

To Go With You

Drawing by Janet Smalley, courtesy *Highroad*

WHEN **motive** began as a magazine we announced a policy that has not been followed in our pages. We said, for instance, that **motive** would not take sides. We have tried to be fair, but in our two years of existence, what editor could see what we have seen and remain neutral? What magazine could set out not to take sides and then boldly announce at the same time that its purpose was to interpret and comment on the Christian religion as it functions in living on the campus? How can a magazine begin with a Christian interpretation and not take sides?

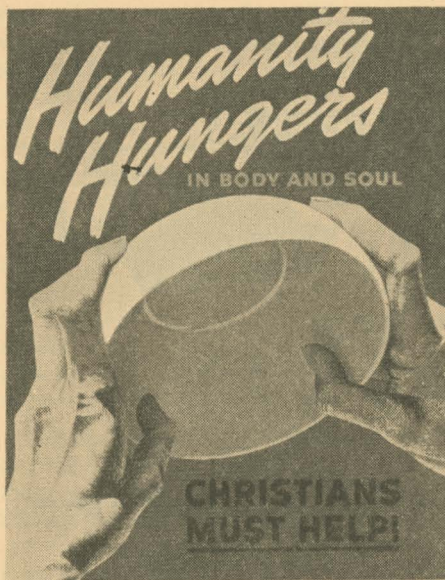
Our attempt to answer this question has been the most puzzling and disturbing part of our job. For we believe that a wide divergence of belief and action can still be included in a Christian interpretation. We have been sure that the conscientious soldier and the conscientious pacifist both belong; we are certain that other wide and seemingly opposite attitudes can still find union in the family of a Christian God. This has been the easier side of our problem.

We have faced an impasse in our thinking, on the other hand, when we come to the question of the feeding of starving people in Europe, on the regimentation of education in this country, on the problem of race, in the submission of the church as the interpreter of God's will to the dictates of the state, and in the treatment of American citizens who happen to be of the ancestry of our enemy. How can one be still when people starve? Is there a Christian way of starving children of God because they happen to live in an enemy occupied country? Should one be still when the very basic Christian belief in the worth of every human being is flagrantly ignored? Is it right to lose a prophetic voice because a government says it should keep still? Must democracy and its freedoms end with the declaration of war? And when will they begin again? Should we be quiet when the inner voice says that to put American citizens in concentration camps is wrong—no matter what their ancestry happens to be?

What is happening to the inner voice? Where is the Christian conscience now? Who will speak if youth does not? **Who will speak?**

In this last number of the magazine for the present school year, when many of you are leaving the campus for the last time or at least the campus that we have known, **motive** wishes to affirm again its belief in the Christian religion as the guide to the way of life that you are going to defend. We want you to know—all of you are of college and graduate school age—in the armed forces, in C. P. S., in defense industry, in special training schools, and in regular academic processes, we want all of you to know that **motive** hopes to stick to its job—to remind you of the motives that make life worth living and worth dying for.

We believe that the truly great leaders of the church and the honest leaders of a Christian democracy are united in wanting a way of life that is basically the one you hoped to establish by coming to college and allying yourself with the Christian forces. We expect to stand with you—and to go with you wherever you go—firm, courageous and happy—for a life that is guided by the will of God as it is seen in Jesus and the motivated lives that have been lived since his day. **motive** goes with you because you are Christian!



—from the Committee on Foreign Relief Appeals in the Churches.

You are willing to give, you put your gift for the needy aside, but you let him wait for it. My friend! Hope deferred maketh the heart sick, but the desire fulfilled is a tree of life.

—Soren Kierkegaard

The fate of the next generation in Belgium (as also Norway) does not depend on what can be done on a lavish scale in two or three years. It depends on what can be done, even on a small scale, within the next two or three months.

—*The Times* (London)

Through such means, millions of lives of our Greek allies are now being saved without aid to the Axis and to the satisfaction of the Allied Governments. We cannot do less for the succor of others of our Allies who also fought valiantly in defense of freedom and who suffer their present afflictions in the common cause.

—Statement adopted by the Federal Council of Churches

. . . . the time has come to decide, before it is too late, what we are going to do for 50,000,000 starving people (including 12,000,000 children) in Belgium, Holland, Norway and Poland. . . . For two years there has been a systematic campaign to defeat the relief movement. It has been characterized by irrepressible and deliberate misrepresentation and hysterical denunciation. . . . Our decision (to give relief) involves even more than dying children and starving millions. . . . If we take the right turning now, we may save all that remains on the continent of Europe that stands for what we stand for—the forces on which we must count if liberty and decency are to prevail.

—Herbert Hoover and Hugh Gibson in *Collier's*

We Who Know No Hunger

James Wood Johnson*

We who have no understanding of what hunger is, generally think only of its physical effects—emaciation and the diseases of malnutrition. The true picture of progressive starvation in Europe, however, is one of the gradual wasting away of the body and of deformation of the mind.

Since the children of Europe are deprived of the full protection and dependability of the family through the parents' failure to give them satisfaction for their hunger, they are gradually losing all respect for parental authority. The influence of the family is being superseded by that of child gangs that transform the individualistic psychology of the child's family into the barbarian psychology of a violent form of collective life. The breakdown of the family means the cult of force, the revolt of a generation of despair, and a general wave of paganism. These can only lead to civil wars and to the perpetuation of this war in other forms. While combating terrorism, we are at the same time aiding in planting its seeds in the youth of a whole continent by failing to take steps to relieve the children while there is yet time.

Only food relief in the first place would be effective. An experiment of 25,000 tons a month of food (not much more than the 18,000 tons a month now being sent regularly to Greece) could prove the feasibility of relief for the children of the neediest sections of Belgium, Norway, and northern France. If successful, the ex-

periment could be stepped up to meet the needs of larger numbers of children. There is no reason to suppose that the Germans would derive any more benefit from such an experiment than they have from the relief in Greece, and our government has pronounced itself as entirely satisfied that the Greek relief measures in no way aid the enemy. The same neutral organizations that are now distributing the food in Greece—the International Red Cross (Swiss) aided by Swedish relief agents—are also willing to distribute food to the children of other countries. Neutral Swedish ships are available for the purpose, and these would be immune to submarine attack, since they would sail under the flag of the International Red Cross, as do the ships transporting food to Greece. Part or all of the food could be obtained in South America. In fact all that it is indispensable that Americans should do is to say, "Yes, let the experiment be made," and write to this effect to Congressmen and to the Office of Foreign Relief and Rehabilitation in Washington, D. C.

*James Wood Johnson is a member of the Temporary Committee on Food for Europe's Children, a first-hand witness of hunger conditions in Europe, whose reports on the effects of progressive starvation upon the children of Europe have appeared in the *Readers Digest*, *Saturday Evening Post*, *Common Sense* and other magazines.

Endurance

Allison Hopkinson

Pounding upon
The soul of the world
Laid bare on the anvil of time
Is the hammer of Mars
With giant-might hurled
To bend it, in form and design,
To a monster of hate and of scars.

Embedded within
The soul of the world
Placed there by the Hand Divine
Is love all forgiving
And infinite as stars
Reshaping the fate of the anvil
Outlasting the hammer of Mars.

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HAROLD EHRENSPERGER, BOARD OF EDUCATION OF THE METHODIST CHURCH=910 BROADWAY NASH:

I AM HAPPY TO MAKE THE FOLLOWING STATEMENT TO THE METHODIST STUDENTS OF AMERICA QUOTE THE RELIEF AND REHABILITATION OF COUNTRIES AND PEOPLES LIBERATED FROM AXIS AGGRESSION IS A TASK IN WHICH STUDENTS OF RELIGION OF ALL DENOMINATIONS WILL HAVE A DEEP AND COMPASSIONATE INTEREST. IN MANY REGIONS WHOLE POPULATIONS HAVE BEEN DESPOILED OF THEIR POSSESSIONS AND DRIVEN FROM THEIR HOMES THE MEANS OF A PEACEFUL AND PRODUCTIVE LIFE BEING TOTALLY DESTROYED. WE MUST HELP TO BRING FOOD TO THE STARVING. MEDICINES AND MEDICAL SERVICE TO THE WEAK AND ILL. CLOTHING AND SHELTER FOR THE PLUNDERED AND HOMELESS PEOPLES. WE MUST DO ALL THIS NOT ALONE IN CHARITY BUT IN SUCH A MANNER AS TO HELP THE LIBERATED COUNTRIES TO HELP THEMSELVES BACK TO CONDITIONS OF SOUNDNESS AND HEALTH SO THAT EACH MAY TAKE ITS PLACE IN THE BETTER WORLD THAT MUST FOLLOW THE PEACE. THIS WORK CANNOT AWAIT THE DAY OF VICTORY BUT MUST BE UNDERWAY IN EACH COUNTRY AS THE LIBERATING ARMIES OF THE UNITED NATIONS RELEASE THE SUBJUGATED PEOPLES FROM THE YOKE OF THE ENEMY. THERE IS MUCH TO BE DONE HERE AT HOME IN PREPARING FOR THE WORK WHICH LIES AHEAD. INTO THIS WORK OF PREPARATION I AM CONFIDENT STUDENTS OF METHODIST INSTITUTIONS WILL PUT THEIR BEST EFFORTS. UNQUOTE=

HERBERT H LEHMAN DIRECTOR FOREIGN RELIEF AND REHABILITATION.

For I Was an Hungered, and Ye Gave Me Meat . . .

If civilization is to be preserved, something that is decent, something that is merciful and healing, something that is farseeing and constructive must now be done. People who are in danger of going mad from unbearable mental pain or of being reduced to a condition of despair where they may easily be enlisted for the ends of fascism and ruthless paganism must be given reason to believe that there is such a thing as human decency, mercy and compassion and that there is, there-

fore, ground for hope. As they face the future, it must not be in the belief that in a world of darkness and terror their only reliance is in brute force; it must be in the conviction that there is a God who cares and who has servants who care—men and women who, when they come upon a hungry child, do not ask foolish questions but give him to eat.

—Ernest Fremont Tittle in *The Christian Century*

Christians who have previously registered their pleas that something be done by the government should now renew them with urgency. . . . But nothing will happen until letters to President Roosevelt, to the department of state and to congressmen make it unmistakably clear that the Christian people of America care deeply that action be taken before it is too late. The issue is now quick relief or extermination.

—*The Christian Century*

West Dakota College

UNIVERSITY OF CHICAGO PROFESSOR CREATES A PRESIDENT AND A COLLEGE

Stephen M. Corey

ON September 1, 1942, Edward U. Kater, completed his eleventh year as president of West Dakota College. At this peculiar institution no degrees are granted, no formal tests given, no regularly scheduled classes held. There are no intercollegiate athletics, no registrars, no student deans, no failed students, no passed students, no required courses, no "majors" or "minors," and no "comprehensive" examinations. West Dakota has had no graduates for the past six years. There is no stadium, no placement bureau, no academic departmental organization, no field representatives, no "honor courses," no faculty committees on student affairs or student publications or student morals or athletic eligibility. Needless to add, West Dakota is not on the accredited list of the North Central Association.

But this, of course, does not tell the whole story. Things are and have been going on. Prior to Dr. Kater's incumbency as president in 1931, West Dakota was as nearly a typical midwestern college as her size would allow her to be. The administrative organization was thoroughly regular. There was a registrar with three full-time assistants who transcribed and filed three thousand cards twice a year, sent out four "delinquent" scholarship reports each semester to all students deserving that distinction, and incidentally, blocked every promising educational innovation if it threatened to add to the labors of a staff already greatly overworked. The student Dean's office employed a full-time corps of four, including the Dean of Men and the Dean of Women. These good people were charged with general supervision over the students' morals and the responsibility was taken seriously and executed conscientiously. One publicity director and two field representatives spent all of their time selling—or as some cynics put it, short selling—the college to the state. They talked and wrote in an exciting manner about advantages which were not apparent to the naked eye.

Academically, the college included twenty-two different departments and ninety-seven instructors. Twelve of these departments, in plenary assembly, boasted two members. There were the usual jealousies regarding courses, enrollments, and budgetary allocations. Funds were handed out rather consistently in accordance with two criteria: first, the number of students taking courses in the departments involved; and second, the willingness of the department head to "go to bat," as it was put, for what he wanted. Quantitative considerations outweighed all others.

BEFORE what has now come to be called the "Kater era," very slight recognition was given by the West Dakota Administrative Council for superior teaching.

... who, though he satirizes them, has an M.A. and a Ph.D. degree. His experiments in educational psychology have led him to discover the learning ability of a white rat in a maze, as well as problems of learning and retention. He taught at DePauw, Nebraska, and Wisconsin, before coming to the University of Chicago as Professor of Educational Psychology and Superintendent of the laboratory schools.

This led to a condition in which the faculty felt, and its grasp of the situation was for practical purposes perfect, that teaching was a secondary or even a tertiary responsibility. Consequently, membership on important committees of the college faculty was maneuvered for with tactics as well standardized as those appearing in a manual of arms. Such work was considered of major importance because of the generous recognition afforded it in the yearly college bulletin. Publications in the so-called "learned journals" were taken with comparable seriousness. No faculty member would consider giving out the results of even an inconsequential bit of research in one article. Not only would he squeeze the orange dry, but he would do it three or four times and get a publication with each effort. When promotions were in the offing, no one had a better chance than the person who had achieved extensive publication yardage.

The attitude of the West Dakota administration toward students prior to Kater's arrival was markedly paternalistic. Automobiles were prohibited, women students, regardless of their ages, were locked in at nine o'clock on week nights and Sunday and at 11:30 on Friday and Saturday. Infractions of the numerous disciplinary regulations, which required a thirty-six page "blue" book for their enumeration, were dealt with summarily but—in the words of the Dean of Women—"fairly, because we recognize that each student is an individual and deserves consideration as such." This attitude was well illustrated the time the faculty committee on student discipline sat for over an hour before deciding upon proper punishment for each of twenty-six members of a fraternity and their dates who went without a chaperon one afternoon to a country club outside the city limits for tea and dancing.

The tacit assumption that no students who attended West Dakota really wanted to learn was apparent in many of the college regulations. Faculty members were required to report absences and other types of delinquencies to the Dean's office regularly. Provisions were made for six yearly faculty reports regarding scholarship. In the event that a certain student was doing unsatisfactory work, a letter was immediately dispatched to his parent

or guardian. There were numerous "convocations" and "honors days," the chief purpose of which was to wheedle students into studying by rewarding them with public recognition for high grades. The West Dakota chapters of Phi Eta Sigma and Alpha Lambda Delta existed for the sole purpose of stimulating, or even better, causing freshmen students to simulate this sort of scholarship.

That the faculty itself frankly considered students unwilling learners was a tradition so deeply rooted that few questioned it. A sort of contest had developed which was played with pathetic seriousness, and which consisted in the young people trying to get by with as little learning as possible, while the instructors spent a great portion of their time threatening, cajoling, and scheming to get assignments completed. Students actually boasted of how little they were learning. This led to many paradoxes. Faculty members would frequently discard a well-planned course and go to great lengths to work up another merely because certain men or women had procured old note-books which made it unnecessary for them to do the outside reading. Members of the English department were guardedly gleeful when they "got the goods" on some freshman who plagiarized without troubling to paraphrase. This sleuthing, when successful, always meant that one more student could be "failed," which helped to raise departmental standards.

BUT all these practices are now of the past. West Dakota has changed, and the person chiefly responsible for seeing the possibilities of a genuine center for learning is her fifty-year-old president, Edward U. Kater. His early career, apart from a persistent tendency to doubt what seemed to others obvious, was not prophetic of his radicalism. Four years of graduate training at a State University, although confined to a research laboratory in the Chemistry Building, had not eliminated entirely a lively curiosity regarding the educational process as a whole. This interest, rather than atrophying as is often the case, increased after his appointment as an assistant professor.

Had it not been for a certain genius for regular and intensive application in the laboratory, Kater would never have acquired the academic trappings which are often prerequisite for consideration as a college executive. His was the thirteenth name suggested as one who might take over the destinies of tottering West Dakota College. One of his own colleagues preferred to remain a professor at a large recognized university and refused the same offer, but Kater had become slightly nauseated at the prospects of a career devoted solely to the training of young organic chemists, who hoped to land eventually with Eastman's or DuPont's. He writhed whenever members of the Chemistry Department boasted of their devotion to the classical ideals of a cultural education. He realized that the work in chemistry had not been anything but vocational training of a narrow sort since the department began to receive research subsidies from industry.

When the Board of Trustees of West Dakota first sounded Kater out in the spring of 1931, he expressed interest in the presidency, not because of any deep-seated discontent with his work but for the reason that most university men answer such inquiries in the affirmative. He had not received a salary increase for three years and he

would have flirted with an offer from the Dane County Normal School had he thought that it might suggest to his superiors that experts were not only men from out of town. But when the offer finally came, Kater was told by his Dean that his present position and that offered him were so totally dissimilar as to make them non-competitive. He thereupon wrote immediately to the West Dakota Board of Trustees and accepted the presidency with the request that for personal reasons the matter be given no publicity until after August 1 of that year.

Thus protected, Kater had an exciting time during the remainder of the semester experimenting upon his colleagues in an attempt to find out their reactions to his ideas about higher education. In theory he had met a widespread and sympathetic audience. His friends admitted that there *was* too much emphasis upon non-essentials, teaching *was* neglected, many of the .22 calibre faculty publications *were* at best amusing, too much of faculty time *was* spent on irrelevant committees, students *did* spend most of their time learning things that made no difference to them, they *were* treated too paternalistically, and so it went. But this was mostly a lip concurrence, for when Kater introduced a resolution in the University Senate abolishing all purely honorary organizations, he found that his principles were admired, but his practices were not. This experience was repeated as for four consecutive Senate meetings his suggestions to do away with honorary degrees, graduation with distinction, required courses, and the faculty committee for disciplining students were considered and defeated perfunctorily.

When June at last came, and Kater's resignation took effect, he went to the mountains for two months of recreation, study, and thought. The edge had long since been removed from his appetite for periodical literature on education. For a number of years he had regularly spent one afternoon a week reading the *School Review*, the *Elementary School Journal*, *School and Society*, the *American School Board Journal*, *Educational Administration and Supervision*, the *Journal of Educational Research*, the *Journal of Educational Psychology*, *School Life*, the *Journal of the National Education Association*, the *Teachers College Record*, the *North Central Association Quarterly*, and the *Journal of Higher Education*, to

NO MORE LECTURES . . .

at West Dakota College where students study because they want to. Such scenes as the one below with a haranguing professor and bored students are out forever under Dr. Kater's plan.



May, 1943

mention only the best known. What Kater felt he needed was a philosophy, and he came to the point where he spent most of the time that summer, eleven years ago, working out short essays, each devoted to an impression of some aspect of his creed. Many of these papers were later revised and published in various educational journals as the clamor for information about West Dakota College grew.

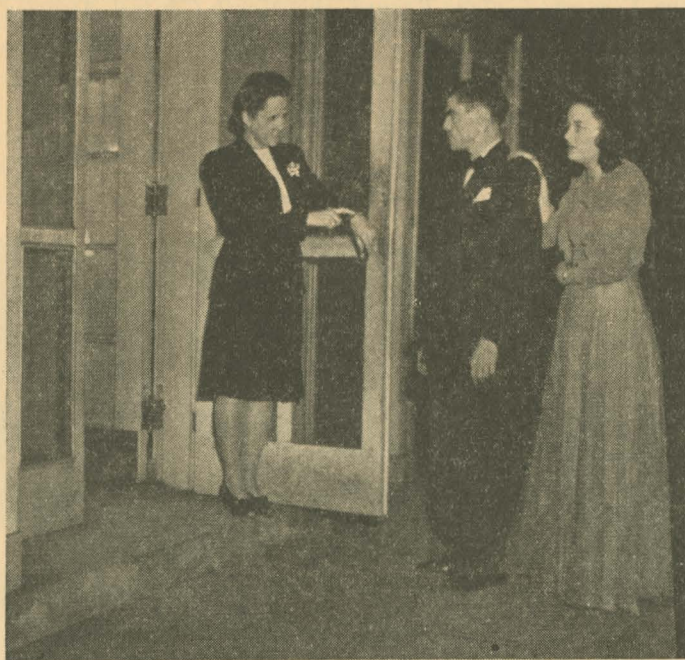
CALLLED upon to explain the unique attitude assumed by West Dakota College toward the general behavior of her undergraduates, Kater made the following statement which appeared in the New York *Sunday Tribune* during September, 1933, under the heading "Wean Them First."

"The college must not become a day and night nursery. Parents should be informed of the nature of the life which students will lead, and if their sons and daughters are unprepared for such hazardous experiences, they should be kept at home until properly weaned. It is paradoxical to treat the superior young people of a community, those who come to college, like infants, while their less gifted friends who do not continue their education but immediately take their places in normal society, are treated like adults.

"The active concern of the college in the personal morality of its students should not be admonitory or disciplinary but should be limited to providing them with numerous opportunities to understand better their own motivation and behavior. Psychological counselors take the place of the college policeman, uniformed or otherwise. This attitude toward students involves the assumption that most of them will mature most satisfactorily if they are allowed to suffer the consequence of their own misdemeanors. The activities in which students engage and over which the typical college exercises strict control

NO MORE EMBARRASSING . . .

moments like this one when the dormitory hostess catches a couple coming in late. At West Dakota College students are treated like the adults they are.



involve decisions not in any sense unusual, but like those which must be faced and made by citizens of every community. Whether or not a student behaves immorally depends in very small measure upon college regulations. As long as the young people in attendance at our colleges do not violate civil statutes, they should be allowed to live as best suits them. When this situation no longer prevails, the community is being imposed upon, not the college, and the former should take the necessary steps to rectify whatever is wrong."

During the lean years from 1929 to 1933 the enrollment of most American colleges decreased. West Dakota, on the other hand, beginning with 1934, increased its student body. Consequently, President Kater was asked to read a paper before the American Association of Colleges on the topic "Recruiting Students." This was in October, 1935, and his remarks, which were published in the proceedings of the Association and widely read, were pointed. He said: "The good college goes no farther in its efforts to attract students than to inform all those who so aspire of the opportunity offered to advance in wisdom and learning. None shall be turned away. Neither the ability to read or write, nor graduation from high school shall be required. The sole prerequisite is the student's ability to profit from his experiences, and he alone should be judge of that.

"While upon its face this plan for 'recruiting' students may seem strangely heterodox, and conducive to the assembly of a large body of ill-prepared people of all ages, such has not been the case at West Dakota. It is generally agreed that the calibre of our students as judged by any reasonable standard is at least the equal of any college in the country. As a matter of fact, it would be difficult to conceive of any plan of admission which would not be an improvement upon present practices. With the exception of those lowest in the scale of human ability, every one today can be graduated from a high school and matriculate at some so-called 'institution for higher learning.' The advantage of the West Dakota plan for admission is that formal requisites are done away with, and attendance at the college made a matter of individual ability to profit from what it offers."

In a solicited article accepted and published through some editorial oversight in *The Greek's Journal* for December, 1936, Kater disturbed the faculty sponsors of fraternal organizations greatly by commenting upon extra-curricular activities in this vein: "There is considerable humor, not frequently appreciated, in the fact that students list among their college activities everything but studying. Extra-curricular activities are the Alpha and studying the Omega of many academic careers. The good college, as such, should concern itself with no extra-curricular activities. The college *is* its curriculum, and those activities in which it manifests interest become thereby curricular. This is not mere circumloquaciousness. The interest of the college in any activity should depend primarily upon the degree to which this activity contributes to intellectual growth. This point of view does not impose any restrictions upon whatever students wish to do. They may dance, start political parties, play football, set up YMCA or YWCA cabinets, go on steak fries, elect campus queens, or organize fraternities and sororities. The college recognizes such activities as being

an integral part of its program, however, only when participation contributes significantly to growth in understanding."

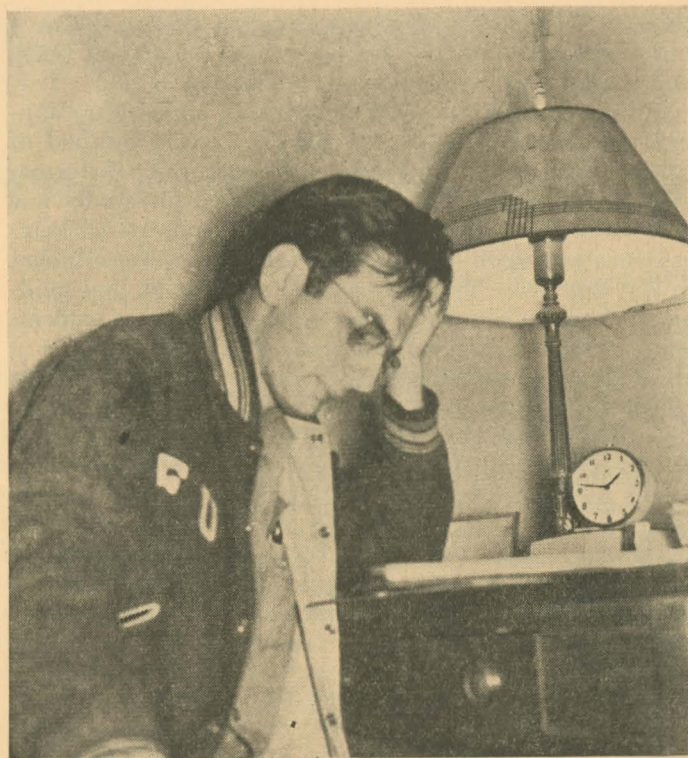
IN a short editorial appearing in the June, 1936, issue of the *Educational Research Journal*, Kater recorded these thoughts under the title "Virtue and Scholarship." "In the same sense that virtue is its own reward, so is scholarship. Mankind's experience indicates that whenever tangible and extrinsic recognition is offered for an activity once considered valuable in itself, this intrinsic worth soon disappears. Education is not free from this danger. Anyone who is familiar with the courses elected by many Phi Beta Kappa candidates cannot escape the conviction that while the means are certainly compatible with the end desired, namely an easily recognized gold key, they are incompatible with anything deserving of the name of scholarship.

