting poetry to the audience below, and seeking to project meaning to them from the religious verse which they were dramatizing by group speaking. Sometimes only heavy male voices were heard, sometimes the lighter voices of women, sometimes the solo voice of the leader, according to the theme of the lyric. But throughout, though they neither chanted nor sang, the speaking was rhythmic and sought to give a musical impression.

A month before, the concept of interpretive choral speaking had been entirely new to this group of students. With the exception of the leader, none had had any particular speech training, but through them the Wesley Foundation at the University of Iowa brought to the campus, in the Methodist Church, its first speech choir program.

The setting and production was simplicity itself, and yet the nature of the performance gave to the service a dignity and an interest all its own. The interior of the church was lighted only by candles from the altar. Two violin solos, played from the balcony in the rear of the church, preceded the program. Violin

music also ushered in the first lines and later closed the program.

Directing the choir and carrying the leader's solo part was a University of Iowa student of dramatic art, Rosa Neil Reynolds, whose previous experience with choral speaking groups at DePauw University led her to organize the Wesley group and train them into the new medium. The lyric verse used for the occasion Miss Reynolds had written herself in order that it might be particularly adaptable to the October vespers.

CHORAL SPEECH GROWS IN LAST DECADE

College students on America's campuses have witnessed in their dramatic productions of the last decade a growing use of choral speech as a medium of drama. Speaking choruses, stemming from the English speech choirs advanced by John Masefield and Marjorie Gullan, have developed progressively during this period into a definite and exacting rôle in the legitimate theatre.

Now, from the modern drama, in such plays as *The Silver Tassie*, *Culbin Sands*, *Jeanne D'Arc*, *Bury the Dead*, and *Murder in the Cathedral*, religious groups have begun to adapt this interpretive group reading into worship services, and a medium that originally gave rise to the theatre itself is being returned to the environment from which it sprang in Athens some 2500 years ago. As material for unusual and creative work in

religious entertainment, student workers in church organizations have realized that the old Greek chorus, offering a relative simplicity of execution, has also a wealth of imaginative and inspiring possibilities in church worship.

The "chorus," for those to whom choral reading is strange, is not a singing or music group, as has been seen. Its function is the group speaking of rhythmic poetry or prose in unison, wherein the purpose is interpretive expression, clarity of speech, and a musical variation of voices. Men's voices and women's voices are contrasted, sometimes blended, at times led by a solo voice, according to the varying nature of the selection. Obviously, the speaking chorus is peculiarly adapted to expressing emotions and feelings commonly universal. Training is required to give the group skill in emotional expression and musical effectiveness of tone in co-operation, but its great advantage is the ease with which complete novices can be inducted into the art.

The impression must not be gained that such a chorus is an impromptu or haphazard affair. Specific teaching and regular rehearsals are necessary. The leader of such a group must know how to go about training his chorus in the techniques of unison speaking so that true rhythm, beauty of tone, appropriate emotion and proper blending (as well as accurate and precise enunciation) are

Rosa Neil Reynolds, dramatic arts student at the University of Iowa, conducts a rehearsal of her verse choir



May, 1942

attained.¹ Experience in the related fields of drama or speech is especially helpful, and indeed, almost necessary, to the leader. But the point is that the medium is easily learned by the chorus itself. A group of amateurs with no particular experience in either field can be taught to perform with some skill. In this respect the chorus is especially adaptable for use in church groups.

Such a chorus is not limited to a college students' vesper service. It can be used with particular effectiveness for Christmas and Easter services for the entire church. It serves as a convenient source of entertainment for organizational groups within the church and for varied seasonal occasions.

CHORAL MATERIAL PLENTIFUL

The material to be dramatized need not be original; there is a wealth of poetry and choric drama at hand. Epic and lyric poetry, biblical passages, and ballads—literature which expresses uni-

¹ A number of books on method and technique are available in college and public libraries. Among these are:

Gullan, Marjorie, *Choral Speaking*. Expression Company, Boston. 1931.
Keppie, Elizabeth, *The Teaching of Choric Speech*. Expression Company, Boston. 1932.

versal or mass experiences, movements of an age or of the present time—have been found highly successful. The poetry of Kipling, Tennyson, Burns, Longfellow, Milne, Lindsay, and Hilaire Belloc is notable for its use in the field. Much choric drama has been written specifically for this modern movement by such men as Gordon Bottomley, Stephen Spender, T. S. Eliot, W. H. Auden, and Lascelles Abercrombie.

The great impetus to the speaking chorus occurred when Marjorie Gullan trained her first speech choir in England in the late twenties. Under her guidance and widespread teaching, choral speaking found its way into schools and theatres in America as well as in England.

At Iowa State Teachers College, for example, Hazel B. Strayer, who studied under Miss Gullan, has used a speech chorus in three plays in the last five years as well as in the production of Archibald MacLeish's dramatic poem, *Fall of the City*. In *Bury the Dead*, she used her chorus to bring the past into the present; she made effective use of a chorus of twenty-four women's voices in *Murder in the Cathedral*. This year Miss Strayer is using it to advantage in *The Frogs of Aristophanes*.

But a verse choir is quite capable of maintaining itself outside the drama. From 1935 to 1940 Miss Strayer conducted a verse choir independent of the choruses used in her dramatic productions. The choir did programs for several churches, most of these being vesper programs. Miss Strayer found that the Psalms, Proverbs, the Book of Ruth, and the Book of Job lent themselves especially well to choral speaking.

Inspired by Miss Strayer's college choir, a group of women living on farms in Black Hawk County, Iowa, formed a speech choir known as the Farm Bureau Verse Choir, and were quite successful in their work. To many others, as to them, the idea has spread to inspire a great deal of work in religious plays and pageants in the church.

Because the verse choir is not dependent on the drama, because it is such a splendid medium for religious worship and religious entertainment, because it answers the need of the ordinary church group, choral speaking is well on the way to becoming a significant movement and part of church life in the next decade, as more and more young people discover the meaning and beauty of its possibilities.

*the college
consumer
kathryn blood*

Housing--A Social Barometer

IT'S not mentioned by the Chamber of Commerce. The picture post cards don't show them. Visiting celebrities aren't taken to see them. But within a stone's throw of the Capitol of the United States, exist slums that a respectable cockroach would hesitate to enter.

