

Observations: Subject--Women



Do not misunderstand. Women are not museum pieces to be dissected, analyzed, and theorized about. **motive** is treating women as a special subject not because of the peculiar character of women, except insofar as human character is the subject of every issue of **motive**, but because of the structure of our society.

Historically most human societies have been dominated by either one sex or the other. Only the most healthy and creative societies have managed to maintain a balance. In our own culture, for reasons that need not detain us here, man has been dominant for generations. That puts woman in the position of being, or at least producing, a problem. In past societies the same situation in reverse has prevailed. This problem becomes obvious and painful in the culture at a moment like the present when social patterns are breaking. The inflated hopes of women regarding opportunities of many kinds are countered by the exaggerated fears of men concerned for their group prestige and individual status. Confronted with these fears, women too often accept the unsavory attitudes and practices of despair. Here is a circle that youth, less entrenched in the culture, can help to break. It is with this hope in view that we put forward these ideas.

Woman, like man, is first of all personality. In the Christian faith, the concept of personality, human and divine, is central. From this concept is derived that familiar principle: the dignity and worth of the individual person that demand not only respect from others but also self-regard. An attitude of superiority issuing in unjust discrimination or paternalistic indulgence; and an attitude of inferiority issuing in flamboyant belligerence or fawning duplicity, are alike a denial of the Christian position. Accordingly in a Christian society the basic arrangements affecting men and women will start from the same level.

But woman, unlike man, is also female. That fortunate fact adds color and piquancy to what might otherwise be a drab sort of justice. The differences between men and women functioning in a Christian social framework enrich and deepen human experience. This is an insight of major importance for the man-woman relationship. It is expressed in the full realization that all women are not alike, nor all men, and that differences among women are often as wide as those between women and men.

The basis of this relationship is cooperation. It is not competition nor hostility, no matter how well concealed with sweet flattery on the one part and fluttery eyelashes on the other part. It is not servility no matter how comfortably mitigated by the trappings of chivalry. The cooperative relationship means that each contributes something, each concedes something, and each gains something. Each contribution, concession, and gain will be different, but each will be creative because the process of cooperation releases the powers of personality. To live one's personal, academic or business life in the exclusive company of one sex, or in less than a cooperative relationship with the other sex, is to miss this kind of creative experience. The quality of the man-woman relationship will vary, of course, according to the situation. The husband-and-wife comes first to mind, but others, friend-and-friend, parent-and-child, employer-and-employee, are potentially as creative in varying ways. Joy and satisfaction in living is more complete and deep-rooted when experience is played upon by personalities of both sexes. That is not to deny value to many experiences within the association of one's own sex.

Much will need to happen to our attitudes and mores before this kind of cooperation is possible in any large degree. Woman must be given a chance to prove her capacity to contribute to the social good in a way she is not yet allowed to do. Only so will she gain her own self-respect and that of men. Behavior patterns both more realistic and more satisfying than those of conventional chivalry must be devised if men are to accept a cooperative relationship with women without damage to that fine quality of masculine pride that furnishes so much social energy. And finally, some of our accepted social institutions must be altered, and some new ones organized before women can function as mature cooperative personalities in society.

Note: I find on reading this back that most of these observations could have been made to introduce a **motive** on men—well, that's the point!—**Rowena Ferguson**

A Different World for Women

Pearl S. Buck

MEN are going to war again and women are left at home. It is the old story of war, but on a larger scale than ever before in this world-sized war. It is going to be a very different world for women when it is over. Millions of men will not come back, and millions of women will go homeless all their lives. It is the young women who must face that sad new world, for they will be the homeless ones when the young men never return. But the older women must help them.

Nothing divides men and women like war. All the comradeship of everyday life is swept away by a stroke of the pen which declares a war. It sends men away and it keeps women at home. It kills men and it lets women live. American women will feel the division more keenly than most of the others, for our people are in a peculiar position. Our men are going from us now by the million. Many of them will never come back. Many of them will marry women of other countries. Many of them will come back wounded and disabled. Of those who come back whole, the number must be far smaller than that of the women who wait for them.

Now women can take this inevitable situation in two ways. They can allow their natural instincts to get control and they can be jealous of and destructive to each other in their selfishness. They can behave ignobly and drag down our whole nation by such behavior. They can resort to self-subjugation to men which will set back the whole relationship between men and women for a generation and more. This women can do because they have done it in the past more than once.

But women can also remember that they are human

beings. They can accept the fact of their womanhood, but accept, too, the fact of their deprivation in this generation. They can accept the necessity that many a woman must go without husband and children because of this war, without even home, in the sense of true homes. Whatever home she makes she may have to make alone, for the man who would have made it with her will not be there.

ACCCEPTING, then, what must be her lot in this generation, woman can behave with dignity and take her place not as a female but as a human being in a world desperately needing to be rebuilt. She must think not of what she can get, but of what she can give to her times. She must recognize the world as it is, and live in it and share in the work to be done.