"While Phi Beta Kappa is the best known extrinsic bait, it is not alone in sin. Those colleges within a university whose students are not eligible for this precursor of all the honoraries have organized similar fraternities which suffer continuously from an inferiority complex. Like the Doctor of Education degree which is usually described in terms of the Doctor of Philosophy, these other honoraries are invariably said to be equivalent to, if not a bit more selective than, Phi Beta Kappa. Almost every department in the modern college has its honorary organizations, election to which is in most instances contingent not upon interest in or mastery of the field involved, but rather upon course grades received, or, equally bad, a statement of intentions only. Membership in such groups becomes an end in itself, and contributes, in campus jargon, to the amassing of 'activity points.'

"The ideal college will be a party to none of this seduction. If young men and women studying political science wish to meet and discuss modern problems, that is to be encouraged; but none should hoodwink himself into thinking that such gatherings involve administrative responsibilities of sufficient importance to require the election of a president, vice-president, secretary and treasurer. Nor is it to be assumed that a discussion of Republican politics becomes any more sanctified or penetrating when it is held under the auspices of Zeta Chapter of Gamma Omega Pi."

In a featured article appearing in the *Sixty-Second Yearbook of the Society for the Study of Education*, Kater explained the attitude at West Dakota regarding measurement in the college. He said, "Whether or not learning takes place in the college is primarily the responsibility of the student. In keeping with the modern American college's fairly complete inversion of values, this has not been apparent in its practices. Were an observer from Mars to sit in on the traditional college class meeting, he would doubtlessly comment in his diary upon the stupidity of American teachers who day after day must ask their students so many questions.

"We are too much concerned with testing, quizzing, and examining as such. Ideally, the learner should beseech his instructor to give him an examination in order that the former may know of his progress, but such never happens. Rather is it the rule that students hate the test, for they, even better than their teachers, recognize that



NO MORE CRAMMING . . .

for exams and no "failures" given at West Dakota College. Students tell the professor when they want a test and the papers are not graded. Obviously, cheating can find no place here.

under present circumstances it is not conducive to any hearty and wholesome pursuit of learning. The written examination, like the parasitic honorary organizations that clutter up our campuses, is in effect and primarily an extrinsic motivating device whose chief function is to guarantee the memorization of materials which otherwise might conceivably be enjoyed.

"Regarding grades, little need be said other than that they are irrelevant to any correct understanding of the college's function. Even were students to insist upon examinations in order that they might know of the gaps in their learning, it is plainly unnecessary that these examinations be given a grade. They should be studied by the instructor and their strong and weak points indicated and discussed, but beyond this no more is necessary. The evils of "grades" have resulted from our insisting that students should either "pass" or "fail" courses, which is manifest foolishness. If the student gets nothing from his study, that is his own tragedy, and announcing this calamity publicly is both inhuman and fatuous. To argue that the introductory course should be officially "passed" before a sequential course can be taken is equally bizarre. If the student got so little out of Sociology I as to make progress in Sociology II impossible, which as most such courses are organized is highly improbable, then let him be the one to discover his failure and, if he is sufficiently concerned, make amends."

In a rather lengthy article appearing in the *Journal of the American Association of University Teachers*, Kater discussed his attitude toward proper methods of teaching in institutions of higher education. His remarks were in part as follows: "From many points of view the lecture method of teaching is an anachronism. It developed and

thrived, though never without criticism, during the early university period largely because of the scarcity of books and manuscripts available for student use.

"With modern advances in printing and multigraphing, the historical argument for the lecture method of teaching has been weakened if not destroyed. Information in permanent form has accumulated so rapidly and is so readily available that university students are no longer dependent upon a faculty for intellectual nourishment in the same sense that they are for stimulation and guidance. Inasmuch as it has been demonstrated that students learn at least as much from reading printed materials as from listening to lectures, it would seem that the latter might well receive almost no attention as a college teaching method, thereby releasing the instructor from this responsibility and making it possible for him to assume others of greater educational significance. Most college teachers, unless too thoroughly soaked in the medieval traditions, would admit that they have at present insufficient time to devote to the guidance of individual students, and after all, this should probably be the major concern of any undergraduate faculty."

IN his most recent literary contribution, President Kater struck out at college degrees. This excerpt from his remarks is taken from "*The Chicagoan*" of March, 1942, and is part of a symposium on the new University of Chicago degree. "Regardless of the popularity of similar practices in other walks of life, it seems rather childish for cultured men to feel that one must have a 'degree' of some sort before he can be thought of as educated. Many of the evils which have developed within American higher education can be explained in terms of the fetish which has been made of academic degrees and their corollaries. The student who has gone to the college and benefited thereby should make the fact apparent in his behavior. The possession of a degree at present may mean

almost anything, from much to nothing. Students are graduated, it is true, who have attained a relatively sound grasp of many fundamental principles, but, on the other hand, from the same college there will be graduates who would find it difficult to pass a literacy test of any considerable dimensions.

"Why a person must attend school for four years, or two, regardless of his ability or interests or background, before he can be described as educated is another mystery. On the face of the matter it is absurd to keep the time element constant."

These quotations serve only to indicate in bare outline the concept which the president of West Dakota has of higher education. His statements have brought forth many comments which at first were typical academic analyses and dissections but which have now changed to the point where some critics seem to have caught Kater's spirit. Not only has he, with certain inevitable modifications, successfully introduced his liberal ideas to his own campus, but his influence is daily becoming more apparent.

It would probably be premature to predict the ultimate outcome of President Kater's unusual practices. It may be, as many of his critics have claimed, that he is attempting the impossible because the entire American educational system is working against him. Time only will tell, but for the present he is wished God-speed by an ever-increasing group of college and university teachers. It has been necessary to publish a printed bulletin which is sent to all who write asking consideration as future West Dakota faculty members. The present study body could fittingly be described as keenly appreciative of its opportunities, and resolved to take advantage of as many of them as possible. Herein, for some at least, is the crucial distinction between West Dakota and those hundreds of other schools that are still euphemistically called "Institutions of Higher Learning."

The Year of Our Lord

Elinor Lennen

Man against man, in the year of our Lord;
Made of one blood, now the torrents must spill
Over the nations; the bomb and the sword
Fashioned by hate, with its work to fulfill,
Witness how spirit and spirit have warred,
Slain before body went out to the kill.

Year of our Lord, and we blaspheme the name,
Smiting the strong and oppressing the weak.
Dealers in death, we have called it a game,
Subterfuge masking the ends which we seek.
Was it for this that the Prince of Peace came,
Mocked now by falsehoods we act and we speak?

Brother and brother, the races of men
United could build, if our metal were tools,
If we could see with His vision and then
Dare the endurance which His purpose rules.
Or shall complacency thwart Him again,
And we be numbered with wastrels or fools?

Theirs to Reason Why

PERSONALITY DYNAMICS IN TIME OF WAR—THE FIGHT WITHIN ONE'S SELF

Albert Kreinheder

THERE is something about war—the shortages of food and the call of the draft board—that tells youth with a slap in the face that without society he would be as forlorn as a goldfish in the Rose Bowl. This is a grim realization, for the society in which he plays his part extends from Borneo around the earth to Borneo and up and down to both the poles. According to good authority it is neurotic—frustrated, obsessed, fighting within itself, close to collapse, and fringing upon suicide. Encumbering its comparatively young tradition of enlightenment are long habits of superstition, lethargy, and bestiality. And now these habits and this enlightenment, each contaminated one with the other, fight to a show-down without hope of compromise. Who, if anyone, will win is unknown, and the picture of the future is highly uncertain.

In so stormy a social milieu separate individuals can be expected to carry out within themselves the same motif of neurosis. And this is a dread threat. Unlike the nurse in a mental hospital, one can't skip away when the specter of neurosis begins to haunt him. This is his society; he must live in it. He'd better keep cool and help straighten it out lest he become as a helpless eddy in one vicious maelstrom.

Young people are most threatened, the eighteen and nineteen year olds, many constitutionally unstable, still immature emotionally and intellectually, and now called to arms. Appeals of incompatible values confuse all who think, but especially college students who by their very mode of existence should inquire more deeply into the whither and wherefore of life.

So ruefully bizarre is the morality of war that sincere Christian ministers unequivocally condemn it, and equally sincere Christian leaders staunchly support it. While youth, who has been absorbed in some mighty problems of his own, finds the very groundwork on which he moves in a state of catastrophic upheaval. The adjustment to a petulant reality is difficult enough for the matured person who has experience and precedent to build upon. But youth, still finding his way and committed to death on the battlefield, has Augean stables to clean.

His perplexity is unique in that he is in no way prepared for the world crisis. While there were signs of approaching doom—wars in China, Ethiopia, Spain—his high school cried Utopia and taught peace. While dictators shaped the thoughts and lives of inert masses, democracy was sold to him over the school desk like a patented cure-all. He could not divine that what was happening in Europe was of concern to him, that that, too, was his civilization. While he read the *Idylls of the King*, there were hunger, unemployment, and inequality. Between nations were discriminatory trade and immigration policies. These were ugly, evil stirrings, sleep-walkings of society's Mr. Hyde who is now fully awake.

Unintentionally perhaps, but nevertheless most positively was this youth given a faith in the permanence and sanctity of the status quo. While he should have been creating a new world, he memorized blueprints of a world that never existed. And now, armed with a progressive school adulation for the individual, he must become a robot animated in cadence to a great master-plan. He is totally unprepared for war.

THOSE things youth seeks, which it is the instinctive nature of his being to seek—a vocation, a mate, a philosophy of life, a religious faith—are postponed for the duration. First disillusionments are terrible in their havoc. Not only have his major premises been undermined and his future

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source

ORIGIN, DESTINY AND MISSION

The crisis of our civilization that culminates now in the war is before everything a tragedy of morality. It springs from a false notion of man and from man's forgetfulness of his own origin, destiny and mission on earth. It has, therefore, roots in religion and no saving solution is possible except by the re-establishment of a thoroughly Christian idea of man and his individual and social life. The crisis has its ultimate origin in the disruption of Christian unity and the pagan Renaissance.

The unity and equality of rights of mankind are consequences of his common nature which God created, which the word Incarnate ennobled, which Christ redeemed without distinction of race or of any other kind, and which the teaching of the gospel called to an identical salvation. This is the bond of all integral culture.

Political systems and philosophical systems that deny the equality of mankind and break its unity, the lust for domination and the persecutions founded on racial or religious discrimination are inhuman, anti-Christian and barbarous.

Man, man the rational being, man the free being, man the child of God, redeemed by Christ and heir of His eternal glory; man, who is responsible for his destiny, has a personality that is all his own and a mission which only he can realize and which he must not reject.

—National Catholic Welfare Conference, 1942.

May, 1943

GIVING ALL IN SERVICE

. . . We have not believed enough in democracy. We have looked upon it as a political creed instead of a way of living. . . .

. . . Democracy is still with us, but its great resources for good remain unused. Only by giving all we are in service, intelligence and courage can we rise to the true spirit which shall be our pilot light unto victory both in the war and in the peace after it. Not until we refuse to take without giving can we create a society where the chief activity of man shall be the common good, where no race or class shall be outcast, nor any child perverted from his happy growth into a tool of tyranny. . . .

The weapons we bring must be in our free spirit no less than in our armed might. By many ways of guile and fear the peoples have fallen into servitude. But if gangsters unite in a powerful, effective organization, it is a challenge to free men everywhere to do that also. The gangsters' one purpose is to knead the lands and oceans as material for dominion. Let our one end be a Brotherhood of Good Will shaping the earth into a hearth for mankind with equal rights and opportunities for everyone.

—Helen Keller, "The Time Is Now," in *This Week Magazine*

BEHAVIOR OF THE MULTITUDE

"To act without clear understanding, to form habits without investigation, to follow a path all one's life without knowing where it really leads—such is the behavior of the multitude."

* * *

"There are certain things which every man feels he cannot bear: extend that feeling into the positive sphere, and you have the spirit of benevolence. There are certain things which every man will refuse to do: extend that feeling of repugnance into the positive field, and you have the spirit of righteousness."

—Mencius, Chinese philosopher 4th Century B.C., from *The Book of Mencius*, in *Wisdom of the East Series*. E. P. Dutton and Co. N. Y. 1942.

MATERIAL PROGRESS

. . . The Russians, like the Americans, have unbounded faith in material progress, enhanced by their relatively recent experience with the modern machine. And, like the Americans, the Russians combine this faith in material progress with a sincere desire to advance human welfare.

—Vera Micheles Dean in *Foreign Policy Bulletin*

made insecure; but there is also a war-time emotional intensity that unbalances his judgment and makes scholarly pursuits almost impossible. Because some of his values have proved empty, there is temptation to scrap them all until there are no ultimate laws his being recognizes.

A clearly-held standard of personal values is difficult when one's very life is imminently threatened. If tomorrow you may die, then eat, drink, and be merry. If a totally new civilization is emerging, then of what concern are the principles of this world? What guarantee that the trained lawyer or teacher or scholar will be wanted in such a world? Futility becomes a very seductive playmate.

Futility, moreover, is the arch-enemy of an integrated personality. Personality can be regarded as a work of art composed by himself from the physical and psychic material of each individual. As there are ugly and beautiful paintings, there are likewise artistic and chaotic personalities. The first requirement of art is purpose. Of what meaning all the intricate techniques of a painting if it expresses nothing? Of what significance the individual who expresses through his personality only futility? An artistically integrated personality is based on an intelligently founded purpose.

But as a good painting has purpose, it has also unity; it hangs together and emphasizes with subtle but striking power the thing it has to say. Unity in the personality as in the painting is dependent upon purpose, but it must have finally the harmonious wholeness that unifies its parts. If world conflicts echo within the individual, then psychic eruptions and tension of part against part may disfigure the total configuration.

TO understand this disintegration process, we must simplify complex workings, and for the sake of analysis must dissect that which cannot be dissected, for only in this crude way are we able to understand at all. That we may have a theory to work from, let us assume that personality consists of interrelated functions—the functions of sensation, thinking, emotional feeling, and intuition. These are the classifications of C. G. Jung whose therapeutic success has proceeded from this viewpoint.

An integrated personality has conscious control of all four functions, directing them in a way to emphasize sound values and to achieve worthy purposes. Frequently, however, under stress of a madding world, but one or two of the functions operate consciously, the others broken off and existing autonomously in the psyche for the good or harm of the individual as suits their vagaries.

All functions are not exercised to an equal degree, even in a unified personality. In each person one is always dominant so that there are thoughtful people or physical people, emotional or intuitive people. Men usually give most use to the thinking function, women the feeling function. This is well, but if they do not adequately control the remaining functions, they are in for trouble.

Picture a man whose emotions run away with him. If his feelings exist by themselves beyond his control, he may think with all the logic of an Aristotle and yet have his life ruined by unbridled emotion. Similarly with a woman whose thinking function has been freed from conscious direction and is shaped by the conventional stock-in-trade of common sense. Though she may express her emotions in perfect proportion to the needs of a situation, to reasonable arguments she gives back a prejudice that no logic can penetrate.

In the same way the functions of sensation and intuition can work against a person and frustrate his purposes. But knowing them and using them can bring the pure delight of living and a direct experiencing of the divine.

The wholly balanced man; strong in thought, rich in feeling, keenly appreciative of life, and intimately aware of the divine; is an ideal, sometimes more closely approached than at other times. In time of revolution psychic disturbances sweep through populations like a contagious disease. Inward struggle, then natural, is even healthful if one grapples consciously with his problems. Yet there are a hundred devious ways to reconcile inconsistencies, and if one does not resolve a problem above board, the struggle continues without his knowledge.

IT is pertinent, especially now, that youth face the conflicts in society and in himself, that he examine what he believes and why, that he question his values and work toward a purpose great enough to encourage a four-fold consciousness. This is a solitary task; no help is at hand from professional morale builders who argue fiercely among themselves. He must feel reality, thinking and acting with precise regard for what is true. One reality he should learn well—that man is dependent upon his fellowmen. What happens to the Hindu or the Ubangi is as vital to him as an infection in his little toe. He *is* humanity, breathing its hopes and fears and sorrows; whatever marks the least of them marks him.

Humanity in throes of war, the stark reality of today, must be faced and answered. Statesmen and militarists, wise men, quickly sensing youth's relation to a world at war, have a ready-made program that invites him from his nearest recruiting station. Here is a definite system to exterminate the large portions of society, to dominate temporarily over what is left, and then to impose a just and durable peace.

For the individual youth, "joining up" may be exactly the thing to do, but certainly it is not the first thing to do. The first thing is to get hold of himself and become conscious. However wise the men who drafted the Selective Service Act, the youth must do his own thinking, his own feeling, his own observing, and his own intuiting. There are several touchy subjects to take up in a little chit-chat with oneself.

The morality of war must first be settled. There were 10,000,000 killed in the last war. This war is on a grander scale. How does murder fit in with the religious beliefs youth has entertained? Or is murder justified when it is the only way to a better world? Is it the only way and is it sure to achieve a better world? There could be some wisdom in the doctrine of non-violent, direct action. It ought to be studied. If war is a sin, if, as philosophers have remarked, it is the sum total of all evil, can the moral order of the universe brook this gigantic sin and not exact its retributive toll? The answer is in youth's conscience, and there the guilt for being a slacker or a murderer will also lie. Pundits advise us but they do not intercede when we meet our God.

Youth should next consider war's denial of personality. In the Army there are commands; life is regulated down to the color of shoe-laces worn; and one must affect the habits that fit his caste. The soldier, said Thoreau, is not a man but a "walking fortress." Though there is much good in the Army, it is only for the person who accepts the discipline by conscious choice born of a purpose beyond the war. For sluggards and armchair idealists the "theirs not to reason why" is a slow poison killing what Jefferson and Lincoln begged them to keep.

In the third place then, a soldier ought to know besides what he's fighting *against* just what he is fighting *for*. This point is obscured more than illuminated by the Atlantic Charter, the only official announcement of Allied purposes. Until statesmen achieve something better, the soldier ought to do some heavy planning of his own. And if he knows clearly the kind of world he wants, he can see ways to start it happening right now. Meanwhile we are told to win the war and to talk about peace later. Youth, who is doing the killing, should sense the immorality in waging a bloody war whose purpose cannot be discussed until all the blood has been spilled.

The Atlantic Charter, emphasizing "security" and nationalism, prepares the ground for more wars. Compare this with the global unity expressed in the *Declaration of the Federation of the World* printed last November in *motive*. Match the Atlantic Charter's pale language and Machiavellian ambiguity against the plain wisdom of the *Eight-Fold Magna Carta for All Humanity** prepared by George Hartmann of Columbia University. Hartmann, thinking in terms of all men everywhere, asks for the simple biological and spiritual necessities whose denial has brought desperation and war. These two documents eloquently express the needs of suffering humanity, and from them one can gather inspiration for a life cause of his own.

* In *A Plea for Immediate Peace by Negotiation*. (pamphlet) New York: War Resisters League, 1942.

SOURCE

NEW UNITED VISION

A comparative study of these declarations and manifestoes (from world conferences) shows that they must be understood not as secular plans of a constructive idealism but as a result of a new vision of Christ and his church, and a new allegiance to Jesus Christ and an application of the gospel to the present chaotic world. This comparison shows further that everywhere the feelings of hatred, revenge and retaliation have been excluded from such reconstructive efforts. Common to all these declarations is a feeling of a joint guilt, of a joint defection from God and a necessity of first returning to Him before we begin to build again.

—Adolph Keller in *Christian Europe Today*

WEAPONS

The study of literature has, then, a specific contribution to make in wartime. Literature is something more than one of the amenities of a peaceful existence. Words are weapons, ideas are weapons, and we shall be ill prepared for our task if we fail to acquaint ourselves with all the devices in the vast armories of our opponents. It is related that when the Goths sacked Athens they refrained from burning the libraries because "as long as the Greeks were addicted to the study of books, they would never apply themselves to the exercise of arms." This happy generalization might appear good reasoning to the simple Gothic mind, but we know that books, too, have their place in a world at war. . . . By disseminating information about how other nations speak and write and think, we can help carry on this Smart Man's War to its successful termination in a Smart Man's Peace.

—Harrison C. Coffin in *School and Society*

MOVE THE YOUTH

If Christianity is to take the lead in making the kind of world now envisioned by the leaders of democracies; if the soul of civilization is to be saved out of the wreck of its material structure; if the Church of Christ is to supply the secret and power of brotherhood to heal the hurts of hatred and war; if a "new-life movement" for all nations is to take the place of "new orders" and "new eras" and "new deals" for the aggrandizement of powerful nationalities—then something of the selfless passion of loyalty and sacrifice which moves the youth of Germany and Japan—yes, and of China and Russia—must move the youth of the churches in America and Great Britain to such adventures for Christ as the world has not yet seen.

—*The Christian-Evangelist of The Disciples of Christ*

SCHOOLS FOR SLAVE LABOR

Hysterically upset by our unpreparedness for the kind of war that science has made it necessary to fight, they not only prepare to make all our institutions training-schools in technology for the emergencies, in which, generally speaking, they are probably right, but deny, like Peter, all that they have believed in before. It is alleged that one of our university presidents has told his faculty that education could no longer concern itself with the graces of life. . . . Fortunately all are not of his mind, for we have had recently the careful pronouncement of the head of a great Western university, that unless provision was made for the continuance where possible, and the renewal of the study and practice of the humanities in our educational system and especially in our schools, after peace is made, we should find ourselves with training-schools for slave labor, and an education designed not only for the conduct, but for the perpetuation of war. . . .

—Henry Seidel Canby in *The Saturday Review of Literature*

START WITH COMMUNITY

Evils which are uncritically and indiscriminately laid at the door of industrialism and democracy might, with greater intelligence, be referred to the dislocation and unsettlement of local communities. Vital and thorough attachments are bred only in the intimacy of an intercourse which is of necessity restricted in range. . . . Is it possible to restore the reality of the less communal organizations and to penetrate and saturate their members with a sense of local community life? . . . Democracy must begin at home, and its home is the neighborly community.

—John Dewey, *The Public and Its Problems*

FORGIVENESS IN ACTION

Charity is forgiveness in action rather than in attitude. It is not a teaching but a drama. Those who live as her apprentices must live like actors, demonstrating by every art of word and act alike what is the secret of life they have come to unfold. Actors they must be and not just mimickers. They must show by word as well as by deed that this life they live is not just a human fantasy, but that it springs from something more than men thought possible; that it is not another sample of Western self-estimated superiority, but something open to East and West alike by the Unseen Source of all life and all goodness.

—*The Missionary Artist Looks at His Job*, Ronald Owen Hall

Finally as a fourth step before going body and mind into the war, the soldier's art should be studied as it appears in the broad framework of history and society. What were the purposes of last wars and how well were these purposes accomplished? Answers can be found in J. K. Turner's *Shall It Be Again?* and in the *Decadence of Europe* by Francesco Nitti. There are many books, careful works, on both sides of the question. But one should go deeper than the current periodicals, for they are biased in one direction only, and in the last analysis these publications won't take responsibility for the state of his personality five years hence.

IF everyone grappled with himself in such a way before taking the solemn military oath, our Army would have better soldiers. Then no soldiers would write letters like the one in which this excerpt appears:

War does not only kill on the battle front. It does not only kill the body. I have seen hundreds of young men whose every inclination and desire to be decent and human is being slowly but surely killed by merely the regimental elements that are forced upon them. It is this murder of character, yes, even the soul, that I often think is much more terrible than the physical death.

Critical examination of the war from all angles may endanger our immediate and superficial victory. Doubt, however, is the beginning of wisdom, and only through doubt can we arrive at a belief and a line of action that will form a long-range plan for personality development. Yet a positive faith is needed. To be skeptical of America's war effort and to have no alternative answer to aggression is to face chaos.