Housing authorities have testified regarding the city's slums before dozens of Congressional committees. Year in and year out they have repeated their story of rotten housing with vermin-infested walls, leaky roofs, broken floors and no sanitary plumbing. Yet the slums have remained. They stand a monument to what can only be termed as social asphyxia in action. And this in what is now the administrative capital of the United Nations.

When the first Mrs. Woodrow Wilson

came to Washington, she began a crusade for elimination of the slums. Through her efforts the capital city got its first low-cost housing project. Another woman, a Mrs. Archibald Hopkins, a "cave-dweller" (old-time resident) and hard-working civic leader, enlisted every visiting celebrity in a crusade for better housing by seeing that their stay in the capital included a tour of the slums. Congress writhed. But the slums remained. Today's leading crusader for better district low-cost housing is John Ihlder, director of the Alley Dwelling Authority. The purpose of the ADA is to reclaim slums and blighted areas and, if these areas are unsuitable for low-rent housing, to build a compensating number of low-rent dwellings elsewhere.

Recently at a housing hearing on the

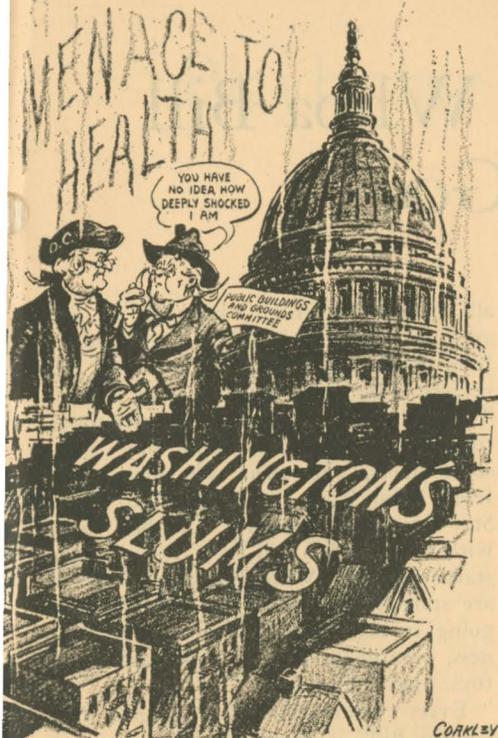
slums before the Public Buildings and Grounds Committee, several legislators were deeply shocked to learn that such conditions existed. Why hadn't they been told? Ironically, this came from the mouths of Congressmen who as members of Washington's City Council are responsible for the welfare of the district's voteless citizens. They had no knowledge of as vital a matter as the disease and crime-breeding sections of the city.

THE FACTS SPEAK

A description of what is known as Logan's Court, a two-minute walk from the Capitol, will serve to show the physical and social factors which slums contribute to delinquency, disease, and crime.

Crowded into the approximately fifty

Coakley in *The Washington Post*. Used by permission



COAKLEY

living units of this court, which is an alley within an alley, are approximately two to three hundred persons. The living units on the south side of this alley are two-story, brick, row houses. On the north side, there are two large, two-story, brick, flat buildings. There are four rooms in the houses and three in the flats. Eight or more persons are often found living in one house or flat. These dwellings are, of course, decayed and unkept. Running water is the only modern convenience. Outside toilets and lamp lights are used by all the tenants.

Junk and all kinds of debris clutter up the front and back yards, both of which are alleys. Many of the tenants are professional "junkers." The front alley is the outdoor community gathering places for these people. The alley tenants naturally become clannish. They have a little society of their own, recognizing a code of ethics which unites them against all "outsiders" and the world in general. During warm weather, everyone from the baby to grandpa congregates in the alley for their social life. On their bill of entertainment are such things as drunkenness, loud and abusive language, open gambling, fighting. Social problems stemming from these slums include delinquency, alcoholism, broken home life through desertion, and illegitimacy.

The conditions described here are of immediate significance not only to the district residents, but to all citizens. They are significant because they are symbolic of the social lethargy of too many of our Congressmen. Their attitude toward public low-cost housing reflected in

legislation, can either forward or retard housing throughout your lifetime. Without an understanding of the need for permanent low-cost housing, they can and have failed to write into defense housing bills adequate minimum standards of decency. You and your children will inherit the slums and firetraps that today's defense housing will in many cases revert to.

Low-cost housing ranks as one of the big three consumer needs, the other two being food and clothing. What is either done or left undone to improve housing not only in Washington but in your own communities, can either strengthen or weaken us as a nation both physically and in morale. Your welfare as an individual consumer is dependent upon the welfare of society as a whole, of which there is no better barometer than housing.

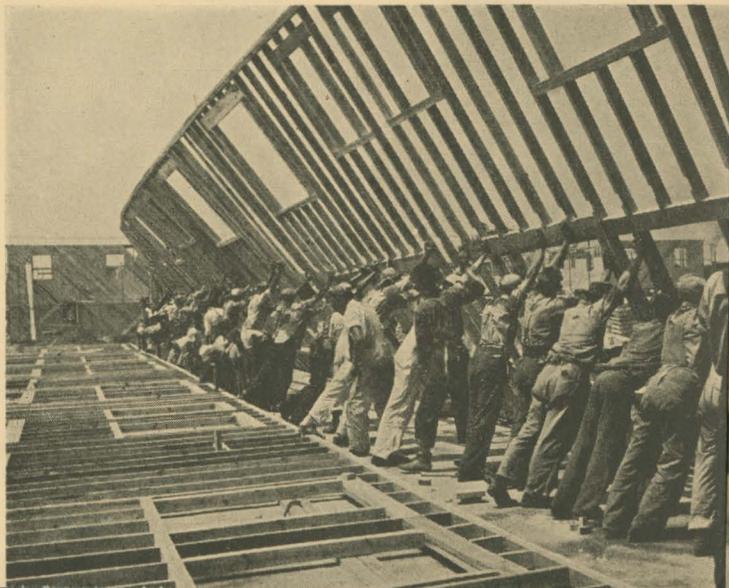
A VITAL PART OF DEFENSE

During World War I some of the defense work was set back as much as 30 per cent because of either poor housing or no housing at all. Thousands of workers who took jobs in shipyards and munition plants could find no decent places to live, and were forced to move from one place to another in search of a home. Housing is not fluff that can be tossed off in a war economy. Quite the contrary, it should be a part of our national war effort. Housing is as important as planes and tanks and guns. Unless comfortable, reasonably priced houses are provided for our defense workers, production is likely to slump dangerously.