If she can develop this spirit in herself, woman may achieve a new place, not only for herself, but for humanity. And humanity has sore need of woman. Man left too much alone has created a world where war has become a recurring inescapable disaster. But woman gets nothing out of war, no glory, no change, no excitement, nothing but solitude all her days. This is woman's chance to shape a better life. She has made her home the excuse until now. She has been busy with household cares and with children and with man. Now when man is not there, when there can be no children in her house, she has plenty of time. If she will use her time and all her unused energies and all her pent-up heart to make war impossible again for other men and women, then our victory will be total victory, indeed.

The American Woman's Primer

Elizabeth G. Whiting

TODAY, with a serious labor shortage, women who do not need to work are being urged to do so. However, even now, to a majority of the millions of women employed, the job is an economic necessity. But one still hears the rather bitter comment that women aviation or shipyard workers are not seeking employment for patriotic reasons alone. "They are working to earn money." Of course they are! In some cases they are taking advantage of unprecedented opportunities to pay up back bills, to reduce the mortgage, to buy a long coveted "parlor suite," or to start a little bank account against a rainy day. In most cases the woman works in war industries with mixed motives—patriotism and the desire to earn money.

There are over 17,000,000 women now working in factory or field, in offices and in the professions. Most of them are engaged in non-war industries and in essential civilian services. At least another million women will be needed by the end of 1943. This means that of the 52,000,000 adult women in this country, more than 18,000,000 or one-third, will be employed outside their own homes. They will be, that is, if military strategists determine national policy.

The women of Great Britain, Russia and China have set a standard of devotion and self-sacrifice which we perhaps will never be called upon to emulate. Yet, the demands of total war are creeping up on American women.

And the question asked by these women and tortured peoples everywhere is at once simple and profound. It embraces all of life and all life's meanings. Will tomorrow "give unto them beauty for ashes" and "the oil of joy for mourning"?

YOU SHOULD READ: *The American Woman's Primer—Her Role in War and Peace*, by Elizabeth G. Whiting. Council for Social Action, 289 Fourth Avenue, New York 10, New York. Fifteen cents

Women and the World We Want

Vera Micheles Dean

Research Director, Foreign Policy Association

NO woman today should have to make a choice between home and career. Both are essential to her attainment of full stature as a human being and citizen of a democratic society. Yet many women feel themselves torn between the two tasks, unequal to perform both, but reluctant to abandon either.

It is in the interest of the community that women should bear healthy and well-balanced children, but it is also in the interest of the community, as the war has abundantly proved, that women should share in the thousand and one activities that make up the fabric of modern civilization. The totalitarian states have tried to check a declining birthrate by thrusting women back into the kitchen, only to find that they needed them in industry. We in this country, under stress of war, have thrust women out of the home into all kinds of work, from shipbuilding to parachute-making—only to find that we cannot bring up children in empty homes where there is no one to cook their meals or protect them from juvenile delinquency.

What shall we do about this now, and after the war? While women owe a responsibility to the community, and should perform it on the same terms as men, we must also realize that the community owes a responsibility to women. We must make it possible, in practice, for women to combine a home and a career, by expanding community facilities for child care, recreation, and feeding; and we must create a social atmosphere in which women who work will feel no more guilty of neglecting their homes than do men who see nothing incompatible in being fathers and at the same time lawyers, merchants, architects, statesmen, engineers, or poets.

It is only when women have achieved the emotional release that love and children give

them, and the moral release that relief from absorption in household duties would afford, that they will be able to work side by side with men at the vast and challenging tasks of rehabilitation and reconstruction that await us once hostilities have ceased.

To these tasks women can bring, if they persist in the endeavor to learn, the same technical training as men. They can also bring a concept strangely unfamiliar to most men hitherto engaged in the adjustment of national and international relations; the concept that every decision we make in the shaping of policy at home and abroad should be determined first of all not by considerations of personal profit, or national prestige, or strategic advantage, but by the effect it will have on human welfare.

If, after this war, we again seek to adjust relations between nations solely by moving boundary stones or redistributing colonies, we shall still fall short of preventing the recurrence of war. The average man and woman are not concerned with boundary stones, or details of colonial administration, or access to raw materials. They are concerned, we all are concerned, with the simple matters of daily living—with the opportunity to work at a useful task, to feed, house, and clothe themselves and their children, and to enjoy what is rightly called recreation—the chance to partake of leisure activities that

make of life something more than mere physical survival.

IT is in terms of the ability and willingness of the United Nations to satisfy these humble wants by common effort—not merely in terms of the military defeat of the Axis powers—that our victory will be judged by our contemporaries, and by history.

Our immediate task is to train women for the manifold respon-



There's no doubt about it. These women of the Wesley Foundation at the University of Washington really have a motive for living in the new world.

sibilities of the postwar world. Women so trained would not only have the right to ask for participation in all tasks on equal terms with men but they would also be ready to share with men returning from far-flung fronts the problems raised by war, and to face, without fear and without false hope, the difficulties of postwar readjustment.