Only through sweat and study can one learn to speak the sure syllables of his own personality. The standards of others cannot be copied even temporarily, for in time their dead weight will flatten him to the ground. One's own way of life grows from his own flesh and spirit. And no one can help set society firm on its feet until he has done that much for himself. The prospects for a future world of mutual cooperation lie incontrovertibly within the individuals who make up that world. Universal personality reform is naturally a quixotic dream and hardly the quickest way to world peace. But it is true that as relentlessly as we struggle within ourselves to reach a larger awareness, so must we be awake to what is going on in the world, and so must we struggle to remove the disparities, the hunger, the ignorance, and the injustice that throw one part of the world viciously against another. This is the only answer. The duty that lies nearest is within ourselves.

Not of This World

Edith Lovejoy Pierce

The world breaks, but not our world;
 Ten thousand fall, but we are not broken.
 Steel is twisted, concrete shattered,
 But nothing can touch the truth.
 Only things rooted in earth—
 The great trees, the tall towers—
 Crash when the storm comes.
 Like frail defenseless birds
 We ride the wind unhurt.
 A battleship costs millions of dollars
 And sinks in a few minutes.
 Love costs nothing, being beyond price.
 When we love we are safe.
 We do not drift with tides and seasons;
 We are steady and apart as the sun.
 When we speak we are the light of the world.
 When we keep silent we are its darkness.

In On A Secret

A SEEKER WHO FOUND A RICH LIFE TELLS SOME OF THE TECHNIQUE

Thomas R. Kelly

WE know Quakerism arose in a time when England was full of *seekers*, men and women who hungered desperately for the last deeps of Reality, for Him whom their souls craved more than for life itself. And we are apt to sigh and say, "O that men hungered today for God, as they did two hundred and fifty years ago. But now men don't want God; they want automobiles and financial security and social recognition. They don't want God."

But I submit that there are as many *secret seekers* today as there were in the days of Fox, men and women and boys and girls who have a *deep deep* hunger for the last Eternal Ground of their lives. For all of us have our moments of absolute honesty within ourselves, when we *know* that these customary securities and goals for which we seem to be living are not our *final* and *real destiny*. In these moments of honesty we are disillusioned about all these earthly quests. A deep-throated bell, muffled or clear, comes ringing in the ears of our souls from a distant shore in Eternity and awakens in us a vague uneasiness, a homesickness, a longing. We've all heard that bell, distant or clear, calling us to a vaster life. Like a wild duck who has paused to pick at the straws of a barnyard, but who finds a dim stirring, a homing instinct which makes him leave the sticks and straws and easy comfortable food for the body, and wing his way into the blue south sky, where lies his home, so do you and I have a voice within us, a homing instinct of the soul which whispers within us uneasiness and urgency, and the call of Eternity for our souls. We all are seekers, for we feel that we are *sought*.

Nor does the clamor and confusion of war days drown out this deep deep hunger of the soul to be grounded upon whatever Eternal Verity there be that undergirds our human existence. Rather, war days only show us more vividly how falsely we have lived, at secondary levels, for secondary goals, for transient securities. Multitudes of people today, and you in this room are among them, are groping down deeper and deeper for the last bedrock, unshakable Verity of human existence, in order that there, if haply they find that Eternal Rock, they may build upon It the mansion of their souls. As I travelled widely in Germany two years ago, I found men asking not merely for physical relief and escape from persecution by emigration, but for the deeps of experience of a life that is hid with Christ in God. The hunger of the world which we as a Religious Society have to consider is not merely the physical hunger of the refugees, important as that is. We must face the spiritual hunger of a generation that is desperately concerned for realities, desperately discontented with shams in the profoundest areas of the soul's life. For today, here in America, and here in this meeting, and here in your meetings on Sunday

... whose life at Haverford College was an inspiration to many students, died in 1941. This article among his papers was given to *motive* by his wife, Lael R. Kelly, through Canby Jones, one of Kelly's students. Other papers collected under the title, *Reality of the Spiritual World*, have been published recently by Pendle Hill. See *motive*, March, 1943, page 14, for a fuller description of Thomas Kelly.

morning, are *seekers*. War doesn't stop this seeking of the soul after God; it only sharpens and accelerates it, for many. And to this seeking for the deeps, to this perennial God-hunger of the human soul, we must be ministering, and not stop short at physical relief. Until we are doing this, here in this meeting, and throughout the world, the hungry sheep look up and are not fed.

TO you who are seekers, to you, young and old who have toiled all night and caught nothing, but who want to launch out into the deeps and let down your nets for a draught, I want to speak, as simply, as tenderly, as clearly as I can. For God *can* be found. There *is* a last Rock for your souls, a resting place of absolute peace and joy and power and radiance and security. There is a Divine Center into which your life can slip, a new and absolute orientation in God, a Center where you live with Him, and out from which you see all of life, through new and radiant vision, tinged with new sorrows and pangs, new joys unspeakable and full of glory.

Someone has said of Saint Francis that when a young man, as other young men run away to sea, so he ran away to God. But how can we run away to God? What direction shall we run?

A few weeks ago a young college man, an athlete, sat in my office and we talked of this amazing Center, this life that is hid with Christ in God. And as I tried to tell him something of what God in His graciousness had shown of Himself to me, he said, "Gee, I'd like to find a God like that!" And I thought I almost heard the words of Job, speaking on behalf of all humankind, "O that I knew where I might find Him."

WHAT direction shall we run, if we would run away to God? I can only answer, He is *within* you already. Seek Him in the very deeps of your own souls. But you say, "I thought we were to seek Him in the Bible." I should reply, He is not in the Bible, as such. For the Bible, as such, is a Book, and words; and what you want is not a book but a living God; not words, but the *Word*, the Living Word. It is not the words of a book, but the living Word who animated and owned those writers who wrote the Bible, that we crave. "As the hart panteth after the waterbrooks, so panteth my

soul after Thee, O God." The Book points beyond itself, to Him who had been found by its writers. And because He is already in the deeps of your own souls, these words of the Bible are made living and vivid to you. Read your Bibles, but *that isn't being religious*. Read your Bibles, and feel your way back into that Source and Spring of Life which bubbled up in the Bible-writers. And you'll find that Source and Spring of Life bubbling up *within you also*. And you'll find yourself in deep fellowship with these writers, because your life and theirs, go back into the same Living Spring. It is as Robert Barclay says. The Scriptures are not the Fountain, but a declaration of that Fountain. And it is into that Fountain itself that we would step, when the angel troubles the waters, and be healed.

What direction shall we run, if we would run away to God? Some of you may say, "I shall seek him in nature, in its beauty and its power, in its storm-tossed fury and the quiet cathedrals of the forests and the golden glow of sunsets." And I should reply, Yes. He comes upon us many times, in these settings, on a mountain top, at twilight, and His Presence seems very real, in those precious moments. But He is *more* than nature. And He whom we find in Nature is He who is behind and beneath and *upholding* nature. And remember, we are a part of that Nature, and He is equally behind and beneath and upholding *us*, as well as the mountains and the stars. We are led back behind nature to the Source and Fountain of Nature, welling up *within* us, welling up *beyond* us in the sunset. And it is because He is *within* us that the Nature *beyond* us is revealed as a companion of our inner souls. For we and Nature go back into the same creative Life. Immediacy, vivid immediacy in that Life of the Universe, is what we seek. Not in the earthquake, not in the whirlwind, not in the fire, but in a still small voice that we all have already heard within us is He most immediately to be found.

What direction shall we run, if we would run away

to God? Some of you may say, "I shall go into the city slums, into war-stricken areas, into work with sharecroppers and dispossessed miners. And in the world's sufferings I shall find God." And I should reply, Yes, many have found Him in these settings and scenes of squalor and tragedy. But He whom you seek is *already there in the midst of the suffering*, bearing its load, before you ever become a bearer of the world's suffering. It is because he was already speaking within you that you went to share the burden.

It is this Inner Witness, this Inner Light, that grows brighter, in fellowship with Scripture writers, in fellowship with nature, in fellowship with service and suffering.

AND now I want to let you in on a secret. How can you be sure there is a God to be found at the other end of the search? Because He has *already* been showing Himself to you, in your very impulse to seek him. Did you start the search for Him? No, *He started you* on the search for Him, and lovingly, anxiously, tenderly guides you to Himself. You knock on Heaven's gate, because He has already been standing at the door and knocking within you, disquieting you and calling you to arise and seek your Father's house. It is as St. Augustine says. He was within, and we mistakenly sought Him without. Within us all is a slumbering miracle, a latent Christ, a Light, a Power, and immediacy with God. To find this "indwelling Christ" actively, dynamically working within us, is to find the secret that Jesus wanted to give to men. It isn't a matter of *believing* in the Inner Light, it is a matter of *yielding your lives* to Him. It is a matter of daily, hourly going down into the inner Shekinah of the soul, and in that breathless Silence, finding yourselves continuously recreated, and realigned and corrected again and again from the warping effects of outer affairs. It is having a *Center* of creative power and joy and peace and creation within you.

SOURCE

RELIGION

He (God) has formed us moral agents . . . that we may promote the happiness of those with whom He has placed us in society, by acting honestly towards all, benevolently to those who fall within our way, respecting sacredly their rights, bodily and mental, and cherishing especially their freedom of conscience, as we value our own. I must ever believe that religion substantially good which produces an honest life, and we have been authorized by One whom you and I equally respect, to judge of the tree by its fruit. Our particular principles of religion are a subject of accountability to our God alone. I inquire after no man's, and trouble none with mine; nor is it given to us in this life to know whether yours or mine, our friends' or our foes', are exactly the right. Nay, we have heard it said that there is not a Quaker or a Baptist, a Presbyterian or an Episco-

palian, a Catholic or a Protestant in Heaven, that, on entering that gate, we leave those badges of schisms behind and find ourselves united in those principles only in which God has united us all.

—Thomas Jefferson in a letter to Miles King

BOTH DEAD

Firstly, we are always trying to turn the Church into our world. The way to meet the social problem, we say, is to have more and better Church activities—to get as many people as possible to feel that in going to services on Sunday, the church badminton club on Monday, choir practice on Tuesday, prayer meeting on Wednesday, Sunday school preparation on Thursday, minister's discussion group on Friday and church social on Saturday, they are creating the kind of community which God wants. A Church which does none of these things is said to be dead, and one which does them all is very alive;

whereas the probable truth is that they are both dead to the real function of the Church in the world.

The second mistake is our insistence on trying to make the Church and Christian groups pass public judgment on matters which do not, and should not, come within their sphere of judgment, in the hope that by so doing the social order we all desire will more quickly come into being.

—The Christian News-Letter (British)

A 12-foot square model of the ideal community of the future was exhibited recently by Frank Lloyd Wright who, as the Associated Press remarks, "personifies modern architecture in the public mind."

Wright explains that the decentralization which makes his dream community ideal for living will also make it bomb-proof; at least to damage "Broadacres" would require more bombs than the result would justify.

You Don't Make the Music

THE ADVENTURE OF MEDITATION CAN CREATE A NEW PERSON

Allan A. Hunter

THE new age demands a new kind of adventurer. If you want to start out in that direction, you can begin training now. This will take initiative. It is better if you have someone else to practice with, and there are books that will help. But you don't have to wait either for exactly the right small group or the manual of instructions precisely suited to your temperament.

The first thing is to face the alibis. Your subconscious, as someone has pointed out, is a dog that doesn't want to be trained. It wants simply to continue as it was, on its own. To prove to your subconscious that you mean business, that you really intend to live a life that has meaning, you have to sit down patiently with it and say, "During the next fifteen minutes you are going to stay put in this room, right here. No matter how many fleas there are (the technical word is distractions); no matter how urgent the call to go outside, I won't open the door and let you have your way. You are going to tell me in your own language that you believe in meditation in general although not right at this moment. But I have made up my mind. I know perfectly well that if I believe in this thing I will find time for it right now. I have managed in the past in spite of all the complicated pressures to find time for eating and for doing anything I really wanted to do. And right now I am making time for this that has to be done. So you just stay put. During the next fifteen minutes I'm not listening to your rationalizations for escaping." The first act, then, is a simple act of the will where you decide not to be bullied by the inertia of past habits.

It is a good idea to remind yourself why you are making this commitment. It is because the nature of things demands it, something real you cannot evade. You have met somebody who seems to be living on a higher level than the one you previously took for granted. You have read something that made a secret nerve within you suddenly vibrate until your whole being became restless for a different way of living. Or your mistakes have brought you to the place where the conventional thing is just deadly and now nothing less than a new direction is of any use. The point is, you sense that in the nature of things there is something so alive, so significant, so authentic that you have an inside compulsion to put yourself in line with it. And you know intuitively that to do that you have to still your body as much as you can, and then gradually still your mind until what is most real can fill you. It can't fill you as long as you are a "thing-filled emptiness."

The first try with the untamed subconscious is not a brilliant success. You have struggled for fifteen minutes to sit on that chair with spine erect and body motionless and spirit open. And what has happened? A thousand things. The dog with his fleas is an angel of repose compared with your jumpiness of mind. Why it's hopeless, it's no use going on with a mind like that. One might as well quit while the quitting's good. Better listen to the radio than be exposed to the humiliation of all that discontented reverie. But something else has happened, out of sight, so deep that one doesn't suspect its existence. The subconscious has been getting the idea that conceivably you actually mean what you said; you really want to have a different kind of consciousness. After finishing fifteen minutes tomorrow, it will be less unconvinced.

But is one just to sit there staring into what can't be seen or imagined? It is often because the whole thing seems so vacuous as well as fatiguing that so many enthusiastic beginners stop before they get their second wind. On the other hand the process can be definitely interesting and energizing.

... is minister of the Mount Hollywood Congregational Church in Los Angeles, and the author of *Secretly Armed and White Corpuscles in Europe*. This summer Mr. Hunter will be on the faculty of Pendle Hill at Wallingford, Pennsylvania.

WALK WITHOUT FEAR

Then one day I found somewhere, on a page I have since forgotten, three words which had greater power than even the doctor's words. When I began to feel the horror coming on, I said to myself, "God within me. God within me. God within me." While I was saying those three words I felt and I knew that I was no longer alone. All of a sudden, because of those three words, I could walk along the street without fear. Saying "God within me" brought me an inrush of quietness and sweetness, a feeling inside me of dignity and wholeness which was not I at all, but something greater than I was against which the horrors were powerless. Just by saying over and over, and believing as I said it, "God within me, God within me," I could send entirely out of myself the quick-spreading toxic fear and the disintegration it created.

It was wonderful to recover self-possession in the midst of disintegration, but the ability to walk calmly along a street in Salem was not enough to satisfy a person with such fierce desires and ambitions as I had had before this breakdown came. The horrors attacked me at home, not only on the street, and I could not spend my whole time saying "God within me." "God within me" was like a hand which took my hand and prevented me from falling. But I had to do more than not fall down. If I was going to live, I must go somewhere. I must proceed.

And I discovered at that point another essential thing which showed me where to go. I discovered one of the things I had known in my childhood and had forgotten in my confusion. It was that I had eyes not only for crying, or for staring in blind fear, but for seeing. I discovered also that the visible world is inexhaustible. My eyes need never starve.

—From the Little Locksmith by Katharine Butler Hathaway in the *Atlantic Monthly*

May, 1943

UNITY BETWEEN WORSHIP AND WORK

Religion has come to be thought of as one department among others instead of something that is concerned with the whole of life. To the man on the street religion is one of the many special pursuits followed by people who have a bent in that direction. A false dichotomy dominates the whole of our present thinking and colours our ordinary speech. We refer, for example, to prayer and worship as entering into the presence of God—as though God were not present in every moment of our lives and in every action we perform. "To go into the Church" is a phrase that is often used to describe a vocation to the Christian ministry. When we speak of the Church fulfilling this or that function in the social sphere we tend instinctively to think of the clergy doing something about it or of assemblies, in which the clergy predominate or take the leading part, taking some action. To a far greater extent than we ordinarily realize our whole thought about the Church has become clericalized. If the Church is to be an effective force in the social and political sphere our first task is to laicize our thought about it. We stand before a great historic task—the task of restoring the lost unity between worship and work.

—W. A. Visser 't Hooft, and J. H. Oldham,
The Church and Its Function in Society.

A WHITE TRIANGLE

Of his reputation as a mystic I write with some hesitation. Mystical experiences cannot be disproved or proved. He did believe that faculties of a higher order than those normally exercised lay latent in all human beings and could be aroused and controlled by certain means, mainly exercises in meditation and concentration. It is a belief that has been held by many people in many countries over a long period of time. He told me it was many years before he could concentrate for as little a time as five minutes. I tried myself for some six months the exercise he told me he had used when in bed at night: he would close his eyes and imagine a white triangle, and then try to hold it in the imagination steadily. I can testify that it is not an easy exercise, for the mind is a natural rebel against discipline.

—AE, George William Russell by Diarmuid Russell in the *Atlantic Monthly*

There must be, not a balance of power, but a community of power; not organized rivalries, but an organized common peace.

—Woodrow Wilson

You don't make the music—it is made for you. There is a keyboard waiting to be touched.

OFTEN the best note to strike at first on this organ is the remembrance that there is something greater than oneself, greater than one's group, greater than all men put together. This actuality, however, is not only "away out there beyond the darkness." It is inconceivably near,—"nearer to us than we are to ourselves." The mind cannot grasp such vastness-intimacy. The mind simply recalls that it exists.

The next note to be struck by the attention is the persons by whom this mysterious Presence is most vividly reflected: that laughing woman now among her old friends in the East End of London where nearly all the windows have been shattered by bombs, who awakes in the morning instantly to declare "Thou art shining beauty, radiant joy, creative power, all-pervading love, perfect understanding, purity and peace"; that undiscourageable man 5000 miles across the Pacific who keeps on thinking of "the Effort of Cosmic Will that would lift all and save all," and trying to join his own little will wholeheartedly with it; that young Frenchman more like Saint Francis than any other who even with his two children not sufficiently fed continues while serving Belgian miners and their children to sing in spirit as if a lark were rising from the depths of his heart; that seventy-six year old man a few blocks away who helps his neighbors to see what he sees: God is; we are in His presence now; He has given us an appalling power to turn away from him; He has given us the marvelous power at any moment wherever we are to turn toward Him. There is a gold net-work of the dedicated, some of them close friends, who "go cheerfully over the earth, answering that of God in every man." Most of all, there is Jesus. Far from leading to sentimentality, the force that comes through Jesus is inexorable in the responsibilities it lays upon us. As we think of his insights packed into a few words, or his encounters with the hunger, deformities and confusion of men, or the pressure he exerted on the cross, we find ourselves looking beyond the ordinary three dimensional world into a new kind of awareness, a new kind of being.

Those two thoughts, the good that is timeless but that also is able to shine through human lives, together make a chord stirring us into wonder and humility. If the ego wants to intrude and get attention, let it! It needs to be exposed for what it is—just an irrelevance, an intrusion, a hindrance to the creative power deep within one that the fear and greed of the ego are always blocking. The ego is always announcing itself as the great liberator, the supreme guarantor of all freedoms. It is now seen to be nothing of the sort. One's job is now to escape from the despair of this concentration camp of self-centeredness with all its stifling pretentiousness. We don't have the right to be gullible any more. When we say "Deliver us from evil" we realize that the evil from which we want to be rescued is not merely out there in that awful man and his henchmen. It is in here. It is largely our own lust to get something for nothing masking itself as honor, our own terror of insecurity under the guise of Galahad. We have been playing God. Now we see that we have only been acting like the devil. To begin to sense one's former illusions about oneself until one trembles a little in disgust,—that is the beginning of wisdom. For now one is about to turn toward God in earnest. The recognition has at last come that only He can deliver us from those egos of ours.

AND now do we dare to go on to the next key on the board,—the nature of God himself? He is confronting us all the time as Consciousness. The Light to which we are now trying to adjust ourselves is to our nervous, inhibited self-consciousness what the sun is to the radiance of a glow-worm. Even so! If we open ourselves as far as we can, some of that Light will enter us and make us different. Even this instant we can think one or two of God's thoughts after Him. That is exactly why we are here, to share His nature. The simplest place to begin is in the desire to be sincere. In this Presence there's no point to lying any more. One might as well relax, take a deep breath and say "I'd rather not rationalize right now.

Here I am—as I am. And I'm going to stay here in this ruthless but healing light for a moment more, deliberately, without excuses and with trust, for Thou art Truth and in Thee is no darkness at all." Gandhi has found Truth taking him a long way ever since he handed over his whole personality to that aspect of God. So can we!

The next note—and it need not be one more of a series of disconnected noises—is the Compassion that broods over us all eternally. It is so alive it can afford to seem undramatic. It is so strong it can afford to appear pusillanimous. It has so much time it can afford to let men say it is not functioning in this year of our Lord 1943. Up into this Presence we can now bring the sorrow, the waste, the ugliness, the cruelty, the blindness that so easily shock men into thinking that Compassion is impotent and out of date. This evil-doer and that well-doer we now hold with unwavering attention in the Presence who shines upon unjust and just alike. What we think is the deepest need of the person we care for most, that need we try to think of as God would think. But no, let us be honest. We aren't up to that yet. We just think of one person after another as there in His light. We are too immature to understand this fully, but right now we can grasp a little the fact that in this light we are all one.

HAVE there been too many minor notes? Well, then we can end as Bach so often ends, on a major chord; the realization of God as the Owner to whom we completely belong. He has given one some time: say 600 months more for this body to experiment with, at least 900 minutes today. One has been terribly stupid heretofore about time, not because one believed in eternity but because one didn't. Here is a new chance. Perhaps not every moment but at least the next ten moments are hereby dedicated to the effort to understand and to encourage personality in its effort to grow. And then one has been inept about moods as if one had the right to be despondent and negative. That right is now being relinquished for this day. The feelings belong not to the ego; they belong to what is everlastingly life-developing. As for one's consciousness, it can be less like smoke that gets blown without any plan to the corners of the earth; it can be more like a clean blaze that consumes each experience as it comes, leaving very little ash. I must now understand that this flame of consciousness within what I call my own bone box is not really mine. It belongs to an infinitely greater and undying fire so vivid, so cleansing and so strong that most of the time we are unaware of its existence. But time and feeling-tone and thought are not all that one is now trying to offer to God. The "deep will" remains. In one sense it can at any moment be pointed toward Him. In another sense it is something so subtle and difficult to get at that only the most rigorous training of body, mind and spirit can reach it and shift it over to the direction where it belongs. This mystery called the "Deep Will," one now tries to hand over to that even deeper mystery which as long as we live stands before us as "Something To Be Done." It was not easy for Jesus in Gethsemane. It is, in fact, so difficult for us that ultimately it is not we who act but that which men must at last accept as Grace. Faced with this overwhelming fact one is now able to be glad. Is it not a thing to marvel at that we are being allowed at least a little more time, at least a little more power to feel and see, and decide while still a guest in this body? I will walk from this place, singing with every step the praise of God.

source

SOMEWHERE INBETWEEN

In the Christian community two undesirable extremes are almost certain to appear—the activists and the perfectionists. The first will be completely sold on some particular political setup and will be eager to have the churches identify themselves with it; the second will be so idealistical-

ly disgusted with the mess of second-bests, compromises, and half-way measures that they will want the churches and the nation to keep their hands clean of the whole sorry business. Somewhere between these two extremes lies the true course of the churches.

—Harry Emerson Fosdick

source

WORDS TAKE THE STEP

"The written word—the word set down is not only a sword and a trumpet but a link which binds us to all humanity. Be careful and yet be bold—for it is the bold words and the direct ones that live. . . . We have had bold words in the past—we shall have them again. Words will not do it all—and the writer knows that. But sometimes they may take the step ahead—the step that means much today and even more tomorrow. . . . We can call upon the great men, the great words of our own past—and that we should do. . . . But that is only part of the task. We need new words also—and great ones—to match the present, to build for the future that must be. I do not know by whom these words will be made. And yet, if we believe in freedom—if we believe in life itself—they must be made."

—Stephen Vincent Benét in an address to American Academy of Arts and Letters

MOTIVE—NOT LAW

. . . Laws are made only to find out that they are not of much use. What is essential is the "motive," the spirit, and the temper which prompt actions. . . .

—M. N. Chatterjee

Meditation at its Best

Edith Lovejoy Pierce has translated seventy-four short meditations by Philippe Vernier, a French Protestant minister, now thirty-four years old. Vernier has spent twenty-nine months of his life in prison—twenty-four months in solitary confinement, because he refused to take military training. These brief glimpses into the inner light of a modern martyr are so real that no one can read them without experiencing some light. This is material for meditation at its best, but more than that, it is the kind of writing that translates its spirit to the reader. As in the case of St. Francis, we catch the spirit in the meditation. They are testimony not to be missed, and inspiration that is badly needed in the dark hours ahead of us. The book is published by Fellowship Publications, 2929 Broadway, New York City, 75 cents. It is a "must" for every student group and any individual who wants an addition to the best literature in the field of meditation.

Measure of Maturity

SOME PRACTICAL SUGGESTIONS ABOUT GROWING UP RELIGIOUSLY

Charles M. Laymon

IT used to be that a young man stepped across the threshold of maturity when he got his first pair of long trousers. Now we put them on small youngsters of three years, so that there is left to us no external rite to mark the fact that we are grown up. The same is true with girls. In the old days their hair went up on their heads and their skirts dropped down to their ankles when they became women. Now they keep their hair down on their necks all the time and raise or lower their skirts according to the dictates of "Vogue."

