

Table No. 35

To Washington

Via Cincinnati and the Chesapeake & Ohio Ry.
Route of

THE GEORGE WASHINGTON, THE SPORTSMAN and THE F. F.

No. 18	No. 2-116	Big Bear Route	No. 115-23	No. 5-3	No. 115-23
12.05 P.M.	Lv. St. Louis	(C.T.) Ar.	3.35 P.M.	10.58 P.M.	3.37 P.M.
3.53 P.M.	12.23 P.M.	Lv. Harrodsdale	Ar.	7.03 A.M.	11.40 A.M.
1.45 P.M.	4.00 P.M.	Lv. Chicago	Ar.	8.15 P.M.	1.10 P.M.
4.17 P.M.	4.00 P.M.	Lv. LaPorte	Ar.	5.48 P.M.	11.33 A.M.
5.30 P.M.	5.35 P.M.	Lv. Indianapolis	Ar.	4.35 P.M.	10.10 A.M.
5.55 P.M.	5.10 P.M.	Lv. Cincinnati (E.T.)	Ar.	9.10 P.M.	9.00 A.M.
No. 4	No. 2	Chesapeake & Ohio Ry.	No. 1	No. 3	No. 5
9.48 P.M.	6.01 P.M.	Lv. Cincinnati	Ar.	8.25 A.M.	7.30 A.M.
pp 6.00 P.M.	1.50 A.M.	Ar. White Sulphur Springs	Lv.	10.10 A.M.	6.45 P.M.
pp 12.00 P.M.	8.00 A.M.	Ar. Hot Springs	Lv.	10.10 A.M.	11.45 A.M.
pp 1.10 P.M.	9.35 A.M.	Ar. Richmond	Lv.	10.30 P.M.	11.35 A.M.
4.20 P.M.	11.20 A.M.	Ar. Phoenix (Or. P. Comfort)	Lv.	10.20 P.M.	8.20 A.M.
4.30 P.M.	1.30 P.M.	Ar. Norfolk	Lv.	3.30 P.M.	10.00 A.M.

A—Upon application at Hot Springs, Arkansas, a free ticket to Hot Springs will be provided without additional charge to passengers holding tickets reading to Hot Springs to Thursday, Friday, and Sunday.

EQUIPMENT

Observation Cars...
Sleeping Cars...
Dining Cars...
Lounge Cars...
Coaches...
Parlor Cars...
Imperial Salon Coaches...
Coaches...
Dining Cars serving all meals

NOTE—Phoebus is the Railway Station for Old Point Comfort and Fort Monroe
*Regularly assigned cars AIR-CONDITIONED

*Enroute to a meeting of
The War Emergency Council
in Washington.
2/1/43*

*Dear Harold,
Here is the copy of
the letter I wrote to you
as far as I know, this is
material I believe is
helpful. I get it
into the hands of
you as fast as I can.
I believe in the
Christian way of
life. I believe in
the long haul.
I believe in
the victory.
I believe in
the triumph.*

Faith

to

See

Us

Through

Every Day Is Bargain Day — Go by Train for Speed and Safety

Life as definite as a time-table! Time was when the college student might look forward with some assurance to that kind of schedule for his life. That time has perhaps gone forever. The American pioneer could not plan with any kind of certainty. His faith had to be rooted in futurity—his every day living had to conform to the exigencies of the moment. As he crossed mountains, felled trees and broke new paths into the wilderness, he had no time-table except the long-term plan of a new world that he was making and a life he hoped to live. This was a distant prospect. He had to believe in ultimates to undergo the uncertainties of the hour and to endure the suffering and hardships that were constantly with him.

In many ways the college student of this year is in a similar situation. He, too, is faced with frustrations of every normal drive he has. He, too, must take a long-term view, confident that he is building a new world, and that his world will be better for the sacrifice he is making. He must be so sure of this that he is willing to endure the tormenting moment of indecision, the aggravating hours of uncertainty, and the discouraging smallness of people who live only for themselves and their narrow interests yet ask students to give their lives for the preservation of that society. With the firm conviction that his thinking and acting can create a new world, and that he will see it through, he will live fully and vigorously for the moment. On this foundation he need not pray for tomorrow. Just for today he must live—and in the living make the moment the intense and exciting experience it can be for one whose faith in God is secure and whose life is motivated by the greatest crisis personality in history—Jesus of Nazareth.—H. A. E.

Dear Harold,

I was planning to see this month's guest editor downtown between trains today, but received a telegram from Minnesota reading:

"Missed connections. Will call tomorrow noon. Leaving Chicago tomorrow night.

H. D. Bollinger."

In my capacity as an editorial board member of *Motive* it wasn't so bad, but here I am, a freshman, living away from home for the first time. It meant I couldn't meet my Dad for dinner and a movie.

I'm glad he's planning the student in the crisis number. Life around this campus is full of suddenly-revised schedules. Time-tables and schedules of life and contemplated careers aren't as easily revised as real time-tables and itineraries. Either could best be done with the aid of one used to utilizing the available facilities.

Dad was a student in the crisis himself in the last war, so that puts him in sympathy with today's boys. He was Minister for Students at the Wesley Foundation at Purdue University for nine years. Those were the days of depression and engineers without jobs. Believe me he helped many a student through a crisis. Now as secretary of the Department of Student Work in the Board of Education of the Methodist Church, he has had his fingers on the student situation on many campuses for ten years.

I can say with conviction that his philosophy of life is Christian and that in time of crisis he does not lose it. I'm glad, as his daughter, to pass that word along to *Motive's* readers. I think they will sense it themselves in the very spirit of the March number.

With best wishes to you and to *Motive*,

Mary Jean Bollinger

THE dread forebodings of yesterday are now reality. War has come and we are in it. In a year's time, the campus has changed and even more drastic changes are coming. Most of the men who are now on campus will soon be leaving for the armed forces and those who will be coming to the campus will be preparing to go.

Military necessity will predominate in education, and educational centers, like factories, are in it for the duration. The college campus now becomes a focal point for leadership training, both for the immediate present and the more distant future. Laboratories, libraries, drill field, barracks, classroom, curriculum, faculty and students will combine to prepare leadership both for military and non-military tasks. No center of war or post-war preparation becomes more strategic, for here the ideas are formed and the skills developed.

What does this mean to the religious life of the student? This is a good time for a student to clarify his religion and get things in the right perspective. Some men have been forced to do this by the sternness of circumstance, like the men on the Rickenbacker rafts. It is better not to wait too long. Now is the time. A person should get right with God, right with reality and right with his fellowman.

Students, in these days, should not have a parachute religion, the kind with which you can "bail out" in case you get into a tight spot, and float to safety. They should have a religion that is permanent, stable and true, under any and all circumstances. Such a religion is one that keeps in tune with the Infinite.

All students hold a residuum of faith. Whether a student stays on the campus, whether, for conscience's sake, he engages in alternate service or whether he gets into active combat—that faith must be kept alive. It must be a faith in the moral rightness of the universe, a feeling of the structural support for goodness, a confidence in the reality of the living God and a firm determination to hold to the Jesus Way of Life as the only way that will ultimately lead men to God. A student may feel himself to be "circumstanced" to act out of harmony with this faith now, but even if he feels that way, he should not get lost.

In the immediate foreground of our conduct, there is something for students to do. It is the entire task of leadership for world reconstruction. Mankind has entered a new world. A threshold has been crossed and man will never turn back, because he cannot. Characteristics of the new world are: global thinking, global acting and global living. He who lives for himself, from henceforth will die unto himself and his deathliness will be shared. This has always been true but now it becomes manifest in history. Therefore, the students of this generation are morally obligated to outline the future. It becomes necessary for everyone to think in terms of Christian world reconstruction. Little-minded men appear everywhere, and they bid us not to think in these terms. Thankfully, we note that there are greater-

motive

minded men who are advancing plans of world reconstruction: Vice-President Wallace, Under-Secretary of State Sumner Welles, Governor Stassen of Minnesota, Ely Culbertson, Herbert Hoover, E. Stanley Jones, Albert Palmer and William Temple. As Christians, we must pick up the main outlines of their proposals, forge them through discussion into reality, and see that the outline of the future is made constructive and permanent.

presents

Every student, in or out of the service, is under the moral obligation to think in terms of the far future. We have a continuous and ongoing responsibility to the ages that has the perspective of the years. It is true that necessity, the hard cruel curriculum of the immediate, forces a person to do some things now. But whatever is done now should have the stamp of eternity in it. It should be postmarked, "now and forever."

a

Thus faith, the future and eternity now blend in conduct on the campus and in the service. Whether he likes it or not, the student is in a situation that is real. He is called upon to act in terms of the immediate present. He must believe that God is, and that there is structural reality in rightness.

number

In a very special leadership manner, the student must vision the better future and constructively plan and work his way, with the help of God, into it.—H. D. B.

on the Student and His Faith in the Crisis

Kenneth I. Brown

Eighteen Goes to War

THE PRESIDENT OF DENISON COLLEGE WRITES A LETTER TO A STUDENT

Dear Eighteen:

This letter will come to you within a few weeks of the time when you will be asked to put aside your college books and start off for war. Already, perhaps, your induction papers are in the mail.

Just because war comes so close to home, there is no reason for failing to recognize that it is still a hellish, damnable, messy activity, and every ounce of manhood in you will be required as you face the demands that will be made upon you.

But when that is said, let it also be said that this like any other experience that comes to us can be turned into a valuable experience if the man himself so wills. Perhaps this is an attempt to find a silver lining to a very inky black cloud.

Those of us in education have for a long time been saying that travel is education. It looks as if that course, Travel 301, would be a requirement for you in the

days ahead. You will be wise if you keep some form of brief diary or fill your home-letters with the experiences and observations that are coming to you.

But before that course in travel comes, your military training in this country is certain to bring you a study in American ways. Your life during the years of your schooling has been inevitably sheltered. You have had little chance so far to see anything like a cross-section of Americans. Soon now you will find yourself in an army camp which is at the very center of our American melting pot.

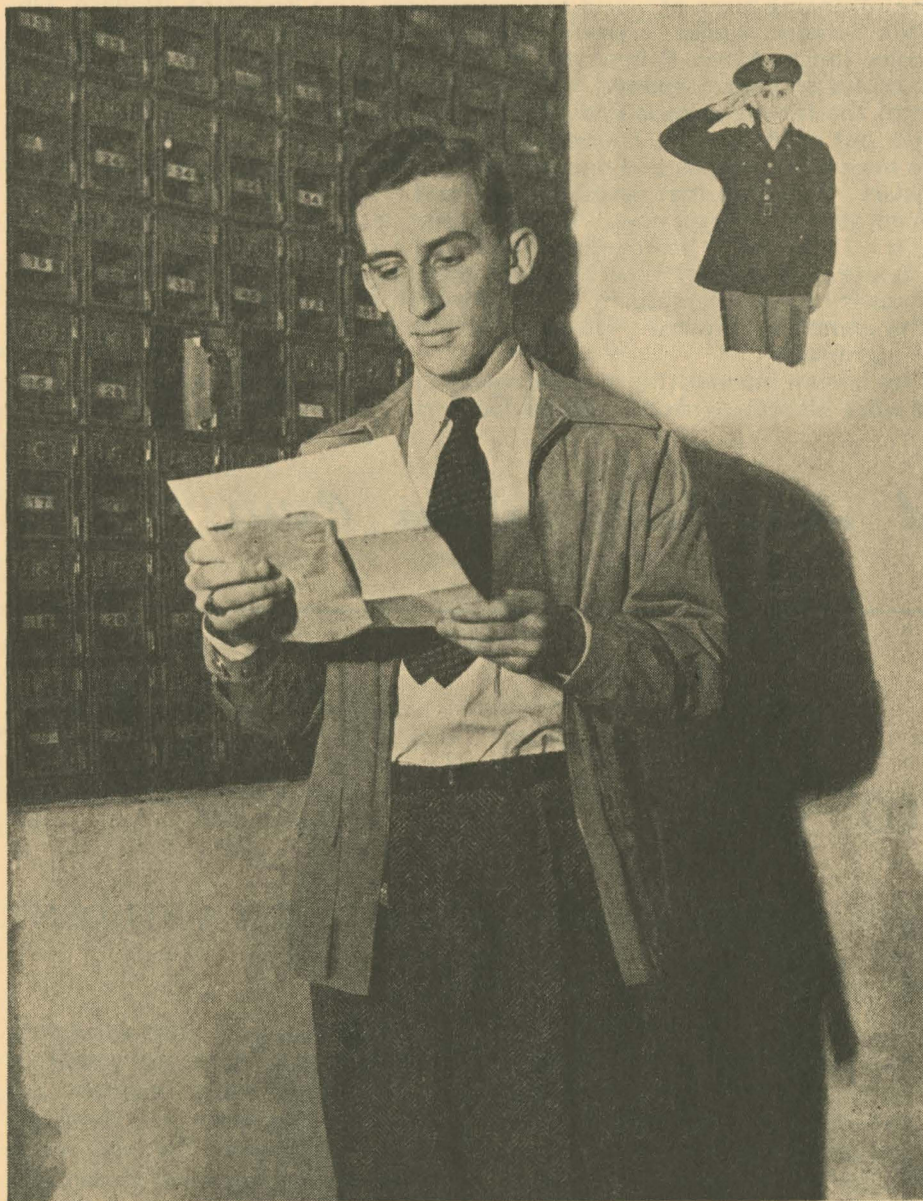
At first you may be shocked. You will be shocked, I think, at the illiteracy that you will run into. And you will wonder how in a country that boasts of its public education so many men could have avoided learning to read and to write.

I think, too, that you may be shocked by some of the ways and manners of the men around you.

There have been times when your family was none too proud of your own table manners and other times when you showed a strong distaste for the social amenities. But some of the ways of living which you are bound to meet in the months ahead will prove revolting to you. Perhaps there will come a larger recognition of that fearful thing called "standards" against which you have been consistently rebelling for all but the first two of your eighteen years. You always were a rebel at heart, insisting that life should be as you wanted it to be. I hope the war will not break that rebel spirit, but I think it may throw new light on why certain groups try to preserve their best ways of living against the inevitable pressure of barbarism, both from the young and from the untaught.

You will probably learn, too, as four years in college could never have shown you, that knowledge is power and that edu-

March, 1943



INDUCTED!

cation in the right man is a weapon of might. It's easy for parents and friends to say this. It is hard for one who is eighteen to believe it. But I think you will believe it as you mix with the unstrained cross-section of American life that you will find in the army. Unless I miss my guess, you will come out of this army experience determined to get more education to fill the gaps in your own living, that army life may reveal to you.

Another observation I am sure you will make is that heroism lies in the most unexpected places—not alone the big heroism that gets men medals and pictures on magazine covers, but the quiet

daily heroism that all of us in our heart greatly admire. It may not be the best educated man in your company or the man from the wealthiest home who shows up to greatest advantage on the field of battle. I suppose the reason is that the core of a man is the man himself, and if the core is sound, heroism comes forth. Be sure you give your admiration and give it generously wherever admiration is due.

You will be wise, too, if you hold fast to your faith that America is fighting this war for great ideals. Be as realistic as you may wish about the mistakes of the last war and the last peace. Be pleasantly cynical if you wish

as you reflect that the next peace must be made by human beings partially greedy and partially ignorant.

As far as the struggling human race can see today, war, although it be a detour, is the only road that leads to those high ideals on which a better world must be built. It is true that we may never reach the end of that road, but we shall come nearer to it, I must believe, as we take our part in the present struggle than if we refuse to take up our arms in the face of our present enemies. For those ideals you and all of your "brothers in eighteen" are fighting—ideals of a larger justice for all men, of food for the hungry, of clothes for the naked, of security for the insecure, and for the right of children to smile.

As you go to your induction center and from there into camps and posts around the world, take with you the assurance of God's presence. You can believe that He hates war more bitterly than you ever can, and you can believe that He cares for the individual human being more compassionately than you ever will. Seek His companionship in your loneliness. Hold fast to His purpose for your life both now and in peace-years ahead. Trust Him to care in His wise way for you and for your loved ones.

Something in me cries out to pray God to keep you physically safe, but instead I pray that He may hold you true to the highest, courageous in hours of peril, and determined always to play a man's part in the years that are yours.

When you went off to college, your friends bade you Good-bye. Now as you go off to the business of war, we cry after you again, "Good-bye," remembering that "good-bye" means "God be with you."

[When Kenneth Irving Brown was elected to the presidency of Hiram College in Ohio, he was one of the youngest college presidents. His career had taken him to the University of Rochester and to Harvard where he earned an A.M. and a Ph.D. Since 1940 he has been president of Denison at Granville, Ohio.]

Christian Psychology for the Duration

A PROFESSOR SUGGESTS FOUR WAYS TO MEET THE CRISIS

THERE never was a time like this. Wars have occurred before, but not this kind. For this is total war. No one can escape, everyone is caught in its meshes. In 1914 the slogan was "Business as usual." But in 1943 there can be no business as usual anywhere. Factories produce only defense materials; stores sell only what is rationed or in stock. Bombs have destroyed one in every five English homes. Schools, churches, homes, here and around the world, are struck by the lightning of blitzkriegs.

Students are affected by the world crisis by being uprooted from family, neighborhood and college. Our natural habitat where we have been at home is blown up by high explosives of war. Consequently students are rocketed violently in all directions, out of range of normal interests, values and occupations. Eighty per cent of American college men and women are now in some form of national service.

What does that mean to them? What will it mean to you? It means uniforms and regimentation. It brings orders from superior officers commanding what to do and where. Sooner or later it comes to being shipped off with no warning to unknown destinations. Now and for the duration (however long that may be) it means working, sacrificing, dying for others.

What is this doing to the personalities of students we know and love? It is frustrating personal plans and desires. As President Roosevelt says, "All private lives are now repealed." Frustration is painful and obstructive. It blockades the whole economy of life and defeats progress toward the goals one may choose for himself. Students are isolated in both space and time. Separated in space from a place called home, they are also cut off from past and future.

This may take either of two opposite consequences. *First*, it may result in uncertainty, futility and irresponsibility. If one cannot plan his future he is apt to feel the pangs of insecurity. If one has no controlling choices where all is decided for him, he is apt to become irresponsible. These results are evident in soldiers who on leave without restraints indulge their lusts *ad nauseam*, or in combat commit needless atrocities in sadistic glee.

Second, it may turn in the opposite direction toward heroic and unselfish devotion to others. One may cheerfully give up his private plans in favor of the common welfare. He may co-operate with unwelcome necessities to discipline himself and grow in stalwart character. He may take the present crisis as a serious adventure, an opportunity for heroic self-denial and wholehearted participation in making a better world for all.

In his new book on *Man and Society in Calamity* (Dutton) Pitirim A. Sorokin (eminent Harvard sociologist) shows how the calamities of war, revolution, famine and pestilence drive people to opposite poles of behavior. Some degenerate into predatory beasts while others rise to unprecedented heights of moral heroism and religious devotion. What makes the difference? The structure of values one lives for! Those who live for selfish pleasures and material values degenerate under stress. But those who live for unselfish service and spiritual treasure are stirred by calamity to greater achievements in meeting human needs.

Will we be among the degenerates or the heroes of the present calamity? The answer rests with each of us. It comes from the basic desires of one's heart. The character of a man determines his destiny, and often the destiny of others whom he influences most. If ever a Christian psychology were needed it is now. If we have Christian ideals, now is the time to hold them

source

FULFILLING OBLIGATION

They (the schools) may prepare youth for the armed services through courses in mechanics, mathematics and the sciences, without also educating them for intelligent participation in the new world of a People's Peace. Some schools may so choose, but if they do, they will not have fulfilled either their educational or their moral obligations at a crucial moment in the history of mankind.

—Frederick L. Redefers in *Progressive Education*

IN THE HUMANITIES

Educators in times of national trouble must continue to emphasize the importance of instruction in the humanities and in pure science. Only by constant reference in instruction to the world after the war and by providing facilities for study in philosophy, art, language, literature, religion and science as distinguished from technology can the universities in this crisis continue to be centers of faith, repositories of new truths and the heritage of knowledge, and effective training centers for those who are to be responsible for preserving and improving our social order.

—President A. G. Ruthven of the University of Michigan in *The Nation's Schools*

MUST GO

I am not wise enough, singlehanded and alone, to rewrite the college curriculum, but I am profoundly convinced that our absorption with the culture of Western Europe must go. We need to learn in all humility how small a part we and Europe have played in the total history of mankind. We must immensely expand our mental horizon. We must alter our whole concept of cultural education on both practical and theoretical grounds. Anything short of global thinking in higher education will be inadequate so long as the world is dominated by the airplane and the bomb. We must get out from under Occidental tribalism and move into the broader realm of responsibility for the human race.

—Howard Mumford Jones in *The Atlantic Monthly*

March, 1943

WHAT NOW, YOUNG MEN?

What now of these young men, cynical and without faith and demoralized, at Bataan, on Guadalcanal, in the waters of the Coral Seas, and off Midway Island?

That generation was skeptical, coolly analytical, hard to ignite. And it still is.

The moral? That though negation is bad, false affirmation is worse. That men cannot come genuinely and solidly to believe anything until they have learned to disbelieve everything. That a skeptical generation can meet a great crisis. And even perhaps that a skeptical generation may be better equipped to face the post-war world—less likely to fall for adolescent illusions, more likely to build securely—than one which took things on authority.

—Nathaniel Pepper in *Harpers*

Good books are the warehouses of ideals.

—H. G. Wells



high. Christian purposes and Christian action, nothing less, are needed to save our world.

WHAT can students do to be Christian for the duration of this crisis?
 1. *Develop an athletic conscience fit for constant heroism.*

A free conscience is the heart of the democratic spirit. It has been the genius of every other freedom. But no weak and flabby conscience can withstand the social pressures to yield to majorities and follow the crowd. "You're in the army now" is one of these pressures that tries to force one to forget the ideals that once guided him, and to be reckless and ruthless as one pleases. Conscience does not grow healthy by neglect, it grows by regular daily exercise. And the more one exercises his independent moral choice, the more athletic his inner character will become. An athletic conscience will be a good sport, tolerant as well as firm, permitting others to be different without condemning their conscientious differences. One may be decorated for a single heroic deed. But what counts most is the constant heroism of everyday faithfulness.

2. *Work for democratic peace in the midst of war.* There is a dangerous superstition that nothing can be done about the peace until the war is over. A truer insight sees that nothing can stop war until something is done about the peace. In all the feverish activities of prosecuting the war, it is the height of folly to forget or forego the ultimate goal for which we are all working. But what can I do about the other end of that peace rainbow? Begin working at this end, wherever you are. Every success (or defeat) begins psychologically within personality. Attitudes are decisive in winning the peace. Whether one is designing a bomber or drilling with a regiment one can say "I am doing this to win the peace!" Then if you are alert you will instantly ask, "Am I doing all I can, the best I can to make the peace democratic?" A just peace will be equally good for all, even the enemies of the moment. A democratic peace will be decided equally by all nations with equal authority from small nations as large ones. Discussion and planning are needed. But practice is yet more urgent. Are we practicing the kind of democracy that will convince Negroes, Asiatics and our enemies that it is what they want, too?

3. *Pray as faithfully for enemies as for friends.* First of all pray. Pray because a Christian enjoys the privilege of talking with God. Pray again because prayer is one of the most powerful forces at our disposal. Prayer changes life. It changes me, for if prayer is my soul's sincere desire, it becomes the purpose and direction of my life. My life follows my deepest prayers as accurately as a projectile follows the aim of a gunner. And prayer changes the person it is directed toward. Just how this happens we cannot say, for we do not know. But we can experiment with prayer, and learn by praying that marvelous things are wrought by prayer. Bullets cannot change an enemy to a friend. But prayer can and does change enemies to friends. Boycotts and blockades do not change hatred to love, but prayer specializes in such miracles. Jesus on the cross prayed for his enemies first, before his mother and his beloved disciples. Has any event had greater consequences than that of Jesus on the cross praying for his murderers? Our prayers in wartime will have as great influence as they deserve to have—no more.

4. *Make every sacrifice a Christian dedication.* The necessities of the hour compel sacrifice. And far more sacrifices lie ahead. A well-informed radio commentator one evening pronounced this a war of exhaustion in which American standards of living along with the rest of the world will fall to an unprecedented low. Defeat will come to the people whose morale breaks upon the reefs of such sacrifice. Compulsory sacrifice bears the tragic burden of slavery, with no redeeming glory. But voluntary sacrifice for the good of others is glorious. The glory of Jesus on Calvary was expressed in his giving his life freely for others. We, too, have this choice before the court of history. It is our privilege to offer our sacrifice freely for the saving of others. This is the Christian way of vicarious sacrifice. "He saved others, himself he will not save." Slavery will be changed to saviorhood by making every sacrifice a Christian dedication. Not for selfish gain, power or honor but to lose self in larger loyalty, one may joyously pay the full measure of such devotion.

If Christian psychology is needed for this duration, it is good for the duration of eternity. If you and I can make it work here and now, Christianity will work wonders anywhere, anytime.

[Paul Johnson as a professor of Psychology and History of Religion in the Boston University School of Theology comes to his present position after a long and distinguished career in teaching at West China, Union University, Boston University, Hamline University and Morningside College in Iowa. In addition to his teaching at Morningside, he was also dean. His books include What Are You? Tides of Persecution, Philosophy Real and Ideal, Twilight of the Absolutes, Deliver Us From Evil and A Social Universe.]

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TO MEET DISAPPOINTMENTS

The well-adjusted person normally has a relatively high general level of frustration tolerance. He has learned to cope judiciously with limitations, obstacles, and conflicts. He has disciplined himself to meet inevitable disappointments and shocks with courage and fortitude.

—M. E. Bennett in *College and Life*

William S. Sadler

The Master Motive

A PSYCHIATRIST TELLS HOW TO BUILD AN INTEGRATED LIFE

EVEN under ordinary conditions when the life of the world has run more or less smoothly, it has been characteristic of young people, especially of the introverts, to find it difficult to select their life careers. They have been inclined to drift along rather aimlessly, often postponing a definite choice of permanent activities until they have been about through college. This tendency is of course greatly emphasized under the present upset state of the world.

In the midst of a global war in which every young man is subject to military duty, and in which many young women will be enrolled in the auxiliary services or in some branch of civilian war work, it seems almost futile to plan much beyond the present.

Lacking the impetus that comes from a material goal to which one can look as the ultimate purpose of life, it becomes tremendously important to find something else, something concrete and definite, that will serve as a psychological hub around which can be organized the wobbly complexes of young adulthood, which now as never before is beset by overawing fears and terrible uncertainties.

What, then, is a safe choice for the young men and young women of today, as a *master motive* around which their lives can be organized, a choice that will by no chance have to be displaced when world conditions have righted themselves and we can once more turn our attention to the pursuits of peace?