Today the world is so fluid that it seems like clay in

our hands, to be shaped to our heart's desire. There may be no new opportunities for pioneering in terms of new lands to explore, new resources to discover—although the airplane may change even that situation. But there are infinite possibilities for pioneering in the field of human relations. And women have amply proved throughout history that they have the courage, the vision, and the fortitude to be good pioneers.

Women By Definition



A woman is like ivy, which grows beautifully so long as it twines round a tree, but is of no use when it is separated.

—Moliere

A woman's mind and the winter wind change oft.

—English proverb



Woman may be said to be an inferior man.

—Aristotle, *Poetics*, XV

The weaker vessel.

—I Peter 3

Woman is the chain by which man is attached to the chariot of folly.

—Bhartrihari, *The Vita Sataka*



The woman that deliberates is lost.

—Joseph Addison



Nature meant woman to be her masterpiece.

—Lessing

'Tis beauty that doth oft make women proud;

'Tis virtue that doth make them most admired;

'Tis government that makes them seem divine.

—Shakespeare: *III—Henry VI*

Frailty, thy name is woman.

—Shakespeare: *Hamlet*

Man was made when nature was but an apprentice, but women when she was a skillful mistress of her art.

—Anon



A rag and a bone and a hank of hair.

—Rudyard Kipling

The female of the species is more deadly than the male.

—Rudyard Kipling

There is no fouler fiend than woman when her mind is bent to evil.

—Homer, *Odyssey*

Whenever women are honored, then the gods are pleased.

—Code of Manu

Despise not yourselves, ye women; the Son of God was born of a woman.

—St. Augustine: *on the Christian Conflict*

(The drawings on this page were made by Charles O. Bissell, of Nashville.)



Of all the wild beasts on land or sea, the wildest is woman.

—Menander: *Suppositio*

motive

○ World! ○ Women!

Mary Anderson



A WORLD without war is the first requisite of the world women want. Until this is achieved women cannot hope to gain the goals for which they are striving. Peace is the keystone that holds in place a nation's social gains enabling its people to continue building toward a better world for all people.

"War is atrocious, and it must not be." This is woman's reaction toward war, says Dr. Mary E. Woolley, President Emeritus of Mt. Holyoke College. Instead of taking the pessimistic view that war always has been, and must always be, women are approaching the problem from the angle of, "War must be prevented—how?" She points out that "They can, because they believe they can" is as true today as in the day of Virgil and the winning crew.

Sharing Dr. Woolley's faith in the future, Nancy Rupley Armstrong, chairman of the International Relations Department of the General Federation of Women's Clubs, believes that this war "must be fought and won in men's hearts and minds. It must be an individual victory over selfishness, greed, jealousy, envy and hate. As there is nothing in the mass that is not in the individual first, the world is free or slave in proportion to the individual thinking of its peoples."

Fear, Mrs. Armstrong declares, is at the root of all wars that have scourged the earth, while ignorance has held man in bondage to his own limiting beliefs, depriving him of the infinite resources awaiting his discovery and utilization.

The Women's Bureau of the United States Department of Labor believes that in the future these resources must be made available to all. This means no unemployment for either men or women. Over sixteen million women are now at work. While many of them do not expect to continue in paid work, economic necessity will make it imperative that others earn a livelihood. The war will not reduce woman's wage-earning responsibilities, rather it will increase them. Many women will have to continue to take the place as breadwinners of men who fail to return, or come back incapacitated, from the battlefronts.

The fear is sometimes expressed that women will take jobs from returning soldiers. After the first world war such accusations were made and many women were compelled to leave their jobs without regard to ability or need. This, of course, caused hardships to many. This must not happen again. With full employment the problem vanishes. It has been estimated that during the depression of the 1930's two hundred billion dollars' worth of potential goods and services were lost. This too must not happen again. For us to again limit pro-

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March, 1944

duction as we did in our pre-war economy would be nothing short of disastrous. A nation that can provide full employment in wartime can provide full employment in peacetime.

KATHLEEN D. COURTNEY, a distinguished English woman who has been prominent first in work for woman suffrage and later in efforts to promote international cooperation, states that women's whole experience of life gives them a point of view and a special knowledge that is needed in every part of national life—a contribution to make, full use of which perhaps never yet has been made.

Miss Courtney points out that women are deeply concerned in all questions of social welfare, old-age pensions, unemployment insurance, and life insurance as well as with the social welfare work in the occupied and invaded countries.

The Beveridge plan to lay a foundation of minimum security beneath everyday life in Britain is one indication of the social attitudes of both men and women, says M.



Women of China and women of the world are assuming the jobs once thought sacred to men. Engineering is one of them. This picture from the Chinese News Service shows the new role of women.

Craig McGeachy, a native of Ontario, Canada, the First Secretary of the British Embassy in Washington.

In discussing China, Mrs. Lin Yutang has said that men and women will work shoulder to shoulder after the war, just as they are doing now to defend and rebuild their country. The Chinese, she says, have used their time in bomb shelters for educational purposes. Public address systems installed in the dugouts have taught people, formerly illiterate, to read and write.