In spite of this passing of the "signs of maturity," the fact remains that we do grow up. What Paul wrote is still true (or should be true): "When I was a child, I spake as a child, I felt as a child, and I thought as a child; now that I am become a man, I have put away childish things." The changes in our thinking and feeling—the inside changes—more truly mark our coming of age than any of the external accompaniments such as bearded cheeks and steady dating. We outgrow our emotional horizons, enlarge the borders of our knowledge of the universe, and learn that there is somebody else in the world besides ourselves. Prejudice and tradition give way before the blitz of new ideas and we are off to build tomorrow's world where our generation can feel at home. Most of this takes place on the college campus and is often spoken of as the getting of a liberal education.

Stunted—In Religion

Not long ago I met a college student who had all the earmarks of youthful maturity. He knew his way around in all the new "ologies," could discuss brilliantly economics and social reform, but when we came to religion he betrayed a stunted growth that was amazing. He had come of age everywhere along the line except in his own religious life. Here he still spoke as a child. I am convinced that there are many more like him on our college campuses today. We have them in our faculties, too, teachers who are outstanding specialists in their field but whose ideas of religion are still tied up with "Aunt Dinah's quilting party." Several years ago the distinguished mathematician Albert Einstein wrote an article on God for one of our leading monthly journals. In his references to religion he betrayed a naive understanding of what religious leaders of liberal bent were teaching. He was not at home in this field. Quite frankly, what I am urging is that our religious growth should keep pace with our social, intellectual, and physical progress; that there should be a photo-finish for all these runners on the track. Not even will we countenance a "win, place or show" relationship between them.

Let's Take a Quiz

In these days of quiz programs let us fall in line and answer a few questions ourselves.

. . . . of Union College, Barbourville, Kentucky, is no stranger to the readers of *motive*. Students in his Bible classes have written the Psalms in the modern manner that have appeared in our pages. One is in this number. As the professor of Bible and philosophy, Mr. Laymon is naturally closely related to student living and student religion.

- (1) Are you religious because you are afraid not to be, afraid of what God might do or of what your community might think of you, if you weren't?
- (2) Is your creed one that has been handed down to you by your church, one which you accept solely on the authority of that church or of the Bible?
- (3) Do you turn to religion as a kind of "beauty-rest" mattress where you may dream sweet dreams and forget your problems, likewise those of other people around you?
- (4) Does this world seem a dreary place and heaven alone the only port worth reaching?
- (5) Is your prayer life largely a time when you try to get God to give you what *you* want? Do you regard God as a kind of celestial Santa Claus?
- (6) Are you constantly looking for a "good feeling" out of religion, so that when the inner sense of elation is gone, you have lost your grip on God?
- (7) Do you see no good whatever in the religions outside Christianity?
- (8) Do you turn to God only when the going is tough, as though he were the captain of a rescue squad, operating solely for your benefit?

If your answer is *yes* to these questions, you are the possessor of an infantile religion, not yet old enough to vote. It is surprising the amount of the child still remaining in the adult as far as religion is concerned.

Marks of Maturity

The religion of maturity, on the other hand, avoids the pitfalls represented in these questions. Fear has very little place in it, although there is felt a proper sense of awe in the presence of God—what Jesus meant when he said "Hallowed be thy name." We believe our creed because its truth commends itself to our minds and experience, and do not hold it solely on authority. Unless we know *why* we believe what we do, we have no right to that belief. It is not ours and we are religious parasites, chisellers on the church and our parents. Religion for us is not an escape from the hard realities of life, "an opiate of the people" as it has been called. If it is, there is very little difference in it from a shot of cocaine. Rather, it sends men into danger as they seek to overcome evil with good, and causes them to take upon their shoulders the burdens of all men everywhere.

When it comes to this world, our religion, if it is grown up, will find a challenge to build a better society. We are God's fellow-workers! Yes, we, too, are working toward a "new order" where God's will shall "be done on earth as it is in heaven." Our prayer will be pitched to this key, for we will have learned that Christian prayer proceeds on the supposition that in every situation, God knows best. We will "feel good" because we know that we are walking the right road, but the good feeling will not be sought for its own sake. And we will be grateful for truth within Christianity and without it, yes, wherever we find it, because we believe that the inner light may shine within all God's children everywhere. Our sense of communion with God will be a daily experience as we think and act according to these insights. We shall have come of age in religion!

A Person to Follow

Fortunately there is a person who represents such a maturity in religion as we have been describing. One of his "biographers" says of him that he "advanced in wisdom and stature and in favor with God and men."

The development here is four-fold. It is mental, physical, religious and social. Jesus grew up in every phase of his life at the same time. In religion this maturity was especially marked. He trusted God as his Father and was not afraid of him. He believed not on the authority of others but because of his own convictions. He did not speak as the scribes, always quoting others to back up their statements. Religion for him was no escape from hardship. Did he not walk into the enemies' camp and lay himself out on the cross they had prepared for him? He was once offered an opportunity to run away with the Greeks, thus to escape the cross, but he held to his course instead. How greatly he loved life, this life here! He did not want to die before the Kingdom he had been called to set up was completed, and prayed that it might not be, yet it was the Father's will for him that finally he chose. It was not submission but active choice; he triumphantly embraced the Father's way. His willingness to learn from those outside the Jewish faith was noteworthy. Samaritans and other Gentiles taught him much. When the journey was rough he turned to God; when the road was smooth he thanked his Father. There he stands! By him we may measure our maturity.

A Psalm for Today

O God, thou hast been a good director to this generation!
Through thy revealing light we have been able to conquer diseases and save many lives—
May each and every saved one rededicate his life to thee.

Through thy revealing hand we have learned principles that send man hurling through air and space at tremendous speed—
May each and every one grasp thy criterion of love and set aside evil with equal swiftness.

Through thy revealing discipline we have learned the price humanity must pay for being selfish economically and creating hate for wars—
May each and every one feel thy kindness and work to create a new utopia of peace.

Through thy revealing nature we feel thy power when we gaze at great roaring cataracts or large expanses of water—
May all feel thy force and be thus moved to tune in on this spiritual energy and resolve to reach higher.

Through thy everlasting patience we have learned how infinitely small we are in comparison with the galaxies man has perceived to be out in space—
May we realize that while we are indeed very small and insignificant, God is concerned with us all.

Through thy unselfish giving and great concern for mankind thou hast given Jesus Christ—
May all feel his greater greatness and his inspiration to others.

In all these thy creation, done through thee by man, we are struck with awe—
May each appreciate this fact and look to thee that the morning may be brighter.

(Written by a student in the class, "Poetry of the Bible," at Union College, Barboursville, Kentucky.)

The Industrious Poor and the Least People

FOR THESE, COOPERATIVES ARE POINTING A NEW WAY TO LIFE

Helen Topping

WORLD government after the war will of necessity be based more than previously on economic cooperation. During the first world war when cooperation doubled, and even tripled in some European countries, it was found that the people who set it forward were the "industrious poor." When asked why their cooperative movement has succeeded, the Swedes point to their combination of intelligence and poverty.

Are there any poor left now, during this second world war, when so many are prospering because of the boom in production? And are these poor intelligent? The question is crucial. For cooperatives cannot prosper, it seems, by too much fostering "from the top downward." It is not the great ones but the "little people" who can develop them.

Yes, there are at least two important groups, newly reduced to poverty, and both are very intelligent.

"Concentration" on Cooperatives

First, there are the seventy thousand and more Japanese-American citizens who have lost a half a billion dollars worth of property as a result of the evacuations. They are not only patriotic, but they are also consistently high or highest in their school work. Dependency and crime are almost unknown among them.

Latest proof of their intelligence may lie in the way they have concentrated on cooperative studies during their enforced retreat in concentration camps. Apparently they have not wasted a moment in either self-pity or protest, though they had come from the oldest, smallest, and poorest of the world powers, to the youngest, biggest and richest of them, and amassed their bit of these world's goods slowly, through many decades of hard labor.

Pointing out to government personnel the advantage of not having the Japanese reduced to permanent dependency, and gradually winning their approval of what seemed at first "dangerous thought," they have organized themselves into cooperative study groups, mimeographed materials for study, and distributed these even before evacuation was ordered. The three or four months spent in Assembly Centers have thus been made extremely valuable for the many who have participated in the study. "With peace to come, wars to end, wounds to be healed, and friendships to be restored . . . (writes Hi Korematsu) we can be studying cooperatives in our free time, organizing cooperative projects in camps, and practicing their operation there. When we are free to work, we will be prepared to set up a cooperative organization that may become a contribution. . . ." "Cooperatives aid the government, by creating a sense of responsibility and ownership among the members and by broadening their outlook, all of which makes for better citizenship; they do some things that otherwise government would

. . . for many years Kagawa's secretary, has been close to the thinking of Japan's greatest Christian. Her concern over the implementation into life of Christian thinking has taken her into some of the "least" groups of which she speaks in this article.

have to do (farm relief, state aid, etc.) and they enhance economic stability. Because of their democratic structure, their widespread membership, participation, and their educational contribution, they are felt to be one of the mainstays of democracy. . . ."

Five Thousand Thinkers

Then there are the conscientious objectors, required to work for the government eight hours a day for only two and a half dollars a month. These men are probably one of the poorest and at the same time one of the most intelligent groups of Caucasians in our country. And these pacifists are rapidly "going cooperative." They are studying the possibilities of cooperatives to produce for them both world peace and life careers after the duration. Whether or not the rest of us feel the same way about pacifism, we can emulate their intelligence about cooperative education. Now is a good time for it. We have had two world wars in one generation. We shall have another before very long, unless we prevent it now, by starting a thinking process while stimulated by the second one.

"The Least of These"

In any church or community there must be discovered a thinking nucleus, of the all-important "least" people, with whom Jesus identified himself for leadership as well as for philanthropy. They will come from five or six categories, which will be useful to keep in mind while making the selections for the study circle: (1) The "least" classes, the farmers and laborers; (2) The "least" races—all the colored races; (3) The "least" churches, the historic pacifist ones and also other ones which are non-conformist and organized in this country only (about) a hundred instead of three hundred years ago; (4) The "least" sex—the women are half of every congregation, and some of them could "do their bit" in war-time by finding the kindred souls among these first three groupings, to aid and abet the (5) Youth, the least Age-group, who are the hope of the world government of the future.

The group would practice free discussion, prayer, study and action. What action? One extremely useful project would be, after studying enough of world government and of consumer cooperative principles to absorb their racial neutrality and universality, to find a job for a

(Continued on page 45)

Through Labor in Fellowship

WORK CAMPS OFFER AN EFFECTIVE METHOD FOR RECONSTRUCTION

Donald R. Lemkau

TASKS of reconstruction—political, economic, cultural, moral, and religious—will be vast beyond our imagining. The plan suggested here is not offered as a panacea for all the ills from which society will be suffering at the close of the present war. It is presented merely as one important thing that can be done. It is not proposed as an alternative to the missionary program of the churches. Without any doubt, the opportunity for Christian missions surpasses anything known in the past.

In the years since World War I the work camp has come to be of great significance as an instrument of reconciliation. One of the pioneers in its use is Mr. Pierre Cérésole of Switzerland, the founder of the *International Volunteer Service for Peace*. This organization has been recruiting non-violent armies to perform arduous and significant tasks—particularly following earthquakes, other natural disasters, and wars. The first project sponsored by Mr. Cérésole was on the Verdun battlefield in 1920 and 1921. There German, French, and Swiss people worked strenuously to clear away ruins and hasten rebuilding. The work lasted five months. Not only was something accomplished in real physical labor, but far more was achieved in the establishment of international understanding. The Frenchmen and Germans who participated, for example, went home with a much greater appreciation of what was good in each other.

The work camp movement has made considerable progress since 1920. In *motive*, December, 1941, B. Tartt Bell described a Civilian Public Service camp at Magnolia, Arkansas. In the following issue Barbara L. Cary portrayed the brilliant achievement of a work camp under the American Friends Service Committee in Mexico. The May issue, 1942, contained an article on "Work Camps and New Conceptions of God," as well as a directory of such camps during the summer season. The camps most familiar to us fall into three groups: (1) Those in the United States which seek, through the medium of work, to promote good will "in areas of conflict and tension," in the phrase of the A.F.S.C.; (2) Those in other lands, such as Mexico, which join labor of genuine value to the community with an adventure in international understanding; (3) The C.P.S. camps, which provide an opportunity of service to country in time of war, for those whose consciences will not sanction any military service.

The third type is not in essence so different from the other two as may at first appear. The C.P.S. camper endeavors to serve the community where he works—and in the midst of an atmosphere of hatred and war, he lives in the spirit of good will. C.P.S. camps, furthermore, usually represent a mingling of diverse religious groups—and their joining in a common task is an experiment in Christian brotherhood, with much signifi-

. . . graduate of Garrett Biblical Institute, has "dug into" the local pastorate at Little York, Illinois, where he has stayed on the job to do a constructive piece of work.

cance for the future. In the words of an A.F.S.C. pamphlet:

"Through labor with one's hands, in fellowship with people of the community, the barriers of race, and class, and cultural differences tend to disappear."

As we consider the intense suspicion and hatred between peoples that will immediately follow the present war, we can see the need for just such an instrument as the work camp.

MR. J. S. HOYLAND in his book, *C. F. Andrews, Minister of Reconciliation*, describes an important work camp project in which he himself took part. The camp was located in Germany in the summer of 1939, and consisted mainly of German and British young people working side by side. The handicaps in the way of real fellowship were very great, since the German youths were chosen by their authorities for their complete loyalty to Nazi doctrines. The Germans and British were unable to worship together. In spite of these things, however, a high degree of mutual understanding sprang up between the young people of the two nations, as Mr. Hoyland very clearly describes. The mere fact of working side by side at a common task proved amazingly effective in breaking down barriers. The work camp method has great possibilities for the future.

Work camps, if they are to be truly effective as a part of the reconstruction program, and in promoting good will between nations, must be planned on a world scale. The districts of Africa where race consciousness is most pronounced and the sections most ravaged by war—the vast areas of East Asia which have been crossed and re-crossed by invading armies—the localities in North and South America where post-war changes will necessitate resettlement of different racial groups: all these regions will require many work camps as centers of reconciliation and reconstruction.

Europe is, however, the continent where the spiritual wounds of war will go the deepest, and where the relief projects will need to be on the largest scale. Post-war Europe ought to be dotted with work camps as means to overcome suspicion and hatred, and as centers of encouragement in the almost superhuman tasks of rebuilding. The preparation for these vast projects ought to begin now. In the planning, the idea of Pierre Cérésole cannot be improved on: namely, each camp should represent a mixed group. As far as possible, people of

different races, nations, and religious groups should work together in each camp, under the direction of the people of the neighborhood.

No better agency can be thought of than the World Council of Churches to plan this whole far-flung series of camps, and in due time to carry out the plan. If practical difficulties should prevent the World Council from assuming actual control, at least the Council could make comity arrangements between various denominations, such as the International Missionary Council does in mission work. Thus the American Friends Service Committee would be allotted supervision of work in one area; the Brethren Service Committee in another area; the Methodist Service Committee in a third area; and so on. Some sort of planning on a world scale is inevitable—but how far this project can become truly cooperative we cannot foresee.

Could Roman Catholic cooperation be expected in a project of this sort? In activities where interfaith good will must play a large part, Protestants ought to welcome any measure of Roman Catholic participation available. Even supervision of the whole program by an agency representing both the Roman church and the World Council, ought to be considered as a possibility. In the light of precedents, however, we can guess that the Roman Catholic church will want to do its own reconstruction and relief work in its own way. On the other hand, it is reasonable to believe Rome will not put any obstacles in the way of a program under the direction of the World Council.

Doubtless Roman Catholic countries will welcome work camps, and individual Catholics will be at liberty to take part in them. Similar cooperation from other religious groups can be expected.

The question of a common worship naturally arises. Which is of more value, the benefit of a common religious life and worship experience for the campers, or the benefit of mutual understanding between religious groups which cannot worship together? An answer is given by the experiment in Germany, mentioned previously, which would have been impossible if camp authorities had insisted on the worship of all together. No doubt in many Protestant districts, a common religious life will be feasible and will prove a very valuable part of the camp experience. In other districts, particularly those in Roman Catholic countries, such a mutual religious life will be impossible; and two or more groups in each camp will need to worship separately. The disadvantages of such a plan, however, will always be more than balanced by the advantages gained through common physical labor. Everything else must be subordinated to the ends of mutual understanding and good will in the spirit of Christ.

A world-wide program of the type described would admittedly cost a great deal of money. The basis on which the A.F.S.C. operates its Volunteer Service Projects—namely, the camper paying his own expense—would not be practical on a world scale. How then could such an ambitious program as that outlined above be financed? Some difficulty would be encountered in raising money for a world program of this sort, particularly from die-hard nationalists and protagonists of racial segregation. On the other hand, the work projects chosen would all

be universally admitted as necessary. If campers were engaged, for example in rebuilding churches in England, no one could deny the necessity of what they were doing. Every country would benefit from the program as a whole, and from its own geographical share. Contributions could therefore be expected from many sources which could not be counted on to support a missionary cause. It would still be true, though, that the main contributors would be the devout people of the churches.

Who will do the work in these camps? Dr. W. W. Comfort (in *Just among Friends*) tells us that 600 young Americans went to France between 1917-20 to help with the reconstruction projects of the Friends. Far larger numbers can be counted on to volunteer at the close of the present war, from the United States and from every other nation. After the smoke of battle has died away, Christian people of many lands will be appalled to see the awful destruction which war has caused. Multitudes will want to do something. The adventure of the work camp program will appeal to great numbers, especially the better type of Christian young people. Camps must not be considered, however, as being solely for youth—for the technical experience and the mature judgment of those of middle age will also be sorely needed. Perhaps every volunteer will be required for some task or other, whether for a short term or a longer term. There is every reason to believe that volunteers from all countries will be sufficient to carry out a very extensive world-wide program.

What will be accomplished by the men and women in these work camps? Much valuable physical labor will be done. Just as the C.P.S. campers in the United States are able to accomplish far more in actual work than did the C.C.C. campers, because of better motivation, so undoubtedly the international work camps will accomplish far more in real work than seems possible. The greatest achievements of such a system of camps, however, will be intangible. British, Germans, French, Russians, Africans, Chinese, Americans, Japanese, Indians—all will learn to understand each other by working side by side. Great progress will be made toward that mutual confidence between peoples so essential to a stable international order.

Schools in Human Relations

LISLE Fellowships are growing. This summer will see three—Lisle, New York, June 2-July 14, Pacific Palisades, California, June 14-July 28, Lookout Mountain, Colorado, July 16-August 27.

These practical laboratory schools in human relations and social experiences are pointing to new methods for religious training through work camps. In each of the units community as well as world fellowship is being stressed. There is now urgent request for students to build community mindedness, better urban-rural relationships, work out racial tensions with Japanese, Negro, and Spanish-Americans; to provide leadership in recreation, nutrition and morale building for children and youth in camps, clubs, and families; and to cooperate in problems arising from congested populations, war industries and army camps.

Booklets describing the 1943 Fellowships are available by writing to DeWitt C. Baldwin, 150 Fifth Avenue, New York City.

Learning to Homestead

DEMOCRACY AT THE ROOTS is the theme of the School of Living Summer Work Camp, July 5 to August 15, at Suffern, New York. What answer does decentralization have to the crucial question of our industrial age: Can democracy survive? Decentralization calls for more and better use of the machine; does not favor return to primitive living; sets forth the way of patience with people, of individual and social growth, of education and folkways, and of cooperative and democratic control of all of life.

A larger-than-usual homestead in a cooperative neighborhood offers facilities for experimentation in independent and interdependent living with a beautiful rural setting for picnics and hikes, an ample living room for discussions of the principles of living, and evening folk singing and dancing. Students become members of the family and community and learn by doing. Practices of living, including homesteading and community service, will be the work features. Activities such as gardening, composting, canning, bee keeping, home crafts, building, maintenance, and drainage control will be part of the schedule.

Limited accommodations are available at the student work rate of \$10.00 per week. Address Camp Manager, The School of Living, Suffern, New York.

Among Migrant Laborers

A camp in the midst of the sugar beet territory of Michigan, with problems of Mexican migrant laborers, presents an ideal situation for constructive work. Adrian is also experiencing a marked defense boom in its thirty-five different industries. Trailer camps and barracks and other expressions of rapid expansion are part of the picture.

The proposed work camp will be under the sponsorship of the Methodist Commission on World Peace and the National Conference of the Methodist Youth Fellowship in cooperation with Adrian College. The buildings of the college will be used for housing, and other facilities of the campus as well as those of the First Methodist Church will be available.

Social tensions in an industrial community under war boom conditions with particular attention to the function of the church in meeting such problems in the community will be the chief areas for study.

A community survey, leadership work in the local church, and manual labor at the college, which is a Methodist school now developing a rather unusual program of training in social reconstruction, will form the basis for the work.

Resource leaders from local religious, industrial and labor groups will be recruited.

The camp will extend from July 27th until September 3rd. Adrian College will grant to those who qualify through creditable participation in the work camp program a maximum of six hours of academic credit in sociology or religion.

An unusually low fee of \$36.00 per camper will cover all the expenses except incidental personal items.

Application should be made to either of the sponsoring agencies: National Conference of Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee; or Methodist Commission on World Peace, 740 Rush Street, Chicago, Illinois.

Unitarians Plan Five Camps

AMERICAN UNITARIAN YOUTH are planning to have five camps this summer in Marlboro, Massachusetts, Newburgh, New York, Jackson, Michigan, California and Oklahoma. The camps will run from six to eight weeks for twenty-five or thirty young people in each location.

Information about these projects can be secured by writing to the American Unitarian Youth Headquarters, 25 Beacon Street, Boston, Massachusetts.

F.O.R. Inter-racial Camp

AN inter-racial camp will be sponsored by the Fellowship of Reconciliation at Linton, Tennessee, eighteen miles west of Nashville for five weeks, July 12th through August 16th.

The camp is located in a rural community made up of about an equal number of colored and white farmers. The Negroes of the neighborhood offer a rich opportunity for community service. The camp belongs to the Nashville Negro YWCA. Part of the project will be to repaint and repair the three old camp buildings; to dam up a creek to provide a swimming hole; to beautify the camp grounds and conduct a vacation school for children of the neighborhood.

There will be discussions on inter-racial understanding, on world community problems in the South, on peace, post-war reconstruction and kindred topics.

The camp will be organized on a cooperative basis. Campers must manage their own transportation to the camp, and it is expected that the board will probably cost about \$4.00 per week. This will be the only expense except incidental personal expenses.

More detailed information about the camp can be secured from Miss Constance Rumbough, 1804 Grand Avenue, Nashville, Tennessee.

Work in Local Churches

DESPITE increased transportation difficulties this year, Methodist Youth Caravans will again go into churches all over the nation in an effort to revitalize local youth programs and give inspiration to youth seeking the Christian way of life.

Six camps, each giving one week training to caravaners in different parts of the country, have been set up. Barring last minute changes, the camps and their dates will be as follows:

West

- June 5-12 Glenlake Methodist Assembly, Glen Rose, Texas
- 12-19 Epworth League Grounds, Clearlake, Iowa
- 19-26 College of Pacific, Stockton, California

East

- June 12-19 Epworth Forest, Leesburg, Indiana
- 19-26 Lake Junaluska, North Carolina
- 26-July 3 Camp Innabah, Pottstown, Pennsylvania

After one week of training, caravaners will be divided into teams of four or five, including an adult counselor, and will then be assigned to an area near their training camp. Each team will work in seven different communities, one week at each, leading the local young people in worship, world friendship, community service and recreation.

Beginning with fifteen teams in the summer of 1939, the caravan movement expects to place eighty-two teams in the field this season. A caravaner may choose his own training camp and will be responsible for his own transportation to the camp and home from the last place on his itinerary. Room, board, and transportation will be furnished by the local churches, while the caravaners take care of personal incidentals. Men and women students who have had two years of college and some experience in local church work are eligible. Write Youth Caravans, 810 Broadway, Nashville, Tenn., for application and further information.

Spiritual Immediacy

D. Ned Linegar

UNDER the pressures of the present, with a rationing of rubber, a scarcity of sugar, and the cry from all directions that everyone must give and serve in the War Effort, a conscientious Christian may find it important to emphasize two elements of religious experience—newness and nowness.

If one places an emphasis upon these two factors, he finds himself discovering that relationships are more important than accomplishments, and people more important than things. Everyday activities become imbued with new meaning. The girl in the office who pounds out miscellaneous memoranda is discovered to have creative, constructive attitudes. The janitor of the building in which we live is found to have an abounding good will, underneath a rough exterior, instead of being an instrument to carry out our personal wishes. The community is pictured then as a kaleidoscopic arrangement of specialized persons, each one performing an important function. The way in which we knit our lives into the fabric of the community determines whether we create patchwork or pandemonium. Suddenly, the way we speak to an acquaintance, shake hands with a friend and hold the door for a companion becomes important. No longer do we monopolize a committee discussion, give vent to an explosive prejudice, or jump to hasty conclusions. We suddenly find that every aspect of life is rich in the elements of personality growth and religious relationship. Truly life takes on a spiritual *newness*.