I believe that the only truly safe and universal *master motive* is religion—a belief in a Supreme Being and a hereafter. The belief in a Supreme Being, that power and personality which must be the center of both the physical and spiritual universe, as a center of one's intellectual universe, seems altogether reasonable and appropriate. It is an inspiring idea to think of the human mind as working in harmony and cooperation with the Divine mind. Such a motive makes a worthy centerpiece around which may be grouped all the major desires of our lives.

Our universe is an immense and magnificent mechanism, which only an infinite mind could have created or continue to maintain. This present life which we live in the flesh on this world just doesn't make sense unless there is something beyond—a progressing hereafter.

The enigma of mortal life unravels when I regard it as the beginning of an unending and progressive existence. To me the life I now live is a trial trip, my initial adventure in eternity. I regard it as a "shakedown cruise," a test to determine my survival qualities and capacity.



March, 1943

UPHOLD THE STANDARDS

But the proper course for teachers is to see that unnecessary sacrifices of ideals and values are not made. . . . As the flood of barbarism comes down upon the world, educators should concern themselves with the plans to maintain and restore civilization, and they should hold the standards of education at as high a level as is possible in the hope that, when the storm is over, there will be some who will be prepared to recover our freedoms and reorganize a society of free men.

—President A. G. Ruthven of the University of Michigan in *The Nation's Schools*

FIGHTING SIDE BY SIDE

Soldiers fighting in the various theaters of the present world conflict tell that when a man fights side by side with a man of a different race, color or nationality he doesn't stop to wonder if he, an American, should associate with the foreigner. Every man fights for his life and the freedom of the common man all over the world.

When a man faces death in the air over Germany, on the sea in the South Pacific or on the battle-scarred spaces of the Solomon Islands he forgets that he is superior to any man. As much as one nation has sought to prove the superiority of its people, God's age-old maxim still holds good—"all men are created equal," and receive the same blessing in the sight of the Lord.

Probably many of us Americans have thought that the men and women who walk the sidewalks and roads of the United States are the "chosen people of Israel." We thought when we entered the war, that we were fighting for our rights and freedoms.

We have [now] been made to realize that other countries of the Western Hemisphere have rights and freedoms which they cherish also. They have a way of life, not unlike our own in the spirit of the true ideals of democracy. There are things in the other Pan-American countries just as American as hot dogs and apple pie are to the residents of the United States. Their efforts in this total war spell freedom and justice; their boys die on the battlefield, their civilians sacrifice many wants and privileges, and they seek a permanent peace just like the masses of the people in the States. . . .

—*The Student*, Central Missouri State Teachers College

A newly launched battleship, if it had a mind, would regard its captain as downright stupid as he backs it, twists it, turns it, and drives it ahead at top speed. All these "shakedown" maneuvers are absolutely meaningless if they are regarded as an end within themselves, but when we view the "shakedown cruise" as the "means to an end," then it does make sense, for presently the ship is deemed worthy of being mustered into service.

And so with man himself. This life in the flesh is a "shakedown" trip, and when we view mortal existence from such a standpoint, its vicissitudes, its exigencies and emergencies, even some of its catastrophic calamities, can be so interpreted as to make sense and can be viewed as the means to an end—as preparation for the life beyond in the service of the Supreme Being.

THE acceptance of a Supreme Being, in connection with the belief in a hereafter, will enable you to build a life program around a *master motive* that has survival values. Such a career is not limited to the short span of human life, but underneath its manifold pursuits is the realization of survival, and a continuance of activities after this one short life in the flesh has been lived out to its end. There is something sublime and ennobling which, throughout one's lifetime, comes from this belief in partnership with God. There is something vitalizing about the struggle, now and in the eternal future, to obey that Divine injunction, "Be ye perfect even as your Father in Heaven is perfect."

From confidential talks with my patients I find that ninety-nine out of a hundred are naturally religious. They may differ greatly as to the details of their beliefs; some are church members, some are not; some of them believe in one of the world's great religions, some in another; but when I talk with them in a heart to heart fashion, I discover that they practically all believe in a Supreme Being, and that almost an equal number believe in a hereafter.

You may be finding it difficult to settle upon your life's career under existing conditions, but if you have a religion, a philosophy of life, you have hit upon a *master motive* which will enable you to proceed with the organization of your mind along lines of health, happiness, and efficiency. If you have no master motive, you are to be pitied. If you have not found a temporary one of a social, economic, or material nature, may I suggest that you form what seems to you to be the most acceptable and reasonable idea of



To the campus, war has meant a stimulation of interest in post-war problems. Here we see a group preparing for a discussion on co-operatives before the regular meeting of the Vanderbilt-Peabody-Scarritt university forum. Left to right, Harold Katz, Nashville and Vanderbilt; Rose Wilcox, Scarritt and Marion, S. C.; Dr. Kenneth Boling, professor of economics at Fisk University, originally from England; Phyllis Aden, Buenos Aires and Scarritt; and Fastima Morena, Dallas, Texas, and Scarritt.

a Supreme Being and organize this belief, in connection with your views of a future life, into a *central core* of supreme ideals around which to assemble your life program? The advantages of such a plan are:

1. It will end your uncertainties and misgivings. You get the anchoring of time that has in it the inspiration and outlook of eternity.

2. You are settling upon a *master motive* that you will never need to change—one you will carry over to the eternal shores. The Supreme Being must be the center of this material universe, and anyone who chooses this idea for the center of his mind is safe and secure for time and eternity. You will never have to submit to any radical psychic reorganization. Your foundation, your psychic hub, will be undisturbed.

3. Such a concept is an inspiration, a driving force. It will co-ordinate your aspirations and give a deep and underlying spiritual significance to daily life and to all your plans.

4. Such a *master motive* will elevate your ideals. It will give you that confidence and assurance which comes from a personal belief that man is in partnership with God.

5. Such a controlling purpose, if it is not allowed to progress to fanatical extremes, will do much toward helping you properly to identify and appraise yourself in relation to your family and to human society. It is a cure for overmuch self-esteem, and if not misapplied so as to produce convictions of unnecessary guilt, it is a sure preventive of an inferiority complex.

6. A *master motive* such as this is a passport to human happiness. All that contributes to happiness becomes immediately a factor in health, and health and happiness are the very foundations of efficiency and success. The early acquirement of a *master motive* will establish for you a goal of living, yes, living in its largest sense, the goal not only of this life but of the life to come. Such a *master motive* has in it the assurance of infinity, the touch of divinity, and the outlook of eternity. Such a human life can but become one of supreme satisfaction; one in which parental pride will find its fullest realization; one in which you will become a truly successful member of society. You will find sublime pleasure in joyous compliance with the Master's ideal of living—an ideal life of living love, finding its highest function in obeying the two supreme commands, the first of which is but to yield supreme affection to the very God whose concept has become your *master motive*, and the second, to love your neighbor with the same love you bestow upon yourself.

[William S. Sadler is a pioneer in the field of religion and psychiatry. He earned his medical degree at the University of Chicago, and later was a professor in the Post Graduate Medical School of Chicago. He has been a lecturer on Pastoral Psychiatry at the Presbyterian Theological Seminary in Chicago, and is a Fellow of the American College of Surgeons, the American Medical Association and the American Psychiatric Association. His *The Psychology of Faith and Fear* is in its ninth edition. motive is happy to present Dr. Sadler to its readers as the author of twenty books in the general field, and as a well-known lecturer. Many of his books have as co-author his wife who is a physician and also a specialist in psychiatry.]

"DELEND A EST CARTHAGO"

A new school is rising among war propagandists—no, not rising; for they have been with us always, but they are coming to the fore now as the war progresses. They are the "Delenda Est Carthago" school that is demanding "a peace dictated—not negotiated—in the ruins of the capital cities of Italy, Germany, and Japan, lest we pass on to future generations the threat of another war."

Such a peace as they describe would be the surest way of "passing on to future generations the threat of another war," and their demanding it is the best way to drag out this present war to the last bloody ditch. For such propaganda is a

double edged weapon more dangerous to the user than to the intended victim, for the peoples of these lands will fight as long as they can gasp to avoid such a peace; just as we would die to prevent a peace dictated by Hirohito in the smouldering ruins of the White House. . . .

We must have a reasoned and negotiated peace if we are to delay the next war, and prevent any possibilities of new Hitlers, Mussos, and Hirohitos, for such a peace of dictation would be to insure other "liberators" with "holy missions" or "destinies" who would capitalize on the resentment and hatred left and bring about another state of world chaos.

—Purple and White, Millsaps College

source

GRAB, GRABBING, GRABBED

. . . It reeked with the smell of the crooked cross. Here is a sample:—

"This world in which we live is not a milk and bun shop, a potential Eldorado or a glorified kindergarten. What, then, is it? It is a thieves' den in which the violent survive and the submissive succumb. In it two things predominate—you grab or you are grabbed. Every kingdom, republic or empire has been built out of loot, and every kingdom, republic and empire is ultimately lost to a looter. Might may not be right, yet might and not right has made and unmade each dominant power. That I can knock you down and that you can knock me down is the supreme fact in history. 'Grab or be grabbed.' That is what this war is all about. And whatever your politics or morals may be, I anyhow prefer to be a grabber than a grabbee. Grab, grabbing, grabbed—in these three words are condensed ninety per cent of world history, and in war the remaining ten per cent doesn't count."

Who says that? Not Hitler or Mussolini, though it is the marrow of their philosophy, and they have said it many times in other words. The quotation is from an article by General J. F. C. Fuller in the *Sunday Pictorial*, which is editorially described as "a challenge that should be read by every British man and woman."

The writer goes on to ask how our empire was collected and how it is going to be held. The answer is that "it was collected by probably fewer than a hundred determined men, such as Drake, Raleigh, Clive, Warren Hastings, Raffles and Rhodes." The conclusion is that what we have to search for today is grabbers—"men who have the wits and guts to hold our empire as they had the wits and guts to wrench it bit by bit from the flanks of other nations and peoples; men who punch and not men who talk—who punch with their brains as well as with their fists."

—The Christian News-Letter

A scholar knows nothing of boredom.

—Jean Paul Richter

Literature, the drama, art—that is the sort of food upon which the young imagination grows stout and tall.

—H. G. Wells

We all need training, training in the balanced attitude.

—H. G. Wells

Return to College

LIBERAL EDUCATION MUST NOT BE A CASUALTY OF THE WAR

WE MUST win the Peace. **We SHALL** win the War. The Nipponese accelerated tremendously our military activities by their attack on Pearl Harbor. This act united all factions immediately and solidly behind the war effort. Isolationists, non-interventionists, those who hoped treaties to outlaw war, like the Kellogg-Briand Pact, would be effective, and most patriots of whatever ideals, realized at once that force had to be met with force if we were to continue to enjoy personal liberty.

The many domestic problems awaiting solution before December 7, 1941, and many others evolving in this terrible war, cry out for a consecrated leadership with the best possible education.

The young men and women educated in our colleges have always been the vanguard in the advancement of America. They have played heroic roles in all the learned professions, such as the ministry, teaching, medicine, law, engineering, and journalism. They have helped to bring our country to high rank in the realm of the fine arts—music, drama, architecture and the various fields of literature. In the halls of government they have wielded constructive and beneficent influence. They have been presidents, governors, judges, and holders of other office in state and church.

In the United States the possibility of obtaining a college education is greater than in any other country. With us the interest in higher education is steadily increasing. In 1920 there were about 500,000 students enrolled in American colleges. In the short span of two decades, the number had increased to nearly 1,500,000. Only 4% of the American people had been to college in 1900. By 1940 this group had increased to 15%. In World War I 4% of the Army were high school graduates and 5% were college graduates: 30% and 11% are the corresponding figures for World War II.

This remarkable trend in increased college enrollment is now rudely stopped. The liberal arts college is rapidly going into an eclipse with the dropping of the age limit for Selective Service to eighteen. But it must not be a "casualty of war," as proclaimed by some, high in authority, in the War Department.

Clarion calls for preservation of the liberal arts are sounded continually and vigorously over the radio, in editorials of the great newspapers, in special articles, pamphlets and books, and in speeches of those in high places who have the ear of the public. It is freely admitted that military necessity must emphasize for the immediate present training of a technical and specialized

nature. When the smoke of battle clears away there must not and will not be a surrender to education predominantly vocational in content.

After the War we shall need air pilots, radio engineers, experts in automotive vehicles and a multitude of other mechanics. These and all persons in the scientific and learned professions will want and need a mind broadened and deepened by the liberal arts education found in our first-class colleges.

Above all, in the post-war era and in the armistice period between the cessation of shooting and the signing of the peace treaties, do we need desperately an educated electorate. Inertia and indifference will permit militant and vocal minorities with sinister motives to dominate democracies. To bring about abiding peace and enduring prosperity there must be universal interest in public affairs. We must have educated followers as well as intelligent leaders. College men and women of

Statement of Policy

We advocate and insist upon immediate and absolute abandonment of all phases of "education as usual," a complete conversion to wartime function and tempo of every branch and activity of the University, and adaptation so far as practicable of student life to meet the needs of a war-gearred nation.

Upon the students must rest the responsibility for recognizing the necessity for self-sacrifice without complaint, for hard and diligent preparation so that they may perform the tasks which must be done during wartime, and for maintaining a clear perspective and a calm mind.

Upon the members of the faculty must rest the responsibility for adapting their curricula to meet the needs of college students facing military service or other activities closely connected thereto, and for a patient understanding of the position and problems of students during wartime.

Upon the members of the administration must rest the responsibility for adopting a fair-minded attitude toward student life both on and off the campus, for a policy of guidance rather than compulsion wherever possible, and for the maintenance of a courageous stand when circumstances make necessary the placing of additional restrictions, avoiding scrupulously all unreasonable and arbitrary restraints of student life made beneath the guise of wartime necessity.

During the coming year we shall devote all of our editorial energy to insuring that these responsibilities are undertaken, and that neither the students, the faculty nor the administration fail in their inescapable wartime duties; and we shall not relax our efforts until it becomes apparent that Duke University is performing as completely and honestly as possible its part in the nation's war effort. We sincerely believe that to follow any other policy would be an inexcusable breach of our journalistic integrity, and a violation of the first duty of a newspaper—that of honest and complete service in the interests of its readers.

H.W.T.

—The Duke Chronicle

the future must be aroused to their responsibilities of citizenship. They must exercise fully their sacred right of suffrage. They must be serious students of the issues at stake. In addition, they should be willing to stand for election to office. We can no longer surrender to demagogues and racketeers our solemn duty of citizenship.

When Hirohito, Hitler, and Mussolini, have been utterly and completely stopped in their ruthless efforts to enslave free men everywhere, we shall become world citizens. Enduring peace will depend upon a world federation of nations, a world court, a world police. Just as our great republic functions admirably as a federation of states, so we can hope for a stable federation of all nations. As we must have county sheriffs, city police and a national FBI, so must we rely on a world police force to curb international thugs and gangsters.

The survivors of the grim and dirty business of combat service must not be cheated out of their birthright when they return to civilian life. The capable and ambitious lads who have just finished high school, as well as those whose college careers have been interrupted by call to military service, should be aided in their plans for a college education. There is talk in Washington that a year or more will be required for the orderly demobilization of the some ten million men that will be under arms at the close of hostilities. In this interim a grateful country will certainly offer opportunities for college work for the men stationed both in this country and elsewhere over the seven seas. The same privileges must be accorded those who, from choice or compulsion, stay over a year in the army to serve in the police force that the United Nations will inevitably establish.

The Special Service Branch of the Army has already set up an excellent plan for education of soldiers on all scholastic levels during their leisure time in camps, forts, stations and bases at home and abroad. Through the Army Institute of the Army Special Service men may enroll in courses which will permit college credit if satisfactorily completed. Brigadier General Frederick Osborn, head of Special Service, has recently been appointed by President Roosevelt chairman of a small committee of college administrators to propose a satisfactory plan for aiding students whose college careers have been cut short by call to the colors.

Men returning from the war should be encouraged in every way to continue their college work. Thus they would be given again their chance to become better citizens, more capable leaders in their chosen careers, and be given a better chance to live the richer, fuller life.



To the campus war has meant an increase in technical and scientific courses. Girls, in particular, are more and more majoring in the sciences. In this picture, Jasca Williamson, Peabody freshman, reads her thermometer during an experiment in distilling water.

[Guy Everett Snavely started his educational career at Johns Hopkins University, continuing until he earned a Ph.D. degree. Since that accomplishment, at least eight universities have bestowed degrees upon him, with a fancy variety of LL.D.'s, D.C.L., L.H.D., and two Litt.D.'s. He began his teaching in secondary schools, rapidly graduating to Allegheny College, then Converse College, and finally to Birmingham-Southern where he had a distinguished career as president. He left the head of this Methodist institution to become the Executive Director of the Association of American Colleges, the position which he now holds. Few men are more widely known in educational circles in America, and none speak with more authority.]

source

A WORD FROM F.D.R.

Dear Dr. Snavely:

Winning the war is now the sole imperative. But we may seem to win it and yet lose it in fact unless the people everywhere are prepared for a peace worthy of the sacrifice of war. Furthermore, the real test of victory may well be found in what the people of the United Nations are prepared to do to

make the "United" concept live and grow in the decades following the peace.

Education, world-wide education, especially liberal education, must provide the final answer. Colleges can render a fundamental service to the cause of lasting freedom. Theirs is the opportunity to work with sterling young people who give great promise of leadership.

Let me extend greetings to the liberal-

arts colleges, the main spring of liberal thought throughout the country.

Very sincerely yours,
—Franklin D. Roosevelt

That's what education means—to be able to do what you've never done before.
—George Herbert Palmer

The foundation of every state is the education of its youth.

—Diogenes

Where Are the Springs of Hope?

SOW YOUR LIFE INTO THE FURROWS OF THE WORLD'S SUFFERING

(Editor's Note: This article, written by Thomas Kelly a year before his untimely death, is published here for the first time by permission of his wife, Lael R. Kelly. We have asked Canby Jones, a close friend of Kelly and a faithful helper on his well-known book, *Testament of Devotion*, to introduce the author. Canby is now in a CPS camp at Merom, Indiana.)

Introduction

WHEN Tom Kelly speaks of a triumphant message of hope found in the suffering and despair of the present world crisis, he speaks first hand. On his visit to Germany in 1938 the black hopelessness and damning fear he found there struck at his life. His sensitive spirit was wounded. About him he saw sorrow and mistrust that destroys the spirits of men. He saw suffering as a great millstone—spiritual death—hung around the necks of millions of Europeans.

Within Tom Kelly this crushing weight did not destroy faith. It produced an overwhelming affirmation that the love of God in a heaven-led soul can rise above despair in its most acute form. A sublimation of spirit took place in Tom Kelly. He preached a message in Germany and in this country which called for lives grounded in the love of God, wholly committed to Him, utterly devoid of self, so sensitive to God's will that His faintest whisper is a command. Through Tom Kelly's life and message following this experience, Christ called for triumphant lives born of God and tested by the cross. Men and women living this message are the only answer and remedy for the world-wide attack on Christianity now in full swing.

Tom returned to this country with a faith tested in a fire through which few have come. He had captured some of the crucible pure Christianity which survives in Germany today. He tried to shake us out of our half-hearted religiosity and make us humbly turn to pure, God-given living. Just now we are awakening with these things in mind. Read this article in lowliness and openness of heart.

—Canby Jones

A YEAR and a half ago [written in 1940] I rode in a limousine in Germany from the home of a former Jewish millionaire, to the railroad station of a near-by city. Three Jews were with me, two of them young rabbis, the third a man of wealth and influence. Today one of those young rabbis is dead, dead solely because of a broken heart, dead because the suffering of his people broke his health. The second has been stripped of his wealth and has lain in a concentration camp. The third, a young rabbi, a mystic who would be profoundly at home in a Quaker meeting, has been sucked into the maelstrom of Poland. If he is still alive, which is problematical, he is in poverty in a Ghetto, or in enforced slavery within the German Reich. I dare not give more details about him, lest he be alive and lest he be identified even through these words, and disappear from the scene as I understand all the persons mentioned in Nora Waln's book, *Reaching for the Stars*, have been identified and have utterly vanished.

In such a world as ours today, no light, glib word of hope dare be spoken. Some of us hesitate to write to our friends in Europe, lest our words ring hollow in the ears of those who have heard deeper notes of suffering than you or I have ever known. And the same is even truer of our letters to our friends in China and Japan, in these days. Only the most searching integrity, only the willingness to go to the absolute bottom of life's base, gives us the right to talk of hope. Only if we look long and deeply into the abyss of despair do we dare to speak of hope. Only if we know a deeper ground of certainty, that can stand every privation and atrocity of which we have read, can stand them as *committed upon ourselves and upon our families*, and can still rise radiant and triumphant, dare we speak a word of hope. We dare not

tell men to hope in God or in Christ unless we know what it means to have absolutely no other hope but in Him. But if we know something of such a profound and amazing assurance, clear at the depths of our beings, then we dare to proclaim it boldly in the midst of a world aflame. But the *words* are no good if the life experience is not behind them.

A friend of mine tells me how, when he was penniless and on the verge of starvation in the city of Milan, in Italy, an American tourist glibly told him to trust in God, and he tells how he cursed her with all the vehemence of his soul.

Quick relief from the ghastly tragedy of war may be promised by a truce. But such a truce, with the seeds of war still germinating, is only an interlude between wars. Political schemes of *Union Now* are empty if the will to the good of all is not genuinely beneath them. Greater intelligence in the direction of human affairs is no sufficient ground of hope, if the motivations of the heart are not transformed. Collective security and massed armaments controlled by a central power will be only the dragon's teeth sown in the soil of national hatreds and jealousies. No, our *final* hope is not here. Our task is deeper yet. Our task is to produce men and women with utterly *new motivations*, and social patterns, such as the concept of nationhood, on a wholly new basis.

We are men of double personalities. We have slumbering demons within us. We all have also a dimly-formed Christ within us. We've been too ready to say that the demonic man within us is the natural and the real man, and that the Christ-man within us is the unnatural and the unreal self. But the case is that our surface potentialities are for selfishness and greed, for tooth and claw. But deep within, in the whispers of the heart, is the surging call of the Eternal

Christ, hidden within us all. By an inner isthmus we are connected with the mainland of the Eternal Love. Surface living has brought on the world's tragedy. Deeper living leads us to the Eternal Christ, hidden in us all. Absolute loyalty to this inner Christ is the only hope of a new humanity. In the clamor and din of the day, the press of Eternity's warm love still whispers in each of us, as our deepest selves, as our truest selves. Attend to the Eternal, that He may recreate you and *sow you deep into the furrows of the world's suffering.*

At the time of the Day of Broken Glass in Germany, the *Arbeitsausschuss* or executive committee of the German Yearly Meeting was meeting in Bad Pyrmont. At that meeting was read the latter part of the 126th Psalm, which contains these words: "They that go forth in tears, *bearing their seed with them*, shall return in joy."

The important thing here is the phrase, *bearing their seed with them*. Only those who go forth in tears, and who bear with them into their suffering some awakened seed, shall return in hope.

There is nothing automatic about suffering so that suffering infallibly produces great souls. We have passed out of the pre-war days when we believed in the escalator theory of progress. Those were the boom days of economic and churchly prosperity, when we thought that every day in every way we were growing better and better, and when we thought that the Kingdom of God on earth was just around the corner, if we, in *laissez faire* style, cooperated and didn't halt the process. Then it seemed easy to speak words of hope and to prod the last laggards into feverish activity to run the last mile of the race to the millennium. But now in the light of world war we are forced to abandon that easy view and go infinitely deeper. Now that suffering is upon the world we cannot appeal to the escalator theory of suffering and expect that suffering will inevitably shake great souls into life. No, there is nothing about suffering that automatically purges the dross from human nature and brings heroic souls upon the scene. Suffering can blast and blight an earnest but unprepared soul and damn it utterly to despair.

Only those who go into the travail of today, *bearing a seed within them*, a seed of awareness of the heavenly dimensions of humanity, can return in joy. Where this seed of divine awareness is quickened and grows, there Calvary is enacted again in joy. And Calvary is still the hope of the world. Each one of us has the seed of Christ within him. In each of us the amazing and the dangerous seed of Christ is present. It is only a seed. It is very small, like the grain of mustard seed. The Christ that is formed in us is small indeed, but He is great with eternity. But if we dare to take this awakened seed of Christ into the midst of the world's suffering, it will grow.

That's why the Quaker work camps are so important. Take a young man or young woman in whom Christ is only dimly formed, but one in whom the seed of Christ is alive. Put him into a distressed area, into a refugee camp, into a poverty region. Let him go into the world's suffering, bearing this seed with him, and in suffering it will *grow*, and Christ will be more and more fully formed in him. As the grain of mustard seed grew so large that the birds found

shelter in it, so the man who bears an awakened seed into the world's suffering will grow until he becomes a refuge for many.

This is one of the springs of hope—the certainty that the seed of Christ is in us all (Quakers have also called it the inner light), and the confidence that many of those who call themselves Christian will enter into suffering, bearing this seed with them, *daring* to let it germinate, *daring* to let it take them through personal risk and financial loss and economic insecurity, up the steep slopes of some obscure Calvary. Ponder this carefully: our right to life, liberty, and the pursuit of happiness is not absolute. We dare not claim them as our absolute right. For the seed of Christ that we bear into the world's suffering will teach us to *renounce* these as our own, and strip us, in utter poverty of soul and perhaps of body, until our only hope is in the eternal goodness of God.

In you is this seed. Do you not feel its quickening life? Then, small though this seed be in you, *sow your life into the furrows of the world's suffering*, and you will return in joy, and the world will arise in hope. For

Whether to marry now or wait "until he comes back" is a major problem to many college students today. Some, like Shields Wilson and Marie Murphy, Peabody students, believe a ring will help hold hearts together for the duration.



Christ is born again, and is dying again on Calvary and rising victorious from the tomb.