Mrs. Lin says that Chinese women for generations have worked in the fields beside the men; they now hold government and educational posts, help to carry on cooperatives that are giving China new industrial life, serve behind the lines, and also fight with the Chinese men as uniformed soldiers against the Japanese invaders. She is looking forward to the day when China will be making the most of her great resources, reaching all her people with education, attaining prosperity and making a contribution to the world through the work of both her sons and her daughters.

Nina Andreyevna Stevens, Russian-born wife of the Christian Science Monitor's correspondent, Edmund Stevens, declares that the Russian women already are achieving the world they want. For the past twenty-five years they have been working toward that end. Contrasting working conditions before and after the Revolution, Mrs. Stevens says, "Looking back at the pre-Revolution period the Soviet woman sees her past full of sorrow, semi-starvation and ignorance. The sad pictures

of those days are still fresh in the memories of many Russian women. One such, the head of a collective farm, recently said in a meeting, "I am sixty-three years old. Before the Revolution I was a servant and worked for twelve to seven kopeks a day (a kopek equaled one-half cent), sometimes I received only three. I had twelve children, of whom two survived and are now in the University."

Women were very active in the Revolution, says Mrs. Stevens, and succeeded in getting the inclusion of many legal rights for women in the new Constitution. "Women have actually achieved the exercise of these rights and are granted an equal right with men to work, equal payment for work, rest and leisure, social insurance and education," she adds. "The State guarantees protection of the interests of mother and child, pre-maternity and maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens."

TODAY the women of Australia and of New Zealand are doing many types of war work, says Margaret L. Macpherson, a New Zealander, and author of the book *I Heard the Anzacs Singing*. Women in Australia are working on the farms and in the factories. Many are in the armed forces; some are nurses. In New Zealand women work on the streetcars, some are postmen and telegraph messengers. Mrs. Macpherson states that in New Zealand, where possible, when a man was drafted his wife took his job. In Australia and New Zealand "there is room for everybody, a future for everybody," she declares.

What do the women of Czechoslovakia want in the world of the future? Mrs. Jan Papanek, wife of the Minister Plenipotentiary in Charge of Information Service in New York, says: "Czechoslovakians want this war to be fought to the complete and final destruction of Nazi-Fascist barbarism. They want the resurrection of democracy in European countries that had it before; and its introduction in those that did not enjoy its benefits. This cannot be achieved without the liberation of people in the occupied countries and without the creation of a better system of collective security for all by an international organism to safeguard it legally or with force, if necessary, to make it effective."

Aase Gruda Skard, from Norway, who formerly held positions at Oslo University and Trondheim Teachers' College, emphasizes the fact that changes in woman's role always have resulted from the growth of democracy. She points out that if democratic goals, opportunities and responsibilities are realized for every individual, regardless of sex or race, then women's position automatically will be improved. Women, she believes, should be "evaluated according to their contributions, their work, their character and their attitude toward important problems, instead of being judged by their outward appearance. Then we shall hardly look with the same interest for 'Miss USA of 1950' or 'Miss Atlantic City.'" Perhaps after the war, says Mrs. Skard, our motto will be "Everybody's responsibility for everybody." She concludes, "What we women will wish for ourselves in this world to come must be the right and opportunity to assume our share of that responsibility."



Discarding racial and color lines, Josephine Lujan, Mexican, Jane Lee, Chinese, Roberta Norton, Nordic, and Dorothy Spencer, Negro, work side by side assembling airplanes at Douglas Aircraft, Santa Monica, California.



Women With a Modern Motive

The Long Shadow of the Postwar Picture

Margaret E. Forsyth

BEFORE venturing any prophecies about women's activities in the postwar period it will be necessary to survey briefly wartime changes in women's work.

One of the most striking developments during the war is the entrance of women into the armed forces. At first women in the services were recruited for a few types of work—secretarial, home economics and transportation. They soon began to take over varied assignments, however, and now they have replaced men in nearly every type of work in the services.

However, there have been few replacements of men by women in responsible administrative posts in government service, industry and the professions, but it is significant to note that in a few countries special bureaus and agencies have been set up to deal with the special problems of women's employment. For instance, in the War Manpower Board in the United States, a commission was appointed to give special consideration to the problems of women workers.

During the present war, there has been a steady movement of domestic workers out of the home into the factory. This has been due partly to the inducement of higher wages offered in industry, and partly to the dissatisfaction with conditions of work in the field of domestic employment. Many white collar workers including office workers, clerks, teachers, have also migrated into jobs in war plants. Housewives have followed. Many of this latter group are having their first experience as employed workers.

In industry women have been extending the types of jobs previously performed by women. There is practically no such thing today as "unsuitable type of work" for women. Where work has been too heavy, new arrangements have been made to take care of this problem.

Women's status in the postwar world is far from settled. Such organizations as the Women's Trade Union League, the Women's Bureau of the Department of Labor, and the Industrial Department of the Young Women's Christian Association are collecting the facts about wartime employment of women and calling upon labor, industry and the public to give adequate attention to this problem in postwar planning.