Approximately two million Americans have left their homes in search of defense jobs. In looking for places to live they have found "Men Wanted" signs plentiful, but "Home for Rent" signs lacking. Representative John H. Tolan, chairman of a house committee investigating the migration of war workers, reports such conditions as these:

"A Connecticut family of eight described what it meant to live in a one room cabin in San Diego. They paid

Defense Housing, Erie, Pennsylvania. The entire framework is fabricated horizontally, and is put up by crews working in shifts. OEM Defense Photo



*the college
consumer
kathryn blood*

\$78 a month of the family's monthly wages of \$135 for it." . . . "We have seen vast trailer camps without adequate water supply or sanitation. We have seen families camping in tents and shanty towns near the newly built plants."

The health problem is closely tied up with housing. As Jasper McLevy, mayor of Bridgeport, Connecticut, pointed out: "You have to provide proper sanitation to take care of those thousands of people. If any kind of an epidemic should start in one of these defense industries, all the armies in the world wouldn't mean anything. That would do more to destroy the morale of the country than anything else. . . ."

The Lanham Act as recently passed by Congress permits the Federal Works Administration to use any housing agency it desires to spend \$300,000,000 for 75,000 new dwellings. Officials from the FWA's agencies—the United States Housing Administration, the Public Buildings Administration, and the Division of Defense Housing—have been given power to speed up housing. The FWA also plans to set up 42,000 prefabricated houses in fifty crowded war industry areas between now and July. A total of \$900,000,000 now has been voted for housing and public works in war industry areas.

This money should be spent in most cases for permanent rather than "temporary" housing. Experiences of the first World War show that "temporary" housing ordinarily became permanent slums and firetraps. Unless certain minimum standards are followed, the housing appropriations made by Congress will build the future slums of America.

Santa Claus, Whoa Bill and God

THERE is an announcer in Hollywood who has titled himself "the luckiest man in radio" because he spends the summer broadcasting from Catalina Island, a resort just off the Los Angeles coast that bears a striking resemblance to Hawaii. In my opinion there is another candidate for that distinctive title, a man who is not only the luckiest, but undoubtedly the *happiest* man in radio—NICK NELSON, known by every child in Southern California as "UNCLE WHOA BILL."

Every afternoon at 5:30 "Uncle Whoa Bill" sits at his KFAC microphone to conduct his daily meeting of more than forty thousand "Whoa Billers," ably assisted by his henchmen known as Tommy Monkey, Aloyishus the little giraffe, and a Pig-with-Magic-Eyes. It is the responsibility of these animals to report to Uncle Whoa Bill on the conduct and welfare of every member of his vast army of followers. They seem to know everything that goes on, and report faithfully to Uncle Whoa Bill for day-to-day criticism or praise. Every Monday afternoon Tommy Monkey advises Uncle Whoa Bill of all new members who have received their buttons in the mail, and he and the other animals take turns initiating them into the club with the blowing of a little tin whistle. Of course, they all blow the whistle a different way which adds to the fun. The Pink Pig supplies the

list of the daily honor roll and just where deserving youngsters can look for a surprise. Always there are birthdays to be honored, and celebrating Whoa Billers to be told where to find a string to follow leading to an especially nice present hidden at home. Members who have been good while ill are commended, just as those who find good behavior difficult are reprimanded.

With such business of the club taken care of, Uncle Whoa Bill devotes the balance of his program time to the reading of stories, the playing of children's music, the singing of Colonel B. Rightways' songs especially written for Whoa Billers on such subjects as brushing teeth, going to bed, picking up toys, eating vegetables, being polite, and so on. Every Wednesday Uncle Whoa Bill brings a guest to the studio to talk to the boys and girls about his job and the interesting things he does. The guest may be a fireman, a soldier, a tight-rope walker from the circus, a sailor from the high seas, a keeper of homing pigeons, or even Donald Duck himself direct from the Disney Studios. On Thursdays the Puppet Lady and her helpers come to the studio to present a radio version of the puppet play to be seen the following Saturday at Bullocks' downtown store. On Friday Uncle Whoa Bill has a party at the studio for club members, with balloons and candy and a good time for

all. There they go on a hunt for the shy animals. Tommy Monkey is, of course, fond of the chandelier but the Pink Pig prefers hiding behind Venetian blinds. The tiny tots all sing their favorite songs together on the air. Some sing solos, some duets, and their selections range from "Pop Goes the Weazel" to "The Star Spangled Banner." In their talks with Uncle Whoa Bill they report on the status of their "Whoa Bill charts" which are starred by mother on such items as going to bed, eating, attention, helpfulness, practicing, care of nails, teeth, and toys, and not teasing.

Every Whoa Biller has learned that "Whoa Bill" is a combination of magic words that can work wonders when used in a moment of stress or distress. When overcome by fear of the doctor or dentist, all one need do is say, "Whoa Bill!" and SMILE. When bruised in a bad fall, when forced to eat unpleasant things like spinach, or to take bad tasting medicine for coughs, or to be sent off to bed just as things begin to get interesting, those "magic words" make it ever so easy to do.

"Uncle Whoa Bill" was created by Bullocks, a large Los Angeles Department Store, ten years ago. Nick Nelson, an amiable young man with understanding and love of children, was given the task of making him live in real life for the countless thousands of youngsters who need a real "friend" outside the family circle. They worship him with a devotion that only a child can have for one they regard as patron saint, uncle, godfather, year-'round Santa Claus, and in some cases father, all rolled into one personality. His importance to them and his influence on them is staggering in its scope. His daily mail amounts to scores of letters of appreciation from grateful parents who have found that Uncle Whoa Bill can accomplish wonders that parents cannot. He can eliminate bad habits and instill good habits with an ease and facility that approaches a miracle. Last week a small girl was badly cut in an accident. As the blood ran down the side of her face, she stood tensed with only a slight quiver of the lips saying almost inaudibly, "Whoa Bill, Whoa Bill." This one example is representative of thousands that

Nick Nelson—"Uncle Whoa Bill" with Tommy Monkey" and the "Pig-with-the-Magic-Eyes"



Playhouse Television

television
david crandell

ROBERT EDMOND JONES, the famous scenic designer, has said that, "Television so far has given us little beyond the sense of an extraordinary and very winning kind of novelty. We should not forget, however, that the industry is new. The pressure is great. Time is short. Money is limited. It is no wonder that most of the basic principles of the art of television remain undiscovered. But this is simply a fact of the moment. Presently television will mature into its own form, free and significant. Someone has said that true drama does not deal with the working of our minds but with the beating of our hearts. True drama does not concern itself with politics or religion or ethics or even logic. It does not preach or teach or illustrate. It only shows life. It says to us: Here is life. Look at it! Love it! If this is true—and it is true—then television is inherently dramatic. Television is only waiting for the one who will take it—now, in its beginnings—as a sculptor takes his block of marble, and will shape it into a new beauty and a new reality."