THE second spring of hope is this: we simple, humble men can bear the seeds of hope. No religious dictator will save the world; no giant figure of heroic size will stalk across the stage of history today as a new Messiah. But in simple, humble, imperfect men like you and me wells up the spring of hope. We have this treasure of the seed in earthen vessels—very earthen vessels. You and I know how imperfect we are. And yet those little demonstrations of love and good will, such as the feeding of children in Spain, the direction of transit stations for refugees in Holland and Cuba, the reconstructions

of lives in the coal fields, are being carried on by just such earthen vessels. These tasks shine like tiny candles in the darkness—deeds done in the midst of suffering, through which shines the light of the living Christ, deeds that stir hope that humanity as a whole will be aroused to yield to the press and surge of the Eternal Love within them. For the Eternal Love is beating in upon us, upon you and upon me, quickening the seed within us into life. Our very weakness, as humans, is the fit soil for divine awakening. If you are proud and self-confident and sure you are no earthen vessel, then the greatness of the divine fructifying power will never be awakened in you. Yield yourselves to the growth of the seed

within you in these our days of suffering. *Sow yourselves into the furrows of the world's pain*, and hope will grow and rise high. Be not overcome by the imposing forces of evil and of night. Be of good cheer, says Jesus, *I have overcome the world*. But there is no hope if Calvary is only an external Calvary. Within you must the living Christ be formed, until you are led *within yourselves* to die *wholly*, that you may wholly live. Then will Christ again walk the ways of the world's sorrows. In Him alone, and in you so far as Christ is formed in you, is the hope of the world. There is no cheaper hope than Calvary, no panacea other than awakened love that leads us into the world's suffering and into victory.

source

THE LEGION HEIRS

There is one important problem which is bound to arise during and after this war about which there has not been a great deal said. Briefly, too many people are taking it for granted that the U. S. fighters of World War II will be absorbed into the existing organization of the American Legion.

To us, this would be an unfortunate mistake and a grave injustice to the youth on whose shoulders the fight for freedom rests. For theirs is a responsibility of world cooperation after total victory, theirs is the fulfillment of the ideals which the last generation failed to preserve in the years after the Great War. . . .

The real reason for the inadequacy of the American Legion, however, is that it is neither objective nor harmless. It has functioned as a partisan pressure group. Its leaders, many of whom never saw the battlefields of France, have been vociferous patriots in the narrowest sense of the word. Waving the flag, praising the abortive and meaningless phrase "Americanism," they have opposed liberals, denounced labor, and loudly espoused the men who devote their lives to baiting of so-called "Reds." Free and unbiased education has been one of their main goats; they wish to inject one point of view into all textbooks and ban others. They have consistently defended the freedom of special interests over and above general welfare. . . .

The Legion is or should remain no more than a group of men brought together by a contemporary experience. Youth has nothing in common with that group. It has earned and will continue to earn the right to form an independent

organization under its own control. Rather than a huge mutual admiration club, absorbing the set ideas of another day, it must become a vital force in the necessary molding of a new world. The American Legion has no more right to incorporate the veterans of this war than does the Spanish War Veterans or the G. A. R.

—Eddie Pike in the *California Daily Bruin*

LEATHERNECK HITS "LIBERTY TOWNS"

Imagine a small, sleepy, rather-die-than-do little town of 600 souls, scraping their every resource raw to eke out a bare existence. Imagine the same town suddenly swollen by the tremendous influx of youthful warriors, plus the parasites of humanity that always follow them.

Here filth, corruption, and the ugly dregs of humanity are all suddenly thrown together in one shadowy haven. So closely does the pattern work out, that in many cases it looks almost like a conspiracy against the welfare of the cream of our young men. . . . This is Liberty Town, where a serviceman seeks relaxation and recreation, and seeks in vain. . . .

These are days when hard, jolting realism is so necessary to shock the American Home Front to action. Do something! A contribution to the USO is a fine and noble act, but it's also an excellent dodge. Needed even more is the powerful influence of an organized and outraged citizenry. Let them vent their wrath not upon the servicemen, but upon those who would lead him to degradation and moral ruin. Do not take away the few privileges now enjoyed by your servicemen, but rather take away those who abuse HIS privileges.

Our soldiers, Mr. John Q. Public, are

going over to fight for the things they hold dear, and they expect you, whose role is over here, to do the same.

—Ohio State *Lantern*

WE WANT THE ANSWERS

Our average man wants the answers; he wants to learn what his experience is all about. He is eager to know what the wisest men have thought about life, confident that somewhere he will find the answer to all his own doubts and perplexities. He hopes to find somewhere, in some philosophic insight, something that will do for him what religious or social certainty used to do for men. He is looking for something solid and indisputable, something he can use immediately and apply to his personal problems. Or more often today, he is seeking something that will take him out of himself by charting the exact course the world should take from here. He is too anxious to be saved, or to save the world, to waste time trying to understand, even to understand the ways in which other men and other ages have been saved, if they don't have in evidence at first glance all the gadgets of the latest model. For other men and other ages, after all, have been saved, as fully as we can ever hope to be. The world has been saved again and again, and it will always need to be saved; and what we do to save it today will necessitate saving it another way tomorrow. This at least philosophy can teach; and it teaches also why thoughtful men will always feel the need of philosophy.

—*Philosophy: An Introduction*, Randall and Buchler; College Outline Series, Barnes and Noble, Inc., New York

Faith for the Fateful Shift

N. P. Jacobson

RELIGIOUS faith! What is its real significance? What practical consequences follow from a confident trust in the reality of God? In terms of real life situations, what difference does it make?

We look about us to see young friends being called to defend their country, being called into fighting forces which shall traverse the world in defense of the American way of life. The story differently told is that young people are being asked to set aside their own plans in the interest of certain ideals of life, liberty, and the pursuit of happiness which are threatened by elements present in the world today. The issue is clearly one of putting into the background, perhaps abandoning, the personal dreams and aspirations in order to defend ideals such as those embodied in the now famous "four freedoms."

There is no occasion more critical in terms of the individual's life, no question harder to solve, no decision more fraught with worry and doubt, than that occasion when one is confronted with the necessity of making a choice from two alternatives such as these: one possibility following along the personal ambitions tender with family fireside, companionable wife and children, aspirations of success in some selected line of work, and dreams of—well, making a mark somewhere in the scheme of things; the other alternative blazing with the bursting shells of war, completely smothering individual ambition.

Who can conceive an occasion freighted with a more soul-racking decision? That is the situation which faces the young man of today. Some among the younger ones, to be sure, go dashing off with exciting adventure stories ringing in their ears; a few welcome the opportunity to escape difficult situations of maladjustment; but for all save these few the occasion is one of substituting ambitions and of performing a major operation upon the fundamental structure of one's life. The draft does not make this choice for the boy, nor does it avoid the problem; it provides only the external compulsion which makes inevitable this shift in the center of gravity.

A basis for living is built up slowly and over a long time. Purposes woven into the garment of the youth become far too stable to shift about at will. Ideals, ambitions, plans carefully outlined—what are more personal than these? What are more important to a boy than these which have become a part of him over a period of twenty, twenty-five, or thirty years? Is it not clear that in asking him to give up these, his country asks no little thing? More than these he could not give, for they are highest and best of all the possibilities which life offered. His country asks him to lay them all aside.

The urgency of this problem cannot be held at arm's length. Where can a boy go for the answer to such difficulty? Young people are making decisions to such terrific situations, and it is plain that a person cannot confront a situation which compels him to reach further into the mists of faith. After all, you may phrase not four but a hundred freedoms and accompany them all with the stirring notes of the "Star Spangled Banner"—the question is still the same. Are they more important than these private roots that have been developed slowly, patiently, and often with great suffering? Modern militarism has no more urgent problem than this. And our young man has no more agonizing quest than this. The occasion of war brings home this terrific consequence of faith. God help the boy who laconically puts away his own life and goes; God help the armed forces which defend the American way, if their morale is built on this indifference. The interests of our country are already doomed if our fighting men merely put away their own lives and "join up" or answer the "draft."

Are the ideals of the American way merely accidental depots in the course of history, mere chimeras which contain no essential permanence? Are the American ideals, perhaps, only occasions for great global conflicts such as this?

Or, do these thrilling symbols of the American adventure embody even obscurely the plans which God has in mind for the human race? Are these ideals of our nation guaranteed by the very structure of the universe; are they mile-posts to perfection and therefore to be cherished and defended and tenaciously maintained, whatever may be the consequences to the individual?

Only faith can answer these questions. Faith in God and in what he means in the American structure is the only end to such inquiry. For without permanence, without the divine guarantee, without the approval of the universe, the noble ideals of America are nothing to draw one from private preoccupation. Only in turn for something vaster and more vital and confirmed by God can the fateful shift be made.

[N. P. Jacobson was born in Wisconsin where he attended the State University before migrating to Emory where he received both his bachelor's and divinity degrees. He was for a time assistant at the Peachtree Road Methodist Church in Atlanta and later held a pastorate at Hiram, Georgia. He is at present doing graduate work in Philosophy of Religion at the Divinity School of the University of Chicago.]

In Tomorrow's World

A BISHOP POINTS "ANOTHER WAY" FOR YOUTH IN THE POST-WAR ERA

IN 1931 I sat through most of the night in a room of an inn in the English university city of Cambridge. A professor from the University of Athens, a professor from the University of Marburg, a Congregational minister from the United States and I were talking of the Youth Movement in Germany. The German professor told us of young men and women who were singing hymns along the highways and holding prayer meetings in celebrated resorts. He prophesied, "In ten years Germany will be the most spiritually-minded nation on earth."

As I think of youth in the Germany of today I see how young people can be directed and I know that there is no assurance that youth will save the world because it is youth, and will live in tomorrow's world.

William Blake once said: "Man must and will have some religion. If he has not the religion of Jesus he will have the religion of Satan and will erect the synagogue of Satan calling the prince of this world God and destroying all who do not worship Satan under the name of

God." Totalitarian leaders insist that they build a new order, but the order they have built seems to be a very old order of mastery and slavery.

On the other hand democracy has its problems, and a victory of the so-called democratic nations does not necessarily mean a better world. Victory for them means another chance for a purer democracy and an opportunity to create a better world. Democratic nations become more and more totalitarian as they continue the war. There will be internal problems to solve as well as world issues to meet. The good of each is not necessarily the good of all, as the good of all is not necessarily the good of each. Professor George Thomas of Princeton, at the outbreak of the war used these words, "The rapid growth of religious illiteracy in America is alarming. Our American life is out of tune with Hebraic morality and Christian faith."

The war has not improved this situation.

The Atlantic Charter insists that we must have freedom from want, freedom from fear, freedom of speech and freedom of worship. A group of students at Columbia gave the four freedoms as freedom from want, freedom from fear, freedom from speeches, and freedom from worship.

Even before the Beveridge report began to claim attention in Great Britain, churchmen had issued a blue print of the new world:

- (1) There must be less of inequality in wealth.
- (2) There must be equal opportunity for education.
- (3) There must be the preservation of the family as the basic social unit.
- (4) There must be greater freedom in the exchange of raw materials.
- (5) There must be a restoration of the sense of vocation in a man's daily work.

The Commission of the Federal Council on the Bases of a Just and Durable Peace is seeking to chart a course for enduring peace and happiness.

It is impossible to realize such dreams of a new day unless young people are more than Americans, and unless they are more than moralists. They need discriminating minds, humble spirits and faith in the great spiritual values. The one influence in a democracy which can relate fragmentary truths to an Infinite Reality and Goodness is religion, and the one influence which can unite a broken world and create a better is religion.

There will be totalitarianism in tomorrow's world, and there will be selfish isolationism; both will survive the war, and neither will entirely crush the other. But there is another way, the growing fellowship of those who seek the Kingdom of God. Youth can afford to spend itself and give all it has for nothing less than that.



Despite the many changes in curricula war has forced upon colleges, there's still one which hasn't changed a bit. Yes, you've guessed it—campusology. Paul Duffey and Helener Kane Currier, Vanderbilt University students, demonstrate here.

(Pictures on pages 6-18 were taken by Henry Koestline, *motive staff photographer.*)

The Rebuilding of a Shattered World

FORMER COMMISSIONER TO PHILIPPINES GIVES THE CHRISTIAN TASK

[The following paragraphs are taken from Mr. Sayre's address at the General United Sessions of Co-operating Church Agencies at Cleveland, Ohio.]

AFTER the war is over, Christians are vitally and tremendously concerned with the making of the peace. It must be a Christian peace. No other kind of peace will prove lasting.

God created this a moral world in which disregard of truth of justice of the needs and well-being of others, the placing of material values ahead of spiritual values, is bound to bring disaster. Only attitudes and activities consonant with God's moral ends can succeed. Economic systems built upon our selfish disregard of the needs and happiness of other human beings cannot ultimately endure and will in time dissolve under the pressure of His persistent will. Social orders based upon exploitation of others, upon class warfare, upon intolerance, will surely go to pieces. International relations resting upon nothing but material force will crack and fall to ruin under the relentless operation of His moral law. God cannot be frustrated.

Lasting power is won, not through the compulsion of material force, which only builds up hate and counterforce, but through the winning of men's minds and hearts.

Christian peace demands

(a) *brotherhood instead of international balance of power*

A Christian peace demands, first the elimination of the old conception of Balance of Power—a conception premised upon each nation's self-sufficiency and utter unconcern with the welfare of other nations or with humanity. The Christian conception of human brotherhood will take its place. Nations will find the means of co-operating and working collectively for common ends or there will be no lasting peace. This means the setting up after the war of an international control and limitation of the building of armaments. Toward this great end America must assume a responsible leadership.

(b) *No exploitation, white, colored, or colonial*

A Christian peace demands, secondly, that, following Christ's insistence upon the supreme value and sacredness of human personality, the peace treaty shall not be based upon the exploitation of human beings—white or black or brown or yellow—either in colonial or other areas in Europe or Asia or Africa or America. No peace based upon a policy of exploitation can be a stable one and no arrangement or treaty which denies or cripples human freedom, for which humanity has fought and bled and died since the beginning of history, can be enduring.

(c) *Economic freedom*

Thirdly, a Christian peace will be based upon economic freedom. If in each country selfish blocs of producers, in the interest of obtaining artificially maintained prices for their own products, press continually for heightened trade barriers so as to exclude foreign competition, the result will be the strangulation of international trade which constitutes the very lifeblood of modern industrialized nations. What else can follow other than an embittered economic warfare and hostility which in the end spells disaster? A Christian peace will be built upon the suppression of discriminatory and anti-social practices in the field of international trade and finance.

Christian peace not made by statesmen alone

What profoundly concerns you and me is that we cannot leave the task to statesmen alone—even to Christian statesmen. The redemption of a people depends upon something far more fundamental than outward form or enacted law or paper programs. Statesmanship unsupported by the people cannot build a new world. All that statesmanship can do is to point the way. The actual achievement of a New World depends, in the last analysis, upon the deep convictions and hearts' desires and efforts of the great rank and file of common people throughout the country—on the farms and in the factories and in the market places.

Faith in Christ's way needed

The imparting of faith is always an intensely personal and individual task. It is not wrought with the blare of trumpets. Christianity will never be spread merely by mass meetings or by high-powered publicity or by nation-wide organizations. Christ in His own life chose the only truly practical way. His method was exclusively the magic of personality playing upon individual personality. He trusted everything—all that He had lived and worked for—to a little group of intimate friends and followers, who deserted and even denied Him at the end. At the time of His death His method seemed like utter failure. And yet through that method this inexplicable man has shaken the world and gripped humanity as no one else has ever done in all history.

We who believe in Christ—and love Him—face heavy responsibility today. We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted His little group who loved Him and believed in Him 1900 years ago, so He is depending upon us today.

The World everywhere around us is dark with suffering and tragedy—because men have been building on false foundations. They have not understood.

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions, no amount of good will or peaceful desire or progress of the arts and sciences—ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first. In a world "so various, so beautiful, so new," but so torn by confusion and struggle, so darkened by suffering, the primal task of those who have caught the vision of Christ's message to men must be to impart to others this burning light.

A call to each of us

What does this mean for you and for me? It means that with devotion and consecration and love each of us must radiate the light of our faith to those around us. Other Christians, burning with a like conviction, attracted by that light, will find in us sustaining encouragement and help. Little groups of Christ-lovers will spring up here and there—passionate, consecrated men and women; and upon these little groups or "cells" throughout the nation, throughout the world, a great regenerating and recreating movement, if God so wills, can be built. The time seems ripe. But first the groundwork must be prepared. True Christians must be at work upon this immensely vital movement.

Our task is clear. God grant that we may not fail Him!

Turning Peace Into Brotherhood

ADVENTUROUS HOPE FOR TOMORROW'S MISSIONARIES

WE have been confronting lately three rather significant facts which it seems to me could be parts of one real movement in the Church of tomorrow. First, we have young people, students especially, wanting to help in the reconstruction of the world at the close of the war, not suffering under any delusions of grandeur nor in any zeal for power, but genuinely believing that there are things to be done for humanity in which they would like to have a share.

I have been "doing the campuses" almost continuously for the last six months and have had an unprecedented number of interviews. Nearly all have tended in the same direction. The college sophomore or junior would say, "I'll be picked up in the draft within the next few months. It's a mess and I'm willing to do my part in it, but I'd like to be considering in my mind possibilities for the future when the war is over. If I've got to go through this destructive part I'd like to help in reconstruction afterwards." In every case I'd say, "Why do you ask me?" And after a startled moment of thinking each would give about the same answer, "Why—because I want to do it under the church. I think that's what's the matter with the world, we haven't got enough of that."

They were very vague as to what "that" meant, of course. But they had a deep conviction that only in the name of religion and only by a Christian approach did they want to tackle this problem of world reconstruction. They believed that the wills and hearts of people are involved if there is to be a decent solution for tomorrow's world.

Now the second fact that I think stares us in the face is that the World Church Community has been calling for the past ten years and will even more insistently for the next one hundred years probably, for a new kind of pioneer missionary, more definitely a pioneer than has been true since the days of Peter Parker and David Livingstone, perhaps "pioneer" in much the same sense they were but for new frontiers. They will be chiefly frontiers of relationship; unexplored areas of co-operation, such as interfaith fellowship, mutual understanding across the lines of nationalism, denominationalism, racism, mutual service across the boundaries of class, color and creed. In all generations the mission of the church has had pioneers who blazed trails for the changing world situations to meet newly discovered needs of humanity. Missionaries pioneered for new agriculture in countries like India; they have started the first ventures in education of a modern type in land after land; have blazed trails in medicine and health overcoming the prejudices of ages; have opened the doors for the women of the world; have begun the first experiments in the care of the deaf, the blind, the insane; have taken the first steps in social welfare; have organized the first social agencies and neighborhood houses; and have raised the whole level of concern for human life and the sacredness of human personality.

Not all the pioneering is done even in those fields, and among the 1,000 or more new recruits needed for the post-war calls for the missionary enterprise, will be many young men and young women sent to such pioneering jobs. But the pioneer mission of the future will, I think, be tackling totally new areas of life. There will be no "home" or no "foreign" in that mission. And for this new viewpoint a different personnel and

training is called for. If we read "Christian Voices Around the World" and the "Madras Report," if we attend conferences of World Christian Community Leaders, we get almost a refrain of insistence from the younger churches as to their need for people who will express a new internationalism, a new spirit of humility from the church of the West, a new progressive adventure expected from the church of the East. That does not mean that the missionary of yesterday had not a spirit of adventure, but often the mission he represented and the institution he came to serve got in the way of that adventure, their needs were so concrete, their set up so controlled. So, it is evident to some of us that we have to use new techniques entirely and perhaps a new organization pattern to bring about the necessary change in thinking on both sides.

We have been paying lip service to the thought that the mission of the future will be a two way process; that there must be more than an occasional Kagawa or a fleeting visit of T. Z. Koo; that there must be a genuine working together both ways. But that is very difficult to visualize and still more difficult to carry into concrete expression so we have been content to talk about it for the future rather than do something about it today. But even then it must be said that on the field we have a few just such adventurers already pointing the way. There is Dick Keithahn in an interfaith social action experiment in India. There are the Ashrams and the cell groups where both in the East and West groups of Christians are struggling together.

The third fact is represented to me in the statement made by every world order proposal I have seen, that the big job of the church and of education for many generations after the war will be that of re-educating the world, in every country, to a new ethic and new set of basic understandings. Some people still call this reconstruction; some call it reconciliation. I like to call it *re-education* of the whole of humanity. For America and Malay need it equally.

I SHOULD like to propose a new "mission," that would arise in the Student Christian Movement of the world; that would do its work in any area of special need; that would be flexible, teachable, mobile; that would be at the same time explicitly and deeply Christian not only in its motive but also in its form of expression and in its technique. I do not have the blueprint for this movement. I would be ashamed to have one, for it will have to be worked out by our best processes of thinking and with everybody's mind and spirit brought to the task. I don't even care much under what auspices it gets worked out. My own first thought would be that it should serve under the World Student Christian Federation, the American phase of it being financed and recruited by all branches of the Student Christian Movement, making maximum use of the Student Volunteer Movement for education, enlistment and preparation of the participants. I think it is the kind of project that would *unite* all the branches of the Student Christian Movement with something real to work for.

I think it could be launched at the Continental Student Convention which, it is hoped, can be held next Christmas, the idea having been carefully worked out and planned before that.

When I say "launched," I mean that the enthusiasm and the momentum necessary and the first steps in set up will be planned. In other words the job could be accepted by the Student Movement if their own leaders could decide whether or not they were enthusiastic enough to attempt so big a job for the world. After that it would still be a long process, for I would not wish to leap into a badly organized plan for ends hastily devised, and I am not implying anything of that sort. This would be especially true as to the choice of projects and the adequate selection of people.

I think the recruiting of personnel probably should be done under the Student Volunteer Movement but on behalf of and with the help of all the other student Christian organizations. As for administration, I hope there would be as little as possible of a set type, but that careful consultation between the International Missionary Council, the World Council of Churches, the World's Student Christian Federation, the Student Volunteer Movement, and the various mission boards would show the points of greatest need and the auspices abroad under which at various times the mission might work. Numbers would not be the important thing, not quantity but quality, and we would want to use the most rigorous kind of selection in choosing. This is one place where we would be venturing into the unknown, not meeting a "vacancy list."

I think the new missionaries should go out in groups rather than singly, from five to seven at a time perhaps. I think eventually they should include all nationalities, but the first group sent might be from the United States. I'm not sure about that.

I think the first pieces of service might turn out to be in Europe, in China, in India, and in Japan. But I can think of from twelve to fifteen additional possibilities in the Islands of the Sea, in Russia, in the Near East, in the Balkans, and in the United States of America.

What would they do? Well, we have two techniques already in use that show us the way. And I humbly offer those as trail blazers for the *sort* of thing which could be accomplished anywhere in the world.

ONE technique is in the Student Summer Service plan used by several of our Protestant denominations by which volunteer students are put to work under experienced leaders and under established church auspices, but in special pioneer situations or for special needs, to do jobs that cannot otherwise be attempted and bring youth's enthusiasm and special gifts to meet human relationships and problems of under privilege. For instance, we could offer to the National Christian Council of China a "mission" of thirty-five young people perhaps, to be placed in groups wherever needed in West China or in war devastated North China. They might conceivably be trained in the technique of co-operatives or they might be expert in teaching, or recreation, or in youth work in the church.

The second technique is the Work Camp technique, and certainly that has proved itself useful for many special situations. By that a group of American young people working with a group of equal size of the country to which they went, could form a joint co-operative work camp. They might literally rebuild the ruined churches of the world, help reform youth organizations, prepare action and activity plans for churches; or discover a summer conference program not after the American pattern but useful for the nation to which they went.

I could see a work camp established in a situation like Bombay or Calcutta, consisting of five Americans two of whom might be Negro, five Indians from Travancore State where already techniques of reconciliation have been worked out by the Social Action Commission of the Marthoma Christian Youth Movement, and possibly five Indians from the area where the work camp was established. I could see those fifteen tackling a caste problem and an interracial problem both at the same time,

while together they built a hostel or a camp or whatever work project they undertook.

That, of course, is just a random shot, but it illustrates what I mean. I can see one in the United States which would include young people from India, Japanese who had suffered in evacuation centers, "old line" American students and a group of labor recruits perhaps, working together in one of the sore spots of the United States on one of our many relationship problems. That again is a shot used for illustrative purposes just to indicate that my idea is not a one way process by which a white man sends a missionary to his needy brother of other races.

Yes, of course, I see all the basic difficulties that any of my readers can mention as to language, urgency and difficulty of securing such paragons as would be needed. To this I would only say that I think we can develop immediately and on an increasing basis as time goes on, experimental units here which could serve as training centers. At least one student leader has already made this suggestion and I think it is an excellent one.

We might gather groups of young people eager to render this service who would gain experience and flexibility by living together in an American Center learning to meet difficult problems of humanity by carefully tested methods of loving service, conferences, social contacts and so forth. Such problems I mean as race and class and creed and clan. But most of the time they would spend in study together; all the conversation would come to be in Chinese, say, if they were concentrating on problems peculiar to China or in Portuguese if they were getting ready for work in Africa. They would also study anthropology and the history of the country or region in which they were interested. On the other hand they might turn out not to deal with one geographical area but with the whole of a problem on a world scale. That, only the future can develop as we think it through.

The qualifications for these young people would include, first of all, professional requisites which, of course, would be very high for they must have skills useful for humanity's needs, such skills as new and progressive educational methods, social work, techniques, practical handcrafts, a broad and deep ground work of anthropology wherever possible. These are but random requirements.

But the main requirements for these missionaries of the future would be the sense of joy and inspiration, a sense of humor, a deep sense of humility and a great, overwhelming conviction that in the message of God the Father of all mankind we have the only basis for the kind of brotherhood that will make peace last. A great Chinese at Madras gave me a permanent slogan when he said, "We Christians are the people who will have to turn peace into brotherhood." That, it seems to me, is the mission I would like to see the youth groups tackle, for they would not do so with previous institutional commitments with the fatal "We have never done it that way," which handicap their fathers, with the fears and prejudices to which the rest of us are so often subject.

And I see in that fact a great adventurous hope.

[Ruth Seabury began her full-time work in missions as secretary of the Young People's Department of the Woman's Board of Missions (Congregational). She is the author of numerous books on mission fields, some of which are: Our Japanese Friends; Dinabandhu: A Background Book on India; What Kind of World Do You Want? Study guide for a Christian Imperative. She is now secretary of education, Home Department, American Board of Commissioners for Foreign Missions (Congregational). Her long experience as leader in many conferences and her speeches on campuses make her well known to students.]

American Unity

Pearl S. Buck

There is much stress these days, and very proper stress, upon the word unity. . . . We are urged to unity. . . .

Before we accept this, however, let us examine into it. What is unity? From the fascist point of view it is similarity in all individuals, a similarity which expressing itself in similar action springs from similarity of mind behind the unified action. . . .

From the democratic point of view, some similarity of action is also necessary, to a certain extent at all times and certainly in times of war. But it is not necessary for that action to proceed out of exactly similar minds. Democracy accepts the individual, his difference from every other individual in thought and in modes of behavior. . . . democracy seeks for that concerted action from a source different from the sources of fascist strength. The source of unity in democracies is in the individual's will. It is his will to unite, and not the compulsion upon him of those above him, that produces what is the strongest unity in the world, the union of free men. . . .