It is estimated that over 3,000,000 women who never worked before have joined the ranks of industry since the beginning of the present war. Presumably many of them do not plan to remain in industry permanently. Some will remain at their jobs until husbands, sons, brothers, fathers are reestablished in civilian life. Others who plan now to return to their homes may never be able to carry out this plan. War will make it necessary for many women to support themselves and their dependents

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permanently. If we can judge by the last war, there will be an additional group of women who have found great satisfaction in the work they have been doing and this group will want to continue as employed workers.

MARRIED women have been subjected to contradictory pressures during this war. On the one hand, they have been urged to take jobs for patriotic reasons. They have been assured good nursery care for their children. They took the jobs in good faith and then the public blamed juvenile delinquency on working mothers. Already statements from prominent leaders in both labor and church groups have become curtain raisers for a gigantic back-to-the-home movement. Another propaganda note being mentioned frequently is that returned soldiers should be given the jobs of these married women in industry.

The longer we consider woman's place in the postwar employment picture the more apparent it becomes that the basic question is not: "Will women continue to work?" but "Will there be work?" If conversion from wartime to peacetime industry is effected in such a way as to insure full employment for all workers, then there will be a place for women in practically all kinds of work.

Nearly all the postwar plans that have been proposed call for a wide expansion of the community services. Women have always held many jobs in this field. More nurses, health workers, child welfare experts, recreation leaders, social workers, teachers are needed to take care of the growing demands of community life.

During the war many women in the armed services as well as women in industry and business have had unusual opportunities to achieve competence in administrative positions. These women should have a chance to take leadership in the postwar years.

Among the women who choose to make homemaking a vocation there are many who have carried great responsibility in the community as volunteers. In many communities the day-by-day work of religious and social agencies is being carried on by these volunteer workers. In the years ahead, these community leaders should be called upon to assume much more responsibility in the policy-making groups in community agencies. Church boards should use their capacities for leadership.

This question of the status of women in the years after the war is a human problem of equal concern to men and women. The question raised in this article is of special concern to religious people who will be confronted by the moral and ethical implications of all the schemes presented for maintaining employment at a high level. Every tendency to ignore women, to discriminate against them in employment, is a denial of their rights as children of God.

Public Affairs Are Women's Affairs

Mary Farquharson



WOMEN should participate in government not primarily because they are women, but because they are citizens. The basic challenge of our day comes at the place of losing faith in the rightness or possibility of ordinary citizens—either men or women—controlling their own destinies. Evidence all around us, I am frequently reminded, seems to be piled sky-high in refutation of the theory that people are able or willing to govern themselves well. If we dare be realistic and rid ourselves of foolish sentiment, we are told, we must admit that most of the time the public is indifferent to its own interests.

What percentage of eligible voters take part in elections? How many of us study the qualifications of candidates and get information regarding issues upon which we should vote? We have been taught to regard as a sacred principle the idea that a just government derives its power only from the consent of the governed. "Consent of the governed"—

when the citizens in whom ultimate power is supposed to reside are so indifferent that they have allowed the corruption of politics to become a by-word! And as far as world society is concerned, does not the present unspeakable horror where every man's hand is against his brother's, and all of our energies are concentrated on burning and bombing, on hurting and terrifying—does it not all add up to justifying an extreme cynicism regarding the divine spark in human nature? "Human nature being what it is" why hang on to a belief in the possibility of a good society?

The deep and growing cynicism which is reflected in sentiments like these is to a considerable degree, I think, responsible for the fact that the number of women participating in governmental affairs is amazingly small and is decreasing. A society where the democratic ideal is healthy and expanding encourages the larger participation of women as of other

"minority" groups, but our period is one in which the prestige of democratic government is slipping. Historically women have had only a brief time to participate in government, and this fact explains in part why, in the legislative field for instance, the largest number of women serving in state legislatures has never exceeded a fraction of one per cent of the total. "I don't want to get my skirts dirty by mixing in politics." "What's the use of getting involved in that kind of dirty game? What good would it do?" Such are the typical comments of many women as well as many men. The average "good" citizen feels himself far superior to the tricky business of "politics."

THERE is, I am convinced, no simple answer that can be handed readymade and ready-to-wear to any sensitive person who is facing the reality of our world in the cynical terms that have been suggested. The only answer I can suggest is that a

satisfying assurance comes from deep within one's self when one "bets his life" that the ultimate power in this universe—and that means in the present, everyday world in which we live—is not violence but good will, and that it resides in every one of us. A belief in democratic government means above all things a faith that there is "that of God" in all men and women, and that therefore they can be entrusted with working out their own salvation in government and in every other field of work. Unless this faith survives all assaults we shall be skeptical not only of the need or importance of women participating in government, but our faith in the workability of any people's rule will be beaten down and finally destroyed.