The Pasadena Playhouse in Pasadena, California, is answering this challenge of television as concretely as the full extent of its facilities can. It has thrown wide the doors of its \$650,000 plant, the six floors of classrooms, rehearsal halls, scene docks, prop rooms, library, a \$35,000 wardrobe. It has designated one of

its three theatres as a TELEVISION THEATRE where programs may originate through the facilities of the Don Lee Television System of Hollywood. It has offered the services of its staff of directors, scene designers, electricians, stage hands, and costumers. It has opened the files of the casting office with their talents and acting records of the thousands of professional and amateur actors who have faced the Playhouse footlights. It requires no stretch of the imagination to appreciate the great contribution which the Pasadena Playhouse, offering so much, can make in the growth and development of programming and production for sight-radio, the newest of the entertainment and communication arts.

Twenty-five years ago the Playhouse was born. Its growth was rapid. Its course was sure. Its fame circled the globe. Organized as a non-profit, educational corporation backed by the civic leaders of Pasadena, it thrived under the guiding hand of Gilmor Brown, its supervising director, and of Charles Prickett, its general manager. On its twentieth birthday, by unanimous vote of the California Legislature, the Pasadena Playhouse was designated as the "State Theatre of California." The Playhouse has raised curtains on more than 1,300 dramatic productions and adds sixty more

to that number each year with activity on three stages simultaneously and continuously.

With the establishment of a School of the Theatre, the Pasadena Playhouse has achieved both professional and academic rating as a place to learn. Each year students trained in the theatre, in cinema, and in radio take their places in the professional world and fill positions worthy of their training. In February of this year, TELEVISION made its debut in the Playhouse curriculum as a course of study for the students of the school, a course designed to prepare professional people for a new profession blending the techniques of stage, screen, and radio in a new technique of a new medium. The classes are designed not only to supply television with trained actors and actresses, but are already producing writers of original material for television purposes, designers coping with problems of setting the television stage, gadget-minded youngsters with a bent for creating new items called "sight effects," and, above all—production directors of tomorrow who are today planning programs that are not transplanted from the stage, screen or vaudeville, but that are designed expressly for the television medium and capitalize on its immediacy and intimacy in mass communication, mass

The Pasadena Playhouse, Pasadena, California. Television Theatre, upper right wing

occur daily, and which speak well indeed for Nick Nelson and the sponsor that makes his work possible.

I report on this program because it is good radio. It is good radio for a particular age group that is otherwise forgotten in the radio log. It is good radio that pays dividends without loading the program with commercials. It is a wise sponsor that realizes that in some cases no advertising is the best kind of advertising and pays the biggest returns. It is enough to have provided every family with one-third of a great triumvirate enumerated one day by a tiny Whoa Biller as "Santa Claus, Uncle Whoa Bill, and God."

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education, and mass entertainment in the home.

The Television Theatre, where all of this activity fuses into one, will be the only existing television studio in the world where a studio audience may be privileged to witness television programs in the making. No other television studio is equipped to accommodate a studio audience. The open doors of the Playhouse have not even this barrier to the public enjoyment of television.

Here, Mr. Jones, is an answer to your challenge. At the Pasadena Playhouse there are those who are eagerly taking television—now, in its beginnings—to “shape it into a new beauty and a new reality!” to prove that it is “inherently dramatic,” that is has all of the potentialities of an art form, and that it is worthy of an important place in a post-war world.

Survey of College Courses in Radio

Each year the United States Office of Education, with the assistance of the Federal Radio Education Committee, prepares a revised edition of a directory of radio courses offered by colleges and universities. This directory is exceedingly useful to persons who seek particular kinds of radio training.

Results of the 1940-41 survey show a considerable increase in the number of college courses being offered as compared with information received in 1939-40. During this period the number of courses in various fields of radio offered by institutions of higher learning has almost doubled:

Title of course	Number of colleges and universities reporting courses	
	1940-41	1939-40
Technical course	248	139
Radio drama and radio speech	230	34
General course in radio	120	137
Script writing	101	53
Program planning and production	97	51
Education by radio	49	18
Radio announcing	49	25
Radio advertising	40	13
Radio newscasting	34	35
Television	24	8
Radio music	23	9
Radio station management	7	8
Radio law	3	7
Sociological aspects of radio	3	1
Total	1,028	538

(From “Annual Report of the United States Commissioner of Education,” 1941)

Once Upon a Time

A MOONLIT night a campfire we have had active games and stunts and have sung. What shall we do for a quiet half hour?

A long automobile trip the scenery getting monotonous we are tired of looking for white horses and haystacks to “stamp.” What shall we do now?

Not a fit night out for man nor beast but marshmallows to toast cider to drink. What else shall we do?

Tell a story.

The art of the story-teller is probably the oldest art in the world: still it is so much of the nature of men that it never loses its appeal. The Bible is rich in stories which lived for generations by oral tradition. Chaucer gathered popular stories together into the framework of the pilgrimage to Canterbury; Boccaccio arranged his prolonged imaginary story-telling session in the midst of a plague; Scheherazade enchanted her murderous royal husband for a thousand and one nights with stories. But whatever the era, whatever the section of the globe, and whatever the subject, the good story-teller lives up to Sir Philip Sidney's dictum: “With a tale, forsooth, he cometh unto you; with a tale which holdeth children from play and old men from the chimney corner.”

Stories can be simple things. A short joke may be built up with attention to details, heightening the suspense. Personal experience can be drawn upon for a round of stories under a heading like “My Most Embarrassing Moment” or “My First Dollar.” More imagination is called into play by a “tall tale” contest or a chain story in which each member of the group carries on the telling for a given period of time. Another type of chain requires that each person tell a complete but short story which includes a character from the preceding one.