Let us reject at once, therefore, the idea of the fascist type of unity in individuals. Indeed we must reject it. If we attempt to build the sort of unity the fascists have built, we must first become fascists and then there is no use in fighting the war. The fascists will have won it anyway. Here is the horrible subtlety of this war, as Hitler very well knows and has already boasted. Fascism conquered France without war. There was not even time for a civil war. The fascists took the government before the people knew it. This can happen in any democracy and Hitler knows it. It can happen in England, it can happen here. . . .

What of ourselves? We Americans have not, of course, the sort of unity which Japan has. We must never have it. . . .

And yet the sort of natural unity which China has is something which we have not. The Chinese can afford to be very individual because they have natural unity. . . .

But ours is a very different case from that of the Chinese. Here upon a large piece of the earth there have assembled, more or less desultorily and certainly without a commonly expressed agreement, people from almost every nation and race. We had nothing in common, not even a

determination to escape to freedom. Many of our ancestors came here in the simple hope of bettering their material fortunes. They had no idealistic notions of freedom. They came, these motley folk, each bringing his own religion, his own ancestry of race and nation, his own political beliefs, his own ambitions. Our people were individuals indeed, solitary, fending each for himself in what to him was a wilderness. And this all happened in very recent times. We have no centuries of common history behind us—a couple of scant centuries of struggle with land and with each other in which to build our nation.

Where is our unity, then? It is primarily in our form of government. Feeling our natural disunities, we have evolved a form of government which provides for our individual differences and yet unifies us politically. In our system of state and federal government we have made something democratic, which, however inadequately it functions at times, yet provides a framework which functions well for us in peacetime—better I think than any other government in the world, because it provides for freedom of the individual and for growth. It keeps the governor the servant of the governed, and that is real democracy.

. . . Our roots are shallow. We have grown up very quickly and flowered very splendidly upon those shallow roots, but we are uneasily aware that the roots may not be strong enough for such growth. We want to be sure that the roots are fed and kept alive. We do not want to do anything which cuts at the democratic roots of our nation. Our people are wise in their hesitation. They want to be sure that the one thing which makes them a great democratic people, their form of government, is not lost from within while they fight fascism without. This is our great unity. Let us keep it, maintain it, and refuse under any terms to part with it. Better to be defeated in war and go down fighting as a democracy than to yield up our democracy in the hope that we can thereby save it, and be lost before the battle is begun.

. . . the heart of free man is his strength. He will not be able to put forth his fullest effort unless he believes. We must somehow get that force of belief in each other which the Chinese have by inheritance before we are going to get the greatest force into our war effort. How shall we get it?

Not, I believe, by giving up any of the weapons of democracy, not by giving up the gun to anybody. What is the gun? It is the right to free speech, the right to criticize, to say what we think. I know what is too often said these days, that we give comfort to the enemy when we criticize our government and each other. I say then let the enemy have that comfort. It does not matter what comfort we give him of that sort if our armies are winning by land and our ships by sea and our planes in the air—it is cold comfort if he hears us criticize each other under such circumstances. And what we have to remember is that being free people, a people accustomed to freedom, nothing will so take the heart out of us for fighting a war for freedom as to have freedom taken away from us at home. No, let us not give the gun to anybody.

We do well to distrust each other. We must distrust each other. We were not born into one family, we Americans. We did not have the same father and mother, as the Chinese did. We are not a democracy of blood as they are. But we are that even more powerful union, a democracy by conviction, a sworn brotherhood, a union of the mind and the will. We are determined for democracy, and in that one will is our great union, our great strength. Let us accept this as our bond, and then test its very warp and woof in the individual.

Let us accept therefore our attitude of mutual distrust as a valuable asset to our democracy, and not as a danger. Let us not fear to speak out against anyone or to be spoken against by anyone. It is a sign of weakness to fear to speak or to wish to suppress those who would speak.

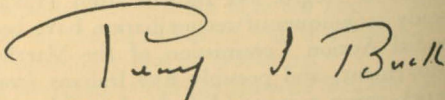
(Continued on page 31)

R. D. 3
Perkasie, Pennsylvania
January 19, 1943

My dear Mr. Bollinger:

I have been casting about in my mind for a long time, as many others have, for the practical bases for a just and durable peace. Certainly there will never be a durable one unless we can stop our rising wave of reactionary isolationism which, unless we stop it, will keep us from co-operating in assuming responsibility for the only conditions in the world which can make a just and durable peace. Britain, seeing this return to isolationism, will insist more than ever upon her empire as the only security for herself, and I am convinced that so long as empire continues there will be no permanent peace.

You have my permission to use the excerpts from Chapter 10 in *American Unity and Asia*.


Pearl S. Buck

Look, You Girls . . .

or, Women Students in the Crisis

(The following is the result of a cell group meeting at the University of Arizona, Wesley Foundation. Our local representative of *motive's* student editorial board had suggested that they consider "The Student and the Crisis." Only boys were present. Two girls, expected at the meeting, did not arrive. So, the boys began talking about the responsibility of girls in the present crisis and in the reconstruction period. Those taking part were: Eugene Richey, Dick Bridgewater, John Brown, Duck McLean, Art Warner and Vic Goff.)

BRIDGEWATER: Anything that makes me mad is to have a girl ask me why I am not in the army. I am in the enlisted reserves, but there is a girl who sits next to me in one of my classes and she acted actually injured to learn that I am healthy and only in the enlisted reserves. As far as she is concerned, I should be out fighting now to preserve her standard of living and to save her the freedom to wear silk dresses and orchids.

RICHEY: It's the old double standard again. The men are for fighting; the women are to be placed on a pedestal and act feminine. Why should women expect men to do all the dying while they can stay home and get fat on war jobs?

MCLEAN: Yes, but what chance would a girl have to get in the army if she wanted to. We have the stone wall of custom to beat our heads against.

RICHEY: It's done in bigger countries than ours, and effectively. Look at the women snipers and sharp shooters in Russia. We have heard of heroic women soldiers in the Spanish Revolution. Why should women have only the "womanly" job of nursing in a war? I'll bet that if women had to go out and do their share of the killing there would be fewer wars. If women want something badly enough, they can get it. They got suffrage. If enough of them felt the injustice of the double standard in this relation, they could get in the shooting war if they were so inclined, or in C.P.S. camps, or even jail.

BROWN: It isn't fair for the men to do all the dirty work. We have allowed our women to grow too soft for their own good. Therefore, I say they have to begin now to discipline themselves and to act for the sort of peace we want. It is certain that although it might be more

fair if they had to do some of the dying, yet we are not going to break down public opinion soon enough to let them do actual fighting (I don't mean just bolstering morale and working in defense industries) in this war. Therefore, to be as heroic and as admirable as the men, they must do certain things now.

WARNER: Now you are up my alley. I think women ought to sober up. Most of the women I know are getting all the dates they can, rationalizing that they are making the fellows feel good and hence helping them face their futures. They are slacking on their studies, just when they ought to be studying harder. A fair amount of social life is necessary, but they are betraying the men at the front and those in C.P.S. camps and in jail for their convictions, if they do not sacrifice personal pleasure and prepare themselves as efficient members of a desperately needy society.

MCLEAN: Get out of the clouds, you two. Just what can a woman do?

WARNER: One thing they must do: the women are going to have time to study about the right kind of peace and they better begin getting together. Someone has to do some serious thinking and acting here at home. The fellows at the fronts do not get to entertain women two or three nights a week, rationalizing that they are improving morale.

BROWN: Another thing they can do is face the fact there just aren't going to be enough men to go around after this war. Over 16,000,000 men have already died in this war. That means a lot of women are going to be frustrated old maids if they don't learn how to live alone and like it. It means that women must prepare for more permanent professions than many of them do. Lots of them plan to teach school for a year or two until they earn a little money to help pay off school expenses, or until the boy friend settles down into a good job, or until they meet the right guy. But if the right guy is not to be in the grab bag for them, then they must think through on what kind of a job they want to live with the rest of their lives . . . to say nothing of just what kind of jobs are going to be available in the post-war world.

BRIDGEWATER: I see a momentous task ahead for women. They have to keep

our liberal arts alive. When men are preparing to become specialists with instruments of war, women must become specialists in philosophy and the instruments of peace. Women are the only ones who are going to have time for the "whys." It's up to them.

BROWN: I'm worried about the future of the family. Look at these war marriages. Look at all the men who are going to come back changed and mutilated. Think of the women who will change and the tremendous adjustments that must be made.

GOFF: But war marriages are not altogether bad. In spite of the ones that are bound to fail, there are some that will succeed. It seems to me that women who want to get married now must prepare themselves for the possibility of their men changing and for the fact that they may have the responsibility of rearing their children alone. Therefore, they must develop the qualities of both a father and a mother, the breadwinner and the homemaker.

RICHEY: I would say we have made three main points: 1. Women are getting off too easy in this war. They are accepting the protection of the men and are allowing them to die and get crippled for them, without much show of sacrifice on the woman's part. We have to get over the double standard idea in war, and in doing that we are likely to make wars more scarce. 2. American women students must prepare to make their personal and political influence felt in the crisis. They have the opportunity to prepare for the reconstruction period now. They are free to act now. They must study sociology, psychology, economics, relief administration and all the subjects that relate to a just and durable peace. 3. Women must prepare themselves to become double parents, if they look forward to marriage and parenthood; or, if they have to look forward to being without a mate after the war, they should learn to be on their own. We men are going to do what we can, whether we be in a C.P.S. camp, 4-F, in jail or in the armed services. But we are expecting more of you girls.

BRIDGEWATER: While some girls may not be having the hyper-social life we criticize, I know very few who are disciplining themselves in any way equal to the sacrifices of men in service. Even the most Christian girls I know permit luxuries to be showered on them when they could turn those luxuries to better ends. We are all guilty, and I admire the girl who will come down off the pedestal and do her share in the crisis.



A CPS Camper

To You Who Enter Civilian Public Service

A Group of Men at the Coshocton, Ohio, Camp Offer These Suggestions

CIVILIAN Public Service will give you an opportunity to perform work of national importance. You will probably be assigned to a camp, usually a former C.C.C. camp, under the jurisdiction of either the Brethren, Mennonite, or Friends' Service Committees. Your work will be a contribution; you will receive no pay. If you or your family can do so, you will be expected to contribute toward the \$35 per month which it costs the Service Committee to maintain you.

Here are some specific suggestions:

1. Bring a willingness to work hard and effectively, at menial tasks if necessary. Study your job in its larger aspects, keep perspective on it.
2. Bring an open mind, and a co-operative spirit. Don't count on finding perfection, in your work project, the camp organization, or the personalities of your associates. There will be a lot to do. Keep plugging.
3. Listen and speak cautiously until you discover how much has been tried and learned. Then broach your ideas gently and selflessly.
4. Bring your sense of humor, and your objectivity.
5. Think through your position before coming to camp. If you are an objector to conscription, rather than to war, perhaps camp is not the place for you. If you want to contribute something constructive, it is the place.
6. Bring only the most necessary of your personal effects. C.P.S. has few of the artificialities of college life, and then you may have to move.
7. Be willing to go that second mile.

You are entering a great and significant experiment. You will not be "marking time"; you will be doing a serious job of living: working and learning. We'll be looking for you.

The Pacifist Student in the Crisis

DeLisle Crawford

IF, after a year of war, you were to ask, "What of that classmate of mine whose convictions made him take the stand of a conscientious objector?"—he, your classmate, might answer:

"I'm essentially the same person you knew. Perhaps I'm becoming more of the kind of student who is 'a learner'—especially in attitude—and less of 'one who attends a school.' I know I am quieter, more appreciative, and more tolerant. And I trust, more tolerable!

"I am living in a Civilian Public Service Camp—in the woods, miles from any town. Day in and day out I spend my time with men—130 of them—business men, artists, teachers, laborers, scholars, cooks, preachers—nearly every kind of work, religion, nationality, race and creed are represented. I'm doing different types of hard, manual work, out-of-doors more than eight hours a day, six days a week. As a result of this kind of living, I am physically stronger; I have more stamina and possess a new kind of security and self-reliance.

"It's important work I'm doing. Even though I do kick and kid about it being 'work of national importance'—as the Selective Service calls it—it is just that.

"You see, we C.O.'s are doing conservation work—under the direction of the U. S. Forest Service, Soil Conservation, Public Health and such agencies—to help maintain, unimpaired, our national health, economy, housing and recreation during the war.

"But being limited to work with trees and insects and soil, when human beings are dying for need of help, which we might give, but may not, well . . . More than anything else in the world I wish I might be given a chance to help—to feel that I am being a real, constructive help.

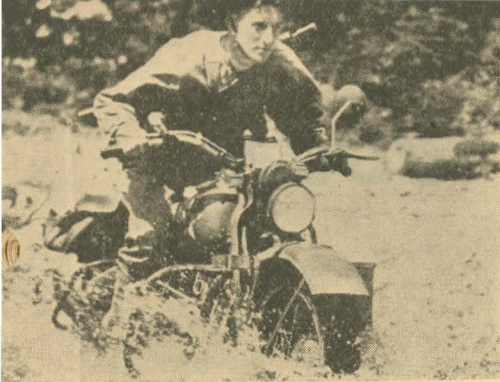
"Oh, I still feel just as strongly about 'my principle.' I know now it's not only *evil* to kill—and I could not kill my fellowman or help directly or indirectly to kill him—but I am also beginning to see how *wrong* it is; for already the

signs are appearing that we shall not maintain 'the way of life' or create the peace so many are dying for today.

"I wish I might do something about this ironic tragedy. But I have yet to learn where or how to begin. Besides, I have a feeling I need to learn more about myself and about people before I can be effectively constructive.

"Above all else, I think I'm beginning to realize that maybe the plain matter of living—'building a life'—and ordinary people are as important in this world as any of the pet projects I used to have or the 'preaching' of my personal beliefs that I used to do."





How Chaplain Anderson travels when he's short on vehicles.

DIFFICULT PERIOD

The most difficult period in the life of a young man trying to be a Christian is when he decides to become a member of the armed service—not because of any hardships he must endure physically, but because of the mental conflict resulting when he attempts to explain his reasons for engaging in warfare. But after making the transition from civilian to army life, the young soldier is amazed that there should have been any conflict at all.

Every living individual whether he is engaging in armed conflict or just existing as an individual is linked to the global war in some manner. The civilian makes purchases at the store and pays taxes. The Argentinean produces goods which are shipped to another nation, prolonging that nation's active participation in the war.

We must think globally. (The church says the same thing when it refers to the "brotherhood of man.") Thus, it is not a question of Russia against Germany or any group of nations against another group. It is a question of choosing between two principles directly opposed to each other. . . .

I am humbled that I have lived in this age and that I have a part in the shaping of this brotherhood of the future. I hope that being a soldier will qualify me to speak out later on in behalf of freedom of religion and government, freedom from want and fear. I want to have a part in the laying of the foundation for the greatest and noblest venture man has yet envisioned.

—William Morris, Camp Howze, Texas

A FRIENDLY TIP

You are probably interested most of all in the work you will do when you enter the service. That is as it should be, but aside from the work you do, your happiness in your new life will depend directly upon your mental attitude.

How about a friendly tip? Keep your eyes open and seize upon every opportunity to learn something new. Never lose sight of the ideals you enter with, and after this is all over you will return to your place in society all the better for having been a part of this fight.

—Jesse Morgan, Jr., Maxwell Field, Ala.

To You Who Go to War

Chaplain Wilbur K. Anderson

TO live religiously in the present crisis I offer seven suggestions from the New Testament.

First, "train for the religious life" (I Tim. 4:7). Without proper training the average boxer is pathetic in the ring; back of proper performance there must be weeks of road work, shadow boxing, rope-skipping, bag-punching, and long rounds with sparring partners. Without proper spiritual training, such as daily prayer, Scripture reading, and creative thinking on the implications of religion for today, it is impossible to live religiously in such a time as this.

Second, "hold to your convictions" (II Tim. 3:14). Don't be yellow! Have courage to stand for the right. You may be razed and kidded, but down deep inside your buddies will respect you as the man or woman they wish they were.

Third, "it is by what he does that a man is justified, not simply by what he believes" (James 2:24). Spiritual impression must find expression. Jesus wants his words translated into action; faith must be completed by deeds. He wants us to come out of the prayer closet and express our findings in life's theater of operations. Put His way to the test and prove it works, more "movie" and less "talkie."

Fourth, "let your hope be a joy to you" (Romans 12:12). Have a good time living religiously right in the middle of a crisis. Some folks' religion gives them a facial expression that would make good hind wheels for a hearse. Some people never learn there is a difference between having a good time and a h— of a time.

Fifth, the early Christians "shared all they had with one another" (Acts 2:44). Find a buddy who shares with you a common interest in religion. Seek the fellowship of others in corporate worship and discussion of mutual problems. Remember that religious birds of a feather should also flock together.

Sixth, "my one thought is . . . to press on to the goal" (Phil. 3:13, 14), and St. Paul did this by forgetting what was behind him and straining toward what was before him. He burned most of his bridges behind him and never crossed others till he got to them. Jesus never wants us to be satisfied with our moral and spiritual achievements; having reached one goal he wants us to pursue a higher one. In religious living we don't stand still; we either get better or worse.



Chaplain Anderson counselling one of his men whom he prevented from committing suicide.

A REAL TESTING GROUND

When we enter the service, we are taught a great deal of hatred for our enemies—every warring country must do that to make good fighters out of its men. However, we should not let hatred dominate our lives because we are made to love, not to hate. Not only can hatred destroy spiritual lives, but it can also prevent clear thinking. "Hatred is self-punishment." No matter what we are told, our enemies, as well as our allies, are sons of God with whom we will have to work after the war to make a lasting peace.

Life in the service is a real testing ground to see what we are made of. We will see if our Christian way of life will stand the test when we have to associate with so many obscene orators who seemingly live only for sensual pleasures. They cannot see how Christians can get any fun out of life because we are not free to do immoral acts. Naturally, they want to show us how to have a good time and it gives them a triumphant feeling when they see weak Christians converted to their way of life. And still they have respect for a person whom they cannot conquer.

—C. William Ladwig, Norman, Okla.

Seventh, "never be troubled about tomorrow; tomorrow will take care of itself. The day's own trouble is enough for the day" (Matt. 6:34). In other words, yesterday is gone and tomorrow isn't here yet; trust God and live for Him today. Believe that "God works with those who love him to bring about what is good," that the clouds over the world today do have a silver lining, and that "behind the dim unknown standeth God within the shadows, keeping watch above His own." Such an insight is a gift the world cannot give nor take away.

[Chaplain Anderson, who holds the rank of Captain, is a graduate of Duke University Divinity School. He is serving with the Eighth Armored Division now stationed at Camp Campbell, Ky.]

motive scrap book

CONFLICT!

JOAN MCCONNELL

Do I ever think?
Think? Think about what?
Men on the brink
Of starvation; ill clad,
Homeless families; good God
Yes! I nearly go mad
Sometimes, knowing it all,
But I like "the good life,"
And it is easy to fall
Back, rejoin the crowd,
To have "the good life"
By not talking too loud.

A Student Believes

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

I believe in the sacredness of life, in the call to live physically and mentally at my best and to help others do the same.

I believe that God has given us parents and homes, friends and neighbors, that we might understand His everlasting love. I believe in the founding of happy homes and the rearing of healthy children.

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

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

I will see if I have no meaning, while the houses and ships have meanings,

I will see if the fishes and birds are to be enough for themselves, and I not to be enough for myself.

I match my spirit against yours, you orbs, growths, mountains, brutes,

Copious as you are, I absorb you all in myself, and become the master of myself.

—*Leaves of Grass* by Walt Whitman

Enlighten the people generally and tyranny and oppression of both mind and body will vanish like evil spirits at the dawn of day.

—Thomas Jefferson

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed, fight on, fare ever
There as here!"

—Robert Browning

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today, will take care of you tomorrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.

—St. Francis de Sales

And so, when I can remember, I stand calm and full of joy, willing to bear my work while I can, hoping that I may do it so as not to shame God.

—William Lowe Bryan

Before the Rocks of Earth

Harless M. Kinzer

Before the rocks of earth dissolve in Time,
And ocean floors lie bare to sunless skies,
It may be some impatient soul will climb
Beyond the ranges where the mountains rise,
And see the millions of the world below
Unsatisfied and searching in the dark
For some elusive fruitful seed to sow,
Some hidden flint on which to strike a spark.

Catching perhaps the longing in a face,
And knowing thus the questing of the heart,
Then will he foster for the human race
A higher destiny with greater art.

From men who dare to look beyond the years
Earth fashions finer, greater pioneers.

I believe that we must be true to the higher and finer ideals of life; in doing our work well; in playing hard and fair; and in serving our fellow men. I believe that the tests of life are God's compliment to us.

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

I believe in the possibilities for the good life which are within myself and within all my fellow men regardless of race or creed or color. I believe that He has given us races and nations so that we might learn to live together in peace and harmony with one another. I believe in the coming of the co-operative commonwealth of all mankind.

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

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

—Louis L. Wilson, Cornell University, in *Congregational Christian Student Life Notes*

Moreover, a great triumphant belief in some eternal principle, in some unchanging value, in something worth living for and worth dying for, releases us from scores of petty fears and inhibitions and makes us pass over obstacles as a flying eagle over stone walls in the pasture.

—W. H. P. France in *Facing Life*

I Am Thankful . . .

That I am an American, that I have certain privileges of freedom and worship which others cannot share, that I have family and friends—these are some of the things for which I can be thankful at this season.

But I may become humble about my privileges when I think of my responsibilities. My country is at war. Some of those against whom my country is fighting are my friends—not in a far away sense, but in a very real sense—I have talked and laughed and played and thought and suffered with them. And I know that they, too, are struggling for those same things for which I struggled—for economic security, for political independence, for religious freedom, for understanding, for equality, for love.

I am of a generation which lives in a moment of destiny, which has within its grasp the tremendous possibilities of creating a new world—a world without hate, without retaliation, without revenge—a new world in which there shall be no divided loyalties to race or nation or economic class but in which our loyalties shall be to all men everywhere.

I am privileged to be a part of a great university which has within its power the possibility not only of training leadership for this new world, but actually of creating within itself the seeds from which it shall spring.

But my privileges become my responsibilities. And so it is that my privileges are of a new kind—to share of my plenty with my own and with students all over the world; to suffer for the things in which I believe; to help write a history, not of chaos and confusion, of war and bloodshed, but of hope and vision—one to which all mankind may justly point with pride in our own lives and in all generations to come, that of it they may say, "They dared to die, but more than that—they dared to live that all mankind might be one."

In such a moment do I live, and for this moment of privilege and responsibility I am, indeed, thankful.

—*The Daily Nebraskan*, University of Nebraska

motive Maid-of-the-Month

Betsy Myers, University of Southern California '43

YOU need more sleep, young man," said Betsy to the Rev. _____ in the office of the graduate School of Religion as she picked up her books to leave. They had never met, and the young minister, stunned, inquired about her name of the office secretary who accepted Betsy's salutation as typical.

Ministers who are not wont to swear, do swear by Betsy. "There's only one Betsy Myers," said one of them to me who had just been greeted by her with "Hi, Norman!"

Betsy is an extrovert. She shows only one symptom of inferiority feelings—one must, she insists, spell her family name with an "s." Her sense of economy dictates that she address me as "Bud." This seems natural. But I am not comfortable in addressing her even by her first name. She is profound! Her unwavering Christian devotion commands my supreme respect.

Such are the reactions to Betsy of Dr. D. D. Eitzen, professor of pastoral service and psychiatrist for the Institute of Family Relations for whom Betsy does secretarial work.

Describing herself, Betsy writes, "I have brown hair, slightly curly, brown eyes, slightly nearsighted, a pug nose, and rosy cheeks. I'm 5 feet 3 inches and my weight we might just say is ample." For nineteen of her twenty years she has lived in Los Angeles. In high school she was president of the senior glee club, president of her Latin class ("I took Latin five years before I discovered that, although it was very much alive for me, it was quite dead for everyone else."), and among other things was active in girl's athletics, especially tennis and ping-pong.

Upon graduation she received a scholarship to Occidental College and lived on the campus the first year. She made the glee club (Pacific Coast champions), among a host of other activities, and the following summer learned to type. This stood her to good advantage in securing a job in the Dean of Women's office her sophomore year where she worked sixteen hours a week. At the same time she rode "clear across the city every day on a breezy street car—you'd be surprised how far seven cents will get you in Los Angeles—joined University Church, became worship chairman of the Wesley League, and made the best grades I've ever made."

The following summer Betsy washed diapers—ugh!—and worked the rest of the time at Newberry's Pacific Coast office doing typing and mimeographing.

In the fall of '41, Betsy transferred to the University of Southern California, one-half block from her home. Her first year there she was elected president of the Wesley Club and was sent to the Methodist student conference in Urbana, Ill.—an experience which gave new impetus to the direction in her life—and later became Minister of Music at Calvary Church where she plays the piano and directs the choir.

Last summer she worked at Bullock's department store and by "tight-fisted" spending saved over \$200 which she is using to pay for her senior year in college. While there she wrapped everything from table-model radios to washing machines and tied them all with pink ribbons. (So she says.) Also during the summer she spent a week on the faculty of a Christian Adventure Camp. Despite the fact the junior high youth were difficult to keep quiet, Betsy says, "The week was one of the richest in my life."

Contrasting the experience with her practice teaching at the present time, she declares, "Imagine a group of 'homo sapiens' who will be quiet the first time you say to. What a difference from camp." She is teaching the sixth grade and has recently been given the highest grade ever made by a first semester practice teacher.

Although her grades are not high enough for Phi Beta Kappa she is one of only three undergraduates in Pi Lambda Theta, educational honorary for women. Through high school she maintained an "A" average, and in college a 2.6 grade out of a possible 3. She was always very smart and "up 'til high school cordially disliked because of it. Mother says I was pretty repulsive. In high school something hit me between the eyes, maybe it was an Institute, and I guess I became slightly less repulsive."

At Occidental Betsy was a member of a local sorority, but she did not join one at U. S. C. for reasons "ethical, financial, and snooty." She has paid about half of her own way through college.

While Betsy has been offered responsible positions in conference and district youth work, she has declined these honors to meet the challenge of the religious work

on her own campus. Every morning at seven you will find her and others of the cabinet holding their devotions in beautiful Healy Chapel. She is serious and earnest in the disciplines of Christian living. She is also very conversant with the Methodist hymnal. Periodically she explores it with the Wesley fellowship to their edification and delight. She knows hymnody and makes the hymn book live.

The Wesley Club sponsors a heavy program for service men with as many as 400 coming in a week. Once Betsy has the name—and that is pronto—she never forgets. And do the boys like to be called by their first names! She has the happy faculty of being friends to them all and they appreciate the dignified, yet genuinely warm way, in which she becomes a friend.