In the minds of many people, Washington has become the center of the universe, and there the decisions are made determining the destinies of men. From Washington radiates an order to "freeze" manpower, to divert labor from one area to another, to keep students in college, or to call the reserves. It begins to seem like an oversize chess game, or a mere tactical problem. But gradually the administrators learn that if they move a mass of people, they must move some of their social institutions, too. They discover that if they are to keep the elements of democracy for which they are fighting, they need to keep alive the agencies that help them function. If they are to keep religion, they must preserve the rich resources of idealism in social life. Personality cannot be "frozen," and religion cannot be preserved in cold storage, but is kept alive in the warm bloodstream of social relationships. There is no value in taking a periodic blood-count of the body politic to see if social idealism is still alive. We need to make it live, at the same time that we fight to preserve it. Spiritually speaking, the time is *now* to implement a religious philosophy. Now is the time to be interested in community welfare; child care; rehabilitation of the spiritually crippled; elimination of juvenile delinquency; recognition of minority group rights; provision of educational and social opportunity; abolition of political privilege and economic monopoly. If we can win the war against aggression and preserve and perpetuate the elements of democratic experience and religious idealism that are part of our heritage, we have met the challenge of the present. Truly, it is a problem of spiritual immediacy.

motive so

"Till Death

The Thirteenth Chapter of First
Practical Tom

Lois Earle

THOUGH he makes love with the eloquent tongues of men who have acquired the learning of all the universities of the land, and with the sweet whisperings of the tongues of angels, and has not true love in his heart, their lives together will become as empty as sounding brass or as cheap as tinkling cymbal.

And though she has foresight and ability, and understands all the mysteries of housekeeping and cooking and has all knowledge of budgets and home managing, and though she has all faith, so that she is unafraid, and has not the love that surrenders herself to him, she is nothing.

And though he bestows all his goods, even his portion of this world's wealth upon his lover, and though she sacrifices her own comforts and desires, yet if they have not abiding love, it profits nothing.

Love suffers long, understands, and is kind, remembering careful courtesies both in public and in the secret chambers of home; love envies not, nor is it made jealous over petty grievances. Love is not vain, is not puffed up, but in humility prefers one another, never exercising possession, but staying the same lovely, lovable creature that first begot love; does not behave itself unseemly, displaying love's intimacies for public demonstrations. Love seeks not her own, does not ask, "Must I give?" but "May I sacrifice?"; is not easily provoked, controlling the temper and hasty words; thinks no evil, disbelieving even the evil report. Love rejoices not in iniquity, but rejoices in the truth, consummating life's quest in the Holy Grail of Love, that may be found only with clean hands and a pure heart. Love bears all things, believes all things, endures all things.

"E.Q." VS. "I.Q."!

Why should WE stand back and say,
"Idol Worship! Poor Heathen they!"
When not so very long ago
WE bowed before an Icon?—OH! no!
But down WE bowed before "I.Q."
And judged a man by what he knew
Of dates and facts and bookish things,
Instead of peace high "E.Q." brings!
A man must have knowledge and wisdom, of course,
But it's much more important that he know its source!
And he that controlleth himself knoweth much,
The Kingdom of God and of Love is of such!
"Emotional Quotient," build it high then,
For that is the Quotient that matters to men!

—L. C. M. Beimfohr
Los Angeles, California

Do Ye Part"

Corinthians Translated into the
ue of Lovers

Marshall

Love never fails, but if there are riches, they shall fail; if there are comforts, they shall vanish away; if there are worldly pleasures or physical attractions, they shall wither and fade. For now standing on the threshold of love, they know only in part, but in the days that shall come and go, they shall know a love that hardships but make stronger and sorrows but make sweeter, so that this love which today tastes so sweet shall have been as nothing.

When they were children, they spoke as a child, they understood as a child, they thought as a child, but now he has become a man, and she also is grown, so they have put away childish things, and with them petty, childish misunderstandings. For now each sees the future through the dim mirror of his own experience and the valleys are dark and the fogs are thick, but the sun shines on the mountain tops, and the road leads through the valley and into the sunlight. And walking hand in hand towards the sunset each shall come to know the innermost depths of the other's heart; and beyond the sunset, they shall meet face to face with Perfect Love.

And now abides faith, hope, and love. In the shadows and uncertainties of this world only these three abide: faith—faith in God, faith in man, faith in life, faith in death; hope—hope that puts a far away look in the eyes of the ditch digger and paints in his mind pictures of a cottage with vines over the doorway, with some one standing at the gate, a sweet voice singing over the cradle, hope that emancipates the direst poverty from drudgery; and love. But the greatest of these is love, for "God is love" and where dwells love in a home there dwells God, and heaven is found on earth.

AND GOD SAID LOVE

In the Beginning God created the soil and the seed of man God breathed his breath into the seed and he looked down upon his job and saw that it was good

And God looked down and saw that man was little he smiled you will grow, said God

And God looked down and saw that man was restless you must build, he said

And God looked down and saw that man was lonely write, man, God said

And God looked down and saw that man was fearful Ah, said God, but you will learn to dream

And God looked down and saw that man was hating and God stooped and picked man up in the palm of his hand love, man, love! whispered God

—Cynthia Smith
Baker University

Love Will Never Pass Away

Clarence Tucker Craig

CAN love ever fail?" That depends entirely on what we want to do. If we want to win a privileged position of power for ourselves, love is hardly the means to be commended.

But what of truly unselfish objectives? Can love fail here? Experience demonstrates that it often does. The love of the best mothers on earth has not always redeemed wayward daughters. Jesus was the incarnation of redemptive love, but he did not win Judas or the High Priest, or Pilate.

This does not mean that a worthier means was at hand. Love fails sometimes because it must depend on a free response. That can never be guaranteed. Love runs a big risk. Organized society depends upon a frame-work of compulsory force within which the adventurous risk of love may be attempted. If that seems to some an unworthy compromise, it must be remembered that love is never found in isolation. "God is love" is not the whole truth but the great *additional* word of Christian faith. Judgment is never absent from a Christian thought of God. God is a loving will acting within a frame-work of justice.

If love can fail, our first question is how our love may be more attractive and genuine. Often our love is little more than an easy amiability toward those whom we happen to like. Paul sounded the depths of this "bond of perfection" in his matchless description to the Corinthians; it is patient as it bears and hopes and endures all things; it is kind and humble; it is courteous and unselfish; it is good-tempered and sincere.

The climax of Christian love is love toward enemies. But in true perplexity men ask today how they can love their enemies without cruelly wronging their friends. We may seek to be fair to them, and resist every thought of revenge, but how can we accept any obligation to love them? That raises the ultimate question of the permanence of love. Is it a sentiment which may be extinguished by the spread of ruthlessness, or is it grounded in the nature of the universe?

Readers of the King James version of the Bible gain a wrong impression when they read Paul's words, "Love never fails." The Greek does not mean that love will always succeed. It means, "Love will never pass away." Paul was contrasting the things that are transient with the things that abide.

For one thing it is too indelibly stamped on human nature ever to go into eclipse. Even the most diabolical systems of education could not remove its roots in human instinct. But Paul was not trusting to as frail a reed as human nature. The world of his thought was a very grim world, a universe in travail waiting for the deliverance of the sons of men. But he knew a supreme revelation of God in history. It lay in a Man who had renounced all appeal to force and power and who had loved even the unlovely, and loved them to the end. What of the permanence of love? Is it not crucified over and over again? It is, but it always rises again, for that is a revelation of the Eternal God. Love abides because He endures forever.

Salvation for Sinful Idealists

THE IDEALS AND THE WORKING PHILOSOPHY OF THE NEWARK COLONY

David Dellinger

MOST college students love a good meal. Take a plateful of steak, smothered in onions, with French fries, new peas, and hot rolls. Add a pitcher of cool milk and a desert of pie à la mode, with coffee. Eat with your best girl, on a small table in front of an open fire. This is a recipe for ecstasy.

But suppose that in the next room is your young brother, who has not had enough to eat for days. Tonight he has a small bowl of oatmeal, without milk. The room is unheated and he is shivering from cold. Would you enjoy the steak and the fire's blaze? Would you be able to eat this way every evening, while, day by day, he grew thinner and sicklier? The question is laughable.

Similarly a summer at the seashore is the real thing. After nine months of college, it is good to loll on the sands, dive into the salt breakers, smash a kill at tennis. But few of us would take such a summer if it were paid for by the labor of our sister, as maid at the hotel. Few of us would mingle with the guests while she scrubbed floors in the kitchen. If, at last, she was driven to prostitution as a desperate escape from drudgery, we would hide our faces in shame.

In Christianity, all men are as close to each other as blood brothers. Every girl is our sister. In this conviction, college-trained boys and girls have come together, in several Christian Colonies, to share life with their brothers, the poor. We would be at one with our sisters, the suffering. We have no easy answers either to receive from them or to bring to them. But we can no longer live at their expense. We are eager to work with them for the coming of God's Kingdom on earth.

Such groups live as a family. That is, everything is shared functionally. Everyone contributes what he is able and receives what he needs. In most communal groups some persons do not earn any money at all. Others earn much more than one person's expenses. Often the person who earns nothing has the largest expenditures. But among followers of Christ this does not seem strange. Does not each of us live as creatively as he can? Do we not all share, in love, what we have?

Perhaps I am raising food on the colony's farm, so that it can be made available to the undernourished children of the neighbourhood. Perhaps you are working in a large bakery where you learn something of the slavery of modern industrialism and try to bring new hope and idealism to the men. Who will complain because you get a pay check while I don't?

Or perhaps your wife is having a baby, while mine is not. Naturally your wife needs more milk and medical care than mine. Should she do without them so as to

keep her expenses down to my wife's? Or should my wife spend for things she does not need in order to bring her expenses up to your wife's?

Christian Colonies try to share in the same way with all mankind. This means, for instance, that the door is always open to anyone who is hungry or hopeless, lonely or seeking. Men come in who cannot get jobs. Others come who have just gotten out of jail and are outcast by society. Sometimes a girl comes who has been deserted by her husband (legal or extra-legal). Boys come who are fed up with selfish living. At bottom we are all sinful idealists. Together we try to live in love, minimizing the sin, maximizing the ideals.

One man who came to the Newark Colony was a periodic drunkard. We bathed him, clothed him, fed him, and were educated by him. After a few days he went to the colony's farm. The love he bestowed on the children who were vacationing there from the city community was deeper and tenderer than ours. He had learned it in suffering.

Then he took an outside job. Six weeks later, he came back in shame—sick-drunk, in rags. When he left that time, he took a typewriter, a violin, and a clock with him.

Once again he came back. This time there was a new strength in him. In his drunkenness he poured out sermons as inspired as Wesley's. He uttered curses as holy as a mother's prayer. In the dim light of our cellar, he purged two of us of our sins, and lifted us, temporarily pure, to the threshold of Heaven.

He has held a job nine months now. Three times he has come back secretly to leave cakes and pies, meat and butter, for us. Other times he has come to visit.

He may get drunk again, and lose this job. On the other hand, there were times when, if even one of us had been truly God-centered, we could have helped him conquer drink forever. But the love of God is at work, in earthen vessels, passing through each of us to the other. Who is to weigh the debits and credits of the relationship? We each give what we are able. We each receive much of what we need.

Such colonies are like flowers pinned on a lapel, if they are subsidized. They adorn the coat of someone who has a nostalgia for nature but lives far away from it. They have no roots and quickly die.

Most Christian Colonies earn an amount roughly corresponding to their living expenses. Members take part-time jobs. Such work should be purposive. It must not be "time-out" from Christian living. For instance, a waitress job would be more satisfactory in a moderate-priced, co-operative restaurant than in a profit-dominated, luxury hotel.

Such work cuts down the amount of time available for reading, writing, and program activities. Accordingly there is a recurrent temptation to reduce it to a minimum. But, except for temporary periods, this seems unsound. Most persons need simple, useful work with their hands to keep them in touch with the natural rhythms of life. This is especially true of persons who preach, teach, or act in leadership capacities.

It seems to me that the temptation to be too busy for such work is similar to the temptation to be too busy for Bible reading and prayer. Actually God works through quality, not quantity. It was Jesus' unity with God that did so much for mankind, not the quantity of work he did.

In actual practice, plain persons often grasp the love of Christ more clearly in a specific factory situation than in a sermon. And they listen to the sermon more attentively when it comes from a fellow layman who is not paid for his religious work, and, therefore, more clearly does it from love.

The slums of our cities have been dotted for years with settlement houses, social service centers. They have made life more endurable for slum-dwellers. In addition, they have kept some boys from jail, some girls from prostitution, some men and women from suicide.

But if a railroad bridge has collapsed, it is not enough to send crews of entertainers and evangelists on each train that pulls out of the station and roars ahead to its destruction. They can make the passengers happy. They can convert some to the love of God. But the old bridge must be torn away and another one built on new foundations. There must be a passage-way where now there is a pit of disaster.

The new movement toward the underprivileged realizes that it is not enough to help feed the hungry, clothe the naked, and heal the sick. In addition, we must eliminate the artificialities of a competitive, private-ownership, private-profit system that spawns hunger, raggedness, and disease.

We believe that worship is the beginning and the end of all life. But it cannot exist in a vacuum. It must purge, purify, and direct those who are constantly working for the incarnation of God in all human relationships. One of the contemporary tasks to be accomplished is the freeing of mankind from our old, broken-down, self-

centered capitalism, and the building of a new, God-centered society where production and distribution will be for the fulfillment of all men's needs.

If groups of people go into the slums and open their doors to the poor and the suffering, they may get killed in the crush. The world will beat in on them with the whole weight of society's sin. It is impossible to keep any perspective or creative love without continual worship and prayer.

At one colony, the need is met something like this:

Every morning, the group has informal devotions together, generally with some combination of music, reading, comments, prayer, silence. Every evening, at the close of the meal, some one reads out loud for ten or fifteen minutes.

Once a week is Retreat day. No one works. The day is passed in silence until late afternoon or supper. Only emergencies are allowed to interfere. The leader for the week conducts two or three group devotions. In the late afternoon or evening, the group comes together to discuss basic problems or for an educational seminar. Seminars sometimes are devoted for several weeks to the same subject, such as the life of St. Francis, or a study of the prison system.

At least twice a year the whole group spends a week together on its farm, mornings in silence, afternoons in work, evenings free or in discussion.

D. H. Lawrence says in one of his letters: "And let no man come in order to save his own soul. Let him let his own soul go to hell, if it will."

Volunteer poverty, the simple life, communal living, lay-discipleship, group-devotions, farm city exchange—all of these things are shells which are meaningless unless there is the breath of God in them. They cannot be seized as steps to happiness or sainthood. Colonies are always being invaded by persons who have notebooks in which they jot down—or from which they read—the details of the good life. But they remind me of the recurrent fads on mah-jong, miniature golf, and social service work. Actually there is no good life—and each group's details are but temporary products of particular strivings. The only true dynamics are a love of one's fellow-creatures and a love of God. Everything must begin with one or the other of these outgoing loves.

source

THIS ABOVE ALL

When I get where I'm going, I won't be able to do any more work on the next book. It's about a guy coming home from the war . . . but I don't know. The big thing is to win this war by killing Germans, not by writing books. . . . I admire conscientious objectors in this war as long as they're conscientious about it, and I admire soldiers. The only ones I never admire are the ones who fight with their mouths.

—Eric Knight (to his publisher) before he died

May, 1943

FIVE NECESSITIES FOR THE CHURCH

First, the church must have *liberty of conscience*. At least an evangelical conscience expects that everywhere a man, a prophet, can stand up against the whole world and confess: "Here I stand, I can do no other."

In the second place, the church must have *liberty of worship*. There must be a place and time where souls can meet before God and be alone with Him and with those who believe in Him, without the risk of being disturbed or interrupted by the police.

The third necessity is *liberty of faith*.

This is the deepest and most vital liberty of man. Liberty of faith is the mother of all liberties. Faith is no faith if it is not a free act and answer of man to God. When a man says: Credo, "I believe," he confesses in fact: "I am free, bound by nobody other than God alone."

A fourth necessity of the church is the *liberty of mission*. What is a church without a mission and an evangelical spirit? . . . The fifth indispensable liberty is the liberty to give children a religious education.

—Adolph Keller in *Christian Europe Today*

Minorities In Old Malaya

AND THEIR MEANING FOR AMERICAN DEMOCRACY

Herbert Peterson

THE Malaya that existed until February 14, 1942, was a land of minorities. The census of 1930 reported there were about 75 *language speaking groups* in this little country nearly the size and shape of our state of Illinois. Actually there was no racial majority to speak of. As a result, it was a wonderful ground for races to learn how to get along together.

I

A few simple facts about minorities must be borne in mind. Minorities tend to be conservative. On October 10, 1911, China became a republic. The Gregorian calendar was adopted and the old Chinese New Year festivals which fell in our month of February, were officially abolished. Twenty-five years later the old Chinese New Year holidays in February were still general holidays and school holidays on the Malayan calendar. In 1940 most Chinese of Malaya continued to celebrate Chinese New Year in one guise or another.

Religious tendencies show the same conservatism. The first immigrant Chinese brought to Malaya as much of their religious custom as was deemed necessary, and as much as could be remembered. In the period of 1930-1940 when there was a great Chinese migration due to the present war, many people of China (particularly women and children) fled to Malaya. There the migrants found that the Malayan Chinese leaned so far backward in their religious life that many of their practices seemed "heathen."

Minorities tend to change gradually toward the customs of the larger group. It is only as they see the beneficial results of majority practices that minorities try to change over. Dress is such an instance. Each nationality has its own preferred costume. The Indian woman has her sari, a beautiful flowing robe of about six yards of cloth. The Indian nurse soon finds the nuisance of such garb, and adopts the practical nurse's uniform instead. The school girl cannot participate freely in sports in her sari, so the simple Occidental dress is accepted. It is better that it work out so. Overt restrictions and regulations intensify minority inversion, slowing down the change toward the majority.

Minorities make a contribution in their own old and proven customs and ways of doing. The last depression brought out that there was no Chinese on public relief here in many of our own large cities. Chinese have an aged courtesy and respect for the old people in their society. This respect for old persons has relieved them from the problems of poor houses and old people's homes.

Another contribution which Malayan minorities might make to our civilization is their sane attitude toward sex. Each Asiatic family in Malaya recognizes the sexual need of its youth and arranges marriages accordingly. This lifts from society the tremendous economic burden of spinster- and bachelorhood. Of course this arrangement brings other problems, but few of these are as tragic as an imposed celibacy.

Wherever there are many peoples living together we find the problem of intermarriage. Japan, we are told, has a solution for the half-caste. All have equal status, all are Japanese. They are taught the same manners, they all accept the same customs, and most important of all, they all receive the same education. Of course, it is necessary to admit that the half-caste proportion in Japan is very small, but in most countries that one fact alone makes it so much easier to persecute or ignore the minority.

II

Not all this is a matter of racial minorities. Some of it is just *color*. White was THE desirable racial color even though in many countries the whites were in the minority. White was the color of power and wealth. It was the symbol of domination. Therefore those who were crushed by its weight desired for themselves some of that whiteness of skin.

In Malaya, the Eurasians had the mistaken ambition of wanting to become white. The white people repudiated them. The Eurasian repudiated his Asiatic strain. In return some of the Asiatics repudiated the Eurasian also, though other Asiatics were great respectors of white blood, even partial white blood.

Because of all this bickering the Eurasian belonged nowhere. There were

no nursery rhymes for the little children. There were no heroes for the junior age boys and girls. Other little things which make for cultural solidarity were denied them. This showed up in many personality peculiarities which further blocked the Eurasian from his rightful place in his community.

Finally the Eurasian found a solidarity in present and future achievements. The idea spread like wildfire. The Eurasian Associations sprang up in every large center. For the first time they generally accepted the name "Eurasian" with pride. The Associations organized sports clubs, benefit performances and dances, libraries, scholarships, war relief work and war collections. The Eurasian had allied himself to causes, and not to an arbitrary racial selection. When the Eurasian had lost himself in a worthy cause, he forgot he was trying to make himself white. In that way Eurasians *gained* the respect of other minorities. They brought out strength of character rather than false pride in racial superiority. Once the Eurasian family favored the whitest child and despised the darkest. Now the dark one could gain public respect as he achieved, and as a *Eurasian*—not as a particular color.

III

The people of the United States have the tradition that ". . . all men are created equal. . . ." It is hard for us to understand a teacher who would refuse to teach children whom she considered of "a lower class" than herself. Yet that sometimes happened in Malaya. Such an attitude cannot exist in a modern world. The modern world must be built not upon race, but upon contributions to the general welfare. People eliminate themselves from effective social participation by discrimination.

Equality rests upon the respect of one for another. You gain respect by doing your best in your own sphere. The case of a certain Malayan teacher comes to mind. He was a confirmed Buddhist, and as such he held views which seemed out of place in our modern world. Yet he was a man who was respected for his integrity. He was a man who stuck to his principles when it might have been much easier and momentarily more advantageous to have let them go. To him Buddhism meant something to live by. To an Occidental his salvation did not seem to lie in becoming a Christian, though that might have given him greater effectiveness. He was a respected non-Christian who was not "like a sheep without a shepherd."

Equality is not racial or color identity, similarity of creed, comparable mental capacity, political identity or similarity of mores. If equality could be one of these things then mutual respect and

PARDON MY RELIEF CHECK

JOHN F. MATTHEWS

*A Story that Needs No
Subtitle*

A FEW years ago (in 1936, to be precise) a certain Mrs. F. C. Minaker brought out the first edition of a long work called "One Thousand Ways to Make \$1,000." It is difficult to believe that seven small years can make such a difference. Mrs. Minaker's book, which must have been morbid reading even in 1936, is really rather *funny* in this year of 1943.

The preface, by one John Cameron Aspley, opens with this charming sentence. "Never in the history of the United States has the time been so favorable for a man with small capital to start his own business as it is today." I can only say my already overworked sympathies are doing their best to go out to those men with small capital who started businesses of their own in 1936 on the good advice of Mr. Aspley. They are either in the Army now, or in somebody else's defense plant, and it serves them right.

This book, by the way, consists of a thousand or so odd little success stories about people who went out and made \$1,000. Take Mr. Robert Hubbell, if you want an example. Mr. Hubbell invented a clamp to hold funeral flags on to automobile bumpers. Let Mrs. Minaker herself tell you what happened.

"The idea was a winner, and today Mr. Hubbell has a factory where he makes holders, masts and white flags. He employs a dozen people, and spends most of his time out on the road, selling to wholesalers. In addition, he has spent some time helping to lobby bills through a dozen states, requiring the use of

funeral flags to prevent traffic from breaking into the lines."

Cozy, isn't it? I'm sure you have an idea what Mrs. M's little book is like by now, but just in case you don't, I'd like to quote you my own favorite success story, as told by old Mother Minaker herself. This is the way she winds up the story of a certain Jeanette, who was working her way through college.

"At the end of her first two college years, an insurance policy her aunt had taken out when Jeanette was a little girl, fell due and provided a sufficient sum to pay for the two remaining years."

You can easily see how simple it is to make a thousand dollars. Just have your favorite aunt take out an insurance policy for you when you are a little girl, and then wait around until it falls due. Practical, isn't it!

Mrs. Minaker sometimes reaches rather poetic heights. I think her section on "Selling as a Business" is something of a minor classic. Permit me to quote you a couple of paragraphs.

... "Lawyers have closed their law books and turned to selling; some have grown rich. Surgeons have put aside their white coats and become salesmen. Bankers, grown tired of sitting on tall stools, or behind fancy desks have thrown up their jobs and turned to the more satisfying job of selling. Farmers have walked away from their plows to take up salesmanship; men from machine shops, from schools, churches, stores and offices have

sought the greater freedom and wider opportunities for profit offered by a career in salesmanship. . . . "But no fire can burn, no flood can destroy, no thief can steal a salesman's stock in trade, which is, as you know, the confidence and friendship of his customers."

You will admit that these passages read like a sort of Atlantic Charter of Salesmanship. I was quite amazed, by the way, to discover that salesmen make a practice of selling the confidence and friendship of their customers, but that is the only interpretation which can be placed on the last sentence quoted from Mrs. M. above. Or can she mean something else? (I do not think it is worth any significant worry to try and find out.)

You will, no doubt, be interested to learn Mrs. Minaker's philosophy of life. It comes at the end of a page on which she has described how Gustavus Swift had a lot of trouble laying the foundations of his fortune.