But you will want to share some of the great stories of the ages and tell them with a full appreciation of their art. With practice you should be able to recount stories easily and skillfully—and have a good time in the act. The first job is to select a story which has vivid and dramatic action; it should set scenes and describe characters briefly but colorfully. When you have found a story that you like, read it several times, watching for all the details which set the flavor

and which point to the climax. Don't try to memorize, though you will want to retain particularly apt phrasing. Tell it over to yourself to be sure you have it clearly in mind; read once more to see what you have missed.

Now you are ready to face a group. Your voice is important; speak clearly without shouting. Vary pace, volume, and pitch to fit the course of the story and to avoid monotony; help delineate characters by giving each a distinctive mode of speech. You can avoid nervousness by losing yourself in the story. Always remember that your listeners are responsive; shape your telling to their reactions. Make use of your common experiences and your immediate surroundings to put atmosphere and the breath of life into the story. If a person's attention wanders, speak directly to him till he is drawn back. When you come to the end, stop; and don't moralize; if your story has not made its point, nothing tacked on will help much.

Though a good story should be sufficient within itself, several devices can enhance a tale. One is a peep box—a small box (a shoe box, for instance) with a small hole in one end through which a person may view one of the story's key scenes made from paper cut-outs lighted by a window-like opening in the top. If you have even a rough skill with pencil, crayon, or chalk, you might draw quick sketches as you talk; fasten several sheets of paper on an easel and draw on the top sheet, which can be torn off as soon as you are ready to begin a new scene. And then there are hand puppets, which have marvelous possibilities for livening a story. Of course, from a vivid story to a play is not far; a hybrid creation is the pantomiming of a story as it is told.

Story resources are plentiful. We have already recalled the Bible, Chaucer, Boccaccio, and the *Arabian Nights*. Classical mythology, folk tales, and fables come to mind. Lee's *Folk Tales of All Nations* (Tudor Publishing Company), the *Pocket Book of Short Stories*, Tolstoi, Uncle Remus, Lewis Carroll, adventures of folk heroes like Paul Bunyan and Pecos Bill—but the list is long. The important thing is to choose stories that mean much to you; then you can tell them with genuine feeling from “Once upon a time” to “So they lived happily ever after.”

Where Movies Go to School

SENSING the tremendous influence the motion picture has come to exert on the American public and feeling that there exists a real need for personnel with a perspective on this function, the University of Southern California has built up a department of cinema to answer that need.

The department, a unit of the College of Letters, Arts and Sciences, is the only one of its kind in the country. Lower division courses include phototechnics, photocomposition and photo-portraiture; upper division courses cover fundamentals of the cinema, film techniques, screen literature, cinematography, recording, art and music in films, aesthetics, writing, editing, direction, the film in education, and the cinema and society. Graduate courses include further study in these fields, plus research in the subject as a whole and practice in the cinema workshop.

In the workshop, students take part in actual production of films. It is housed in a small building of its own, complete with camera laboratories, dark rooms, film editing quarters, sound recording studio and a projection room. Here a number of films are being produced for the University's department of visual education under the Hancock Foundation; documentaries are being initiated in co-operation with the government, and the "Trojan newsreel" has been made an integral part of the regular activity.

Much of the advance of the past fifty years in the motion picture has been by the method of trial and error; there has been almost no attempt to gather up the knowledge thus gained and make it useful to others. This task the graduate courses in cinema at U. S. C. are now seeking to perform. Graduate students, for instance, are working on an all-industry census being taken by the Hays Office, on a survey of American literature for the cinema, on another of Latin-American sources in co-operation with the State Department's Advisory Committee on Western Hemisphere Cultural Relations. One of the graduate seminars is conducting a survey of the effects of public opinion on the American film, and conversely, of the effects of the American film on public opinion.

In addition to its full-time instructors, the department employs the services of a number of lecturers from the outside—specialists in particular fields in the motion picture industry; writers, directors, art and music department heads, experts on the commercial side, workers in visual education. Recently Dr. Joris Ivens, world-famous maker of documentaries (THE SPANISH EARTH, POWER AND THE LAND, etc.) joined the staff in a full-time capacity.

Students in cinema select a supporting field of interest in fine arts, architecture, music, letters, speech, physical sciences or commerce, according to the particular emphasis they wish to follow. Students with majors in these fields, too, may take part of their work in the cinema department.

A number of recent graduates are now at work with the government, mostly in the army and navy. Several have gone to Canada to work on a government-sponsored series of documentaries being produced there. Many have found their niche in the business and exhibition phases of the film industry, where the need for persons with perspective and social concern is perhaps greatest.

The department makes no claim of being able to turn out ready-made experts in cinema techniques. The highly specialized nature of most studio employment is such that it requires much more training than can be given in a liberal arts program. The training in the department does aim, however, to provide basic skills in the various techniques as a substitute for the lengthier period usually served as apprenticeship, and, in addition, to answer the increasing need in the commercial phases of the industry for men and women who will be aware of the significance of the motion picture in American life today.

Further, Warren Scott, head of the department, envisions university departments of "entertainment," with divisions for theatre, radio, and cinema. These will devote themselves to turning out people with actual skills *plus* true social perspective on the function of these divisions as opinion- and conduct-forming agencies—people trained in their profession and with a definite sense of their responsibility to the public whom that profession serves.

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movies
margaret frankes

Current Films

Choice

Adventures of Martin Eden (Col.) is an honest, straightforward filming of Jack London's semi-autobiographical novel about the seaman who writes passionately of the injustices and degradation he has observed aboard ship, and who for a time is led to compromise but who eventually remains true to his fellow seamen and his convictions. The underlying theme—honesty in writing without consideration of recompense—is convincingly set forth, and the direction and performances, while not particularly outstanding, are adequate. *A worthy venture.* Evelyn Ankers, Glenn Ford, Claire Trevor.