Rev. Wendell L. Miller—whom Betsy simply calls "Wendell"—pays this compliment to the Maid-of-the-Month: "I have been minister of University Church for almost seven years and I have worked with no one more capable in as many different ways as Betsy. When I need someone for typing or mimeographing, she always has time and is happy to serve. If I need someone to lead folk games or entertain a group, she is always on tap. If we want a super-duper worship service, she does it like a veteran. She has a marvelous scrapbook of worship materials headed by the little verse, 'Lord, fill my mouth with worthwhile stuff, but nudge me when I've said enough.'"

Betsy in the Cutlines

On the opposite page you will see *motive's* Maid-of-the-Month in a series of typical activities on the University of Southern California campus.

Looking clockwise around the page, we first see a very familiar scene—for wherever you see a piano, you'll see Betsy playing and leading group singing.

Next is a costume party for service men sponsored by the Wesley Club. As a puritan maid she seems apprehensive of the modern warrior, but it was the lighting effect, we are told, which makes her appear ill at ease. Below this picture, Betsy is doing very well back of a kitchen apron and cheerfully adds sunshine to the noonday meal. Wesley Club sponsors the only co-operative on the S. C. campus and everyone takes his turn at cooking, serving, or cleaning up.

You'll recognize Betsy in the next picture singing with the choir which she so ably directs. Then comes the ping-pong star. A good fast set between times tunes her up for the next class. And few balls get by her! (That's a Delta Tau Delta sweetheart pin she's sporting on her sweater.)

Then we come to Betsy, the printer's devil, as she helps put out the monthly *Wesleyan*. It takes a sweet disposition to stay with a temperamental mimeograph and she has it.

Finally, through it all, we catch the spirit of vivacious, stimulating, Christian Betsy Myers.



More for Refugees, Less for Corsages

BETWEEN the college students of America and the sufferings of students in war-impooverished areas stands the World Student Service Fund. It offers concrete means of fellowship—a connecting link with—other college students of all races, colors, and creeds.

Keeping the lives and hopes of war prisoners alive is a thrilling business as well as a Christian service to the representatives of the Fund, and the stories they relate tell of heroic spirits battling against heavy odds.

In a German prison camp, for example, there is a war prisoner student, a second lieutenant, who recently wrote a card to the Fund's headquarters in Geneva. The card was plain and ordinary looking and with only six lines little room was left for personal comment after the necessary "business" about study material had been mentioned. He wrote:

"I am most grateful to you for your kindness in sending me four notebooks on two occasions recently. These are of much assistance to me in my work. May I further indulge your kindness by asking for additional supplies, both of large books of lines only, and also with squares. If it is possible to provide a fountain pen, I will gladly repay after the war."

Although each card represents a personal sacrifice for the prisoner, the number coming into the Fund office is constantly increasing. Another prisoner wrote:

"I am entering my seventh month of imprisonment, and yours is the only mail I have received. . . ."

It is important to the Fund that every one of these cards receive a personal answer if possible, but before their letters are written, they must try to find in their stocks at least some of the books asked for. First class textbooks in medicine, law, science, and other subjects daily leave the well-stocked shelves in Geneva—but there aren't enough!

On the other side of the world we find refugee students from Hongkong being aided by the Fund. Rev. Roland Koh, secretary at the Ping Shek Student Center, writes:

"A son of a Hongkong priest was another refugee student that came under my notice. He came to Ping Shek intending to join Lingnan University, whose agricultural college

is here. His money was exhausted. The money his father was able to spare him was almost all spent for travelling. He was feeling lost and anxious when I put him into our dormitory and also gave him NC \$100 (US \$5.00) from the Student Emergency Relief Fund. This student is now joined by his father and mother who came from Hongkong to start a new church in



Refugees in Europe preparing their daily food ration. Our money helps buy needed study materials for these students and keeps their minds from stagnating through the long months in internment camps.

North Kwantung. I meet him now and again. He is his old self and full of enthusiasm to continue his studies so that he may share with so many people in helping to build a new and stronger China."

About his part of the work Rev. Koh declares, "We only wish those friends abroad who have sacrificed their money for these needy and destitute were here to see the gratitude of the students helped by us. We who administrate the funds are only too grateful for the opportunity and honor to see that the money is passed on to the right persons."

Students from colleges all over the United States have contributed to the Fund, but one of the best examples of participation is Oberlin College, Ohio, which raised \$10,800 in one drive this year. Each student tried to give \$5.20 or 20 cents per week—the price of a good milk shake. The *Cleveland Plain Dealer* reported:

"Dormitory rivalry was keen as houses fought to gain the lead in percentage donations. Plans for social events were curtailed, and money that would have been spent

for hiring orchestras for dances and decorating houses for the home-coming game was put into the fund. Selling food received from home was one boy's way of adding cash to the fund. Men from one house contributed \$20 that would have been spent buying corsages. Classes voted amounts ranging from \$50 to \$100 from their class treasuries toward the drive."

But the money we give to the foreign students in other countries is more than a gift to help a destitute person over a tough spot. It enriches the life of the giver as well as the receiver. Catharine Kennedy from Randolph Macon Woman's College, Lynchburg, Virginia, and co-chairman of the National Intercollegiate Christian Council puts it this way:

"Ours is the privilege and responsibility of reinforcing this student generation in all parts of the world. We can do this not only in our continuing prayers, but also with the food, shelter, clothing, textbooks, and equipment which our contributions to the World Student Service Fund can secure. We must not miss this wartime opportunity to assure our fellow students of our determination to share in the building for world community. Our pledges to the WSSF are indeed guarantees of faith to the Japanese-American students who wish to be relocated in the colleges of our country, to Chinese students who must pursue their studies despite privations of migrated universities, to students of all races and nationalities who are in prison and internment camps."

In so far as we American college students accept this challenge for Christian service on our campuses, now, we are helping to build in the hearts of men—where it counts—the basis for a merciful and durable peace.



Chinese students—courageous and determined—look toward a new day in their native country. Our contributions help feed them and keep their spirit alive.

Campus Co-ops Meet the Need of the Community

Mary Dillmann

THE staccato sound of ping-pong from a basement game-room, a group clustered around an old battered upright singing, folks trying out the latest dance steps to a favorite orchestra on their "noise machine" are familiar sounds before dinner accompanied by the rattling of dishes and clattering silver in setting up tables at a college co-op dormitory. There has always been the problem of making education function democratically for every individual who is a member of a democratic nation. College students today are partially solving for themselves this problem of inequality of educational opportunity by lowering their expenses through their own cooperative houses, bookstores, eating clubs, laundry services, hospitalization plans and many other enterprises.

An estimated 110,000 students on university campuses all over the country are going to college the "co-op way." As one student leader at the University of Texas put it, "It's cheaper to go to college the co-op way than to stay at home." At many universities, there are from five to ten co-op houses on one campus. In most cases the purchasing, educational and recreational functions of each are coordinated in inter-co-op councils, so that at the University of Washington, for instance, there is a central kitchen where food is cooked for all the houses and distributed to each co-op in special heat-preserving containers by the cooperatively-owned, stream-lined truck. Recreation and education have been handled in the same cooperative way. Weekend parties rent their own buses and cabins for ski trips into the mountains; or, when a play comes to town, the whole theater is bought out for the evening by the co-ops. Exchange dinners with faculty guests or outside speakers are vital to a well-coordinated education program.

At Oberlin College in 1938, a few students met as a study group to learn what they could about the cooperative movement. Eighteen months later, the group numbering 125, rented a loft downtown, stocked up on secondhand

books, stationery and toilet articles, and the Oberlin Co-op was launched. Today, the co-op has emerged as a full-fledged store to take its place in the neon lights of Main Street. It has expanded into the grocery field, a vital part of the community, with services extended beyond the campus to include faculty families, townspeople and nearby farmers. Receipts for the single month of October were \$6,764, two-thirds of last year's entire volume. Or, as one Oberlin co-operator put it, "'Profits' last month were a criminal \$740."

An increasing tendency for the campus co-ops to coordinate their activities has resulted in the organization of three regional campus cooperative federations—the Pacific Coast Students' Cooperative League, which has just reported the largest membership in history; the Midwest Federation of Campus Co-ops covering the north central states; and the Central League of Campus Co-ops serving south central states.

Student cooperators are recognizing more and more that they are part of the larger national consumers' cooperative movement. The Pacific Coast Students' Cooperative League became a member of the Cooperative League of the USA in March, 1941. Campus co-ops are turning to the regional cooperative wholesales in their respective areas for guidance in cooperative education and business methods. Many student cooperators have looked eagerly to the cooperative movement and found careers there upon graduation. Others have carried the spirit of cooperation with them into other professions having "started to build a way of life as never ending as a circle and as sturdy as a pine."

EDUCATORS who have encouraged the organization of campus cooperatives have pointed out that the college gains as well as the student by the presence of student co-ops. President R. D. Hetzel of Pennsylvania State College said recently: "Pennsylvania State College has added to its faculty and built new laboratories and classrooms, but it has never been able to provide adequately for the growing number of young men and women who have come demanding an educa-

tion. Particularly has it not been able to furnish enough dormitories and dining halls.

"I have been interested and gratified, therefore, to see the solution which the members of the College Cooperative Society have worked out to meet this problem. Not only have they been successful in accomplishing their purpose, but in doing so they have had invaluable experience in democratic living. I congratulate the members of the Cooperative Society on their spirit and their achievement."

American Unity

Pearl S. Buck

(Continued from page 22)

When a government or a man wants to suppress the voice that has cried out against it or him, it is time to examine that government or that man. The people of America must keep the right of such examination.

The point is not to stop democracy anywhere but to let it act more freely. What is causing disunity among our people is not too much democracy but the fear of too little. Our people need to be reassured, not suppressed. They are on guard not against Germany and Italy and Japan, but against fascism. They do well to be on guard. For fascism does not grow by nations or by races. It grows by individuals of a certain kind who may be found anywhere. . . .

For it is essential to democracy that the individual is the unit and not the group. We are not groups—we are individuals. We are not governed by groups but by individuals of our own choosing. There is no need for us to stand together as groups if ours is a true democracy.

Let the loyal men and women of America today prove themselves as Americans. Let each of us say, "I maintain the tradition of my country. It does not matter to me what color a person's skin is, black or white or yellow, it does not matter whether a person is Jew or Gentile, Catholic or Protestant, man or woman. If he believes in freedom and in human equality he is a good American and I will trust him."

Not the trust in class or creed or race or sex that fascism has, but trust in each other as individuals—in such trust we find our unity.

—[*American Unity and Asia* is published by The John Day Company, New York, 1942.]

March, 1943

Inner Life That Leads to Outer Living

MEDITATION MAY CLEAR THE CHANNEL FOR THE POWER TO FLOW

MUCH has been written recently concerning the lack of power in the Christian Church. Books in increasing numbers have come from the press, popular magazines have carried articles setting forth the needs or bemoaning the lack of vitality in the Christian way of life. Perhaps these are but the voice of the "people crying in the wilderness"—the longing of a needy people for God. We who are Christians or are the professed followers of Christ realize there is a need, and we long to be used in meeting that need. We want power for the living of these days. We long to know this power in our own lives. We want to adventure into this realm of spiritual power. We want to identify ourselves with this force which has potentialities great enough to transform the world. We dream a new world but do not know how to make our dreams come true. We must know the force of this dynamic, redeeming love in our own hearts and lives.

When we attempt to find our way into this realm of the spirit we are overwhelmed by the directions given us. Those who have forged ahead seem to have forgotten the steps by which they climbed, and the words of guidance given to us only deepen our sense of helplessness. We are told to *meditate*—we who have never known quietness. We are told to pray—we who know only the desires of the self. Our deeper longings have been lost in the deluge of inconsequential matters. How do we learn to meditate? What is prayer? How does a person know he is really praying—or that there is a God who listens and answers our prayers? How do we go about developing this inner life of the spirit? Questions crowd in upon us and beg for answers.

We are so eager to know we would like to escape all disciplines, all hours of practice, all the principles that govern the process of learning. We want to rush into the presence of God, be filled with power, then out again upon the highway of life at full speed. But we are told, "In quietness and in confidence shall be your strength."

PURPOSE OF MEDITATION

Meditation is a mature discipline and is attained only by training. This is not the discipline of the warrior who girds himself for battle and goes out with the determination "I shall win." Rather is it the training of the spirit that learns to "Be still and know that I am God," for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." We are so eager we cannot wait—we must have a message, we must tap this source of power for we have a new world to make. God has need of us. In this very determination we have lost that for which we seek.

The purpose of meditation is not to give us a message nor even to fill us with power. Meditation brings us into the presence of God, cleanses us of self and in the quietness of his presence we find not what we can do for God but how his

purpose can be wrought out in our lives. So the training for meditation is the silencing of the body, mind and will while the spirit waits upon God, the Eternal Spirit. We seek God not for what he can do for us or through us but that we *may know him!*

TRAINING FOR MEDITATION—FIRST STEP

How do we begin training? The first step is *desire*—how much do I really *want* to know him? Am I willing to lose myself in the Self so that His will becomes my will and I can say "for me to live is Christ"?

If thou couldst empty all thyself of self
Like to a shell dishabited,
Then might He find thee in the Ocean shelf
And say—"this is not dead"—
And fill thee with himself instead.

—T. E. Brown

And Jesus said, "Ye shall seek me and find me when ye search for me with thine whole heart."

SECOND STEP

The second step in preparation for meditation is: we must be willing to take time. Let this be said now: there is no magic in meditation. There are no ten easy lessons for learning the art of meditation. There is only one way and that is the way of the artist—a consuming desire to learn that urges us on through tedious hours of practice, past discouragement, failure and little successes until at last we achieve the freedom that comes only after hours, days and years of training. This way of prayer is not for the faint-hearted but it is for the earnest, persistent seeker after God. We seek God and God meets us in the place of meditation, but it takes time for us to learn how to meet God in this mystic place of prayer. The trouble is not in God meeting us but in our meeting God. We are so consumed with activity, so full of our plans we do not seek him with our whole heart. We must take time to learn to "think God's thoughts after him," to let his spirit pervade our very being, seeking to find out his will and relating ourselves to it.

THIRD STEP

Another important step is: we must have a regular place. (If the recurrence of the word *must* is annoying you will remember that all discipline and training is based on *must*. It is only by doing the *musts* until they become part of us that we achieve the freedom that releases us.) So we *must* have a regular place for meditation at least while we are in training. We must be able to go apart, enter in . . . shut the door.

While this would be helpful if we would take this literally in the physical sense, it must be taken literally in the spiritual

realm. Within us, our inner being, we find the Eternal Being, the spirit which is God. So we must have a quiet place where we can withdraw from the outer world of sense and sound and open our inner world to the spirit. It is helpful to assume a position which is conducive to relaxation and worship. Time might be given to a discussion of posture in prayer, but suffice it to say that we should assume the position which makes it easiest to shut out the outer world and open the inner world to God. We cannot meditate upon God if the tensions and strains of the physical body hold us taut and self-conscious. It is helpful to close the eyes for this shuts out the distracting sights around us and loosens our grasp on the world about us. Certainly we must close our minds to the things we have been giving our attention to, for there will be no quietness, no meditation, if our minds are the busy race track for the rushing thoughts and ideas of our other hours. This does not mean we are not to bring our everyday affairs into our life of prayer, far from it, but that is another stage of prayer. Here we are setting ourselves to pray.

FOURTH STEP

A Buddhist priest sat meditating; before him was a brazier of live coals. Ever so often during his period of meditation he would dip his fingers into a bowl of incense, then sprinkle this over the glowing coals. When asked why, he replied, "I was dusting off my mind." Perhaps we will need to develop some technique to help us control and direct our thoughts. Some have found a pencil and paper helpful. As they meditate they check the paper in front of them each time their mind wanders. Others hold a pencil in their hands grasping it hard when their thoughts stray away. There are others who use music as a means of shutting out the distracting sounds of the world about them and as a stimulus to worship. Each of us will have to find the means whereby we can open the doors of the inner world and shut out the outer world.

FIFTH STEP

If we would learn to meditate, we must plan our periods of meditation. It does not matter what length of time we set aside for meditation. The important thing is how carefully have we planned for the time we have. In *The Lower Levels of Prayer* George Stewart says, "We set aside our time for separated devotions and keep it. We appoint some order of our reading. We follow an order of our intercession not letting that become a prison but using it for guidance. This is learning to pray as much as praying, but there is need to learn, and the foundation principles of all learning are the same: order, closeness of attention, gradualness."

So we plan our period of devotion giving time to relax our bodies, minds, and wills and preparing our spirits for communion with God. We will want to do some reading for we cannot meditate on nothing. We will need the stimulation of the experiences of other seekers after God so we will read scripture, poetry, literature or contemplate some work of art. These have been called "God's garment"—we reach out and touch the hem of his garment and his spirit flows out to us.

These materials of worship will be helpful in so far as they set us to thinking about God. Our meditation begins when we leave off following someone else's thoughts and ideas and pursue our own train of thoughts until they bring us into the consciousness "we are with God." We set God before us by contemplating on some attribute of his, such as: his goodness, purity, holiness, redeeming love. As he reveals himself to us we may feel an overwhelming sense of humility and unworthiness, crying out, "Woe is me!" We may fall down before him in awe and wonder saying "Hallowed be thy name." Whatever may be our realization of the presence of God there is one thing

we know will take place: we will be changed. We come to our appointed place of prayer conscious of our needs and problems—overborne with care. As we wait before him his spirit flows into ours in healing, cleansing power; his glory fills our souls. Our outlook changes: the problems that were so heavy a few moments ago, we have given over to him—they are his problems. We find God is more concerned about these problems than we are. He has just been waiting for a channel through which he might work—perchance he has need of us! Then it is we pray, "Here am I, send me."

LAST STEP

It is frequently quite puzzling to us that while we are so eager to know and do God's will there are times when we cannot find him. We set aside a regular time and place, we read and try to meditate, yet nothing happens! Can this be because we are *doing nothing* to bring in the Kingdom of God? We have sought him and found him in times of great need because we had to have him. We were at the end of our resources, we had to have help and it could come only from God. Then when days were calm again we slipped back into routine affairs sufficient unto ourselves. Would not God always meet us in the place of prayer if we were always aware of our need of him? If we were really at work bringing in his Kingdom would not the greatness of the task make us aware of our limitations, our need for divine guidance? Would we not feel our dependence on him? Here is the world breaking up around us. Sins of overwhelming consequences are being committed about us, yet we go complacently on our way doing nothing about them. Someone just down the hall or street from us is overcome by the impact of the present situation, but we pass them by because they are gloomy or difficult and "get us down." We cannot find God in our meditation because God is in the place of need looking for a way to meet it and we are not! This brings us to the last step in meditation which we will consider at this time: we must be about our Father's business. If we would know him, the power of his resurrection, and enter into the fellowship of his suffering, we must be out in the crowded ways of life *at work*.

We come seeking God with our whole hearts, waiting before him until our vision clears and we see his divine purpose. Then we find our place in his divine plan and go out to *do it*, conscious that we go not in our own strength but in the strength of the Lord. World reconstruction begins for us *now*, right in the communities where we are living. This is our training ground—we must become channels through which God can work in overcoming doubt, fear, distrust, poverty, race prejudice, hatreds, hunger, misunderstandings—right here where we are living. This is the leaven at work. It is not the reformer who knows all the answers and holds the blueprint of tomorrow in his hand. This is the grain of mustard seed that *grows!*

To change our figure of speech, we are the channel through which His power flows. As the small black wire hidden in the building carries the powerful current of electricity, so we become the medium through which God's redeeming love may flow. We are not the current, we are the wire but the current cannot flow without the wire. This is something so vital, so alive, so essential it demands our complete surrender. God has need of *us!* Our meditation makes the contact, clears the channel but the power is God's. He has need of open channels!

These are but a few thoughts on the art of meditation. We use many words, but Oswald W. S. McCall reminds us:

"Words are like cups that are brimming with the lake's refreshment,

They help a man to drink, but they are not the lake."

Committees of Correspondence

Harvey A. Koolpe

ANTIOCH STUDENTS REVIVE A FAMOUS NAME FOR AN ORGANIZATION

ONE day early last spring, a group of Antioch College students and professors gathered around a table in the college dining room to do something about an idea. From that meeting came the start of an organization that is potentially the most important student action group ever developed in the United States.

A subcommittee was appointed to draft a statement of objectives and find a name. They hit upon *Committees of Correspondence* recognizing the similarities between the group that was being formed and the revolutionary committee of Sam Adams and his band of patriots. Also, recognizing the place of the American college student in the present conflict and the world to follow. They drew up a prospectus stating as the objectives of the Committees of Correspondence the development of study-action groups on campuses throughout the country.

"We, a student committee at Antioch," said that first statement, "feel that we are not merely fighting *against* something; we are fighting *for* the extension of democratic techniques on a world-wide basis." Understanding and knowledge were stressed from the start as the only basis on which any organization with such objectives could build. But, having investigated the many problems of the war and the post-war period, the results of such study must be spread and put into practical effect.

The prospectus was sent to a number of progressive educators, congressmen, and newspaper people. Enthusiastic comments and support poured in from such men as Samuel Grafton, John Dewey, and Louis Adamic. Adamic, on the Antioch campus for a conference on the problems of central Europe, read the statement and asked for 7,000 copies to be distributed with his own news-letter, "In Re: Two-Way Passage."

It was at this point that the work of the Antioch Committee of Correspondence really got under way. The immediate tasks were many. The primary objective was to organize corresponding groups on campuses throughout the country who would exchange ideas on the problems of the war and post-war period

and would combine their intellectual interests with immediate action in terms of winning the war and building *now* for the post-war world.

The local Antioch group gained in organization, and sub-committees were set up to do the jobs of gathering mailing lists, turning out news bulletins, writing to other schools, and so on.

At the end of the summer, the Antioch chapter of the COC sent five of its members to Washington for the International Student's Assembly. Young people from every fighting front and from all the United Nations were gathered to talk over the problems of the war and the post-war period. Nearly 100 students had come from American colleges.

The tenor of the entire assembly was such that the delegates were in Washington to do more than talk. From this meeting, it was hoped, would come the American youth movement that has always been possible, but has never been realized.

Plans for groups similar to the COC were presented by the delegates from Harvard, North Carolina, and Michigan. A committee, composed of representatives of each of these schools plus the Antioch representatives, drafted a resolution asking for support for the COC from the American delegation. When the vote was taken at the general meeting of over 90 students from American schools, there was only one dissenting voice.

Delegates pledged themselves to go back to their own campuses and organize Committees of Correspondence. North Carolina offered its political union as headquarters for the organization and offered, also, to put out a monthly digest of the letters which the various COC chapters were to write to NC instead of directly to each other. Each school, in the meantime, was to work in its own region on organizing COC groups on near-by campuses.

In six months, perhaps, it is hoped to have a national convention at which the assembled delegates will elect national officers and draft national policy. In this way, it is hoped that the mistake of attempting to form a national organiza-

tion from the top down rather than from the grass-roots will be avoided. The policies of the COC will be representative of the people who compose the organization.

II

Some may (and, I assure you, do) ask why is such a group necessary? What can a bunch of college kids hope to accomplish? Do you think you're going to change the world? These are the usual questions that we get and I think they deserve answers.

The measures advocated by the Antioch chapter of the COC are of such a nature that we cannot wait until the war is over before considering them, for the very simple reason that if we do delay action on these points, the council table at which we sit will be a Nazi table, not a United Nations table.

The Antioch group, for example, asks that all discrimination barriers be lifted in industry and in the armed forces to permit full use of our huge reserve of negro manpower and ability. This is as much a win-the-war measure as the building of a tank, because only by using every bit of strength and talent we have in our country can we hope to win this total war. We ask for the furtherance of the labor-management type of industrial control. Here again, the problem of the most efficient production for the emergency is foremost and the labor-management committee has proved itself the most practical way of solving the problems of management and labor in industry. We ask, in addition, for a tax program which will achieve the ends of giving us the money to win the war and distribute enough purchasing power when the war is over to keep our economy on its feet. None of these measures is visionary or idealistic. All are essential if we hope to win the war and have a world left when it is over to rebuild.

These, however, are not the only points in the program of the Antioch Committee of Correspondence. If the measures outlined above are important in winning the war, why should we not use the best of them in building the peace?

We ask, further, that such measures as the anti-poll tax bill be speedily passed,

I See by the Papers

New Jewish Youth Paper

We greet *The Messenger*, publication of the National Federation of Temple Youth, affiliated with the Union of American Hebrew congregations. In Volume I, Number 1, the leading article is an interpretation of English youth by Rabbi Louis Cashdan. In stating the purpose of the magazine, the editor, Helen Louise Goldstrom, concludes: "We are confident that in War as in Peace, our young people will find strength within themselves and will be bulwarked by their faith to carry on the best that is in Judaism."

Hate

Just for purpose of record—for later reference: We must hate with every fiber of our being. We must lust for battle. We must scheme and plan night and day to kill. . . . You must hate more and more.—Lieutenant General Leslie J. McNair, Commander-in-chief of the Army Ground Forces. (See the cover of "Time," December 28th, for his picture.)

Paganism:

For purpose of record: I am not fighting for a quart of milk for a Hottentot, or for a TVA on the Danube . . . I am not making tanks or guns to help a people's revolution . . . I am making armament to help our boys save America.—President William P. Withrow of the National Association of Manufacturers.

Do Unto Others

For purpose of record: The Atlantic Charter is no bilateral guaranty of British-American supremacy. Let it be said again there will never be any significant prosperity in America as long as there are great hosts of people living on the margin of poverty.—Henry Kaiser addressing Mr. Withrow's organization.

Where it leads me, I will follow

For purpose of record.—Headline in news report from Utica: "MINISTER BACKS DOWN WHEN THREATENED BY LEGION."

that the democratic rights of all minorities be enforced. We ask for an extension of the social security program and the social legislation aspects of the New Deal in general. We ask, finally, for subsidization of education to make higher education available on the basis of ability rather than wealth. The democratic faith is our secret weapon. Thus far we have been holding it in store. If we are to win this struggle, and win it we must, we shall do so only by using that faith in democracy as a method, as a way of thinking and doing now.

These ends are the most modest we can ask for in terms of winning both the war and the peace. From them must come

Bucking Truth

For purpose of record: The war has ceased to be a fight for freedom—(it is) not even a war to save civilization, but only a war to save European civilization.—Pearl Buck in an address before Nobel prize winners in New York.

The Beveridge Report

—300,000 words—Blanket Social Security—ten to eleven per cent national income to be used for system of insurance against unemployment, illness, accidents, want in old age, and the financial straits of newlyweds and new parents—Universal old-age pensions of eight dollars a week.

Canada Speaks

The war has shown us that the way of monopoly, of unrestricted power, whether political or economic, is a way that leads to destruction, desolation and death. The only path to prosperity and peace is the path of equality, of cooperation and of human brotherhood. The hope of the future lies in the universal recognition of our common humanity.—Prime Minister W. L. Mackenzie King.