"But Swift didn't care. He wanted the money. The work, the walking, and the adventures were fun. And because he regarded making money as fun instead of work, he later was able to come to Chicago and start the great Swift packing business. How different from the average young men of today! They are usually more interested in having a good time than they are in establishing themselves in a business of their own. Being in business is so confining! So they concentrate on enjoying themselves, serene in their philosophy that tomorrow is another day. If these people, and they are not all young either, worked half as hard at making money as they do at having a good time, they would be rich!"

As a young man, serene in my philosophy that tomorrow is another day, I

respect for personal achievement would not be an integral part. However, equality does contain the chance to contribute one's cultural best to all culture. It contains similarity of cultural and economic opportunity. It gives all a chance to work near the highest level of individual ability. Equality means respect for every individuality and personality which reaches and maintains a certain moral level. And, finally, equality contains an element of political freedom.

We of the United States maintain an almost extreme provincialism as regards other peoples. Many of us try to excuse ourselves by saying, ". . . but the British maintained their personal provincial-

ism even in their life in their colonies. . . ." Be that as it may, we have a long way to go before *we* live daily the ideal behind the expression of the founders of our country.

Ignorance blocks the proper appreciation of minority groups. In the recent conflict in Malaya we are told that the British soldiers were unable to distinguish Japanese soldiers in some Oriental dress from other Orientals. The result was disaster, a disaster which we now begin to feel.

There will always be minority groups. Our civilization would become stale if we did ever lose them. But these minorities need not be problems if they

are handled properly. Minorities do not want to be ostracized, neither do they want to be treated with condescension. They must be given the chance to contribute to our general welfare—that they can do.

Minorities are made up of individuals. Each individual is not simply an arrangement of organs. Each is not a particular color, strange physical characteristics, different hair and eyes. The minority individual is made up of habits, mind, skills, attitudes. All these things fall into the mental and emotional realm, not into the physical. It is these mental and emotional qualities that, in the last analysis, really matter.

May, 1943

should like to tell you what I hope will happen tomorrow. Right now, Mrs. Minaker's book seems a little foolish. I hope that tomorrow we can remember how foolish such things *do* seem in the middle of catastrophe; how foolish, in fact, they really are!

Mrs. Minaker, and her oddly perverted set of values, is quite sym-

bolic of a lot that was America, and perhaps of a lot that still *is* America. We have been money-makers, and it has not really been much fun. I suppose that there is some good in a book of this kind; it may have given somebody an idea, and helped to keep him from starvation, but I doubt it. I honestly think the book is a little immoral.

There is one mistake which Mrs. Minaker has made which ought to be pointed out to everyone. There are really one thousand and ONE ways to make a thousand dollars . . . or at least there were in 1936. The 1001st way is to write a small book entitled . . . but do I HAVE to tell you?

Humility

Marjorie J. Martin

Previous to this year the religious chapel assemblies at Simpson College have followed the cut and dried ritual of singing, a short sermon, and a prayer. Therefore, we students did not anticipate with any particular joy the first Wednesday morning chapel.

On that day, however, the room was dimmed, and, spotlighted on the stage, was a cross of crude planks. Three figures came up the center aisle; a boy, a girl, and a bunched, colored boy weighted down with chains. We felt an indescribable pity for the negro who dropped despairingly at the foot of the cross, and our pride was dropped there also as an unseen Voice made us recognize this chained man as our brother. Humility came with the understanding that we had forged those chains.

The following verse is an attempt to explain our feelings as we watched the first of the dramatic skits which have been employed so successfully this year by Professor Stanley Martin in our religious chapel assemblies.

We are a careless, chattering group as we climb the stairs.

Where are we going?

To Wednesday morning chapel—the one devoted to religion, a necessary evil that because of regulations is a part of our college life.

Since we cannot evade it, we are going, but our thoughts cling to more intriguing subjects.

Are we sacrilegious?

Not necessarily. College puts a terrific spotlight on self.

You learn that it's up to you, personally, but you learn also that you are able.

The transition from self-analysis to worship of the Deity is often very acute.

For though we be created in his image, in our distorted living we cannot see His counterpart.

Do you understand?

This self-assurance and this gaiety are the barriers we've erected to cover the excavations in our souls.

False-fronts of pride to hide from even our friends the things we know about ourselves.

No wonder then if our efforts seem more forced and frantic as we approach the chapel room.

Here we are discovered. God's big enough to see over any wall.

Why, if we know this?

We fear humility; therefore, to the last step we will fight it. We will not bow till crushed or surrender until overwhelmed.

Through the doorway of the chapel sweeps a stream of music that checks the clatter of the hall.

Why are we silent?

A confusing sense of impending bigness has left us shivering nakedly within a ruined shell.

And self-pity weeps mutely at our desolation as we enter the curtained but open door.

Where is our pride?

It lies a dejected heap beneath the crude cross whose glory concentrates all light and sight in the dim room.

And whose shadow, rising from an Autumnal floor, overtowers many crumbling walls

That hitherto have not fallen under the most heavy impact of daily life.

Can you understand?

For many months we have been striving to find ourselves.

Now, in the presence of the perfect light gathered by that cross,

We see not only each nook of our own bared souls but also, in communion, that of our brother.

And for the first time truth is in us as we recognize our shortcomings.

What does this bring?

Humility. But now we do not fear it; rather we crave it.

It has bestowed a common understanding and an uprightness that scorns deceit.

Conversation Pieces

(From the Reading of Works That Make a Man Full)

I . . . was early convinced in my mind that true Religion Consisted in an inward life wherein the heart does reverence God the Creator And learns to Exercise Equal Justice and Goodness not only toward All men but Also toward All God's Creatures.

From *John Woolman* by Janet Whitney

The depression inspired my Cousin Bo. One night when things were at their worst, he came to our house. "The country," he said, standing before the fire, "has found out what the old Confederates have known all along—that dollars and cities and factories aren't enough for a nation. The country has found that out, and it is going to turn away from the purely material. The pendulum is going to swing again to the spirit." Elated, excited, he said, "People are going to become friendlier and more simple. The home is going to mean more. Folks are going to visit more and to take more pleasure in neighborliness and conversation. The people, more and more, are going to think about things such as national health and about education for the masses. They are going to value life more and more by intangibles, by the things that can't be bought with cash. Northerners are going to work less without feeling remorseful, and maybe even Southerners will stick a little closer to business."

From *Red Hills and Cotton* by Ben Robertson

Democracy cannot rest its case on either the biological or the psychological human creature. Democracy is not based on what is, but on what ought to be. As we find men, there is no overt equality among them. The bond of equality and fraternity is to be found, not in scientific measurements, but in common devotion to a goal which is beyond them all. Let men lose faith in their own freedom, that is to say their own possibilities; let them lose their direct awareness of a divine thread in history; and the bonds of liberal union are cut at the knot. But the new conscience is finding its courage, because man's soul is recovering the sight of both eyes! It is taking the scientific conscience into the house, not as master but as partner.

From *What Man Can Make of Man* by William Ernest Hocking

"When we see the world as a field for the expression of fellowship in its largest terms, made up of people who have the capacity for team work, who have interests of love, loyalty, sacrifice, and heroism as well as those divisive and self-regarding ones which are usually emphasized, then . . . it becomes a mat-

ter of recognizing in men the existence of these qualities which are needed for the building of a better world, rudimentary perhaps, and often covered over and hidden by anti-social attitudes, but waiting to be called forth, developed and perfected. It means that one is working with the universe aided by all its spiritual forces."

From the writing of Bishop Jones, in *Paul Jones* by John Howard Melish

Died in Action for His Country—Gerald Cornel Martens. . . . And now Jerry. He would be missed in Sac Prairie like a day stolen from the week.

From *Sweet Genevieve* by August Derleth

And our crew were very much impressed by how much a few men can do if they're willing to die.

From *They Were Expendable* by W. L. White

People have different ideas about what will win the war. Some say "Food Will Win the War." Some say "Ships Will Win the War." Some say "Planes Will Win the War," or "Tanks Will Win the War."

And some say that "Thoughts Will Win the War."

From *Washington Is Like That* by W. M. Kiplinger

. . . my religion today is, so to speak, freehand, but I think an honest, functioning faith is the solution to the problems besetting us, and spiritual integrity is in a very literal sense our soul's salvation."

From *Past Imperfect* by Ilka Chase

Touch the American tradition anywhere, in any speech or document or song or ritual and the same "explosive idea" emerges, the one force we know that Hitler fears, the idea of all men.

Everything is unknown about the future save this alone: if the American idea prevails the future will offer men some dignity and some chance for self-improvement. If the American idea is presently extinguished, the future will be dark for uncountable years. And the American idea cannot be saved by the sword alone; it can only exist if we live it. "The occasion," said Lincoln, "is piled high with difficulty, and we must rise with the occasion. . . . Fellow-citizens, we cannot escape history."

From *A Time for Greatness* by Herbert Agar

International Service Seminars

INTERNATIONAL Service Seminars, sponsored by the American Friends Service Committee will bring together, from this and other countries, students whose common bond of interest is a concern to promote international peace. Problems will be analyzed from the viewpoint of those who represent various countries. Historical, economic, religious and sociological aspects will be considered and special emphasis given to peace solutions, to post-war reorganization and reconstruction. Each day will include a program of meditation, study, recreation and work. June

May, 1943

26-August 14. Fee \$100. (Some scholarship help may be available.)

Indiana-Ohio-Michigan Area. Thirty students from foreign countries and ten from the United States will be accepted.

Guilford College, North Carolina. Thirty students from foreign countries and ten from the United States will be accepted. The program emphasis will be primarily on Latin American problems in the world picture.

It is hoped that a third Seminar can be held. The time, place and program emphasis for it will be announced later.

I See By the Papers

Nazi students in Holland

The Netherlands News Digest, published in New York, in its February, 1943, issue, reports that only twenty out of a total of 4,500 students at the University of Utrecht are members of the Dutch Nazi Party.

Martyrs Speak

The Church, namely, has God's call and full authority to proclaim God's law and God's gospel. Therefore it cannot remain silent when God's commandments are being trampled underfoot. And now it is one of Christianity's basic values which is violated, the commandments of God which are fundamental to all society, namely law and justice.

Here one cannot dismiss the Church with a charge that it is mixing into politics. The Apostles spoke courageously to the authorities of their day and said: "We ought to obey God rather than men." Acts 5:29. Luther says: "The Church does not interfere in temporal matters when it warns the authority to be obedient to the highest authority, which is God."

By the right of this our calling we therefore warn the temporal authority, saying in the name of Jesus Christ: Halt the persecution of Jews. Stop the racial hatred which is being spread in our country through the newspapers.

In the same manner in our preaching we warn our people to desist from injustice, violence and hatred. He who lives in hatred and encourages evil invokes God's judgment upon himself.

—The Leaders of the Norwegian Church

Gospel according to Nazis

In Germany today Christian soldiers do not exist any longer. I believe in a God of Power and his eternal Germany. . . . We have deviated from the Jewish fables, . . . the more deeply we have delved into the National-Socialistic creed, the more our hearts have turned away from the faith that was our forefathers. Here Germany appealed to us—there Christ. And we realized for the sake of Germany that there was no other way out than to drive Christ from our hearts in order that Germany may fill the whole place. . . . Christianity is but a sprout on the tree of Judaism. . . . It is the religion of the small and the weak, the religion of cowardly and pitiable people. . . . The God of the Christians is a God of Love but Love cannot be the essence of Divinity. . . . It is the strong who rule, and the weak who should be ruled.

. . . . There is no question here of Love. That is why we do not speak of the small and weak, the religion of cowardly and pitiable people. . . . God of Love. . . . Our God is a God of Power. . . . And our ideal is not the patiently suffering Christ, but the strong fighting Hero. . . . The Jewish creed and the Christian religion has made God small and human. The German God is an omnipotent power, a vision without form, whose presence one can but anticipate and sense—but not see. . . . We Germans have by fate been chosen to be the first to break with Christianity. To us it is an honor.

—Gott und Volk-Soldatisches Bekenntnis
(*God and People, Confessions of a Soldier*).

Is This the "New Order"?

Omaha, Neb.—(ACP)—Something new has been added to Creighton university's accelerated wartime study program.

It's a disciplinary measure which punishes each unexcused absence from an academic or military class with two hours of physical exercise or campus work. In the case of undergraduate coeds, each unexcused absence brings a \$1 fine, which may be worked out in library or office work.

Explaining the new measure, believed to be unique among American universities, the Very Rev. Joseph P. Zuercher, president, commented:

"In these war years there is no room in college for loafers. The armed forces have been co-operative in the matter of permitting serious-minded young men to remain in college, with the single view in mind of preparing themselves adequately for future service as officers. We intend, on our part, to see that the students make such preparations as adequately and as speedily as possible."

—*The Gold Bug*, Western Maryland College

Chinese Christianity

All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider this strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. *There must be no bitterness in the reconstructed world.* The teachings of Christ radiate ideas for the elevation of souls far above the common passions of hate and degradation.

—Madame Chiang Kai-shek speaking in Madison Square Garden

Exit ISS—Enter SSA

The International Student Service has been discontinued under that name. A new organization, the Student Service of America, Inc., has taken its place. Alfred E. Cohn will act as Secretary-Treasurer. The reorganization alters neither the primary objectives of I. S. S. nor the services which are to be continued. The magazine, *Threshold*, has been discontinued.

Education

At the World's Fair held in New York in 1940, this definition of education was written on the walls of the United States building:

In a democracy education aims to preserve inherited culture, increase the spread of knowledge, foster social responsibility, maintain moral values, make opportunity equal, conserve natural resources, promote economic cooperation, improve man's efficiency, foster the love of peace, better the use of leisure, improve health and security, widen international sympathy.

Report of Progress

—Kenji Okuda, a Japanese-American, 20 years old, has been elected president of the Student Council at Oberlin College. His platform called for extending the activities of the Student War Council and using college men and women to meet the farm labor problem.

After the Federal Bureau of Investigation released him from the Granada relocation project in Colorado in January, he came to Oberlin, where he received a scholarship. Before the war his home was at Seattle and he was an honor student at the University of Washington.

Chinese Students

The China Institute in America reports that there are 1,294 Chinese students studying in the United States at the present time.

Conscientious Objectors

Approximately 9,000 men are in C. P. S. camps and non-combatant service in the armed forces according to the latest figures. The Federal Bureau of Prisons reports that 2,925 men have received prison sentence for violation of some phase of the Selective Service Act. Approximately 1,275 of these are C. O's.

For the Record

The total evacuation of 104,000 members of one racial group from their places of permanent settlement to designated and confined areas has been accomplished. *Two-thirds of the persons moved are American citizens of Japanese ancestry.* No further protest or objection will return to these people their original homes, stores, and farms. But help is urgently needed in the plan for dispersal resettlement. Write to the *Committee on Resettlement of Japanese Americans*, 297 Fourth Avenue, New York City, for the *Resettlement Hand Book*.

Church Drama Meets the Crisis

"Fountain Street" Solves a Popular Problem

Amy Loomis

THE war has ruined your drama department, hasn't it?" This all-too-frequent comment shows clearly the general misunderstanding that still prevails among laymen when church drama is under discussion. To the average uninformed observer, such a "non-essential" as the drama will naturally appear to be an early casualty on the church education program. But this is far from the case at "Fountain Street," Grand Rapids, where the 1942-43 drama program is more substantial than in any previous season. Perhaps our way of meeting the problem will interest those volunteer leaders who still persist in this invaluable activity.

During the program-planning period last fall, the director of the average civic or community theater fell into the popular parade of commercial producers who for the most part agreed that it was the primary business of the theater to entertain, especially in war-time.

"Give us a laugh!" "Help us to forget for a little while!"

These are wails heard frequently from the patrons of movie and theater box-offices. And it is to the credit of the little theater producers that they have endeavored to provide a suitable comedy program for such patrons.

But what has been the result of this attention to popular demand? What has been the effect of this steady diet of "escapist" theater? After a few productions have been played to apathetic audiences (audiences seemingly unable to respond with the desired laughs to even the most sure-fire comedy situations), after the box-office has recorded one more bad guess on the part of the producers, after the weary director has confronted cast after cast of perfunctory players . . . at last we are learning that in times of national stress the modern public really wants something pretty substantial in the way of dramatic fare.

And, again, the answer is not found in the average hate-breeding war play. Day after day the headlines are too dramatic for human imaginations to compete in the field of contrived melodrama. And the grim humor with which our political scene is salted has temporarily dulled our taste for whimsy. Even romance has been "stepped up" to meet war-time exigencies. To compete with

the daily drama in which we live our lives is fatuous. Our need is for detachment and for the blessed assurance that there is "an answer."

ONLY one area has been left for the drama to serve richly and with authority . . . the field of contemplation. Thoughtful poetry, stimulating prose, and the forward-looking drama dealing with contemporary problems in terms of an undated ethical system . . . these media offer the longed-for reassurance. And it is in this very field that the best religious drama has much to say. "High-brow" we have been called, . . . "high-brow" we proudly remain. For it is to the "high-brow" drama that a hungry public, tiring of trivia, is turning.

Persisting, in time of war, in its honored authority in the field of social drama, the church theater is now in a position to say with tremendous effect what the commercial theater has too often failed to say in times of peace. The church theater is uttering to an audience more keenly perceptive than at any time in modern history the ancient truths embodied in the Christian doctrine. These truths need no longer be sugar-coated and served as entertainment; the commercial theater is preparing the whipped-cream. Now, as never before, the church drama can paint its pictures of the world's problems with uncompromising realism; now, without apology, the church dramatist can point the way to a world rebuilt on sturdy idealism, sure at last of an unprotesting and sympathetic audience. And now, to a great degree, the church drama group may hope that its honest propaganda will find eager followers ready to *do* something about the problems presented.

"But," the volunteer worker may protest, "all this assumes that you still have a church drama group presenting plays. What about casting . . . where do you find men and boys? Our young men are gone, . . . our older men are carrying double loads . . . and there just aren't enough interesting plays exclusively for women."

That all depends, of course, upon the attitude that has prevailed in your particular church about the drama department. If the drama has been a casual source of entertainment brought forth

semi-annually for Christmas and Easter, your path will be more difficult now than it would had the drama been closely integrated with your entire educational program. And if the drama has been used in your church solely as a money-raising adjunct to the finance program, your present sorry state must receive scant sympathy from those pioneers in the field who have urged a larger future for this art form in the service of religion.

BUT if your drama department (or drama club) has been a planned part of your entire educational concept, these are the years when your organization will reap its justified benefits. Children's guilds, teen age drama groups, and various departmental activities have all been steadily preparing to take on the added responsibilities of just such a crisis. We are all facing a season without young men to assist us in our Christmas and Easter festivals; we are all confronted by the necessity of discovering scene-builders and lighting experts for our non-liturgical dramas. But now is the time to use those younger players and designers who have had to wait their turn; now is your opportunity to give the older girls and young women hammers, nails, paint-buckets and free scope! Now is the time to turn to those adult men who are least apt to be summoned by war and defense demands and say to them, "Surely, you who have enjoyed the stimulation of our dramatic presentations in previous seasons as members of our audience will not let our program fail through your own lack of effort. Surely, you will take up the actors' work, now, contributing your best to keep the curtain up, even though you may hesitate on the grounds of inexperience." And what a thrill of discovery awaits the patient director as these dignified deacons, vestrymen, and trustees bring their assistance to the drama!

One of the inaccurate and unfortunate concepts about church drama is the idea that it exists solely for the "young people." In a recent centennial pageant presented here at "Fountain Street," in spite of the shortage of young men, we were all delighted with the ready response and real dramatic contribution made by about three hundred of our church members many of whom had never stepped upon a public platform before. These are real seasons of growth for the drama in the church, and seasons of expanding the sense of church unity through the activities of the drama. To see our honored churchmen wearing the long cloaks and tall hats of the pioneers, to see the descendants of our founders playing the roles of their own grandfathers and grandmothers . . . to see the entire picture of our history unfold in the hands of earnest players to whom that history meant so much . . . this was to share in

a great experience from the standpoints of both church and drama.

Let us forget, then, the limiting reasons for war-time drama set forth by the commercial theaters. Let us maintain our ideal that the function of church drama can extend beyond mere entertainment. Let us turn our backs upon the old uses to which church drama has been so often and so ineptly put . . . the money-raising, youth baiting concepts which have so often lowered our standards in the past.

Let us determine that if church drama is to survive in this period it must rest firmly upon high literary merit and strong dramatic content emphasizing Christian idealism. When this two-fold standard can be met in the mood of laughter (as in Shaw's brilliant comedy, *Major Barbara*, or in Barrie's touching human comedy, *The Old Lady Shows her Medals*) so much the better for the budget! But when the choice must be between the lofty and the meretricious, let us choose with dignity, if we would continue.

HERE are a few selected dramas suggested because of their stirring idealism and because they overcome to some degree our present problems in casting.

Abraham and Isaac (From *Old Time Church Dramas Adapted* by the Rev. Phillips Endecott Osgood. Traditional. No royalty) Requires two adult men, two acolytes, one woman, and a small boy or young girl to play Isaac. A

drama based upon the ideal of personal faith.

The York Nativity Mysteries (*Ibid.*) An excellent Christmas drama for study and presentation by teen age boys and girls.

Quem Quaeritis? (*Ibid.*) This is another of Dr. Osgood's beautiful adaptations, and may be further cut to be presented by five women. Or it may be played as written by adding two older men to the cast.

The Book of Job (Adapted by Amy Loomis) A profoundly thoughtful drama to be played by five men (they need not be particularly young men), two women as narrators, and a small verse-speaking choir of women. Its ringing climax, "I know that my Redeemer liveth," still carried its courageous message through the centuries.

Journey to Jerusalem (Maxwell Anderson. Royalty) An inspired youth faces the responsibilities of his own tremendous gifts. The ever-new story of Jesus' interview with the learned men in the temple. Can be played appropriately in the church sanctuary, or in a small auditorium, using stylized scenery. Benefits from judicious cutting. The roles include older men and women, a few teen age boys and girls; and the chief role demands a particularly talented twelve-year-old boy. For advanced groups.

Non-liturgical Material

Aria da Capo (Edna St. Vincent Millay.

Royalty) One-act fantasy on the theme of war and peace. Can be effectively played by an all-girl cast. Simple set.

The Old Lady Shows her Medals (Sir James Barrie. Royalty) A short two-act comedy for four women and two men. One of the men must look young enough to be a soldier; but the role of the minister can be played by an older man. One realistic interior. Fun to rehearse!

As the Twig is Bent (Lillian Thomas. Royalty) A story of Lincoln's boyhood emphasizing his ambition, and his determination to acquire an education. Cast includes children and young people as well as a few older men and women. Can be played in a stylized set.

Letters to Lucerne (Fritz Rotter and Allen Vincent) A story of the current war with the emphasis upon a concept of brotherhood that excludes hate. Nine girls and women, three older men, one very handsome young man (short part). This is an acting assignment for advanced groups only. Can be played in one set.

Major Barbara (G. B. Shaw. Royalty) For advanced groups. The men's roles offer fine acting opportunities for your older players. Can be cut for greater effect. The final scene in the munitions factory is a challenging statement of social principles. Well worth the effort!

Among Current Films

Of all the movies which have come out of the present war, it seems to me that *In Which We Serve* (British film written, produced, scored, directed and acted in by Noel Coward) is far and away the best—largely because it is content to understate and has resisted all temptations to go sentimental, hate-mongering or heroic. You will want to see it once for the story, for the feeling you get of having seen real people and through them something of all people; and the second time to figure out just how the story is told. Never have all the possibilities of the motion picture camera as a story teller been so effectively and so completely utilized for the purpose to which they are especially suited. Notice how simple events are made to stand for more than they seem at first glance, how individual parts of the story have been so skillfully blended—even in flashbacks—that they blend to form a unified, coherent whole. Noel Coward, Celia Johnson, Bernard Miles, John Mills.

There are times, too, when *Air Force* (War.) approaches the conviction of the above film, times when you seem to be seeing real men in real situations—but overall this story of the career of a Flying Fortress through thrilling flights across the Pacific and in exciting combat is less than convincing. This is particularly so in the final sequences, when a Japanese convoy goes down like one, two, three with the greatest of ease—but

also in individual shots of situations that go overboard in making their point. The men, too, are more types than individuals, and you have met them all before in previous films extolling heroic branches of the armed services. It is thrillingly executed, but overdrawn in frequent places. Harry Carey, John Garfield, John Ridgely, George Tobias.

Flight for Freedom (Col.), too, is not so good as it should have been, what with the pre-release hints that this was to be the honoring of a woman flyer resembling Amelia Earhart and taking part in exploits such as made her famous. Not that it should be compared with *Air Force*, however; the flying shots of that film make you realize that the artificial ones in *Flight for Freedom* must surely have been made on a studio set. It all turns out to be just a rather silly, unmotivated love story about a woman whose actions never fool you for a moment into thinking that she could really accomplish the deeds the picture tries to make you think she did. Disappointing, very. Herbert Marshall, Fred MacMurray, Rosalind Russell.