The Forgotten Village (Pan-American Films) is a splendid example of a sincere documentary film. Made in an isolated Mexican village, it portrays the everyday life of the people who actually live there, photographed against the background of their miserable homes and the desert-like terrain that surrounds them. Its theme is the conflict of superstition and inertia with modern public health methods as encouraged by the new government in Mexico City. The story was written by John Steinbeck; photography was by Alexander Hackenschmid; the production was in charge of Herbert Kline. As in most documentaries, the musical score and spoken commentary contribute much to the total effect. *Adult, moving.*

Fair Entertainment

The Remarkable Andrew (Par.) has a young man, accused of theft by his employers in a small-town city hall, being helped out by Andrew Jackson and other dead heroes who return in spirit to advise him and to track down the real culprits. It was a good idea, but it fails to come off. It's all pretty *confused*, and *somehow disappointing.* Brian Donlevy, Ellen Drew, William Holden.

Ride 'Em Cowboy (Univ.) gives you Abbott and Costello in another typical farce performance. If you like this type of fun, you will find it *good slapstick.* Bud Abbott, Lou Costello.

The Fleet's In (Par.) is a tuneful account of the antics of sailors ashore, with little to do with war or naval activities. The story is naive and trite even for a musical, but as completely escapist entertainment it perhaps would fill your bill. *Gay, frivolous, moderately comic.* Eddie Bracken, Jimmy Dorsey and band, William Holden, Betty Hutton, Dorothy Lamour.

Reap the Wild Wind (Par.) is an adventure story pure and simple, dealing as it does with wreckers among the Florida keys who wait to seize the prizes of ships foundering there (it's the day of the sailing vessels) and who are not averse to helping out the ravages of storm and reefs. It is a spectacular movie, done in technicolor with more violence and speed than can easily be imagined. *Exciting, dashing.* Paulette Goddard, Ray Milland, Raymond Massey, Robert Preston.

Rings on Her Fingers (Fox) is a trite little item, all about a band of crooks who employ a little ex-shop girl as decoy. It is all *pleasantly comic but not above routine entertainment.* Spring Byington, Laird Cregar, Henry Fonda, Gene Tierney.

Oh, What's the Use?

TAURUS: A young friend of mine, a minister with two small churches, has just written to me, with a complaint so common that I want you to hear it. He is greatly discouraged about the war—especially about how his people are taking it. He himself has worked hard for peace through justice and reason, and has felt that the military method is not the Christian method for settling disputes. Listen to what he says:

"Well, it has come at last. Several of my best members have indicated that they are likely to stop contributing to the budget unless I soften down. It's a question to know what to do. Sometimes I'm tempted to give the people just what they want. After all, what difference will it make to the world if I do sacrifice my principles? If people don't want to be Christians, why bother to make them so?"

SKEPTIC: He's not a pure-blooded skeptic. He's just tired. But I feel for him anyhow.

The Pessimism That Is Common

TAURUS: Let's begin, as we often have to do, by making a distinction. Here today I'm not so concerned about the particular problems of this minister. He may have talked too much in his pulpit, or fought the war over again every Sunday, or been belligerent about his non-belligerency. I am concerned about his reaction to his predicament. He's disheartened. He feels that he doesn't count. He's lost his fight. He's about to sell out his ideals. Don't you find that his pessimism is pretty common today?

SKEPTIC: Lots of us young people are in the same jam. We believe in what's right, but everywhere it is blocked, and we are tempted to give up. What's the use of sticking out your neck for things that almost everyone is opposing? It's like a trap that's set inside us, about to go off any minute and catch us in the jaws of revenge and hate. I don't see any way out of it. Oscar Wilde once said, "The only way to get rid of temptation is to yield to it." Apparently the only way to live through this war without cracking up inside is to believe in it and fight it out and let our Christianity take a vacation, and then hope we can begin talking about ideals again when it's over.

How Can You Keep Up Your Morale?

TAURUS: It's a problem of how the Christian can keep up his morale, isn't it? How to live without sacrificing every-

thing you really believe in? How to hold on to a few sane ideas in a world gone mad?

SKEPTIC: That's the problem. Suppose now that I am a fine idealist—just suppose, I said—with sound ideas and some courage. But my generation doesn't give a darn about ideals, and I'm discouraged. I don't want to throw my beliefs overboard, but I'm tempted to. What can you say to a fellow like me?

TAURUS: First, I'd say to get your body in good condition. You may be physically worn out. Take a bath, sleep until you catch up, chew on a dime's worth of apples. Go play your favorite sport until you get refreshed. Put your physique in shape. That will help you get over that stale feeling.

SKEPTIC: That's not my trouble. I feel fit, but who cares how a fellow feels? It's the turmoil in my brain that hurts. A bath makes me forget it, but it doesn't remove it.

The Healing of Nature

TAURUS: Then, take a walk tonight out under the stars. The stars don't fight, but work in harmony together. You can learn something from them. Next time it rains, go out and let the wind and weather whip through you; get washed by God's good and sensible world. Or lie out under the skies, and let the silence of those distant places cool your fever. Go dig a garden, get your hands into the good earth, where order rules and there is no confusion, where roots and soil and minerals co-operate and have no strife. The world of nature will restore your sanity. It will teach you how things operate which are permanent. It will give you a sense of being rooted and grounded in the universe.

SKEPTIC: But human affairs don't run like nature. I think I'll be a farmer. He can be calm and sensible because his seeds obey the laws. But mad and foolish men don't obey any laws, not even the law of self-preservation. I can't keep sane by watching men kill and destroy themselves.

The Viewpoint of History

TAURUS: Another thing a fellow can do if he wants to keep his head clear is to get the long-run perspective of history. Human progress is slow, painfully slow. But history teaches some clear lessons, and one of them is that anything hectic, stupid, false, cruel, may have

its day, but it never lasts. Only what is sane and right can stand up through the years. Emerson once advised a man, if he would be mature, to listen to what the centuries say, not merely the hours and the days. If you can listen to the centuries of history, you can be sure that the future belongs to those people and those forces which are reasonable and just. That way a fellow can renew his courage in standing for what is intelligent and right.

SKEPTIC: But those who see things soberly are so few. They try to sweep out the ocean with brooms.

TAURUS: The Christians are always strongest when they are a determined minority. The power of a few can remake the world if they are right. Eleven disciples started Christianity in a pagan world. A few thousand of them defied, and upset, the Roman Empire. One man, Wesley, revived the moral tone of all England in his day. One man, Garrison, aroused America to the evil of slavery. Four college students, meeting under a haystack during a storm, launched the missionary movement from America, which now encircles the earth. The might of a minority is one of the mysteries of history. "My strength is as the strength of ten because my heart is pure." Or, as the Bible puts it, one man with God's help "shall put ten thousand to flight."