Women generally in the past have looked at the political structure by itself and have said in effect that if only we can get good people in office most of our problems will be solved. The un-

Mural by Emil Bisttram in the main lobby of the Department of Justice, Washington, D. C. The central panel pictures modern woman passing into the light of her new freedom. In the bottom panel is the woman of earlier days. The small border panels portray some of woman's activities made possible by her release.—Photo courtesy Section of Fine Arts, Public Buildings Administration.



derlying assumption is that "politicians" have lower standards of ethics than people in business, for instance. Probably no valid generalization can be made as to whether, on the average, the women who have participated in "politics" have raised the level. My own feeling, after eight years experience in a state legislature, is that usually women's service is more disinterested and generally more motivated by a concern for human values than that of the average legislator.

But on the whole I believe the problem of personnel and even of needed changes in the machinery of government, election laws, civil service, etc., are minor considerations. The important fact is that for the most part men and women in public office are just average citizens whose ideas and ideals reflect very accurately those of the society behind them. Special-interest groups are not a phenomenon seen only in legislative halls. They are an integral part of our society, and the fighting and grabbing which characterizes them are sometimes covered up with the glamorous phrase of "private enterprise."

THE revolutionary period in which we live demands much more than a clean record within the accepted framework of business or politics. New wine is effervescing and breaking old bottles. In the field of public affairs the dead hand of tradition is not on women as it is on men, and it may be possible that women will have the insight and the courage to help work out an entirely new pattern for national and international society. Technical complications and difficulties will be many, and I would not minimize them. But the vision of what ought to be and could be must come first, and then work can be done on blueprints. The first necessity is to

source

Deep, deep inside where clothes and make-up aren't concerned, where the real woman resides, there's a great change there. A readjustment of values. A bit of starch in the old backbone. An ability to face it, to see it through, to win out despite obstacles. The new woman must possess one important attribute she didn't always need in that dim world of long ago. Oh yes, occasionally she made use of it. In emergencies. But now she needs it all the time—in the morning when she goes to her job, on a par with the working man; when she comes home at night to her quiet house; when she reads the daily newspaper; when she smiles and waves good-bye. You know what is it. Something called courage.

—Violet Moss in *Independent Woman*

"Everybody asks me," Phil (Phil Spitalney) told me, "if I don't go crazy handling girls. That's ridiculous. They're easier than men. They don't get drunk, they're always on time at rehearsals, they don't smoke dope, and they take pride in their work. If I were running a factory and had to put in girls to take the place of men I'd be delighted."

—J. B. Griswold in *The American Magazine*

Finance is one of those rare professions in which a specialized education is not essential. Financial knowledge can be absorbed by a normal intelligent woman. Until recently women aspiring to careers in finance received little encouragement to apply themselves to the mastering of the knowledge and skills they needed in order to be a success at the work. Now things are different. . . .

From page girl to partner is a feat some women have already accomplished in the financial district. The girls and young women who go into the business these days will find the same road to success shorter and smoother than the women who went before.

—Marie C. Chase in *Independent Woman*

In the 1942 Congressional elections, women cast more votes than men for the first time. . . . In the 1944 national election, the woman's vote will dominate. Women are slightly more Republican than men.

—William A. Lydgate, Gallup Poll editor

The woman who is resolved to be respected can make herself so even amidst an army of soldiers.

—Cervantes (17th Century)

Mary Farquharson until recently represented the city of Seattle in the state senate of Washington. She is regional secretary of the Fellowship of Reconciliation and spoke at the Second National Methodist Student Conference at Urbana, Illinois, in 1941.

change our internal society from one in which fighting and grabbing are the chief characteristics to one in which we work cooperatively for the common welfare, not under the dictatorship of an all-powerful state, but as free citizens working out our own salvation. The common welfare means, I think, the chance for an abundant life, physically, mentally, and emotionally for every man, woman, and child of us—abundant in its opportunities for education, for health services, for good living generally. We should never forget that concern for another person's physical welfare is a deeply spiritual matter. "For I was hungry, and you gave me meat."

In the field of international relations women could easily take the lead in renouncing the idea of power, military or economic, as a means of guaranteeing security or protecting self-interest. One of the most astounding illusions that people hang on to is that "freedom from fear" can be attained by making other people afraid. The recognition that we are irrevocably part of each other—"He hath made of one blood all nations of men"—should make us realize that the only possible security is in a friendly community of all people everywhere. Women could, if they would, cut themselves free from the traditional "realism" of power politics and help to lay foundations for a world wherein shall dwell confidence and trust, instead of fear.

The bow-tie romeo is exactly what America's love-sick females need right now. There's a man shortage, in case you didn't know, and they are as scarce as nylons or bobby pins, and just as important to female morale. Frank Sinatra is the wonderful substitution. For the college gal, who isn't lucky enough to have trainees at her particular school, he's the perfect college boy friend she's expected to find with college days.

To the young housewife, his romantic voice brings the love of her hubby "over there" a bit closer to home. And to the sweet but "fightin' 40's" he's everything they always wanted but never managed to catch.

—Dorothy Anderson

When accurate tests of brain power were later applied to men and women to measure these alleged differences in general intelligence, the results were rather discomfiting. The early test records show that, if there is any difference between men and women, it is too slight to show more than passing mention. The most recent tests show the same thing. The average woman has been found to have general intelligence about equal to that of the average man.