China Speaks:

Chiang Kai-shek in a remarkable message to the *Herald Tribune* Forum, in New York: After discussing the essentially democratic texture of Chinese society and the firm determination of the Chinese people to move forward into complete political democracy, the Chinese President strongly repudiated the idea that after the war China might emerge as "the leader of Asia." China, he said, had no desire to replace Western imperialism in Asia with an Oriental imperialism or isolationism of its own. And he called upon the United Nations to start at once to organize an international order embracing all peoples to enforce peace and justice among them. These words contrast pleasantly

a raising of our sights, an extension of our horizons. But the mere statement of ends will achieve nothing. All the good will in the world might just as well not exist if that good will is not organized, harnessed, unified.

Most youth groups have been ineffective because they tried to mold opinion by themselves. The Committees of Correspondence hope to act as a nucleus, to learn from and work with other progressive groups and effect joint action. But before any of this can happen, there must be a well-knit chain of Committees in the colleges of America, the cultural nuclei of the country. There are, on many campuses at the moment, organiza-

with the recent pronouncement in behalf of empire made by Britain's unreconstructible Prime Minister.

Peru

The University of Lima, Peru, was founded in 1551, and the University of Mexico in 1553, long before Harvard (1636), William and Mary (1693), and Yale (1701). The University of Havana, in Cuba (1730), antedates Princeton (1747) and Dartmouth (1769).

Establishing democracy in India

AMERICAN doughboys in India and Africa are reported to be discovering ways and means of making life easier which British Tommies have known about for some time.

In India, especially, the English soldier has led a unique military existence. Available to Tommies are the services of native bearers, or batmen, whose sole duties are to look out for the welfare of their masters.

Even before the Indian equivalent of reveille awakens the Tommy for his day's duties, his batman is at work to make him presentable. *The bearer shaves his master in bed with as little disturbance as possible, later returns with a morning cup of tea, then helps the soldier dress and equip himself for the day's work.*

Finally after the Tommy has gone about his duties, the batman shines extra shoes, polishes buttons, presses uniforms and delivers soiled clothing to the "Dhobi Walla," the post laundryman. *His master's every desire is taken care of; and for all this service the native receives the princely salary of eight annas, or roughly 16 cents, per day.*

—From *The Beam*—published for military personnel of Army Air Forces B. T. C. No. 7

tions working under various names on the problems of the war and the peace. If each of these groups would appoint a Committee of Correspondence from its number and write the Antioch group, the start made at Washington would in a short time result in a genuinely effective national student youth movement.

At Antioch we have several bulletins which the local committee has prepared on our program and some elaboration of the points I mention in this article. If any of you are interested in working with or learning more about the Committees of Correspondence, a post card to Antioch will bring you everything we have to offer.

To Proclaim Release--To Set at Liberty

Sam H. Franklin, Jr.

EIGHT years ago I stood in the suburbs of Tokyo to say farewell, after five years spent in Japan, to one of the most illustrious Christian spirits the Church of any age has produced, Toyohiko Kagawa. He placed in my hands an autographed copy of what was then his latest book, in which he had written, "I am profoundly convinced that aside from the practice of redeeming love there is no way to dedicate our capital, our machines, and our social order to God." His last words to me were of the need for Christians of America to help achieve a better economic order through cooperatives. Today, even with the world ablaze, the Church cannot forget this challenge.

We do not need to fall into the error of idealizing cooperatives as some short cut to the Kingdom of God in order to recognize that every true example of the cooperative movement has an especial claim upon the interest and sympathy of the Church. There are at least three reasons why this is true. The first is that the cooperative movement is an attack upon economic conditions. Today there is a growing conviction that the present nightmare of war in which we are enveloped is only the culmination of a silent but equally deadly repudiation of the Spirit of Christ which was daily perpetrated, in time of peace, by our manner of buying and selling, producing and consuming. If our society is ever to show fruits meet for repentance, they must appear in the economic realm, with which cooperatives deal.

Second, though cooperative organization has an economic purpose, it almost always carries with it overtones that support Christian values. In all of its forms it reveals an emphasis upon persons rather than things, and displays a bent toward democracy, mutuality, and the pooling of human resources around worthy purposes. Few will deny that in proportion as man's dealings with problems of production, consumption, and security are organized on cooperative principles, the paramount claim of God's Kingdom upon all of life, to which Christians give lip service, will appear more real.

Third, cooperative activity is of such nature that any interested group can usually "let down their buckets where they are." We do not have to wait for the achievement of a world revolution, a general strike, or a national political upheaval in order to begin. The most successful cooperatives have generally had modest and undramatic beginnings.

HOW then shall the Church work with and through cooperatives? The most important part of the answer is by means of education. In the fields of sexual morality and of temperance, to cite two examples, the Church has not hesitated to expose that which degrades and pollutes human personality. It must be equally realistic in the economic realm. I live in the state which leads the Union in its percentage of farm tenancy, one phase of modern capitalism. Yesterday my doctor mentioned to me that he had been treating a Negro man for lobar pneumonia who had contracted it as a result of a hard day of manual labor in cold wet weather, during which he had eaten only one meal. The doctor was illustrating the importance of nutrition in preventing disease. As I listened to him I wondered if we are willing to face even the physical conse-

quences of the four hundred dollars per family per year incomes of millions of the farm tenants of this region. It is the Church's task to depict these and other consequences, and to create such an abhorrence of the injustices of the economic system under which we now live that its members will gladly lend their support to any reasonable cooperative ventures about them that they may have at least some stake in a better order.

Another duty of the Church is to give approval and support to the pioneering ventures of the federal government in establishing cooperative communities for underprivileged rural workers. There are more than a score of these communities, all of them organized in recent years, and maintained by the Farm Security Administration of the Department of Agriculture. One such community lies within my own county. It represents the metamorphosis of a large plantation into an enterprise where the workers live like human beings. Commodious painted cottages, adequate barns and outhouses, ample, fenced gardens, a splendid school and community building, cooperative medical care and good earnings from field crops make this project a living contradiction to those who say there is no way but the old way among negroes of the South. To endorse the principle of such undertakings and to rejoice in them need savor of no more politics than to champion advances in the field of public health when made by government agencies. As far as I can see, the Church around me, influenced perhaps by the common charge that such projects "upset" Negro labor, is oblivious to their implication for Christian social morality. If the Church as a whole ignores these implications, however, and lifts no voice for the deeper values at stake in these projects, it is hard to escape the feeling that the seriousness and depth of our professed Christian desire to find a more abundant life for the worst victims of our present order will have been judged and found wanting.

A third duty of the Church with regard to cooperatives is that it should itself, through denominational or interdenominational agencies, undertake experiments in long range community rebuilding by means of cooperatives. Depressed communities in many parts of the country, especially here in the South, are the natural fields. Here at the Providence Cooperative Farm we grow increasingly aware of these possibilities. We have just closed an eight-day educational institute, held under the auspices of our community cooperative association. It met in the simple community building of the farm, which was erected almost entirely by voluntary labor. Here assembled farmers, sharecroppers, and laborers from the community about the Farm. Most of them assembled as officers, leaders, and members of their own community cooperative store, which serves some hundreds of families of this section and for years has shown savings of from five to ten per cent; of a newly organized community credit union; and of a community medical cooperative which is seeking a physician to serve it. The subjects studied in the institute ranged from the book of Isaiah to practical problems of farming and gardening. Each session included a heartfelt service of worship. A main emphasis was the possibilities and methods of various types of cooperative organization. No miracles were expected or accomplished, but as we studied Isaiah's immortal challenge to social righteousness and then went on to consider how we could raise

living standards, obtain medical care for the needy about us, and provide credit in time of emergency without the fantastic interest charges that usually accompany it, some of the hiatus between profession and practice seemed overcome, and we glimpsed means of expressing in the economic realm some of the things we felt in the spiritual.

SUCH an experience is but suggestive of what might be accomplished if the Church established strategic centers where the spoken word of the Gospel would be re-enforced and symbolized by appropriate types of community-wide cooperative organization, even as the spoken word in foreign lands has often been lived out by accompanying ministries of education and healing. Cannot the Church train men and women who

are skilled in the fundamentals of cooperative organization and who will round out their Christian witness by stimulating and inspiring activity of this kind while perhaps serving as rural pastors at the same time? The well-known story of the achievements of the Catholic Fathers in Nova Scotia, among the "sharecroppers of the sea," is evidence of what can be done. Should not Christian youth today, preparing for the great tasks of post-war readjustment, consider fitting themselves for a type of Christian social service which will make skilled and realistic use of cooperative techniques as a means of relating their message to man's social needs, and thus exemplify anew the eternal mission of the Church "to preach good tidings to the poor . . . to proclaim release to the captives . . . to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

That "Nice Higgins Boy"

Dick Smith

WHAT HAPPENED TO HIM AFTER HE WENT OFF TO COLLEGE?

From time to time one hears from people on the outside these strange, mystical places known as universities and colleges that the greater part of college students are (1) communists (2) atheists (3) drunkards (4) dope-fiends (5) zoot-suit jitterbugs and gold fish swallowers.

To them colleges must be unholy places, populated by strange, long-haired, fanatical-eyed theorists, who imbue the good American youth with crack-brained, impractical ideas. This must be so, they say, for how else could such a change come about in students between the time they start to college and the time they come home?

They will tell you about the Higgins boy, for instance, whom everyone looked upon as being such a "fine, upstanding young fellow" before he went off to college—a fellow who everyone thought was very likely "to succeed." He was "so polite," and went to Sunday school and church and thought all "successful" big business men started out as office boys and worked up to amazing heights strictly on their own ability without ever stepping on anyone's toes. He thought the poor were poor because they didn't have the gumption to make anything of themselves. He took it for granted that plans to distribute the wealth and give old age pensions were crack-pot ideas, that socialism, communism, and labor unions were "bad." He didn't know exactly why except that they interfered "with our way of life"—and he naturally would never be so stupid as to ask what that meant.

He had learned that there are some things you just don't ask about, such

as the beginning of man and the reasons why people still look down on Negroes in spite of the warm glow of equality which radiates from grade school and high school history books.

Yes sir, he was a real potential member of the Junior Chamber of Commerce, and the Lions Club. He would nod his head profoundly when a junior executive friend of his father condemned the new deal program as one which encouraged laziness and destroyed initiative, yea, verily threatened the "foundation upon which this great country is built, free private enterprise, rugged individualism, and unregulated profits." He was a religious disciple of Dale Carnegie, and believed that "knowing the right people" was really what counted. If he had better opportunities to meet the right people through his executive father than others, he was told that that was all right too, because after all the other fellow's father COULD have been a success, too, couldn't he?

That was Higgins before he went to college, these resentful first citizens will tell you, but look at him now! The boy is a blasted "radical," they say. He thinks labor unions are necessary, he believes that there is no excuse for such vast inequality of wealth, he says that the traditions of private enterprise and rugged individualism are antiquated, outmoded, impractical in our present society, he actually thinks that that power-monger, socialist-minded Roosevelt is a GREAT man, he's worrying about the peace while we're still fighting the war, he even says that the Versailles Treaty was stupid economically and unjust otherwise and that it caused the war. On top of that he has the audacity to suggest

that the story of Adam and Eve is allegorical.

Yes, they will tell you, college made a "dangerous radical" and an "atheist" out of the once-promising Higgins boy.

What DID happen to Higgins at college? The first thing that happened was that he stopped accepting things and started thinking about things. He met people who believed in things which he had always thought were wrong, and Higgins became curious. Rather than refuse to listen to the arguments of those who see reason for certain changes, he listened. He was startled that he should meet such people on such friendly terms. He had heard that people who wanted labor unions and better distribution of wealth, and people who said that maybe there was not an Adam and Eve were sneaking, furtive people, who had nothing but lies and catch phrases to sell. Strangely enough these people were like himself—except more intelligent and less hampered by tradition and precedent.

Yes, he saw that these people had some pretty good points, and he discovered that there are some pretty unfair things going on in our democratic country. He learned to look deeper into things than traditional platitudes. He became open-minded, intellectually curious. He liked to read about new ideas, all kinds, and to weigh their merits.

Out of it all he came to the conclusion that change is a very necessary thing—that a world which tries to cling eternally to the same traditions and institutions becomes a stagnant world.

Higgins learned to think. So Higgins was branded: "Radical."

—Courtesy, *The Daily Texan*, University of Texas

Your Opinion Wanted

Robert Mackie

I HAVE been asked by the officers of the W.S.C.F. on this continent to write you a letter on our collaboration within the W.S.C.F. as we think as Christians about the future of society and world order. You are aware of the consultative meeting which took place last February in the United States, and out of which arose certain questions which were published in *The Student World*, Third Quarter, 1942. Both in that issue and in the Fourth Quarter, 1942, there have been articles developing the thought of the meeting.

Recently a European group has met near Geneva, and has sent a further set of questions for consideration, which will be published in the First Quarter, 1943. Articles bearing on these questions will be published later. It is most encouraging to have this evidence of collaboration across frontiers and oceans, but this is only a beginning. The hope of the officers is that every national movement or group, which can do so, will send to Toronto the results of reflection in their own country on these and similar questions. In this way we shall establish a truly international and ecumenical process of thought, which may have a profound influence on the future of our Federation, and its task in the world.

At the request of the officers I am shortly leaving for Great Britain in order to spend some weeks with the Student Christian Movement in that country. One of my main tasks is to discuss certain of these questions with the leaders and students there, and our hope is that this will lead to my returning to this continent with a wider view of the problems we are facing. In particular the officers have selected four questions which they wish to keep in mind during my visit and discuss with those whom I meet. Here are the questions:

- 1) What should be the future relationships of countries in Asia and Africa to the so-called western countries? What is the significance of "the four freedoms" in the total world situation?
- 2) How can constructive relationships between the U.S.S.R. and other nations be assured? What is the part of Christians in this matter?
- 3) What are the basic convictions about the nature of a future world order which Christians hold in common. How can we find these in our study of the Bible, and state them clearly?
- 4) What should be the function of the

university in the post-war world? How can Christian individuals and movements within the university be related to this function?

It would be a great service to the Federation as a whole if you could send to Toronto any material—even an informal

letter by yourself or some other leader, about opinion in your movement—by March or April—as soon as you can. This would help the officers to produce the kind of material *internationally* which may be of some service to *national* groups. Professor John Bennett of the Pacific School of Religion has generously agreed to help us in working this out. But our greatest need is to know what many different groups in our fellowship are thinking at this time.

Watch *The Student World* and use it as a medium of Christian collaboration!

Albion Builds "Upper Room"

Frederick W. Powell

How Students Built a Place of Worship

DO you feel the need of a real place in your college in which to hold religious services for a small group? For years the religious organizations on the campus of Albion College had bemoaned the lack of a chapel for their meetings, but it took the College Wesley Fellowship to find the initiative to launch such a project.

The Fellowship is a young people's group which meets every Sunday evening in the First Methodist Church of Albion, Michigan. The organization had seen the need of better "atmosphere" for their meetings. So when a new cabinet came into office, things began to happen.

The young people decided their next project would be to build a chapel for other campus religious organizations as well as for their own use. They began work immediately for they wanted the chapel ready by fall. It would be hard work, but nothing could stop them with their indomitable spirit.

They did not have to look far when it came to securing plans for the chapel, for, their own pastor, Dempster Yinger, had constructed one while minister at another church—a chapel similar to the one at Northwestern University. So they dreamed and planned.

THEY promised to keep in touch with each other all summer, and their president, Richard Fitch, of Port Huron, took it upon himself to see to the construction of the lectern, pulpit, high altar, and communion rail which comprise the chapel furniture.

Everything progressed as planned. In the construction of the chapel furniture, their president was lucky in securing the services of a minister in his district who happened to be an expert cabinet maker. When fall came, he was able to bring back with him, intact and constructed at cost, the four beautiful pieces of chapel furniture that now reside in the "Upper Room."

Then the cabinet and other members of the Fellowship "pitched in" and added the finishing touches. They painted and varnished the furniture a light color of oak, erected a platform, hung drapes, and arranged chairs in the chapel proper—about 10 days' work in all. With this donated labor, they were able to save a great amount of money. Only expenses were for materials. The chapel furniture cost \$19.12, the platform approximately \$13, and the paint and varnish \$5—a total expenditure of less than \$40. The seats and drapes were donated by the church, and the rug that covers the platform was the gift of a local funeral home.

Since the erection of the chapel, it has not only been used by the Fellowship but by Chi Epsilon, the local honorary fraternity for pre-ministerial students, and the Sunday school of the church. Already the Fellowship has noticed a marked pickup not only in the attendance of new members but also in the enthusiasm of old ones. They are justly proud of this improvement in the religious life of Albion College—a challenge to any campus.

Essence of a Score

Olin Downes

TWO months ago the concensus was to the effect that the Shostakovich Seventh symphony was a work puffed and cannonaded into public attention for purposes of political propaganda; that the enormous publicity it received in advance of the hearing gave it a fictitious value for conductors and audiences, and that, inherently, the composition was inexcusably long, superficial in its contents, poorly put together and highly derivative from the music of other composers who had thoughtlessly anticipated Mr. Shostakovich's utterances; that, in short, its pretensions far exceeded its manufactured reputation and actual merit.

Change in Meaning

This is a fair summation of informed American and European opinion of Shostakovich's latest published symphony. It was echoed by many a musician who was present at the last performance.

For this commentator, Mr. Toscanini, by difference of treatment and emphasis, and the singular divination of the artist that he is, changed the meaning and value of the symphony.

We do not dwell upon a hundred newly impressive details, and the remarkable elasticity of tempo and continuity of thought that everywhere obtained, and the wealth of fresh dramatic detail and treatment of climax. These could be described and enumerated, but they would only clutter the picture. The essential and somewhat undescribable thing is the depth of meaning and authenticity of expression that the music had accumulated in the interpreter's consciousness.

Uses of Interpretation

As a result, we ask again, where did the interpretation begin and the music leave off? And what is the ultimate measurement of a composition's value? Because the modification in our personal idea of this symphony is not, so far as

DURING the siege of Leningrad, Dmitri Shostakovich completed his long-awaited Seventh Symphony, a work that was to proclaim the heroism and unconquerable spirit of the Russian people. Last summer after its world premiere in Russia, followed shortly thereafter by the first London performance, American conductors began bidding feverishly for permission to conduct its American premiere. The honor finally went to Arturo Toscanini who gave it a nation-wide radio hearing in August with the NBC Symphony.

Immediately the musical world was alive with discussion and controversy regarding the merit of this new score.

we can ascertain, based upon a single discovery of new beauty or invention in now quite familiar measures, the work remains, in its material, pretty flimsy, conventional and derivative. But now it blazes. Now it is perfectly comprehensible that this score was flung together, page by page, in intervals of the bloody siege of Leningrad. It is as if, in mood there engendered, the composer had put down, indifferently as to the choice or actual melodic significance of the phrase, whatever notes came quickest to hand for his purpose, regardless of style or esthetics, for him who fights to read. The terminology, figuratively speaking, could be that of a scream heard in Pravda, or the latest oath from the trenches.

It is an inelegant and undistinguished speech, naive in its use of clichés which come from the scores of twenty other modern composers of the recent past. It is splash and bang, and violent cartoon, and a musical war of nerves which is obvious and blatant and bumptious. Somehow, it fits—a monstrous, misshapen and shoddy concatenation, and you could take it or leave it, said Shostakovich and Toscanini.

Power of the Work

What, one wonders, has this to do with art! Art has been and ever will be dependent upon the selection and the arrangement of its material. Art may portray any subject it pleases, and employ the commonest language; it can do all these things if the final expression is governed by creative individuality and the taste of the artist. This is a platitude older than the hills, and eternally true. One does not believe now any more than

More recently the symphony has been performed by the Philharmonic Orchestra of New York and the Cleveland Orchestra. It is scheduled to be heard in at least 10 American cities during this season. Not since the introduction of Ravel's *Bolero*, over a decade ago, has so much attention been given to a new work of this size and scope. We are presenting here an analysis and discussion of the symphony written by Olin Downes, distinguished author and critic of the *New York Times*, and published in the *New York Times* on October 18, 1942, shortly after Toscanini's second New York performance.

—Robert Luccock, Music Editor of *motive*.

he did two months ago in the musical reality and value of this inflated and clamorous music. And yet it did unfold a tale that seized and shook the listener, in defiance of all the analysis and ostensible logic that he could assemble in the emergency.

There seemed to be, also, a certain species of bad logic in it. To a sophisticated and cultured crowd, experienced in the whole range of symphonic literature, such clichés, one after another, would be calculated to bring sighs of weariness, and the catch-traps for effect to make the flesh crawl at their moving-picture banality. But perhaps to the men come from the mud, the outcries and explosions, the desperate, unending and unspeakably real fight for life and nation, these sounds are not platinous. They probably fall on innocent ears. How many of the first audience in Kuibyshev ever heard the Ravel "Bolero," to be reminded of it in the bawling crescendo of the pizzicato theme of the first movement?

Writing for His People

Perhaps, for Russian multitudes, living an existence in which esthetic refinement and critical dissertations are far indeed from the thoughts that beset them, the melodrama and the banalities of the thing answer their overwhelming need of emotional outlet, and their conception of the way a battle sounds and feels, whether it is waged outside or inside of a symphony. Certainly this is not a score for secure and cultivated estheticians.

Should an artist, then, write for audiences of such a level? When an artist does, says Shostakovich, he must be unmistakable.

The opening of his symphony dedicated to the Russian people is as bourgeois, though by no means as distinguished in material, as the counterpoint of "Meister-singer." He paints a tranquil landscape, and the spoor of the war-god, by means of brutal and infuriated climax where the orchestra can produce no more din. He sounds the unbeautiful and lugubrious lamentation of the solo bassoon, as desolate and solitary as a ruined village, and the nostalgia for better days and redeemed land. And so on. There is no mistaking it. It is narrative, panorama—with—true—now and again, a real musical invention to bear out the evidence.

Reality of the Times

The second movement, a pastoral, a

(Continued on page 50)

Adding Light to Heat

Harvey Seifert

A CROP of controversial issues in the labor field has recently set America to not a little oratory and not too much thinking. In an effort to add some light to the heat, this column is balancing the pros and cons on some present issues, in the democratic confidence that the intelligent Christian student adequately presented with both sides of a problem, will, in the long run, come to the right conclusion.

The Forty Hour Week

Should the forty hour wage and hour law be suspended? Senator O'Daniel (elected on the merits of a hill billy band and a "Pass the Biscuits Pappy" slogan) thinks so. The other day he confided to the Senate, "God gave us twenty-four hours in each day. Why not use more of them?" Others, for more novel and less theological reasons, agree with the Senator. They argue that a suspension of the forty hour law is necessary for maximum efficiency in the war effort. The fact that employers must now pay time and a half for overtime discourages them from using workers longer than forty hours. Obviously the longer they work, the greater is war production, and if non-defense industries worked longer hours, more men would be released for defense industries. Eight government agencies, including the Department of Labor, recently issued a statement that while the forty hour week is generally accepted in peacetime, the most efficient working schedule for wartime production is the eight hour day and the forty-eight hour week. Yet, according to Department of Labor reports, in August, manufacturing industries averaged only 42.8 hours worked per week.

On the other hand, the supporters of the forty hour law, even in wartime, can quote Donald Nelson, the War Production boss himself: "If we now abolish the forty hour week by law, we do not gain one hour of additional work in our war industries, but naturally we create a widespread demand for increases in wage rate, throw the entire wage structure out of adjustment, and remove an important incentive for labor to shift from non-essential industries into war production jobs. In addition, we would in my opinion make labor relations in general worse rather than better."

There no longer is such a thing as a forty hour week in American war industries. Department of Labor figures can also be quoted to show that defense industries are operating considerably longer than the average, with one and a half million war workers employed over forty-eight hours a week. Suspending the wage and hour law would not, claims labor, add a single hour of work to war production. It would simply eliminate the time and a half provision for overtime, which would mean a pay cut in the face of rising living costs, leading to a widespread demand for wage increases. Furthermore, profits

of owners are already handsome after paying time and a half. While corporation profits are at their present high level, it is no time to talk of reducing wages.

To the charge that wages are excessive, labor replies, either quoting Secretary of Labor Perkins that in January, 1942, the average weekly earnings in all manufacturing industries was \$35.10, or quoting the Labor Day statement of L. Metcalfe Walling of the Department of Labor that about seven and one half million Americans still receive less than forty cents an hour. If overtime pay were eliminated, wages would have to be raised and the net result would be the same, therefore, except that an important social gain would have been wiped out, and the battle for the forty hour week would at some future time have to be fought all over again. Such undermining of our social progress would, it is argued, give the American people less to fight for and less to work for.

Strikes in Wartime

"Has not the time come flatly to prohibit strikes?" is the indignant question of a considerable number of Americans. The immediate reason for the cry is the crippling of war production that strikes may cause. When others are giving their lives why should workers for minor grievances be allowed to lay down the tools which may bring victory or defeat? Furthermore, it is claimed, strikes divide the population, sabotaging unity and morale. The supporters of this point of view appeal to the "band wagon" technique by pointing out that the Gallup Poll even before Pearl Harbor showed seventy-two per cent of the public felt that strikes should not be allowed in defense industries.

Labor replies that the object sought by those wishing to prohibit strikes is already being attained, and that therefore these crusaders are tilting at straw men. Labor leaders have given a voluntary no-strike pledge, which is being enforced by labor's all out enthusiasm for the war effort. True, there have been sporadic local strikes which national leaders could not control, but there would also be some violations of a "no strike" law, just as there are still violations of the anti-murder law. The number of wartime strikes has, however, been greatly exaggerated by those who play them up with a purpose. The War Labor Board on October 27 said, "Since Pearl Harbor the man-days lost to the war effort through strikes have been one day out of every thousand man days worked . . . an outstanding record." Furthermore, labor contends, the demand for the prohibition of strikes is often a cloak for more drastic labor baiting. Those who snipe at the hard won right to strike, from this point of view, are trying to set back the clock of history, using as their only excuse the desire for a result which is already being secured in less dangerous ways.

"NBC Presents . . ."

David Miller Crandell

WEAF, New York, the key station of the National Broadcasting Company, was not built by NBC at all in those early days of the radio industry. As a matter of fact, NBC had only WJZ, a small station erected on a factory roof—a studio made of a cloak room draped with odds and ends, old rugs, and furnished with nondescript chairs, tables, a rented piano and a phonograph. WJZ was recently sold to the Radio Corporation of America as the key station of the Blue Network for many millions of dollars. NBC is still fabulously wealthy with the station it bought from the American Telephone and Telegraph Company for the sum of one million dollars many years ago. WEAF was built in 1922 by the Telephone Company which was anxious to study the possibilities of radio, and from the day of its inauguration programs have never ceased to flow from it. WJZ at that time was only one year old, and within another four years the two stations were destined to merge as sister stations in the creation of the world's biggest radio network.