Journey for Margaret (MGM), which tells unassumingly and with surprising sincerity for what might so easily have been a mere "tear jerker," the story of a war correspondent, hardened by what he has seen in various countries at war, who is drawn to two shattered child victims

of London's air raids and finally decides to adopt them. For once, the children in a picture are made the center of interest, not just the background for an adult love story. (The marital problem, inserted in the story by W. L. White on which the film is based, does detract a bit from the film but does not ruin it by any means.) . . . But what happens when the same idea—child refugees in search of a home—is permitted to become just background for a love story, and a superficial one at that? To find out, see *The Amazing Mrs. Holliday* (Univ.). Here the children might as well have been dolls, and one hates to see their presence exploited for synthetic emotion they are expected to arouse. The story is a shallow one, bogged down by the magnificence of its settings and costumes—a tragic follow-up for the charming films in which Deanna Durbin has been featured in the past. Deanna Durbin, Barry Fitzgerald, Edmond O'Brien.

The Moon Is Down (Fox), drawn literally from the Steinbeck novel, pictures convincingly and movingly the quiet yet courageous resistance of a conquered people to their conquerors, and the resulting demoralization of the latter. It does not yield to the temptation to sentimentalize or to overdo its situations, and recommends itself as a serious, well-knit tribute to courage and decency. Cedric Hardwicke, Henry Travers.

Lost Horizons on the Race Issue

Margaret Frakes

WITH Negroes giving their lives in battle for the country of which they are citizens, new interest has developed in seeing that they are enabled to partake more realistically in the democracy at home of which they are theoretically a part. Contributing, too, to that interest is the fact that other races in the United Nations are beginning to ask if we are sincere when we talk about democracy for all peoples.

Along with this new interest, there has come in this country a healthy consideration of the way Negroes have been portrayed on the screen in the past, and of the way they should be in the future. You know how that past has been for the most part—whenever a Negro appeared in a film he was a comic—although usually lovable—clown, or she was a kind but not too-bright maid, with an ecstatic swinging into superstitious and spectacular spirituals.

Recently there have been pleas, both on the part of the critical public and of Negro cultural organizations, that Negroes be portrayed more as individuals, not as cardboard comic types. Widespread approval greeted Warner Brothers' presentation of the young Negro lawyer in last spring's *IN THIS OUR LIFE*—not only as an individual but to a certain extent as a symbol of the honest attempt of the intelligent young Negro to find a place to serve and of the difficulty he meets in obtaining equal opportunity and even equal justice before the law. What was most remarkable about this presentation was that it was unique among screen portrayals. On the other hand, critics throughout the country protested the musically beautiful yet condescending and phony portrayal of the Negro farmers in the final episode of *TALES OF MANHATTAN*. Here the characters were painted as stupid clowns, child-like, guileful, finding release in a sort of religious frenzy that brought laughs from most audiences. Following the release of this film, Paul Robeson, who with Ethel Waters starred in the episode in question, announced that he would make no more movies in Hollywood. At first he had had hopes for the film, he stated, but it turned out to be "the same old thing, the Negro solving his problem by singing his way to glory."

A new musical film by the same company (20th Century-Fox) is reported to

be treating the Negroes who make up its entire cast with the same respect for their artistic and personal traits as would be accorded any other group of artists. It is to be a "cavalcade" of Negro entertainment during the past twenty-five years. Interestingly enough, the man who is producing it tried to get backing for just such a film in the late '20's—this according to a recent story in the New York *Herald Tribune*—but was told it could not be done because of probable boycott in the South. This year 20th Century-Fox decided itself that it was time to present an honest slant on the Negro in motion pictures. (Perhaps the *TALES OF MANHATTAN* experience opened the company's eyes; perhaps Wendell Willkie's suggestion to company executives when he was in Los Angeles to address the convention of the National Association for the Advancement of Colored People had something to do with the decision.) Anyway, the producer who had had the idea long ago was called in to work on a similar project. Everyone who is interested in the screen's taking its place with other agencies painting an honest and helpful picture of democracy at work, will watch with interest the result of his venture.

Meantime, MGM's *CABIN IN THE SKY* is due to appear any day. This film was based on a play by Marc Connelly, but

his name will not appear among those credited with preparing the script. The reason, according to reports, is that he disapproves of the condescending manner in which the Negroes are treated in the film—with a loss, he feels, of the essential spirit of his own play. And because he is well known as a friend of Negroes and of their organizations, he has asked to have his name withdrawn. He feels that honest and necessary dignity have been sacrificed for showmanship. In view of the new interest in giving the Negro more realistic treatment and a better all-round break in films, it is regrettable that *CABIN IN THE SKY*, if it is this sort of presentation, should appear at this time.

However, that action may be a valuable contribution to the entire cause after all. Commenting on it, Thornton Delahanty, writing in the New York *Herald Tribune*, has this to say: "To what extent this report is true is not of such moment as the fact that there was a dispute at all. In former times the attitude of producers was such that the question of the Negro's dignity would have been important if preserving it threatened an adverse effect on the box office. It is felt here by people of taste that once taste is recognized by producers it will mark the beginning of a higher standard of picture-making—and the end of certain producers."

All of which discussion keys in with our comments, in the December, 1942, issue on what the movies do to personality. The question is whether screen characters are to be cardboard copies of what the movies of the past have said people are like—in this case, comic morons—or real men and women, individuals all, acting according to honest motivation rather than as puppets of tradition.

AND WEEDS, TOO

"When the war ends," said an ad in the *Times*, "you will need to own a farm or plantation as never before." The advertiser suggested three thousand acres on the coast of Georgia, most of it formerly planted to rice, these days a haven for wild ducks. "Create now an estate that will stand as a bulwark of safety against the vicissitudes of the future. . . ."

This may well be a matter which is occupying many people's thoughts, for men, like ducks, are always searching for a haven. But to sell country real estate on a safety appeal seems to us to misrepresent the case. Ownership of land is still a pioneering adventure of major proportions; an estate is the very pattern of dangerous living. A city man,

when he becomes the owner of a farm or plantation, is faced with two alternatives: he can restore the land to cultivation, exposing himself to a thousand hidden booby traps which he didn't know were there, or he can leave the land alone and live on the income from his investments and on wild duck—also a very hazardous sort of life. On the whole we approve of people rediscovering the land, if they are in earnest about it, and pitting themselves against the elements, but the new life should be presented for what it is, an adventure of incalculable danger. Anyone proposing to take on a plantation should go forewarned and with the full realization that he will find, in his run-out fields, as many vicissitudes as ducks.

—The New Yorker

Clouds, Sunsets, and Lightning

Henry Koestline



"There is no greater thrill . . . than to capture a beautiful sunset or cloud arrangement on film." This photo taken in a Florida cornfield has just enough foreground to give depth to the picture. Notice the cornstalks are underexposed to prevent overexposure of the clouds. No filter was used.

SUMMER isn't here, yet, but the glamour of outdoors—picnics, hikes, swimming parties or birds, trees, and flowers—has already lured many students from the campus to more enjoyable pursuits. And along with any outdoor party goes myriads of picture-taking possibilities. It almost seems that God, anticipating the camera-fan, painted a world which will furnish him with unlimited opportunities. There is no greater thrill in photography, for instance, than to capture a beautiful sunset or cloud arrangement on film.

You've probably noticed dramatic pictures of clouds in magazines and books, and chances are, besides being good record shots, nearly all were excellent pictorial studies, too. The reason for this is that the mountainous, cumulus clouds, the delicate slender cirrus clouds, and many other types, just naturally lend themselves to beautiful pictures; and they are very easy to take.

There are two methods of picturing clouds—showing them alone, or including a landscape as a foreground. In either case, always use a filter and be careful not to overexpose.

While vivid cloud forms are frequently recorded without a filter over the lens, a filter will make clouds stand out dramatically against the sky, and the type to use depends upon the effect desired. A medium yellow filter, commonly called a "K-2" is a good selection because it records the sky in just about the same tone as your eye sees it.

However, you may at times want a darker sky, and in this case, a deep yellow or red filter should be selected. The red filter produces a very dark sky, sometimes almost black, resulting in a more dramatic and spectacular effect.

There is one point, however, to remember about a red filter. It should be used

only with a panchromatic film. Verichrome or Plenachrome will not do.

Exposure requirements for pictures of clouds alone are quite a bit different than that for photographing ordinary scenes. In taking pictures of general subjects, be careful to guard against *underexposure*, because you will lose shadow detail. In cloud pictures, however, you have a bright subject with very delicate tones and if you give too much exposure these fine shadings will be lost.

When clouds are combined with a scene or landscape, more exposure must be given to get detail in the foreground. Although a medium yellow or red filter may be used in this instance, a *sky filter* may serve your purpose better because it does not require an increase in exposure. This is a divided filter—the *top* half being *light* yellow, and the *bottom* half *clear*. This permits filtering the sky without affecting the foreground. All other filters require a certain amount of exposure increase, depending upon density of the filter and the type of film used.

Now, a word about sunsets. The majority of good sunset pictures are really cloud studies dramatically emphasized by the rays of the sun. You will find that a foreground of water or hills will add much to the interest and artistic appearance of your sunsets. No definite rules can be set to determine the correct exposure, and experimentation and comparison are the best methods just the same as with cloud pictures. With a box camera, use the smallest opening. With other cameras use a lens opening of $f/16$, with a shutter speed of $1/100$ of a second.

Many fascinating sunset pictures can be made when the sun is wholly or partially obscured with clouds; or a silhouette effect may be had if you have someone stand in the foreground, admiring the beauty of the setting sun.

Summer not only brings beautiful cloud and sunset scenes but gives opportunity for picturing nature's more turbulent moods. A night thunder shower, for example, gives you a wonderful chance for truly fascinating pictures.

There's no trick involved in taking lightning pictures. If it is raining during the time the lightning is weaving its web across the sky, and you don't want to get wet, take your pictures from inside through an open window or if it is too windy, "shoot" through the glass with your camera close to the pane. Place the camera on a tripod or something solid and point it in the direction where the last flashes were seen. Set the camera shutter at "time," using the largest diaphragm opening. When ready, click the shutter open and wait for a bright flash, then close the shutter and turn the film. This will yield one kind of lightning picture, a single jagged streak.

Another very interesting kind of lightning picture is obtained by leaving the camera shutter open to record a number of flashes on the one negative. By this method you will get a fantastic conglomeration of ribbons of light.

The only form of lightning that does not register satisfactorily, as such, is sheet lightning. It merely illuminates a broad expanse of sky. With this kind of lightning, however, striking silhouettes of trees and buildings can often be obtained.

QUESTION BOX

How can one take pictures of sunsets without letting the sun strike the lens? M. P.

The best sunset pictures are taken when the sun is behind a group of clouds. Here the clouds appear with bright luminous edges with the sparkling rays shooting from all sides. In case the sun is not obscured, you might try taking the picture with a friend in the foreground to shade the lens. A tree trunk will also serve to shield the lens from the direct rays of the sun.

Ten Easy Lessons

J. Olcott Sanders

BY now you must be feeling that summer is waiting for you on the next page of the calendar; so you might consider getting ready for what summer invites. Will you be Caravaning? Will you be able to volunteer full time or part time on playgrounds or some other social service? Will you be just living at home and helping around the place? In many possible situations you will find opportunity and even definite call for some skill in recreation leadership.

Therefore, you may be interested in looking over a proposed outline for an introduction to recreation leadership—in ten easy lessons. The idea is to suggest the variety of things that fit into a leisure program, to acquaint you with sources of information (why, what, how), and to develop a few elementary and basic skills; thus, you may be expected to become a more intelligent participant and a more effective leader.

Easy material has been selected; insofar as possible the plan has been to build on games and tunes and other things you already know. So why not get together a group of six to a dozen of your friends for study and practice; of course, it will help to have some specialists and trained leaders to boost you along, but it would not be beyond you to carry out this series of meetings on the basis of sharing the knowledge you probably have already. And had you thought of building a team of workers, each concentrating in some special phase of recreation, to serve a community?

The basic books for the course are *Handy and Handy II* (divided into *Kits*) published by the Cooperative Recreation Service, Delaware, Ohio, and the *Fun Encyclopedia* published by Abingdon-Cokesbury (the latter to be abbreviated *FE* in the following notes); *motive* articles are mentioned, too. Get a notebook for keeping significant stuff from reading and group discussion, and begin a card file of rules, instructions, and suggestions for specific activities. If you can, start a small collection of books and pamphlets and essential equipment.

Here, then, in ten paragraphs is an "Introduction to Recreation Leadership":

1. *Recreation and the recreation leader.* Examine the extent of the field of recreation, and the standards for activities and for leadership toward which you strive. Define and compare leisure, play, recreation, loafing, unemployment, art, social experience (see *Kit A*, pages 1-8). Do

you consider all the activities listed for succeeding sessions of the course to be recreational? What other recreation activities have not been included? What are the essential qualities of an adequate form of leisure activity (*Kit A*, pages 19-21)? Check yourself against some of the leadership standards suggested in *FE*, pages 895-906, and *Kit B*, pages 17-24. Additional reading: *motive* leisure department, March 1942, and February 1943; lists in *Kit A*, pages 9-10, and *FE*, pages 937-939 and 945 (especially Burns, Calkins, Jacks, Overstreet, and Slavson). For additional reading in future lessons, consult other headings in these lists. Laboratory: Fill in hobby chart (obtainable from Cooperative Recreation Service); singing should be part of every class meeting.

2. *Games and sports.* In advance prepare to lead one low organization game (relay, tag, or the like); see *FE*, Chapters VI, VIII, XI; *Kits F, G, H, J* (Children's Play). Suggestions of technique—*FE*, pages 908-910; *Kit B*, pages 25-28. Discuss this statement by Dr. Dudley B. Reed: "Joy in physical recreation may be compounded of many elements including pleasure in actual activity, relaxation and change, pleasant surroundings, companionship, anticipation, and memory." Discuss purposes and methods of organizing contests and tournaments. Laboratory: Play games led by members of group; construct a tournament chart in which each contestant must lose twice before being eliminated; plan a tournament for a group to which you belong.

3. *Music and folk games.* Discuss this statement by Dr. Ralph W. Sockman: "Nothing is more steady and uplifting than the power of music." Consider the variety of musical activities—group singing, phonograph records, rhythm and harmonica bands, choruses, orchestras, solo performances. What standards can you set for music to be used with a group? Do you agree with Cecil Sharp: "All cultivated art is based on the art of the folk, which for sincerity of expression, directness of statement, and spontaneity of utterance has never been, and never can be surpassed." (See *motive* leisure department, March and April 1941, and February 1942; *motive* music department; *Kits O, P, R, T, V*; *FE*, Chapters XII and XIII.) Laboratory: Select and begin to learn ten songs, considering variety and quality. Begin to learn five folk games (suggested—"Shoofly," "Come, My

Love," "O Susanna," "Paw Paw Patch," and "Jennie Crack Corn"—all in *Kit P*, most with familiar tunes.)

4. *Dramatic and literary recreation.* Consider the types of informal dramatic activity—games (charades, forfeits, The Game), pantomime, dramatized ballads and folk tales, radio-style plays. What is the place in a recreation program of reading aloud of prose and poetry, plays, choral speaking, puppets, story telling, movies? Consider posting reviews from Independent Filmscores or some other reliable source for current movies as a guide for members of your group. (See *Kit B*, page 31; *Kits I, Q, 40*; *FE*, Chapters XIV and XV; *motive* leisure department, January and May 1942; *motive* movie and drama departments). Laboratory: Try some informal dramatics; continue folk games and singing.

5. *Nature and camping.* In advance select and prepare to tell a story. Share your experiences in such outdoor activities as botany, zoology, forestry, geology, astronomy, hiking, and camping. If possible, meet outdoors with an expert in one of these fields. (See *Kit F*; *FE*, Chapter X; *motive* leisure department, May 1941, and December 1942). Laboratory: Go on a nature hike or an overnight camping trip; tell stories; continue folk games and singing.

6. *Crafts and arts.* Here is another area with a wide variety of expressions for which discussion and practice should arise from the experiences of the members of the group—woodwork, leathercraft, metalwork, photography, sketching, mask making, knitting, weaving, and the like. Discuss this statement by Fred A. Ekstrand: "I have always been a strong advocate of the development of hobbies which will provide a creative outlook, foster skills, increase sensitiveness to surroundings, and give dignity to common things. We may experience through handicraft that cultural satisfaction which comes through knowing and doing." What is the place of a craft shop in a recreation program? (See *FE*, Chapter III; *Kits 45, 48, 50, 51*; *motive* leisure department, February and October 1941, April 1942; *motive* photography department). Laboratory: Make a puzzle or a game for your recreation room (see *Kits N, S, U*; *FE*, Chapter II); continue folk games and singing.

7. *Parties and banquets.* Discuss why and how to achieve unity, variety, and climax in a party. What are the separate jobs to be assigned to individuals or committees in preparing for and conducting a party? (See *Kits B, C, 28, 39*; *FE*, Chapters IV, XVI, XVII, XIX; *motive* leisure department, September 1942). Laboratory: Plan a party or banquet for a group to which you belong and put it on; continue folk games and singing.

8. *Game room and playground.* What are the needs and possibilities for a game room in your neighborhood, church, or community? For a playground? Consider problems of space, activities, making of equipment, supervision. (See *FE*, Chapter II; *Kits N, S, U*; "Home Made Play Apparatus," published by National Recreation Association, New York). Laboratory: Play games and puzzles made in a previous session; evaluate the party put on; continue singing and folk games.

9. *Year's program.* In the light of the many kinds of activities introduced in previous meetings, consider the problems of providing a balanced program on the basis of group interests and needs. How will you organize a functioning committee? How will the program be

financed? (See *Kits B, C; FE*, Chapter XXI). Laboratory: Outline a year's program for a group you know; continue folk games and singing.

10. *Special problems and summary.* Use the final session for tying together loose ends and for bringing up special problems. For instance, you may be concerned about recreation in the home for the family (see especially *FE*, Chapter I). Or it may be the particular problems of working with a rural group (if possible, see Cole and Crowe's *Recent Trends in Rural Planning*, published by Prentice-Hall; Chapter XIII is "Planning for Effective Rural Recreation"). Or you may want to decide how to prepare best for fitting recreation into post-war reconstruction service.

Community in History

Franklin H. Littell

THE achievement of genuine *community* may be through the glorifying of existing emotional and civic bonds of responsibility—as when a man sees in its fullness the implication of a church membership or a citizenship previously lightly held, and determines to make the accustomed bonds stronger and more creative. Or it may be intentional, created and cultivated—as when he makes a radical break from previous associations, and consciously sets about to create a new body of loyalties, emotional ties, and patterns of work. In the nature of the case, the latter type will always be less frequent and less popular; and yet its minority witness is none the less significant, and in limited areas it has actually been the moving power in history. We will here confine ourselves to a few examples of Christian center.

Middle Ages

In a certain sense all monastic communities served in this way. During the Middle Ages their communal life perpetuated literature, music, the arts, writing and illuminating, farming, and crafts. Thus, when the monks of *Iona* island travelled throughout England and the continent in the seventh and eighth centuries, they preached not only the Christian Gospel but also improved techniques of teaching and of "scientific agriculture." Such centers of learning were scattered throughout Europe, especially in frontier areas—cutting forests, breaking the soil, building bridges and highways which later became the arteries of social life. They trained skilled workers

and craftsmen in all phases of life—metal workers, woodworkers, manuscript copyists, gardeners, architects, musicians. Even though the monastic motive was selfish—that of self-saving, through the disciplines of the Benedictine Order the group life was transformed into a great molding force in the creation of European civilization. When the people turned from fratricidal tribal warfare, they found a network of communications (including a common tongue) and body of knowledge, with which to create a new order out of chaos.

Early U. S.

There is a striking parallel to this in the function of certain communal groups which flourished on the American frontier during the westward movement. The *Ephrata* Community in Lancaster, Pennsylvania, was one of the most important educational centers in colonial America. Thousands of Hymn-books, Bibles and devotional manuals, were printed on their busy press; their members participated vigorously in the theological and scientific disputes and ventures then current (including the founding of the American Philosophical Association). *Harmony* was a community which grew out of Pietism; coming to the United States from Württemberg in 1804, by 1810 they were supplying a surplus of craftsmen to their neighbors in western Pennsylvania. In 1814 they moved to Illinois, to raise grain and produce textiles which became the chief supplies of markets as far down the Mississippi as New Orleans. In 1819 they were worth \$368,-

690.92, and in 1823 the State of Illinois negotiated to borrow a large sum of money from them on credit. They had the first steam engine in the state. In 1824 they moved back to land near Pittsburgh. *Economy*, Pennsylvania, which they established, soon controlled the Pittsburgh markets. In later years they aided very considerably in the rise of Pittsburgh and Beaver Falls industries. They once sold a railroad to Commodore Vanderbilt for \$1,150,000, and they made \$1,110,-648.78 from land sales in Beaver Falls.

I mention these various facts for two reasons: 1) it has been customary for enemies of communal life to portray these efforts as uniformly miserable, dull in life, and ignorant, whereas they frequently enjoyed through mutual aid a standard of living which far exceeded that of their neighbors. (The *Economy* Symphony Orchestra performances in Madison Square Garden were reported to be the high point of the city musical season for 1903); 2) it is not seldom that uninformed friends of communal life or even occasional communalists view the experiment in a romantic "back-to-nature" light, and glorify the self-imposed asceticism of "the simple life." As a matter of fact the most successful communities have been those which strove to attain technical proficiency in necessary fields, and made sterling contributions to their neighbors' efforts to live at a better standard of living. Intellectuals, like Queen Marie Antoinette on her "dairy farm," are prone to revel in self-denial (for a time); these colonists tackled their problems with zeal and with scientific spirit. The greatest failures in American communal history were the experiments of *Brook Farm* (the Transcendentalists), of *New Harmony* (Robert Owen and Utopian Socialists), and of the several *Icaria's* (Etienne Cabet and Utopian Socialists). They had no common religious loyalties; but their other great problem was the presence of a considerable body of technological primitivists—persons who really believed that when "wild in woods" the savage was "noble" (as Rousseau had said); and they planned to sluff off civilization and go back!

Missionary Communities

On several brilliant occasions community of goods and common residence has been made a part of organized missionary work. One thinks immediately of that great Moravian center at *Herrnbut*, which for decades sent out the Living Word all over the earth, and where Wesley learned much of what was later incorporated in the *class-meetings* and in his famous and oft-asserted conviction: "There is no such thing as individual Christianity." Such a colony was *Bethlehem*, Pennsylvania (1742-1762); here the people were di-

vided between the "Pilgrim Church" and "Home Church"—the latter working to support the former on the field. And even today the inheritors of this tradition maintain one out of every 70 members on the field, whereas the larger and more familiar denominations come nearer to 1 out of 500.

In 1800, as William Carey was beginning work in India, he established a communal center at *Serampore*. He avoided the scattered "out-post" system which made the missionary enterprise so vulnerable, and gathered his associates about him in one large center. There were separate family apartments, but common dining and common worship; there were small family allowances, but a common purse. A plan of open-air preaching was inaugurated, and a printing press set up—from which flowed translated sections of the Bible and other religious helps. His work was the beginning of a new era in the Christian mission.

Community does not have to be residential to be genuine. There may be the fullest sharing of the Spirit—in the planning mind, in the moving Spirit, in the sharing purse—without common residence. A splendid example of this, chosen from the midst of many that

spring to mind, is the history of "*the Bands*." During the opening of the west in the last century a masterful strategy was required to meet the religious needs of scattered settlers. Part of the answer was given by groups of ten or fifteen theological students from the eastern schools, who sacrificed obvious career to develop a group ministry in the west. They went out under the American Home Missionary Society; the earliest to attract attention was the "*Illinois Band*," going out from Yale Divinity School in 1829. Later came the "*Kansas Band*," from Andover Theological Seminary, one of whose members brought into being over 100 churches. In 1880 a group of eleven went from Yale to the Dakotas. In 1890 went out the "*Washington Band*."

The "*Iowa Band*" might be taken as a typical illustration of how they worked. Going out from Andover in 1843, they had some months of weekly meetings for prayer—study—planning, before scattering to posts as needed from Denmark, Iowa. It took a month to get there from Albany—one week by train to Buffalo, one week by lake to Chicago, and two weeks overland. Their baggage went out marked "Burlington, Iowa, *via* New Orleans." They became accustomed to deal

with all the vital frontier problems, and built their lives into their plan of attack: to make Iowa a Christian state, the "Massachusetts of the West." By 1848 a school was opened in Davenport as "Iowa College"; in 1858 it moved westward to Grinnell. They combined a ministry of preaching and education, and attracted common school teachers from all over the East. By 1868 Iowa employed more school teachers than any other state but New York (because of the city), and had the lowest illiteracy rate in the land. In every state where "*the Bands*" worked similar achievements are recorded.