SKEPTIC: Easy to say, and nice to believe, but the temptations are all against it.

The Temptation to Do Good

TAURUS: Not all of them. There are other temptations, pulling you in the direction of holding fast. There is the temptation of your future name. If you sell out now, you sacrifice your standing among your fellows. For a moment they applaud you as a convert, but in the days to come they will put you down as an idealist who couldn't take it. Better to be a consistent pagan than a vacillating Christian. The desire for a good name in the future should help hold you steady.

SKEPTIC: I can see that. I shudder at the prospect of waking up after the war to discover that I became as stupid and bitter as everyone else and yet that I realized that very danger ahead of time and didn't prevent it. That would depress me and turn me sour. To have ideals and forsake them is as bad as to have no ideals—maybe worse.

TAURUS: That is what I should call

Religion and Theology

the temptation toward inner security. If you sell out now, you can never be at peace within yourself. If you do now what you know is morally wrong, you soon become disgusted with yourself, you fret and stew, and suffer turmoil inside. You can't keep up your morale if you let down your morals. For instance, if a fellow is irresponsible, if he takes a responsibility and then fails it, how is that better than Hitler's broken promises? Or, if a fellow cheats in a classroom exam, what can he contribute toward honor and freedom among the nations? If he has loose moral conduct in his private affairs, his morale is sure to sag. There's only one way to escape from the temptations that war brings, and that is to dedicate yourself to some great cause so large that you cannot—literally cannot—stoop to low morals. A man with a vision cannot be bought off. A new devotion to something big will expel all your petty temptations. And that is the only way you can have inner security.

SKEPTIC: That's what I would like to believe. But it is hard to find any such "cause" that's concrete enough to lay your hands on.

The Christian Conviction

TAURUS: True enough. Part of the job is to make a cause concrete. Christianity—or the Kingdom of God, as Christians call this big cause—too often sounds vague and cloudy. To bring it down to earth, I would say that one precise rule of the Kingdom of God is this: It is always right to do good. It is never wrong to show mercy, to make friends, to help the weak. That simple rule might take us farther than we think. I really believe that if a fellow would take only that simple rule, and begin to work out from it, being always loyal to it and never forsaking it, he would build an inner security that nothing could shake.

SKEPTIC: "The slings and arrows of outrageous fortune" couldn't touch him, eh?

TAURUS: It's not a stoical attitude, but a religious conviction. The true Christian believes that he does not fight for these good things alone. He believes that God is alive and active, a Mind and Heart who is at work in the world. He feels sure that God has purposes for which he cares, and which he will not see defeated. Therefore, this Christian man can truly say, "God is my refuge and my strength, a very present help in trouble." Then, though the earth is shaken and everything he cares about is in danger, he is not afraid, and for his own part, he will stick by his best beliefs and his noblest dreams.

Religion I am inviting a group of men to speak in our columns this month, each to tell you what *religion* means to him. Here they are: *Alfred N. Whitehead*, "Religion is what the individual does with his own solitariness." *George Bernard Shaw*, religion is "that which binds men to one another and irreligion that which sunders." *Havelock Ellis*, "Now and again we must draw a deep breath of relief—and that is religion." *Edward S. Ames*, religion is "the pursuit on the part of the community, or the individual member of that community, of what are thought to be the highest social values." *Matthew Arnold* says, religion is "morality touched by emotion." *Solomon Reinach* defines religion as a "sum of scruples which impede the free exercise of our faculties." *Immanuel Kant*, "Religion is the recognition of all duties as divine commands." Says *John Dewey*, "Whatever introduces genuine perspective is religious." *Harald Hoffding*, "That which expresses the innermost tendency of all religions is the axiom of the conservation of values." *Friedrich Schleiermacher*, Those who possess a religion "are conscious of being in relation with God." *Edgar S. Brightman*, "Religion is concern about experiences which are regarded as of supreme value; devotion toward a power or powers believed to originate, increase, and conserve these values; and some suitable expression of this concern and devotion, whether through symbolic rites or through other individual and social conduct."

What is religion? It is basically *a way of living*: in this way of living a person wishes to "get along with himself"—he wants personal integration; he desires a feeling of adjustment with his fellowmen—this in itself is an ethical motive; he seeks a Power or a Life or a Spirit, not distinctly himself or his fellowmen, which supplements his human strength and frailties—this Spirit he finds in the total Life of the universe. The more closely he

feels himself related to this Life of the universe, the more he feels both his own inner harmony and his ethical nearness to his fellowmen. The story of religion has largely been a survey of the ways men have sought this *way*. The early followers of Jesus said of him, "He is the *way*, and the truth, and the life." Christianity has lived through the centuries as a vital religion, because Jesus' concept of religion has proved itself excellent for individual personal integration, for ethical-social harmony, and for the means by which finite man might seek and find the Infinite Life of the universe. Men live in different environments; they possess varied sensitivities. Consequently, conceptions of religion vary. Yet all definitions of religion, when honestly framed in words, portray man's urgent quest for and conservation of the highest values (or the Highest Value).

Theology In its narrower definition, theology deals with doctrines about God. However, in the broader (and more common) concept, theology is concerned with *organized ideas* about the entire field of a religion. Theology usually forms dogmas about one religion (such as Judaism, or Christianity, or Islam), while PHILOSOPHY OF RELIGION studies and compares the religious values and ideas of a number of religions (such as Judaism and Christianity and Islam). Religion as a way of life is flexible; theology with its set ideas sometimes is very dogmatic. In 1924 at Dayton, Tennessee, a school teacher by the name of Scopes was tried by the state because he taught evolution in the public schools; Clarence Darrow defended Scopes and William Jennings Bryan spoke in behalf of the state of Tennessee. The newspapers labelled the trial as "a conflict between religion and science." This was incorrect publicity. The conflict was between *theology* and

science, because the state of Tennessee believed that evolution was contrary to the *doctrine* in Genesis 1 regarding the creation of the world. The problem of the Scopes trial lay in the fact that the state of Tennessee was not in this instance defending religion; rather she was defending a theological doctrine regarding the *manner* by which the world was created. Evolution does not necessarily rule God out as the creator of the world; it merely says that God's *method* for creating the world is through an endless evolutionary process rather than through the world being made out of fiat (nothing) in six normal days.