Originally, in 1919, the General Electric Company formed the Radio Corporation of America, known as RCA, to foster the development of radio in the United States. In 1926 RCA in turn founded the National Broadcasting Company to engage in broadcasting nationally. It was at that time that WEAF was purchased while the Telephone Company decided to give up the broadcasting business and concentrate on providing the telephone lines to carry the transcontinental programs of WEAF and WJZ. That, too, was a profitable business enterprise since the current NBC telephone bill amounts to around a million dollars a month.

RCA, from the beginning, has been interested only in the best possible broadcasting. At the time NBC was formed, five million homes in America had radios, and twenty-one million had none. It was the aim of RCA to equip those homes with receiving sets and to provide those sets with the best radio programming possible. To quote: "Any use of radio transmission which causes the public to feel that the program is not the highest, that the use of radio is not the broadest and best use in the public interest, that it is used for political advantage or selfish power, will be detrimental to public interest in radio, and therefore, to the Radio Corporation of America."

Because of RCA's unique position as

the only organization actively engaged in all phases of radio—manufacturing both transmitters and receivers, operating international and ship-to-shore communication, as well as broadcasting—NBC has had the benefit of the most complete resources of radio laboratory research and pioneering technical knowledge in existence. These facilities have, in turn, been used by NBC to develop its service both to advertizers and to the listening public—a mutually beneficial arrangement, financed by advertizing.

In the interests of good broadcasting, NBC established an Advisory Council of twelve men and women to pass on the best types of programs in the public interest. The twelve members of this Board represent the finest minds of the nation, and include outstanding names in the fields of business, science, education, and public service.

On November 19th of 1926, over WEAF and a group of nineteen scattered stations went NBC's first network broadcast, utilizing approximately 3,600 circuit miles of telephone lines. The success of this network quickly led to the second network, the BLUE, from WJZ. From that moment on, the possibilities of radio as a great enterprise and great system of mass communication became infinite. The local station outlet of network programs was of great interest to the radio listeners, and hence attracted the business interests of the nation to the use of radio broadcasting as an advertising medium. The public was given a new world of ideas, of music, of enjoyment centered in the home, and thus the beginning of a new chapter in the social history of America was written.

NBC's first headquarters were on Fifth Avenue in New York City. The studios and offices occupied seven floors, with ample space for expansion through the years, or so they thought. But in a very short time NBC had outgrown its building and found itself needing "elbow room." In 1933 NBC moved to new quarters, eleven floors of the sixty-five story RCA Building in the new Rockefeller Center, "The House that Radio Built," known since to the world as Radio City. With twenty-two studios, one the largest in the world with an audience seating capacity of 1,300 persons, NBC was at last able to supply the six simultaneous programs frequently necessary to be transmitted to the network. No expense was spared in making for Radio City the most perfect broadcasting studios in the

world. All of the studios are rooms within rooms, literally hanging suspended from tremendous hooks, that each may have its own vibrations and its own perfect acoustics.

From this enterprise has grown a billion dollar industry, giving employment to hundreds of thousands of men and women, and providing, in the words of David Sarnoff, President of RCA:

"The richest man cannot buy what the poorest is given free . . . through RADIO."

Of NBC's current program listings, we recommend the following in the hope that you will find among them many hours well invested with good listening. All listings given on Eastern War Time.

MUSIC

NBC Symphony Orchestra

Sundays 5:00-6:00 P.M.

The 1943 season continues with the musical masterpieces of all time by the NBC Symphony under the alternate batons of Arturo Toscanini and Leopold Stokowski.

American Album of Familiar Music

Sundays 9:30-10:00 P.M.

A program of light classics featuring Vivian della Chiesa, soprano; Jean Dickenson, soprano; Frank Munn, tenor; chorus and orchestra directed by Gustav Haenschen.

Hour of Charm Sundays 10:00-10:30 P.M.

Phil Spitalny and the all-girl orchestra. Light classical and popular music.

NBC Salon Orchestra

Mondays 1:15-1:45 P.M.

The Voice of Firestone

Mondays 8:30-9:00 P.M.

Symphony concerts directed by Alfred Wallenstein, with Richard Crooks, tenor, as soloist.

Telephone Hour Mondays 9:00-9:30 P.M.

The Bell Symphony Orchestra, Donald Voorhees conducting, with guest artists.

Contented Program Mondays 10:00-10:30 P.M.

A program of light classics featuring Josephine Antoine, soprano, and Reinhold Schmidt, basso. Percy Faith conducts the orchestra and chorus.

U. S. Navy Band Wednesdays 6:00-6:25 P.M.

Music of the New World

Thursdays 11:30-12:00 P.M.

A series designed to trace the development of music in the two Americas from the pre-Columbian era to the contemporary sambas and symphonies. Dr. Frank Black conducts the NBC Symphony Orchestra.

Cities Service Concert Fridays 8:00-8:30 P.M.

A program of light classics and popular music featuring Lucille Manners, soprano; Ross Graham, baritone; chorus and orchestra directed by Dr. Frank Black.

EDUCATION

Unlimited Horizons Sundays 11:30-12:00 P.M.

Dramatizations of scientific develop-

ments related to the nation's war effort. Produced in co-operation with the University of California, Stanford University, California Institute of Technology, UCLA, Santa Clara University, and the Universities of Arizona and Nevada.

Cavalcade of America

Mondays 8:00-8:30 P.M.

Dramatizations of the nation's history, featuring leading stage, screen and radio actors.

Story-Dramas by Olmsted

Mondays, Tuesdays, Saturdays
11:15-11:30 P.M.

Readings of great modern short stories by Nelson Olmsted.

Information Please

Fridays 8:30-9:00 P.M.

Clifton Fadiman quizzes John Kieran, Oscar Levant, and notable guests on a wide variety of subjects.

Pan American Holiday

Saturdays 1:00-1:30 P.M.

A young American research student travels through Latin America studying its culture, its customs, and its people. Drama and songs. A series designed to implement the government's Good Neighbor policy.

Doctors at War

Saturdays 5:00-5:30 P.M.

Dramatizations of medical care at

home, in industry, and for the armed forces. Produced in co-operation with the American Medical Association under the supervision of the Army, Navy and Marine Corps.

RELIGION

National Radio Pulpit

Sundays 10:00-10:30 A.M.

Dr. Ralph Sockman from New York. Produced in co-operation with the Federal Council of Churches.

Light of the World

Monday-Friday 2:00-2:15 P.M.

Dramatizations of the Story of the Bible.

Hymns of all Churches

Monday-Thursday 2:45-3:00 P.M.

Religion in the News

Saturdays 6:30-6:45 P.M.

Walter Van Kirk discusses religion in the news in co-operation with the Federal Council of Churches.

FORUMS

University of Chicago Round Table

Sundays 2:30-3:00 P.M.

Discussions of currently important social, political and economic issues. Produced in co-operation with the University of Chicago.

WAR

The Army Hour Sundays 3:30-4:00 P.M.

An official series produced in co-operation with the U. S. War Department, designed to inform Americans about their Army and Allies.

Neighborhood Call Thursdays 6:30-6:45 P.M.

Friendly, down-to-earth dramatizations and discussions of important wartime economic questions. Frank Craven is the master of ceremonies.

NEWS

World News Round-Up Daily 8:00 A.M.

The Story Behind the Headlines

Sundays 11:15-11:30 A.M.

Cesar Saerchinger. Program produced in co-operation with the American Historical Association.

Robert St. John

Sundays 1:00 P.M.

Morgan Beatty

Monday-Friday 1:45 P.M.

John W. Vandercok Monday-Friday 7:15 P.M.

Two-way shortwave conversations with NBC newsmen in the world capitals.

H. V. Kaltenborn Monday-Fridays 7:45 P.M.

The March of Time

Thursdays 10:30-11:00 P.M.

Dramatization of today's news in the making. Pick-ups via shortwave from points all over the world.

Among Current Films

Arabian Nights (Univ.) purports to tell the romance of Haroun al Raschid and the dancing girl Scheherazade—complicated by the murderous machinations of the former's wicked half-brother, doing it with tongue in cheek and an air of kidding itself. What matters, however, is not the plot at all but the *spectacle* in technicolor spread in vivid picture after picture before your eyes; the thing is to forget the story and enjoy the splash. Jon Hall, Maria Montez, Sabu.

China Girl (Fox) had an opportunity—what with its story of a casual American news-reel photographer awakened to the tragic overtones of life and his responsibilities thereto by his love for a devoted Chinese girl. But it is obvious right away that everyone concerned had an eye on how what he did would look on the screen, and an ear on how what he said would sound. The story, too, is *phony*; in fact, that's as good a word as any to describe the effort in general. Victor McLaglen, George Montgomery, Gene Tierney.

Fortress on the Volga (Russian film; English titles), with its story of how a young commissar arrived in Tsaritsin in 1918 and set about wisely and patiently to arouse its citizens to defense against the approaching German and "White" armies, is particularly *timely and interesting* just now—for the young man is called Stalin and Tsaritsin is now Stalingrad. Straightforward, simple and unassuming, the film comes through in convincing fashion, some of its battle scenes being reminiscent of the camera work which has made Russian technique in such problems world famous in great films of the past.

I Married a Witch (UA) is fantasy, pure and simple—all about a witch and her sorcerer father who return to plague the descendant of the Puritan who long ago burned them at the stake. Taking it in that spirit—it is based on a novel left unfinished by the famous Thorne Smith at his death—you will *enjoy* its flimsiness throughout its entire length. Cecil Kellaway, Veronica Lake, Frederic March.

The Meanest Man in the World (Fox) should have been funny, but isn't—not even with Jack Benny as a soft-hearted lawyer trying to be rascally for the sake of his pocketbook and finding life even more complicated. It is *heavy-banded, stodgy* and marred by one of those frequently-cropping-up drinking scenes that are supposed to be funny and solve everything for the quarreling lovers who take part in them. Jack Benny, "Rochester," Priscilla Lane.

One of Our Aircraft Is Missing (British film released by UA) is one of those thrilling British melodramas that are so simple and natural in every detail that the hair-breadth things that happen fit naturally and convey the utmost in suspense and excitement. All you have to do to note the why of its excellence is to compare it with one of Hollywood's attempts at wartime melodrama—**Seven Miles from Alcatraz, Madame Spy, Secrets of the Underground, Nightmare, Underground Agent, Eyes in the Night**, etc., etc.—and especially with **Desperate Journey**, which was meant to be much the same story. *Excellent of its kind.* Eric Portman, Godfrey Tearle, Hugh Williams.

Ravaged Earth (Photographed in 16mm form by Mark L. Moody) is endurable only if you have

strong nerves and stomachs. It is a done-on-the-spot record of atrocities committed during the bombing and later occupation of Shanghai by the Japanese. With its shots of corpse-strewn streets, crashing buildings, burials-alive, case-study hospital pictures of partly-sword-severed heads, it might serve as exhibit no. 1 of the horror of war as man's worst inhumanity to man. *Horrible, but revealing.*

Stand by for Action (MGM) is another film whose possibilities are realized in portions, and which would have been excellent if it had not gone overboard to present miraculous feats and to become "cute" over childbirth at sea and the accession by the destroyer of a wardroom full of infants, survivors of a vessel torpedoed at sea. Briefly, the film relates the exploits of a reconditioned destroyer which joins the Pacific patrol, sets out to save a convoy, picks up the aforesaid babies and expectant mothers, records two more babies to the eager cheers of the admiral of the fleet, sinks a Japanese battleship, saves a convoy, gets its officers decorated, etc., etc. *Just too much of everything, so that nothing convinces.* Walter Brennan, Chas. Laughton, Robert Taylor.

Random comments on certain other films:
The **Sherlock Holmes** series, bringing old Baker Street tales up to date by inserting a Nazi spy or two, is getting better, with Nigel Bruce and Basil Rathbone of the radio program holding forth. If you are a Holmes fan, you will probably enjoy them. . . . **Over My Dead Body** is yet another detective tale that essays wisecracks and comedy, and manages to be fairly amusing. . . . The horror films go merrily on, late comers having been **The Undying Monster** and **Dr. Renault's Secret**.

Can 20 per cent Become 40?

Margaret Frakes

THE movie trade press—and the regular press as well—carries frequent articles these days in which someone says he is “for” or “against” double features and the “B” picture curse that follows in their train. Before the government began to give signs that maybe, just *maybe*, it will be necessary to curtail the use of so much film that second features must go, practically all people connected with motion pictures said they were absolutely against double features—it was the public which demanded them. Now they aren’t so sure.

Just how can we account for the difference in quality of films? Why are there “B’s”—inane, slipshod affairs—existing beside excellent portrayals? It cannot be entirely the cost, for sometimes it is the expensively set and costumed one that is cheap and tawdry . . . witness the not-so-long-ago SHANGHAI GESTURE.

“It is *usually* the cost that makes the difference, though,” a public relations director at Warner Brothers Studios told me. We were talking about the difficulty of being sure the film you choose will be worth while. “Pictures are produced first and last to make money—it all boils down to that. And good ones *do* cost money, except in rare cases which are hardly worth considering because they are mere happenstances. There must be real money for time, for talent, for the best technical equipment. The poor ones are made, in the majority of cases, too quickly and cheaply to be good even if they had good ideas behind them, but they are used to bear the cost of the others.”

“Movies are made for three different publics,” he continued. “First, there is the great mass of people who go regularly to the movies—any movie. For them the average studio makes probably forty per cent of its output—action thrillers, westerns, light, trite comedies—spending little on them in the way of time or talent. But they make us our money.

“Then there is the public which wants to be primarily entertained. For them we make the musicals, the spectacular historicals, the light domestic comedies with trite plots but first-rate performers and directors. Any film, no matter how expensive to produce, which follows an already-tried-out formula and hence is bound to be a success, falls in this class. SERGEANT YORK belongs here because its

theme was an insurance that it would succeed at the box office. And YANKEE DOODLE DANDY. This group accounts for about forty per cent of our product.”

“There remains twenty per cent to be accounted for. This is the group of what are called experimental films—because no one knows how the public will receive them and how well they will do at the box office. But any real advances which motion pictures make are bound to come in this field, and it is here that the best of everything—acting and directorial talent, music, research and writing, art direction—is pretty sure to be concentrated.”

THE audience for the latter group of films? Well, it is the one to which readers of this page may feel flattered to realize they belong—people who choose their movies carefully, who try to see only the best, who are interested in seeing movies develop as an art interpreting real life and doing it artistically and truthfully. But the fact that many of the films in this group fail financially, that they are labeled “drags,” shows that it is the “tried and true” second group or the “quickie” first group that are most likely to prosper. One reason assigned for making the third group at all is that conscientious workers in the various fields of production demand a chance to do the job “this once as it should be done.”

“Sometimes the films in the third group *do* pay for themselves,” the director went on to say. “But even if they all lost money, they would be worth making. For aside from the satisfaction the makers receive, there is created a whole new audience which formerly had no time for movies.”

In this third group of films went, among others, Warner’s ZOLA, JUAREZ, BLACK FURY, DR. EHRLICH, and, more recently, ONE FOOT IN HEAVEN and KING’S ROW.

“Those films were frankly experimental,” the director pointed out. “ONE FOOT IN HEAVEN appealed to a ‘gentle’ audience, and there are some who would say there is no such audience. But the success of that film proved beyond a doubt that there *is*. KING’S ROW dealt with an unpleasant theme—about a sadistic doctor—and it could have been a sordid film; instead, it was presented artistically and significantly, and man-

aged to say something important about human nature.”

What of the future? Is it possible that the proportion may change, the twenty per cent become forty? “Definitely,” says this director. “If a large enough new audience can be built up of people who appreciate good films, more good ones—which means more costly ones—will be made.” That is why men who really want to make good pictures are interested in seeing built up an audience of people who will be interested *only* in good films, not just in passing their time at movies. They are interested in attracting groups of people who hitherto have thought of the movies as unworthy of their attention. And at the same time they hope that by occasionally having their appetites whetted by a good experimental film, the audiences in groups of one or two will begin demanding better constant fare.

The war and the accompanying upsurge of prosperity are bound to have their effect on the quality of motion pictures. In the first place, with more money circulating and with fewer items available for its expenditure, the public will be patronizing the movies—any movie—more heavily. And the temptation may be to provide “any movies” for the trade. On the other hand, priorities on materials are likely to cut down production. Then, without the necessity of rushing “quickies,” better products may be possible. It is being predicted, as we noted above, that double features will be out simply because not enough film stock will be available. It will be a golden opportunity for producers to make good on their plea that they don’t really want to make poor films. With an audience assured for “any” film and with the recent “ceiling” on large salaries, there is no reason why good films should not be attempted. But the tragic admission that the primary consideration is financial return, bodes none too much good for the future.

A recent news story carries the information that Warners are “through” with “B” films. From the studio that has made many of the best Hollywood films, this is a hopeful omen. And the compulsion on us as audience? Never before has it been so important that we insist on choosing only the best, so their duplication may be assured.

Skeptical of Religious Drama?

University of Chicago Group Makes It Popular

TWO years ago it was born. Today it begins its outward reaches; it can almost be called a success. That is the historical vignette of the University Players of the University of Chicago.

The director is a scholarship student of the Divinity School. The membership of the group is drawn from the entire University Community. Protestants, Catholics, Jews—all join in presenting religious and social drama on and off campus. A year and a half ago its membership numbered ten if you counted the director. Today, its active membership is close to a hundred, and as many more waiting to join. For its first play, an audience of slightly less than 200 bought tickets. For its last play, the 1100 seats of Mandel Hall were jammed ten minutes before curtain time.

Today it is the largest and most active dramatic group on the University of Chicago campus. At least six major plays and an unlimited number of one-acts are planned for the coming season. A play writing contest is being considered. A radio acting auxiliary group is under way.

The precepts of the group are simple. It believes that something of values and their expression can be learned from participation in substantial drama. It holds that the actor is the central point of amateur dramatics and that productions should be planned that are of the most value to him. It holds that the best possible show is the one in which the actors learn the most, for if they have learned well the audience will see the best possible show.

Of course there are a few persons who are afraid of the name "religious drama." They come questioningly toward the organization. But when they learn that the University Players believe that religious drama must first of all be good drama and second that it must be drama which impresses a standard of values they are less afraid. For a workable definition of the type of play the University Players want, they say "any play that can be presented profitably in a church." This leaves broad latitudes—including

such plays as *THE MOON IS DOWN*, *OUR TOWN*, *OUTWARD BOUND*, *SHADOW AND SUBSTANCE*, *CANDIDA*, *GHOSTS*, and *LETTERS TO LUCERNE*.

The varying religious groups find little to quarrel about. Of course the Catholics don't want a play like *FAMILY PORTRAIT* given. But beyond that there is little difficulty. And this is good sense. If a Catholic, Protestant, and Jew live through four hours of life together in a sympathetic situation, they do not need to fight merely because they are Catholic, Protestant, and Jew. A play is just about that. It is a re-created situation. It is built of opposing points of view and desires. It is a continuous experience of life. And experience, common to all humanity, is seldom a divider of man from man.

The University Players so far have established themselves as a unique dramatic organization. In this they are a success. But the work for which they were formed still lies ahead. They still have to convince a large part of the leaders of the religious world that drama is one of the most effective means of interpreting the universe to man, and man's values to the universe. All help is welcomed.

REVISED VERSION—1943

The first definitive manual on the use and production of drama in the church was published in 1933. Now after ten years of experience in using the book and with a great deal more acquaintance with the subject, Fred Eastman and Louis Wilson have revised their first book and are sending it out in a new edition. It has been brought up to date.

The problem in the whole field of drama in the church centers in the union of drama and religion. Both, certainly, are unpredictable, and both appear in strange and alarming guises. But to keep drama of a standard that will be worthy of man's highest and noblest struggles and aspirations, and at the same time present religion in action that is intellectually honest and spiritually exalting is no small task.

No finer recommendation could be given this book than to say that it brings drama and religion into a happy union by presenting drama in the church as an art form that could be accepted by the most sound artists in the theatre, and that it insists that when drama is produced in the church it must have a basic religious value that will not need apology.

The book, *The Drama in the Church*, a manual of Religious Drama Production by Fred Eastman and Louis Wilson, is published by Samuel French, New York, \$1.50.

PLAYS WANTED!

The National Conference of Christians and Jews is in need of plays which will deal with situations or problems arising from the relations of the various religious groups comprising the United States and which at the same time will result in appreciative attitudes toward those of other faiths. The Conference was founded in 1928 to promote "justice, amity, understanding and cooperation among Protestants, Catholics and Jews." The former Chief Justice Charles Evans Hughes and other public spirited citizens launched the movement to help offset the activities of the Ku Klux Klan and divisive influences in our national life.

The specific need is plays which may be produced by amateur groups in churches. It is hoped that drama groups will undertake experimental writing of plays and that such plays will be offered to the National Conference as a patriotic service. The Conference will publish the plays in religious journals throughout the nation and will make reprints available for all who wish to have them.

It is hoped also that old plays which would be of value to the purposes of the Conference will be produced as well as called to the attention of the Conference. Manuscripts and full information and inquiries should be directed to Herbert L. Seamans, 185 Church St., New Haven, Connecticut.

Rationed Film Means Conservation

Henry Koestline

SORRY, we won't have any more for the duration," was the polite, but disappointing reply I received the other day at each of the photographic supply stores in town. I was trying to buy photoflash or photoflood bulbs. This was quite a blow to one used to taking indoor action shots for the last two years. A government order at the first of the winter "froze" such bulbs for amateur use and only publications or commercial firms may buy them now.

For all of us who delight in taking indoor shots this will mean a sharpening of our photographic wits to make the best possible use of the light available—sunshine or regular electric light. Actually, very attractive indoor pictures may be made of any room with brief time exposures and ordinary room lighting. And there's no reason why people can't be included, provided they sit or stand absolutely still during exposure.

If you wish you can picture your own room in this fashion. Exposures for most well-lighted rooms range from four to eight seconds at $f/16$ on extra-fast pan film (Super XX or Superpan Press). However, indoor picture-making with daylight is somewhat easier. Medium colored rooms with two windows may be pictured on a sunny day with an exposure of about four seconds at $f/16$, or the largest lens opening on a box camera, with ordinary film (Verichrome or Plenachrome). Light-colored rooms or rooms with three windows, require half that time. Dark rooms will take double the recommended exposure. You'll be surprised how easy it is to make good indoor shots with your regular lighting and a time exposure. I recently took a picture of my roommate at his study table with only a diffused ceiling light and a study lamp (seventy-five watt direct light). I had a box camera and Verichrome film. After placing the camera on the dresser and getting the right focus (about eight feet), I made a time exposure of about three seconds. In taking such pictures always try to get the light as evenly distributed over the face of your subject as possible—unless you're trying for a special effect.

Making pictures of people indoors with daylight is not difficult, either. Pose your subject three feet from the window and lighten the shadow side of his face with a reflector or artificial light. Then take the picture at $f/6.3$ with $1/25$ second shut-

ter speed or at $f/16$ (largest box camera opening) with two to four seconds exposure. Always remember in making an exposure longer than $1/25$ second to have your camera on a sturdy support.

BY now you have probably had trouble getting film, in rolls or in packs. Government orders have been so heavy that Eastman Kodak Company has cut its deliveries to dealers fifty per cent. Such a reduction has sent many camera fans scurrying to several stores before finding their film, especially the more popular sizes such as "620" and "616." This means we must draw up the photographic belt a notch and make the best possible use of materials.

The idea of conservation is new to so many of us, we wonder, "What can I do?" There are a number of things any photographer can do. For instance, be more careful about loading and unloading your camera to be sure no light "fogs" the film. Then be very selective in your picture-making—don't waste film by taking several pictures to make one good one. Just take a little more time and check to see if everything is all right before you make an exposure. A picture out of focus is a wasted picture, a picture overexposed or underexposed is wasted. It only takes an instant to find out if your focus, shutter speed, diaphragm opening, composition and so forth are O.K., but it will save a lot of film—and prevent hours of wasted effort.

NEW cameras are also difficult to buy anymore, so that good care must be taken of our present equipment. The rules are simple and the trouble it takes will not consume much time. Most important thing to remember is to keep equipment clean and handle it with all due care.

Dust is an enemy of good photography. If you do your own developing beware of dust in your darkroom. It may settle on film and leave pinholes and spots. Dust clouds the lens of your camera and results in flat, dull pictures which lack sparkle and vitality. Worst of all, dust works its way into the moving parts—and might clog the works. You'll soon get in the habit of making your camera sparkle, if you clean it up before and after each picture-taking session.

It isn't good for a camera to be exposed for a long time to excessive heat or cold. Probably you have known photographers who toss their equipment around as if it were so much cordwood. That sort of treatment would eventually wreck anything, and given time it will ruin any camera.

Taking good care of your equipment comes down to several main points. First, keep cameras, exposure meters, and other fine equipment in their cases when not in use. Second, protect your equipment from hard knocks or sudden blows. Finally, handle it gently—never try to force any part. If your camera is stuck take it to a reliable camera repair man. More cameras are damaged by bungling amateur repairs than any other single source of trouble.

QUESTION BOX

Is it true that only photographic lens tissues should be used to clean a camera lens?
C. S.

That is a matter of opinion. Photographic lens tissues are really nothing but soft tissues something like women use for cleaning cosmetics from their face. Some lens tissues are impregnated with chemical solutions which enable you to polish the lens more efficiently, but any soft lintless cloth or tissue will do. An unstarched handkerchief is quite acceptable.

How often should a camera be returned to the manufacturer or distributor, for a thorough checkup and general overhaul?
D. W.

A camera that is used for general picture taking should be returned for a general checkup at regular intervals. Of course, instruments receiving hard service should have more frequent care than those used occasionally. Many professional photographers and advanced amateurs who make consistent use of their cameras, find it pays to have them overhauled once each six months, but that may not be necessary in your case. Right now, when new cameras are hard to get, a thorough checkup is excellent insurance against camera breakdowns.

Send your questions on photography and your best campus snapshots for publication on this page to Camera Angle, in care of *motive*.

Does Religion Help You Succeed?

Robert H. Hamill

SKEPTIC—What I want to know is this—whether religion helps a fellow to get ahead in the world. On the campus here, the Wesley Foundation gang doesn't seem any smarter than the rest of us on the average, and in my home town the church people aren't any better off than the others. What good is religion anyhow, if it doesn't get you somewhere?

TAURUS: You complain as Job. Do you think a good man should automatically be a prosperous man, that economic failure is sure proof of moral failure?

SKEPTIC: No, no! Nothing crude like that. I mean that religion is supposed to make for a full, abundant life; therefore it follows that it ought to help out a man's business, too, for daily work is part of a full life.