IT is evident that the *community* approach has in the past made vital, even revolutionary, contributions to both the economic and religious life of the larger society. Is it too much to believe that the challenge of our day will be met by just such spiritual and practical sharing? As we meet the problems of life in the small fellowship group, *we discover patterns of work and association* that will contribute much to all society, and *we foster a spiritual dynamic which is capable of bringing the larger changes to pass.*

Look, You Fellows

In Answer to "Look, You Girls" in the March Issue

THIS is especially dedicated to six students at the University of Arizona, but I'll be glad to include you other males who share the opinions expressed in the March *motive* under "Women Students in the Crisis." You seem griped because a girl wonders that you are not in active service—but you are equally annoyed because we girls "get off" with the simple job of nursing instead of being snipers or sharp shooters. Possibly the task of being a nurse is as important as yours in the enlisted reserve.

The fact that many women are now occupied in war industries means something different to you than it does to me. I am "between shifts" of going to college. In peace times I probably would be working in a vacation resort earning money to finish school. As war restrictions have closed many such places, I find it a more feasible plan to modify bombers than to sling hash.

My objective is still to complete college, but necessary adjustments are presenting a different means of securing it. Many of the women with whom I work found themselves unemployed with the closing of "non-essential" industries, but

their needs were as great as ever, and defense factories were the logical places for them to work.

You think we women are getting soft—that if we wished to share in the dangers that confront you, we would have our way as women did in the matter of suffrage. But will you remember that women have the job of bearing the pain and death involved in propagating the race during peace as well as war times? And surely that task is not an easy one.

You're jeeping about double standards, but what kind of mental footnotes do you make about a girl who opens doors for herself and carries her own coat check? I'll wager your impressions aren't "What-are - you - doing - next - Saturday-night?"-ish. This idea of "women the protected" isn't advocated by women alone, although most of us don't consider it a bad notion. When women wanted prohibition to protect their men, they got to work on it. If the men are so burned up about this double standard, why don't they get busy and do something about it?

THE idea that there will be a lot of old maids after this war was not origi-

nal with your group. Why, we women realized that when the first war cloud drifted over from Europe. On the campus of Colorado State College there is a group known as Contemporary Club which meets often for just such "gab fests" as you seem to have had. The majority of the members are girls, and almost a year and a half ago we discussed the possibility of bigamy as an eventual necessity in the martial system. Granted, none of us considered this as a solution in specific instances, but we saw the development of a problem. You seem to think that our nation is composed of two types: people and women. Do you consider that the percentage of women who are concerned over peace and reconstruction is probably as great as the percentage of men?

Women are not taking courses in law, medicine, engineering, sociology, journalism, and psychology because they feel it is essential to domestic tasks of wiping children's noses and separating eggs for a sour cream cake; they plan to use the information they are garnering. Already many of our leading educators, psychologists, and social workers are women. And more of us will take places in these fields.

NOW, this matter of dating. You fellows don't even use the "morale" excuse, but I wonder if you are abstaining from dating because you think of fellows

(Continued on page 45)

Origin of the World's Best Seller

Thomas S. Kepler

The Bible

THE best seller every year. The book heard and read more than any other book in the world. Books-of-the-month may come and go, but the Bible persists as the book-of-the-centuries. What is it? How did it come into existence? How was it made? Why has it held such tremendous value through the ages? What value can I find in it for myself today? . . . These are the perennial questions people raise every day about this Book of books.

One inquisitive person placed his microscopic focus on the Bible and found that it contained 66 books (with the Roman Catholics having 77 books since that Church holds the Apocrypha of the Old Testament as scripture), 3,566,480 letters, 773,693 words, 31,102 verses, 1,189 chapters. Further analysis showed him that the name Jesus was used 973 times, Christ was written 556 times, and the word Lord appeared 730 times. The middle of the Bible was located in Psalm 118:8 with these words, "It is better to trust in the Lord than to put confidence in man,"—surely the heart of Bible truth as well as the center of its pages! The longest verse, of 43 words, was found in Esther 8:9; the shortest verse was discovered in the Gospel of John 11:35, "Jesus wept." Further investigation showed that the New Testament quoted 2,430 times from the Old Testament.

The Bible was made in a slow compiling process over centuries of time. Much of its material went through centuries of oral transmission before it was finally written down and made scripture. When the scriptures were finally canonized (that is, selected by a council as books worthy to be the Bible), they were composed of only those books which spoke to human needs because of their devotional value, their historical accuracy, their balanced interpretation of life, their answers to life's profoundest problems, or their appeals to the nation's (or the world's) purpose.

THE Old Testament consists of three sections, considered as scripture by the following dates: 400 B.C., *The Law*; 200 B.C., *The Prophets*; 93 A.D., *The Sacred Writings* (*Hagiographa*, so named in the Greek translation of the Old Testament Writings). *The Law* (*Torah*, *Pentateuch*) consists of these books: Genesis, Exodus, Leviticus, Numbers,

Deuteronomy. Back of the Law most scholars agree there were at least four sources: J—a compiler living in Judah about 850 B.C., who called God *Jehovah*, brought together the traditions of Judah; E—a compiler living in Israel about 750 B.C., who called God *Elohim*, brought together the traditions of Israel; D—refers to the book of Deuteronomy, which was compiled in Jerusalem and "found" in the Temple in 621 B.C.; and P—a priest who made the final compilation of J, E, and P with his material, by 500 B.C., using his own material as the *backbone* of the Law. By 400 B.C. these five books were considered the first Jewish Bible.

By 200 B.C. *The Prophets* were added to the Law as of comparable authority as scripture, although the Law was always considered superior to the Prophets as an authority until the time of Jesus. This list of books included Joshua, Judges, Samuel, Kings, Amos, Hosea, Micah, Isaiah, Habakkuk, Zephaniah, Jeremiah, Jonah, Nahum, Obadiah, Ezekiel, Haggai, Zechariah, Malachi, and Joel. It is significant that Jesus referred to only the Law and the Prophets as scripture, as reported in the Gospel of Matthew, 5:17, "Think not that I am come to destroy the law, or the prophets. . . ." Some of the Jewish writings from which Jesus quoted (the Psalms, for example) were not to be *formal* scriptures until sixty years after his death.

About 93 A.D. the Jewish rabbis came together at Jamnia to finish the selection of the Jewish books for their scriptures: The Palestinian rabbis there believed that inspiration for scriptural writing had ceased with Ezra in 400 B.C., while the Alexandrian rabbis felt that inspiration never ceased (with which I should readily agree!). Nevertheless the Palestinian rabbis won their point and the following books, known as *The Sacred Writings*, were added: Ecclesiastes, Job, Proverbs, Psalms, Daniel, Ruth, Esther, Ezra, Nehemiah, Chronicles, Lamentations, and Song of Songs. The books which the Alexandrian rabbis also wanted included *The Apocrypha*, containing I and II Maccabees, Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, Judith, Apocalypse of Baruch, Ecclesiasticus, the Wisdom of Solomon, the Prayer of Manasses, I and II Esdras. This final making of our Old Testament by the Jews

was hastened by two factors: (1) The destruction of the Jewish Temple in 70 A.D., which took away one of Judaism's unifying factors; (2) the rapid development of Christianity, against which Judaism needed a "book religion."

THE making of the New Testament was a much more rapid experience. Jesus died about 30 A.D., having written nothing, for he was mainly a preacher of the good news of redemption. His followers wrote nothing about him during his life nor immediately after his death. After Jesus' death his friends did not need written materials about Jesus: They had the Law and the Prophets; about ninety-five per cent of Jesus' teachings had been uttered earlier by the rabbis and the Jewish teachers; Jesus' words and deeds were being transmitted by "living epistles," the people who had been with Jesus as his co-workers. Furthermore there early grew the hope that Jesus would return soon to his followers: why then did they need written reports of what Jesus said and did? However, a gospel was written as the Christian community began to realize that Jesus' return to them was not so soon as they had expected: it is referred to as the *Logia* (*The Sayings*) by Eusebius (a historian writing about 325) who quotes Papias (another historian writing about 140), and was compiled 40-55 A.D. This gospel was lost, however, but copied and retained partly in the gospels of Matthew and Luke (see Matthew 5-7, 10, 13, 18, 24-25 for its materials). Also at some early period before the gospels were made, the Passion Story existed in a complete form.

The first of our New Testament books is Thessalonians, written by Paul about 50; then followed within the next twelve years the rest of Paul's letters, Corinthians, Galatians, Romans, Ephesians, Colossians, Philippians, and Philemon. The Gospel of Mark was written by 70, Matthew and Luke by 90, and the Gospel of John by 110. It is interesting to note that the gospels of Matthew and Luke copied heavily from the Gospel of Mark and the *Logia* (for example, Matthew copied ninety per cent of Mark and contains eight chapters copied from the *Logia*!). The Epistle to the Hebrews was written by 90 while Revelation was written about 100 (each of these books almost missed the honor of being chosen as scriptures). The Pastoral Letters, Timothy and Titus, were written about 100; I, II Peter, I, II, III John, Jude and James were written during the last quarter of the first century (with the exception of II Peter, which is a late second century writing). By 125 the four gospels were considered as scripture along with the Old Testament; by 175 Paul's letters were considered as authoritative as the prophets; writings like James, Hebrews, II Peter,

What Good Is Worship?

Robert H. Hamill

SKEPTIC: (In a recent letter, Warren S. Paige, of the State University of Iowa, dropped a cargo of block-busting questions into the quiet shelter of Taurus' study. Well along in the attack, he let loose this:) Then there is the matter of worship. Why worship something that goes on regardless of anything you do and which pays no attention to you personally. Why pray to a force or energy?

ORTHODOX: That is not a question about worship, but basic skepticism about God. Of course you cannot, and ought not, worship a force or energy that is sheerly mechanical, deaf and dictatorial. If God is a blind and brutal power rolling on its iron way, insensitive to human needs, then of course worship is foolishness.

TAURUS: You are right, no doubt, yet I feel that *Skeptic* overstated his doubts in order to make his problem clearer. Really he is puzzled about worship: is it futile and silly, or is there some good reason for it?

SKEPTIC: No, I didn't overstate my doubts; but suppose, for the sake of argument, that I did. Suppose there is

some kind of a God who knows and responds to human needs. That doesn't call for all this rigmarole of Sunday morning worship. The chanting music, the getting-up-and-sitting-down, and singing hymns with vague words repeated over and over—that's nonsense, even if you do believe in a God who hears and cares. If God is anything like Jesus, which He is supposed to be, He is not interested in solemn assemblies and much music, but in justice and mercy.

Does Worship Solve Our Problems?

UTILITY: I find the real purpose in worship is that it helps me face my own problems. For instance, I have always had some prejudice against Negroes. Then last week our fellowship had a candle-light worship service on the theme of brotherhood. It began by pointing out that our friendships are snobbish and color-conscious, especially when compared with the deeds of great men. Then, through Bible stories and poetry, and a quotation from a recent novel, and a Negro spiritual, it presented the ideal of world brotherhood. The hymns were

II, III John, and Revelation were slow in being recognized as of scriptural value. However, in 397 at the Council of Carthage the 27 books of the New Testament were added to the 39 books of the Old Testament as scripture, although the same list had been read as of scriptural worth by Athanasius at Alexandria, and the list sent to the churches, in 367.

Just as the Old Testament books were selected from a vast literature, so were the New Testament writings culled from a very great number of writings. Among these New Testament writings some were highly recognized, though never as scripture. They have been loosely called *Apocrypha of the New Testament*, and include: The *Gospels* (of Pilate, of the Hebrews, Egyptians, Peter, James, Thomas, Arabic Gospel of the Childhood, of Joseph the Carpenter, of Jesus, Philip, of the Twelve, and others); the *Acts* (of Paul and Thekla); the *Epistles* (of Paul to the Laodiceans and the Corinthians); *Apocalypses* (most important being of Peter); *Teachings* (of Peter and Paul). While the Roman Catholic Church recognized the Old Testament Apocrypha (excluding the Prayer of Manasses and I, II Esdras) as scripture, the New Testament Apocrypha was never included by any

church group as of scriptural heights. Nor did the Protestant Church ever accept the Old Testament Apocrypha as on the same level as the Old Testament and New Testament books.

THE Bible has been a great support to man in every age; its tremendous truths seem alive and "modern" in every century; its momentous interpretations of life have jumped across the changing centuries because they have spoken to the unchanging needs of men and women. The proof of the Bible's divine inspiration has been found in the way many of its books continue to inspire people in every age and condition. While the Bible is *not entirely* the Word of God, it surely, in its high places, *contains* the Word of God! In such a critical time as ours we can turn to it and feel as we read its glowing pages, "The Lord is my refuge and strength, a very present help in time of trouble . . . the Lord is my light and my salvation, whom shall I fear, He is the strength of my life, of whom shall I be afraid?" 75.46

Should you be interested, you can read the entire Bible in one year by reading three chapters each weekday and five chapters each Sunday!

chosen to impress that upon our minds. I came away feeling that my own ideals were broadened out a little, and I wanted to have friends among the Negroes, and even the Japanese.

ORTHODOX: That was a good result, but it was very bad worship. Worship isn't supposed to solve problems, but to adore God. Christian worship is addressed toward God, not toward man; it is praise and adoration of the Deity, not a pep session for men. When you use worship to whip up feelings and ideals in the worshippers, you pervert worship and make it self-centered. That is using God as a means to your own ends, whereas Christians are willing to become means to God's ends.

SENSIBLE: Does that apply even when your own ends are obviously good?

ORTHODOX: Yes, indeed. It is still making God serve as instrument to your purposes. How can you be sure, ever, that your purposes are "obviously good"?

SENSIBLE: Would you admit that right attitudes can be a by-product of true worship? If *Utility*, for instance, comes away from worship with a new sense of the worth of Negro people, isn't that a good thing?

ORTHODOX: It is a good thing, sure. But it is good worship only if he went to his worship with the purpose of praising God and not to solve a private problem. If he went to sing praises and to pour out his soul in thanksgiving to the Maker of all men, and then incidentally came away realizing that God made also the Negroes, that is good. It all depends upon his purpose. The sole and sufficient purpose of the worship of God is to confess the reality of that God and to give thanks for His goodness.

SKEPTIC: Do you think God likes all that flattery? Besides, why need a person give thanks and praise? If God is really God, He doesn't need our songs to remind Him.

SENSIBLE: Let me use an analogy. Did you ever tell your father that you were glad he stood for high ideals, and were thankful for all he had done for you? Sure. But what good did that do him? He knew it already. But it was very good for you. It put you in your place. You are his son, dependent on him. It is fair and honorable for you to admit it. It keeps you conscious of your place in the family. So with worship; it keeps you in your true place in the universe. You aren't God; you aren't even a self-made man. You are a creature of God's work.

SKEPTIC: Worship, though, is foolish unless it makes some difference in your daily life.

Should Worship Lead to Repentance?

UTILITY: At least worship is a means of self-criticism. It does any man good

to sit down once a week and look himself squarely in the face and ask, Am I living up to the best that I might be? Worship is the best way of doing that.

ORTHODOX: Once again I would insist that true worship directs our thoughts toward God, not toward ourselves. You cannot hold together the contradictory moods of praises and criticism, of synthesis and analysis. This is the real reason why *Skeptic* cannot worship. It isn't his beliefs that get in the way, but his attitude. He holds to a critical, analyzing mood, when worship demands an appreciative, rejoicing mood. Criticism of God or of beliefs about God, criticism of the minister, even self-criticism—any kind of analysis—is an impossible atmosphere for worship.

SENSIBLE: When a man truly worships, however, his wonder and awe toward God are turned around into humility about himself. He feels unworthy, inadequate. He rebukes himself for his falling short of God's will for him.

ORTHODOX: That's right. He knows he is a creature, made by a Power greater than himself, and he should be humble. Stanley High said that church is the one place where men take off their hats. Church is the place, and worship is the means, whereby we confess both God's glory and our own dependence upon Him.

TAURUS: That reminds me of the World Conference of Christian Youth, in Amsterdam, Holland, 1939. We were so confused in our beliefs on The Lord's Supper that we had to divide into four separate communion services. Dean Benjamin Mays, American Negro, summed up our feelings of weakness and regret when he offered this prayer: "Here we are, God, meeting as Christian youth from seventy nations, under the banner 'Christ is Victor.' Yet we go now to four separate communions. We know we ought not do it, but we are children, and children do not always understand what their father wants. We are sorry, God. Forgive us. Please, God, forgive us." In the gripping silence of that confession we all knew that we were creatures of a great Creator, and living far short of what God expects.

SENSIBLE: That is another example of something, in this case self-criticism and confession of wrongdoing, being a by-product of true worship. Worship prompts any sensitive person to confess that he is not exhausting the possibilities for good that are within him. Self-analysis is a healthy by-product of worship.

UTILITY: It is healthy only in case it leads to repentance, and the turning away from evils. Confession is not enough. Jesus didn't say, Confess. He said, Repent. We have entirely too much confession of sins, but very little re-

pentance. Repentance means to turn away from evil, and refuse it.

SENSIBLE: Forgiveness, I suppose, is part of that process. A fellow cannot turn away from his evils unless he feels confident that the past is past and will no longer plague him. But he cannot feel forgiven unless he has truly lived in the presence of the God who alone can forgive. He cannot forgive himself; that is mere excusing and escape. He cannot feel forgiven unless he opens his mind and heart to the living God. Then forgiveness becomes another by-product of worship.

Is Worship a Kind of Self-Dedication?

ORTHODOX: Let me add to what I said a moment ago. There is one other purpose in worship besides adoration of God: that is self-commitment to the will of God. That is why, in the Sunday worship, the offering is truer worship than the sermon. The offering is usually the clumsiest, noisiest part of a worship service, and the butt of most jokes. Yet the offering is the act of self-dedication, beyond mere words, and that makes it the most solemn act of the entire worship experience. The minister's prayer (if he knows his business, and doesn't just string along a series of "Bless us" and "Bless so-and-so" and "Help us"), and the Gloria Patri (Glory Be to the Father) and the Doxology (Praise God from Whom All Blessings Flow) and the hymns of praise are the truest expressions of worship; these, together with the offering, are much better than most preaching, whether the preaching is done through songs or Scripture or sermon. Worship is directed toward God, not toward the people. In worship, people bring something to God: their thanks, their confessions of weakness, their new intentions, their resources. Worship is the act of dedicating ourselves to Him whom we adore.

SENSIBLE: But most people come to worship with very confused ideas of what the will of God requires of them. Worship should give them insight into the Divine Will. Worship should give cosmic perspective, and distinguish between right and wrong. That is a by-product of worship, just as a visitor may tour an art gallery to pay respect to the artists represented there, and yet come away with his own sense of artistic values clarified and enriched. He went to admire, he came away knowing. His new perspective is a by-product of his real intention. So too with worship. A worshipper desires to adore and pay honor to Whom alone honor is due, and comes away with his own sense of what is good, made clear and compelling for his own daily life. Moral insight is a by-product of worship.

SKEPTIC: Everything you have said about worship a fellow can get in private prayer. If he makes use of prayer, that is enough.

ORTHODOX: No, no! That is the heresy of individualism. You cannot abstract yourself out of your community. You belong to a fellowship of human people. Only corporate worship gives you the full sense of belonging to God's total work of creation. You are not isolated. God's voice speaks to you through the medium of fellow-worshippers. The actual presence of other worshippers increases the value of your own worship.

SKEPTIC: But that answer is based on the effect worship has upon the worshipper, whereas you have argued all along that worship must praise God and not impress the worshipper. You contradict yourself.

SENSIBLE: That is why I maintain that worship has some real effect upon the worshipper. I agree that worship is intended to acknowledge the greatness of God and to give occasion for self-dedication. But genuine and invaluable by-products are built up within the worshipper: a sense of reverence, a new understanding of God's will, and a fresh desire to pursue the good. The bowed head, the long view, the quickened conscience—these come through worship.

SKEPTIC: Worship, I still feel, is an escape from reality. It is a luxury: emotional indulgence in a day when hard-headed thinking and strong works of justice are required. The Quakers have the secret: they spend their energies for social improvement rather than in singing songs; they don't substitute worship for work. Most Christians think they have done their duty when they go to church, but the Quakers know that pious words of praise are no equivalent for deeds of kindness and justice. Elaborate ritual is the opiate of the people.

NEW UNITED VISION

A comparative study of these declarations and manifestoes (from world conferences) shows that they must be understood not as secular plans of a constructive idealism but as a result of a new vision of Christ and his church, and a new allegiance to Jesus Christ and an application of the gospel to the present chaotic world. This comparison shows further that everywhere the feelings of hatred, revenge and retaliation have been excluded from such reconstructive efforts. Common to all these declarations is a feeling of a joint guilt, of a joint defection from God and a necessity of first returning to Him before we begin to build again.

—Adolph Keller in *Christian Europe Today*

Forgive Us Our Trespases

In this our last number of the present year, we want to confess sins committed during the year.

—To Robert Whitaker for a change in his poem, *My Country is the World*, which appeared in the November issue. The correct reading of the last stanza should be as follows:

The days of pack and clan
Shall yield to love of man,
When, war-flags furled,
We shall be done with hate,
And strife of State with State;
When man with man shall mate
O'er all the world.

—To Joan McConnell for having left out a statement about her in the *Contributors' Column*. When Grace Sloan Overton was on the campus of the University of Louisiana, she discovered Joan's poems and suggested that *motive* should have some of them. *Conflict* was published in the March number. She is now in Austin, Texas, attending a ten months course in the University under the auspices of the Curtis-Wright Aircraft Corporation.

—To Professor Paul Arthur Schilpp of Northwestern University for having omitted his name from the *Contributors' Column*. Dr. Schilpp was the author of the excellent statement, *Shall We Lose the Peace?* which appeared in the February issue. In addition to his professorship in the Philosophy Department at North-

western, he is also the editor of the *Library of Living Philosophers*—one of the most unique and brilliant accomplishments in the field of philosophical publication. The volumes on John Dewey, George Santayana, and Alfred Whitehead have already appeared. The newest volume on G. C. Moore is just off the press. For students at Northwestern, Dr. Schilpp is a popular teacher, but more than anything else he is the progressive, pioneering friend who has led many generations of young people into richer living.

—To Louis L. Wilson of Cornell University for having cut his principles of belief in two, so that neither part seems a finished thing in itself. His *A Student Believes* appeared in our March number—in the center spread. We feel it is an excellent statement.

—To Dick Smith (*That "Nice Higgins Boy"*) for having failed to say that Dick's writing in *The Daily Texan* is tops. Incidentally Dick is a Methodist—but we didn't know that at the time.

—To Harold Katz of Vanderbilt for having been remiss in thanking him for sending us Dick Smith's story.

—To a large number of other writers who have sent us materials—some written by our request—whose articles have not been published—our apologies—and the lame but characteristic excuse of editors—deadlines, space, and—a change of mind.

WEIGHING LOVE

. . . The place of the missionary in society is near neighbor to the artist's place. And yet the place of art and its relevance in life are almost impossible to define. No wonder then that religion also cannot be defined, or valued, or given its own measurable place in life. A great opera, a moving picture performance and a service of worship—all three are just alike. Their value is in the experience itself. They cannot be described. Those who share in them live that value. To appraise what is experienced is like weighing love, or measuring the beauty of a sunset.

—*The Missionary Artist Looks at His Job*,
Ronald Owen Hall

Look, You Fellows . . .

(Continued from page 41)

out on the fronts. Are the luxuries you referred to as being "showered on Christian girls" being turned away from your dorm room? I'm just asking. After all, we girls meet the same temptations you fellows still at home do with the same amounts of strength and weakness.

You say we should be doing something more than bolstering morale or working in war industries. Then you offer the substitutes of preparing to be old maids and perpetuating the liberal arts. Paradox?

As you pointed out, we all have responsibilities in the peace and construction of a new world. But we women know even greater responsibilities, as we realize that without doubt we must also live in that world.

—Beulah Ely

The Industrious Poor

(Continued from page 22)

Japanese-American individual or family and make the cooperative study group itself the sponsor for these new friends in their adjustments with their new community. Choosing Japanese who have themselves become advanced in cooperative studies and action, and welcoming them as cooperative comrades, the group could help them become assets instead of liabilities in any community. Seventy thousand of these loyal American citizens of Kagawa's ancestry are now waiting and preparing themselves for such opportunities to re-enter normal life in America. No one knows how many farm families in non-military areas are meanwhile needing farm hands or tenants. A nationwide church committee has been organized to help them. Shall it be on the basis of philanthropy or democracy? Democracy will be successful, where philanthropy will be largely futile.

"Cooperative organizations are a remarkable demonstration of the society-making power of love," wrote

Walter Rauschenbusch before the First World War. "Judged from a financial point of view, they have no chance of survival. Those who organize them usually have little capital, little experience, little business ability. The cooperatives are matched against the best survivors of capitalistic competition, and their entrance into the field often causes a united effort of all their competitors to keep them down, while they themselves are forbidden by their principles to undersell the others. Yet with proper management they have slowly built up an international success that commands the increasing admiration of social students. Their strength is in love. They succeed best among the lower classes who always have to practice interdependence. They utilize strong neighborly feeling, the good will of old acquaintanceship and kinship, or the new loyalty of socialist convictions, and the hatred for exploitation. They do not succeed among classes where every man is for himself, intent on advancing personally and quite willing to leave others behind. The next fifty years will see a long contest for survival and dominion between the capitalistic and the cooperative type of organization."

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