We need theological doctrines as graphic symbols depicting what we believe. But theology must be just as alert as religion to shift herself to meet the urgent needs of any age. Unless theological ideas keep alive to the contemporary temper of religion, those ideas will become curiosities for thoughtful people. This does not mean that many doctrines centuries old do not still possess current value (witness for example the galaxy of great theologians at Edinburgh in 1937 employing Paul's concept of the church); but it does infer that some theological ideas meet the needs of a particular period (such as Paul's idea of the second coming meeting the tenor of an apocalyptic age in the first century), and when these ideas are no longer fruitful they must step aside for doctrines that are more usable for the modern world.

Several years ago a group of scientists, religious leaders, and men of affairs, knowing of the apparent conflict existing between science and *theology*, brought forth this statement to show that *religion* and science are not controversial: "The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race. It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

Man needs both RELIGION as a *way of life* and THEOLOGY as the *formal way he thinks about religious ideas*! Each should keep step with the other!

National Co-operative Recreation School

For the seventh summer the National Co-operative Recreation School will offer training for recreational leadership. The School will be held on the campus of Mission House College, Plymouth, Wisconsin, June 13 to 26, 1942.

The School, a co-operative undertaking, financed and controlled by the students, is conducted by the Co-operative Society for Recreational Education and sponsored by The Co-operative League. The curriculum for each successive year is set up on the basis of requests by the students of the previous year and the recommendations of the previous year's faculty.

Emphasis, as in previous years, is on those types of recreation in which everyone participates—the kind of recreation which will help build stronger social bonds.

The total cost per student for tuition, room and meals is \$38.50. A folder describing the school is available on request. Complete information can be secured from Ellen Edwards, The Co-operative League, 167 West 12th Street, New York City.

Fast for Men in C. P. S. Camps

The National Conference of the Methodist Youth Fellowship is promoting on Sunday, May 24, a youth fast for the support of Methodist conscientious objectors who are doing work of national importance in Civilian Public Service camps. This project, in addition to the suggestion made for service to men in military camps, was voted by the National Conference at Baldwin last summer. The date was set by the officers of the National Conference to coincide with the nation-wide service of worship sponsored by the Commission on World Peace on that Sunday.

The need for financial support of Methodist conscientious objectors is well known to readers of *motive*. Here is one point at which our church must make an investment to preserve the freedom of religious conscience. It is suggested that Methodist young people fast one meal on May 24 and send the amount directly to the Commission on World Peace, 740 Rush Street, Chicago, Illinois. Mark it for the *Civilian Service Camp Fund*. Local groups may wish to supplement the fast with an appropriate service of worship and meditation. A

SECOND ANNUAL MEETING

Conference on Disciplined Life and Service

July 6-11, 1942
Camp Indianola,
near Lancaster, Ohio

The first Conference, held last year at Circle Pines Camp in Michigan, was an unusual experience in spiritual fellowship and in exploration of the way ahead for the growing Christian emphasis on disciplined life and service. As a result of that meeting, interdenominational continuation committees were appointed on Conference publications and research.

This summer the second Conference will carry further sharing of experience, building of fellowship, developing guidance material, and seeking the guidance of God for this movement.

Those are invited to attend who have had some background of experience or study in fellowship groups, ashrams, subsistence service projects, or other similar expressions of the disciplined life emphasis.

In an ashram atmosphere of communion with God, we will pool our thinking to seek the best development of this trend, which is one of the most hopeful on the contemporary religious horizon.

The total cost of the Conference will be approximately \$10. Further program details will soon be announced. The number attending will be strictly limited. Therefore, reserve a place immediately by writing:

HARVEY SEIFERT
(Chairman Conference
Committee)
810 Broadway
Nashville, Tennessee

leaflet, "An Investment To Preserve Freedom of Religious Conscience," obtainable from the Peace Commission, might be distributed to give the background of this fund.

Student Leadership Training Con- ferences

Summer, 1942

Lake Junaluska, North Carolina

June 8-13

*Dr. Harold Bosley of Baltimore, Maryland
Dr. N. C. McPherson, Jr., of Atlanta, Georgia
Professor Harold H. Hutson of Birmingham-Southern College
Edward E. Mattingly of Emory University, Dean*

Baker University, Baldwin, Kansas

June 8-13

*Professor Clarence Tucker Craig of Oberlin College
Dr. James S. Chubb of Baldwin, Kansas
Reverend Robert H. Hamill of Iowa
L. F. Sensabaugh of Southern Methodist University, Dean*

Epworth Forest (Leesburg), Indiana

June 15-20

*Dean W. J. Faulkner of Fisk University
Professor Paul A. Schilpp of Northwestern University
Reverend Robert H. Hamill of Iowa
G. S. Nichols of Iowa State College, Dean*

San Anselmo, California

June 15-20

*Reverend Allan A. Hunter of Los Angeles
Professor James Muilenberg of the Pacific School of Religion
Dr. Walter G. Muelder of the University of Southern California
Herman Beimfohr of Los Angeles, Dean*

Daily Lectures in All Conferences

The Bible
The Essentials of Faith

Commissions

The Student in the Post-War World
The Christian Attitude in the Crisis
Disciplined Life and Personal Religious Living
The Christian Attitude in the Crisis
The World Community and Reconstruction
Technique in Student Work for New Officers
Program Planning for the Student Movement

Evening Lectures

A Just and Enduring Peace

Send for Complete Information and Registration Blank to:

Methodist Student Movement

810 Broadway
Nashville, Tennessee

FIRST NATIONAL CONVOCAATION

The Methodist Youth Fel- lowship

●
*September 1-5, 1942
Oxford, Ohio*

●
Theme: "For the Living
of These Days"

●
Dean William J. Faulkner
Fisk University

Dr. E. Stanley Jones
World missionary

Bishop Paul B. Kern
Nashville Area

Dr. Walter Van Kirk
Religious radio commentator

Professor Albert C. Outler
Duke University

Dr. James S. Chubb
Kansas Conference

... and this is just the begin-
ning. Others to be announced
later.

●
Fellowship . . Inspiration
Discussion

●
For information write:

*National Conference of the
Methodist Youth Fellowship*

*810 Broadway,
Nashville, Tennessee*

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