OTHERWORLDLY: Man does not live by bread alone.

SKEPTIC: But he does live by bread. And any religion that pretends to give the full life to man must provide him with adequate economic resources for the achievement of that full life. After all, even music and vitamins and education cost money, and I haven't heard of a church that could get along on heavenly spirit alone and do without collections. Where would the good life come from unless people could afford the good things?

I

POLLYANNA: Of course religion helps a man to prosper. It gives him calm judgment and a good sense of values, so he can distinguish between frauds and good buys. Religion helps him to overcome fears and suspicions, so he trusts people, and that builds up a good reputation for his business.

SKEPTIC: It probably builds up a stack of bad debts too.

POLLYANNA: But on the whole, customers like to feel that their merchant is a straight shooter, they like to trade with a cheerful and friendly business man. If they get a good buy for their money, they will come back again. Honesty pays.

SKEPTIC: Yes, it pays the customer.

POLLYANNA: Don't be so cynical. Honest religion helps everybody. It helps the business man, too, because his employees work harder for a man who treats them like friends instead of bossing them like so much hired labor. Even labor unions will put their shoulders to the wheel, and produce more goods, if the owner shares his profits with them and gives them some democratic voice in the business. I say that good Christianity will make any business boom.

II

SKEPTIC: It sounds well, but I don't believe it. I think John Ruskin was right when he wrote this: "In a normal com-

munity . . . the persons who become rich are, generally speaking, industrious, resolute, proud, covetous, prompt, methodical, sensible, unimaginative, insensitive, and ignorant. The persons who remain poor are the entirely foolish, the entirely wise, the idle, the reckless, the humble, the thoughtful, the dull, the imaginative, the sensitive, the well-informed, the improvident, the wicked, the clumsy knave, the open thief, and the entirely just, merciful and godly." Now I don't say that a religious man is all of those put together, but the qualities which are essential in a good Christian man are all included in those which Ruskin says are sure to make a man poor.

POLLYANNA: Ruskin was a literary man, with more knowledge of how to sling words together than knowledge of human affairs.

SKEPTIC: Hold on. Just because you can't answer his argument, you don't need to laugh at him. In the competition of hard-boiled business, you can't follow the Golden Rule. You can't treat the other fellow as you would want him to treat you; if you did, you would tell your customers to go trade with your competitor; and you would pay more for what you buy, and you would sell things cheap. You can't succeed that way. The way to get ahead is to be self-confident, push yourself, watch the bargains, work hard, be prudent, and not too soft-hearted. That's what makes a business go. Business men aren't fools. They know what counts. That's why big business today is asking for a return to religion, and all over the country it is paying for radio time and newspaper space, urging people to attend and support their churches. Why? Because they want men to be docile and content with their wages and obedient to authority—they want those old conservative virtues which religion has taught men to develop—like thrift and soberness.

TAURUS: But I don't understand. You say first that religion won't make a business prosper, then you say that business men want more religious life so that their business will prosper. That's contradictory.

SKEPTIC: Oh, no. Big business wants customers and workers to be religious so they won't demand too much justice, but it wants at the same time to be free from religious controls itself because it knows that real religion is fatal to its own prosperity. It knows it cannot stand

up unless it profits at someone's expense. Real religion would throw the present business world into spasms. Religion unfit a man for success in business competition, and like it or not, we're in a competitive world. What I say, then, is this: We've got to go on with business somehow, just to keep alive. So if religion doesn't help to make this system work for us, we'd better forget about religion.

III

OTHERWORLDLY: This talk is all beside the point. Totally irrelevant to what religion is concerned about. "Be not anxious what ye shall eat, and what ye shall drink, and wherewithal ye shall be clothed!" That is what Jesus taught so strongly. Christianity is not a means of getting rich. Jesus didn't guarantee that his followers would be prosperous. He warned them of exactly the opposite, that they would be hated and refused, and should go out without money or goods.

SKEPTIC: I don't see any of his followers today going about refusing their salaries or giving up their coats to the poor.

OTHERWORLDLY: At least good Christians don't go about with your idea that religion is no good unless it insures prosperity. You sound like Jacob, who said, "If God will be with me, and will give me bread to eat and raiment to put on, then shall the Lord be my God." That is, he would obey God if God would agree to make him wealthy. It reminds me of what E. Stanley Jones once said. He was commenting on the college students of America, and said that they were intelligent, upstanding, prepared, and far better trained than ever before. "But one thing they do not have," he said. "They have no cause. They are all dressed up and don't know where to go. Nothing grips them supremely." Then one hasty young fellow objected. "But we do have a cause, Mr. Jones. We want to succeed." Succeed, succeed! That's all we think of.

CHRISTIAN: You wouldn't deny, would you, that the world needs economic wealth, and men have to labor to produce it? After all Christian faith maintains that men become partners and fellow-workmen with God exactly when they labor to create the goods and services that enrich human life. Man's destiny is to work, and to succeed in producing

the things essential for the abundant life for all men.

IV

OTHERWORLDLY: I don't care about the things of this world. Possessions corrupt a man; he had better have very few. The labor to accumulate possessions is the final waste of a man's life, utterly futile.

CHRISTIAN: I am inclined to agree on one thing, namely that true religion is more likely to make a man poor than rich. *Skeptic* is right there, but he has the wrong reason. *Skeptic* thinks that the religious man is naive, and that the worldly-wise can always take him in as a sucker. I disagree; the Christian need not be a fool. He needs only be compassionate and just, and that will keep him poor. He will naturally share his own goods, and work constantly for the economic betterment of his fellowmen—his customers, his employees, his employers, or his competitors—everyone.

SKEPTIC: How far would you go with that sharing and equalizing? Does Christianity lead to communism?

CHRISTIAN: Not to the kind of materialism that communist Russia has developed, with its outright renunciation of Christianity. Surely not. But it does lead in the direction of greater public sharing in the benefits of the entire economy, and toward a closer equality among men. For instance, in England today the Christian leaders are saying some very radical things about economic reforms that Christian faith calls for. Christianity does not teach any one economic system, but it tests all systems and declares the principles which any system must adopt if it is to endure.

V

TAURUS: Before we get too far away, I think we ought to clear up what we mean by "succeeding" in business.

CHRISTIAN: Exactly, but that's not a matter of definition so much as a matter of rethinking our whole outlook on life. If by "success" you mean financial prosperity, then clearly Christianity is no guarantee of success to a man. But if you understand success to mean what Jesus meant by life abundant, regardless of the financial results, then of course Christianity helps a man to achieve that kind of success—that kind of life-fulfillment. Christianity will surely direct us toward a new kind of economic society. Christianity calls for men to be motivated by a desire to uplift their fellowmen, rather than to enrich themselves. Christianity calls for men to do justice, not to accumulate incomes and property. The only good use of wealth is for the abolition of poverty and the improvement of all men's chance to live abundantly.

SKEPTIC: Then Christianity is op-

"Agape Never Fails"

Thomas S. Kepler

Love **T**HERE are three kinds of love: *Phileo*, which signifies a love of friendship, an interest of people in one another. I once belonged to a club which was supposedly a group of men who found value in their common bond of loyalties and interests. The members felt that such a club held an ideal of group friendship; they chose men who seemed to measure up to a norm of character; they attempted to help their members appreciate what love as brotherhood truly meant. *Phileo* always tried to promote a bond of friendship.

The Greeks have another word for love: *Eros*. Ordinarily it signifies romantic love. More deeply, as it is contrasted with Christian love, it is man's will to satisfy his needs which are related to self-interest; it is his desire of a good for himself; it is a self-centered love in quest of the values that deeply satisfy him. When this kind of love is carried into religious attitudes, man directs his love toward God according to human standards of love. In Platonic philosophy man has a rational, human love for goodness, truth, and beauty: such an assertion for these lasting values is an expression of *eros*. Or in Neo-Platonism, where man is a part of the divine overflow (effulgence), man has an urge within himself to find his way back to God: he answers it by sense experience, reason, and

finally by feeling. Such a climb to a sense of oneness with God, an expression of man's desire for unity with God, is *eros*: it is human love in quest of the Divine.

The Christian concept for love is qualitatively different from either *phileo* or *eros*. The term as used in Christianity is *agape*, which signifies a love which is poured out upon the undeserving, the unlovely, the unattractive; it is the kind of love which exerts itself, not to promote the congeniality of a group (*phileo*) or to satisfy one's romantic or selfish nature (*eros*), but to remedy the weakness and emptiness of other human beings. I recently read of a woman living in a New York City tenement house: when her widowed neighbor across the hall died, leaving seven children, she took them into her apartment to live, causing her to work nights as a scrub-woman in order to support the orphaned children. Such an unselfish heart possessed *agape*.

The New Testament indicates that man has *agape* because he has a proper relationship with God. God is a Spirit of *agape* who treats us not just as we deserve to be treated: He does not act toward us as we act toward Him, which would make Him a God of mere justice; but He forgives us for our weaknesses and tries to heal us of our selfish vices as

(Continued on next page)

posed to a man's building up security for himself and his family?

CHRISTIAN: Christianity declares that there is no security in the mere ownership of property. The only security is in doing good and trusting God to care for our essential needs. Even if a man does possess riches, he is only a steward of those things; the earth and its abundance are God's creation, not his, and are to be used as God intends, not just as a man privately desires.

SKEPTIC: That would rob men of their ambition. Why strive to improve yourself or your business if you really are not entitled to the results as your own?

CHRISTIAN: There is a Christian ideal of moderation. The writer of Proverbs puts it well when he prays, "Give me neither riches nor poverty . . . lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of God in vain."

SKEPTIC: Sounds fine for a perfect world, but I'm sorry to tell you that

you aren't in heaven yet, and until you are you had better look after your financial needs, or else.

CHRISTIAN: On the contrary, we'll never create a heaven upon earth unless we begin now to act as though it were possible to be Christian even in a very un-Christian world. I believe that the economic ideal of Christianity was made for this world, with all its strife and competition. Jesus said so. He assumed that in serving other people you arouse in them the desire to serve you. In fact, He asserted it! "Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others they in turn will use with you." (Luke 6:38). That is Christian realism. I believe in it.

SKEPTIC: But what becomes of the healthy competition and individual initiative, which have built up this great American prosperity?

(Continued on page 50)

In Community There Is Strength

Franklin H. Littell

The Community Service Committee

Of all centers of correspondence and experiment in *community* Christianity now functioning, the *Community Service Committee* of Britain is the most mature and most ably directed. Its Secretary is the Rev. Leslie Stubbings, Chancton, Dartnell Park, West Byfleet, Surrey, England; the Editor of *The Community Broadsheet*, its published continuation, is Mr. G. M. Faulding, 22 Westbourne Terrace Road, London, W. 2. Any small group meeting regularly for the intensification of Christian life and service should regard this as primary material.

In spring and fall of 1937 two meetings were held, at Bath and Bow respectively, called by members of the peace movement in England. Any persons exploring methods of social service through Christian co-operative effort were welcomed, and about 150 responded. Already several communal living groups

were in existence, among the most prominent being The Adelphi Center at Langham in Essex (headed by J. Middleton Murry). In the press of adverse circumstance and open hostility, many had come to the conclusion that energetic Christianity could only be expressed through fellowship not only for "admonition and exhortation" but economic sharing as well. It was felt that various centers should be established after the fashion of the Christian communities described in the *Book of Acts*, where young lay people and the younger clergy might be thoroughly trained in radical Christian life and work.

The fall conference at Kingsley Hall, Bow, agreed that the strength of the movement depended to a great extent on the regular sharing of problems and findings, and the surrendering of rank individualism of group as well as person. As reported, "it was very generally

felt that, although active developments towards community are taking shape quietly but fairly rapidly and in many different ways, these developments are likely to be slowed up and hampered by lack of information, or working experience, of inter-contact and co-ordination. Isolation in any movement towards community is a paradox, yet at the present time many community activities are coming into being in very much that state. We may look to see many recruits to a new order of living in these coming days, but are we ready for them?" The committee was then set up on the second day, with the observation, "Convinced as we are that the basis of community integration is, and must be, spiritual, the committee recognizes the need that 'all things be done decently and in order' and that, to this end, working knowledge of all available ways-and-means is also necessary. Its function will be to learn from all who have working experience or constructive thought to offer and to make the resulting information available as widely as possible to all who want it. Its job is conceived essentially in terms of service to all who are interested in any sense in community—whether actively engaged, formulating plans, or simply questing towards decisions." (It might

He directs *agape* toward us. If we have proper relationship with God (the Spirit of *agape*), then we shall act toward our fellowmen with *agape*. Whether or not we possess *agape* is tested by our attitude toward humanity.

In his great hymn to *agape* (I Corinthians 13) Paul says that *agape* suffers long, is kind, envies not, seeks not her own, bears all things, is not easily provoked, is not proud, endures all things . . . *agape* never fails. In the Sermon on the Mount (Matthew 5, 6, 7) the person who possesses *agape* is described as one who is humble, merciful, deeply desirous of spiritual growth, pure in heart, willing to forgive men their trespasses, trustful of God's *agape*, willing to overcome evil with good, desirous to exert *agape* not only toward friends but also toward enemies (the undeserving, the unattractive). The Johannine writings say that God is *agape*; that God so loved the world that He gave His only begotten son. As a controlling theme sounds again and again in a symphony, thus giving deep richness to that musical creation, so *agape* is the consistent note of the New Testament which binds the various books into a tremendous religious symphony.

Man's greatest problem is this: How can he obtain proper relationship with God, so that he can act with *agape* toward his fellowmen? Recently students on an eastern campus said that they

wished chapel speakers would quit trying to *prove* God's existence for them, and instead would show them how they might *find* God. . . . With real humility I shall attempt to show how man finds God, thus allowing himself to become the instrument or *transmissive function* of God's *agape*.

As I write at this moment in my study an electric light throws its reflective energy upon my desk, not by what the globe and wires do by themselves, but by the energy they receive from a power plant to which they are related. Similarly man does not possess *agape* merely by "lifting himself by his own bootstraps," but rather by his normal relationship to the Creative Energy in the universe (commonly called God). Jesus was "full of *agape*" because he was properly related to God. Similarly, all of us in degree reflect God's *agape* in proportion to our normal relationships with God.

In order to become instruments of God's *agape* I briefly outline a step-process for such an experience: (1) *Possess faith*, which means (i) an absolute surrender of self-will to the Overspirit which surrounds us; (ii) an intellectual acceptance that God is *agape* (as revealed in the New Testament), and that Jesus Christ was both the incarnation of *agape* and the Messiah-Teacher who showed others how they might find the power of *agape* in their own lives. (2) *Temper ourselves*

each day with the reading of great biographies, religious literature, inspiring poems, good novels, lifting plays. An American theologian said several years ago that he never knew the greatness of God until he saw Drinkwater's *Abraham Lincoln* on a New York stage. A college girl remarked that the reading of *The Light That Failed* remade her ideals. A girl character in a poem said that in going to a symphony she knew she would be "a little taller than when she went." (3) *Perform unselfish acts* toward the people you are meeting each day; realize that their weaknesses need your quality of mercy (*agape*). I know a teacher who frequently goes over his list of students in a class just before he goes into the classroom, trying to imagine or appreciate the particular needs of each student with the hope of helping each individual wherein he can during the class period. (Not a bad ideal for all teachers and students as a way to make our campuses settings for Christian colleges.) (4) *Practice meditation* in which your mind conceives the majesty and power of God (controlling factors of His *agape*) as related to your little humble self on this little planet, ending such a meditative experience with the words, "Here am I, O Lord; use me as an instrument of Thy *agape* in every life-situation!"

Phileo, eros, agape—these three. And the greatest of these is *agape*.

be observed, parenthetically, that precisely this same broad base yet specific interest was involved in the meetings in this country which led to the establishment of the *Conference on Disciplined Life and Service*; contact through its Secretary, Dr. Harvey Seifert, Adrian College, Adrian, Michigan.) The Committee's specific work was itemized: 1) to set up a channel of inter-communication; 2) to gather explicit information from groups and persons and other sources; 3) to promote interchange of goods and services between groups; 4) to work as an informal employment exchange; 5) to tie in all those studying and investigating the factors entering into community organization.

"Must" Publications

The results of this fruitful pursuit have been made available in several remarkable publications, chiefly these: *Community in Britain* (published in 1940 and re-issued in 1941; both editions now out of print); *Community in a Changing World* (issued this year at 3s. 6d.); *Community Overseas* (the most recent, issued at 1s. 6d.). *The Community Broadsheet* has already been referred to. Besides these one should note the local group publications such as *The Adelphi*, published by Adelphi Centre, Langham, Essex, at 6s. p. a.; *Church and Community*, put out by Micklepage Farm, Nuthurst, Horsham; *Elmsett*, of the Elmsett Community, near Ipswich, Suffolk. A very stimulating pamphlet is by the Rev. Chas. Stimson of the *Brotherhood of the Way*—"A City Set on a Hill"—of Wymondley Priory, Hitchin. 4d. At latest observation it is still possible to get these publications by sending a British Money Order through your local post office.

The Coracle, publication of the Iona Community, Acheson House, Canongate, Edinburgh, at 5s. p. a., is one of the best known community publications, perhaps because the leader of the community, the Rev. George F. MacLeod, has been for long an internationally known Christian personality.

Iona by Oban

Iona island is one of the shrine places of western Christianity, and no place could be more fittingly the center of a new awakening of the Christian life. It is a small island, 3 miles long and 1 in breadth, found on the northwest coast of Scotland; many wildflowers, a few spare trees, and long rocky wastes of land and cliff, combine to provide a rough and rare beauty. At present the sea full of saithe and flounders, and a sparse agricultural cultivation, combine to support about 200 people. Fierce gales sometimes cut the island off from the mainland for days.

Before Columba came to the island,

Druidism was the prevailing religion of the mainland. Coming from the Clan Neill, he had founded churches and monasteries in Ireland, and in a notable Convention in 575 at Drumceatt, had won three points: 1) establishment of a limited function for the Bards (the musical historians of that time in Europe); 2) exemption of women from military conscript service; 3) political independence of the Scottish Dalriada. A few years later, at the age of 42, he was called to Iona and Scotland to settle a conflict of warring tribes and settle the Northern Picts and Scots together. He established at Iona a missionary community, bound by *obedience, celibacy, poverty, caution and reason in speech, humility*.

This was a missionary community, training and planning for the evangelizing of the entire mainland; centers were gradually, and according to plan, established further and further inland. By the end of the 7th century the little island was the center of a vast area of missionary activity, a renowned theological school, and a seat of learning known throughout Christendom. The Ionian Cross is today one of the best known forms. The principles of this long influential community were several: 1) complete rigor of the monastic vows, according to the Irish form; 2) common ownership of all property; 3) absolute dependence on spiritual weapons for all earthly conflicts (a number of these early pacifist Christians were martyred at the spot now called *The Bay of Martyrs* on the mainland opposite Iona); 4) improved teaching and agricultural methods (the methods of cultivation used by the Ionian monks in two centuries spread all over Europe). In a similar fashion are modern craftsmen and ministers engaged at Iona in the uniting of Christianity and the common life. "*There is only one department in which Christianity deals—it is the realm of all life. There is only one anvil off which Christian character can be struck, it is the anvil of the world.*"

An American Group

Among American groups moving into community Christianity, The Newark Christian Community and its offshoot in Detroit are of high significance. As defined by one of the original members, its program may be outlined: 1) communalism (that is, sharing of incomes in the group and mutual responsibility for individual needs); 2) growing spiritual disciplines (including a monthly day of retreat and seminar); 3) meeting human need (through social service in the neighborhood, conscious identification of one's self with the needy, a land settlement outside the city for produce and reclaiming of health through work); 4) work

for support, preferably manual labor (to avoid the danger of subsidy, and to move out of the middle and professional classes into the working class). The various program items have included: an interracial consumers' co-operative, a regular preaching and worship service, club and recreational programs for the neighborhood, feeding of under-nourished children, a dramatics group, a farm, pastoral work in the neighborhood, care of alcoholics, a committee on racial equality, work with ex-convicts and for penal reform, work on juvenile delinquency, a weekly publication, Friday night open house. . . . It is felt that one of the largest contributions is through working especially in that blighted area of the American city from which American Protestantism has traditionally retreated, considering it non-economic for a paid ministry. The hope is that a working lay ministry may reclaim these spiritual deserts.

A Critique

From close observation, conversations and memoranda, and some residence, I would raise the following questions concerning the communal groups—pacifist or non-pacifist or mixed. I believe that a sound leadership in these and fraternal groups must lay these to heart, consider them earnestly and prayerfully, and work through to a straight-forward solution of them.

1) Is the communal center a permanent social pattern, or a Training Center for the movement? Orthodox Marxists, some Utopian Socialists, and a number of Christian sects have held that in the perfect society there should be no family units of the blood; does communalism hold this, too?

2) Numerous personal problems have racked some groups because of the lack of a mature, responsible, more experienced leadership. In England, in good part because of the insistence and experience of the late Max Plowman, almost every center has an older minister or older couple in general spiritual supervision. This makes immediate and honest facing of trying problems much easier than in a group of common age and experience. It must be recognized in the mature movement that novitiates, still torn by the individualism of the world, will need "burden bearers" in every group and center who by the authority of their spirit and experience give leadership in crisis.

3) This implies in part a strong connectionalism with the Christian communion. Granted that the institution often paralyzes by its blindness and muffles by dead weight, still it is one of the superficialities of our time to lightly cast off the 'majesty' and

tradition of the Faith for a too-eager love of the modern. Dick Shepard once aptly wrote: ". . . before we allow ourselves to part with any legacy . . . bequeathed to us, we must make sure that we appreciate the full value of our heritage. There is a worship of the present no less dangerous than the worship of the past."

4) I believe that *Truth Sessions* are indispensable. More fellowship groups and communal efforts have gone on the rocks for lack of honestly facing personal problems than for any other reason save inadequate preparation for membership in the first place. Those primarily responsible must bear consciously the responsibility before God for the well-being of every member of the group, whether class-meeting or common house, and they must have the courage to admonish and counsel and call for a reckoning when one is due. It is precisely this re-questioning and re-thinking which will avert the self-righteousness which is the constant bane of group movements, and which has unfortunately to date characterized some of the recent efforts in our own midst.

God is revealing Himself in new and wonderful ways through our common thinking and working and service. We should be poor indeed as *new men*, if having put our hand to the plough, we cannot continually recall our spirits to the maintenance of the eager and questing attitude toward the great questions of the Faith.

Essence of a Score

(Continued from page 39)

sort of evening rest period and serenade, is torn up by a sardonic episode, which in turn is dispersed by a phrase of a furious, defiant military march. The most significant change in our reaction to the music was in the third movement, which formerly seemed to have so little physiognomy. Now, the chords which introduce it, and which seemed to us so ineptly written, could make you think of a crowd of peasants, dumb with agony, gazing upon the figures of the tortured and the dead, and for us the third movement has become the most moving part of the symphony.

And we don't believe a word of it! We are just as sure as ever we were that posterity will consign the piece to the wastepaper basket, and that much quicker than posterity has done with better music. If you are talking of real heroism in music, talk of certain finales of great heroic symphonies of Sibelius that have a grander, nobler stride and a truer simplicity and power of patriotism and nature back of them in ten pages

than Shostakovich has in his whole jumbled score. That is music. And the Beethoven Fifth symphony remains the incomparable cry for liberty and chant of freedom, in terms of imperishable architecture and beauty.

Nevertheless, back of this symphony of Shostakovich is the reality and stress of these times, and the unsophisticated, dirty supplications and dreams and furies of a people who have neither time for nor need of art for art's sake. And what is art? In a changing world of endless confusions and transsubstantiations of values, Mr. Toscanini made manifest these questions even if he did not profess an answer. Perhaps, at the same concert, Haydn supplied it with his matchless little E-flat symphony.

To Succeed

(Continued from page 47)

CHRISTIAN: Christianity encourages men to work hard, to exhaust their skills and their inventive genius, in order that production may be increased and goods exchanged efficiently and with justice. Let there be competition to see who can abolish the most poverty and improve the conditions of more people! Christianity approves of the strife by which a man measures himself against the ideal, and his work against the kingdom of God. But Christianity stands opposed to the intense rivalry which turns the exchange of goods for mutual benefit into a struggle by which the strong takes advantage of the weak.

TAURUS: So it does revolve again around the point, what do we mean by personal success? If we mean the frantic effort to accumulate goods and to achieve economic security at another's expense, then real religion will doom a man to failure in that struggle. But if success means that a man employs his energies to increase the total supply of economic goods available, and seeks to distribute those goods fairly, to enrich all men and uplift the poor, then Christianity helps a man to achieve that kind of success. We all agree, no doubt. Does religion help a man to succeed? It depends upon what kind of success he wants.

A readable and provocative book on this subject is E. Tallmadge Root: *The Bible Economy of Plenty*; Harpers, 1939.

Personals

If you have a problem, are interested in correspondence, have some particular bobby in which you need help, make a "personal" of it and send to motive. You must be a student in college, or a person

of college age in the service, in war industries, or in a CPS camp. Your "personal" must be accompanied by a statement of who you are. Only box numbers in the motive office will be used, unless otherwise requested, and all correspondence is confidential.

One of our readers sent us an ad for a public sale which appeared in the *Cherokee Sentinel*, of Cherokee, Kansas. The ad ran:

TRACTORS

One 5-year old Shetland Pony mare with rubber tires and six speeds.

We're not of the farm. We can understand the pony having six speeds, but what's the use of going back to horses if you need rubber tires? Any ideas? Box 2, *motive*.

WANTED: one term paper on how to study for a physical exam. Must have immediately. Box 110, *motive*.

DO YOU know anything about the present location of Pilot Kenneth Warner or Navigator Howard Carpenter, two Canadian airmen in the Ferry Command? They ate dinner with my family Christmas and I would like to get their address. NICKY, box 91, *motive*.

Barter

Have you books, records, play scripts, or other articles in good condition you would like to trade to students for other things you want? Make a note of it and send your item to motive with your name and address. Request a box number if you want to keep your identity secret.

ANOTHER BID, or, Miller can't get away with that. I, too, could use Brightman's *Introduction to Philosophy*. I offer a white tie and rose glasses. This may solve the tie problem but how about the glasses? Dick Taylor, Box 108, *motive*.

WOULD LIKE Wagner's "Tannhauser." Will swap "Verse of Our Day" by Gordon and King, or Byron's Complete Works, or both. Will also throw in "The Efficient Epworthian Series" by Dan B. Brummitt. Dick Taylor, Box 108, *motive*.

DO YOU have a small pocket knife with good blade? Or a pocket watch with a sweep hand? If so, write me at once for photographic offer. I will gladly make enlargements for you from any good negative for one or both of the above articles. Box 11, *motive*.