—Donald Laird

Adventure in Independence

Joan R. McConnell

Curtiss Wright Cadette at the University of Texas

THE Curtiss Wright Corporation last year found itself faced with a shortage of trained aeronautical engineers and the beginners' jobs in the hands of newly trained engineers. These are merely training jobs on which the new employee is given the opportunity of becoming familiar with his employer's methods of operation. In order to utilize these trained men to their fullest capacity, it was necessary to find an adequate number of new workers to take over the beginners' jobs.

To do this the Curtiss Wright Cadette Program was organized with the full approval of the government. Eight universities were chosen to train these cadettes, but as plans progressed the number was reduced to seven. They are Renssler Polytechnic Institute, Iowa State College, Pennsylvania State, University of Minnesota, Purdue University, and the University of Texas. Approximately 100 girls were sent to each college, according to their choice of plant location. Each of us was given a first and second choice of plants in which to work upon signing up for this program.

Several things about us are unique. On each university campus we are accorded full status as university students. All student privileges and responsibilities are ours. We live under regular university dormitory rules, although we are considered employees of the Curtiss Wright Corporation. We do not take university holidays and we are not late or absent from class unless we are sick. We are under no contract to Curtiss Wright—our obligation to them is a moral one and we are proud to study under such terms.

Our course lasts about ten months. I am in the group at the University of Texas, in Austin, where we spent the first five months learning the theoretical side of our course and now we are studying the same subjects from the practical side. Our course of study includes theory of flight, mathematics, the statics and dynamics part, to some extent, of engineering mechanics, aircraft drawing and standards, aircraft materials and processes and production engineering. We bought our own textbooks. Curtiss

Wright furnishes engineering drafting room manuals and standard books for our use in the drawing course. These books are about the size you would place in Junior's chair so he can eat at the dining room table with the grown folks.

WE are also doing lab work in engineering shop work and materials testing. Such things as the Poisson's ratio and the coefficient of lift on an airplane wing are no longer Greek to us. Our school hours cover a forty-hour week with thirty-two hours devoted to classroom work and eight hours devoted to study with our professors, the latter available if needed.

Our professors could qualify as courageous men anywhere for they are teach-

ing us in addition to their usual number of regular classes. We use all other university room facilities including the dining room of the freshmen dormitory. The only exception to this is our housing which is off campus.

The purpose of this training is to qualify us for the beginners jobs in the Curtiss Wright plants and release trained engineers for more advanced work. After completion of our studies the group here and at Iowa State will report to the St. Louis plant. Groups at other colleges will report for their work at about the same time.

We like what we are doing. It is an adventure in independence and self-reliance for each of us. Some, with the aid of credits from the course, have attained their college degrees while attending school here. Others like myself will return to college after the war better fitted than ever before for obtaining our diplomas, be it in the field of physical education, social sciences, chemistry, or engineering. Whatever the future holds for us, we will have had a share in a pioneering venture and will have gained in education something which can be found on no college campus in normal times.

THE FORTUNE SURVEY

Seventeen million young women believe in men, marriage, morals and jobs—with certain qualifications.

What would you rather do if you had your choice?

Career and be unmarried	6.2%
Career and be married	17.8%
Married and run a home	74.0%

Of women who chose both a career and marriage, when asked to choose between them, 79.5% chose marriage. And 79% of those single believed they would marry.

Nearly two-thirds of the women now working want to keep on working and about one-third not working may try to get a job in the next year.

51.4% thought morals had laxed, but 66.3% thought they should be stricter than they are now.

Of college women
92.6% believed birth control information should be given to married women;

78.5% thought it should be given to unmarried women. These figures are considerably higher than the ones for women who have not been to college.

The economic motive ran a poor second to children as the reason for wanting marriage.

4.4% wanted no children
5.2% wanted only one child
87.4% wanted more than one
6.1% wanted five or more!

Isolationism is weak. Only 15.2% wanted the United States to keep out of foreign affairs after the war. Active participation in world government and an international police force was wanted by 46.6% of the women.

This survey included women from 20 to 35 years of age. It appeared in the August, 1943 Fortune.

Stars at Our Finger Tips

Mrs. J. D. Bragg

A VIEWING of that magnificent movie *MADAME CURIE* sent us back to read again the biography written by the beloved daughter, Eve. We reviewed those days spent in the laboratory, remembering that the old professor in the movie had reminded Marie on more than one occasion that she had a "star at her finger tips"—a star having many points and each point radiating influences which would affect the destinies of mankind. This star was luminous, it was contagious and it was *useful*—magnificently useful—and Eve Curie tells us that "the last and most moving miracle was that radium could do something for the happiness of human beings." The hour of this discovery became the crowning hour in the lives of Pierre and Marie Curie.

God has given to each of his children talents—one, five or more—but regardless of number we fully believe that as he looks down upon us in the laboratory of life he is expecting us to develop and use these talents for the happiness of human beings. We seek the association or organization through which we may cooperate to attain the greatest efficiency in the use of these talents. We listen to plans for what are so tritely called "postwar days" and hear the pronouncements of those in leadership in world affairs and are encouraged to make of our daily work a Divine vocation.

We realize that there is an increasing "agreement that extreme inequality in wealth and possessions must be abolished; that the resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations; and that every child, regardless of race, or class, should have equal opportunities of education, suitable for the development of his peculiar capacities."

Hearing these we recognize that there is only one institution, the Church, which bears in its charter the Divine teachings which can guide our lives into the fulfillment of these ideals and at the same time provides an avenue of service for each one, whether it be with one, two or more talents. There are the Church Schools, the Youth Fellowships, the Guilds for business and professional women, the Woman's Society of Christian Service, all with worldwide contacts and influence. Christian forces have made advance during the years through such groups as these, under the leadership of consecrated personalities and the future holds even greater promise as youth continues to bring its influence and vision into the work of these organizations.

AN Anglican Bishop from China stood before a great group of Church leaders recently and said, "Yes, we will need a few specialists in the rebuilding of China, but our greater need will be for more well-trained, consecrated Christian teachers, ministers, doctors and nurses,

with the ability to work *with* our people." This is true also in India, Africa, the Islands, Latin American nations, as well as in our United States of America. Your church stands ready to give guidance in choosing your vocation and field of service.

The mobilizing of woman-power is being given much attention in all countries during these dark days of war and it will be even more important in the challenging days ahead of us. We see the Christian women students of all lands as co-workers, with disciplines attained through many years of conflict and we join hands with them in a common purpose and ideal. Some of us, like Madame Curie, will need to go the way alone in the fulfillment of our great dream, but our courage will be undaunted. We will pray and we will work that the "stars at our finger tips" may be luminous, contagious and magnificently useful and bring happiness to human beings everywhere.

Mrs. J. D. Bragg is president of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

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Free and Equal--Women of Russia

Anna Louise Strong

WHEN Captain Anna Shchetininka brought a Russian ship into Seattle in the early days of the war, she created a sensation on the American water-front. She herself was surprised that anyone should be surprised; she had been Captain Anna for more than seven years. She had long taken it for granted, as a Soviet citizen, that she should choose any job which her capacity fitted, and advance in any career equally with men.

Since that time American ports have seen many women sailors, mates and occasional captains calling in Soviet ships. Our press has featured the Russian women's exploits at battle-front, in guerrilla camps, and in Soviet industry replacing men. Our colleges have met Liudmilla Pavlichenko, that charming young woman who had hoped to specialize in historical research but was called by war to become a famous sniper, with 309 dead Nazis to her gun.

We have become pretty well aware that Soviet women are equal with men in a sense and to an extent which no women in history have been before. Perhaps, then, it is time to ask ourselves some basic questions such as: What do Russian women mean by freedom and equality? How did they get it? How far is a similar freedom and equality possible, or desirable, for other women of the post-war world?

THE famous alternative of American women's magazines—"Career or marriage"—does not arise in Soviet life. Practically every Russian girl chooses both. The right to choose work instead of love may have seemed to some of our grandmothers "freedom," but Russian girls would think it a very empty freedom. To them freedom means the right to full development of all talents and capacities both through work and through family life.

Captain Anna, for instance, is a handsome woman of thirty-four with copper colored hair. She has a husband in the Red Army and she also has a fourteen year old son. This means that she was married at nineteen, probably when she was a student. She has been twice decorated by the Soviet Government, once for peacetime work in navigation, once with a military decoration for navigating the Baltic three months under German bombs. Captain Anna, it seems, isn't missing anything. In all this she is a typical Soviet woman. These women tend to marry young; they have children and they keep right on with their work.

My step-daughter, Ducia, for instance, married while in the university. When her baby was born, she was given the usual four months off "on pay," the pay being the stipend which university students get for excellent work. When she went back to study, the university obligingly provided a day nursery where she could leave the baby during her classes and hours of study. Ducia was a bit

put out to discover that, even with all these aids, she failed in her examinations, because the baby kept her awake nights. But she never thought of quitting her schooling; she merely dropped back a half year. She thought the baby was worth it!

HOW do Russian women manage? American women find it hard to handle a job and a home together; when babies come, it seems impossible. Are the Russians superhuman? Or do they neglect their children or their work?

The answer is that the whole system of Soviet life, its public institutions and its private scale of values, is geared to assist what the Russians call "equality" between the sexes.

There are different views of "equality" as there are of all abstract words. Some American women, in the name of "equality," try to abolish all the special labor laws that protect women's health. Russians would call this a phony equality. Their view is practical; they consider that women, equally with men, have brains and talents which should be developed for the general good. But women have also special work as mothers. So if their brains and talents are to have equal chance to function, they must have extra help in their maternal tasks.

This is why universities furnish day nurseries for students, and factories furnish them for women workers. It is so that women may marry and have families without giving up their public work. The cost of motherhood is also greatly lessened by free medical care before, during and at childbirth, and by vacations on pay for several months. This is not done as charity or paternalism, but as a means of equalizing woman's opportunity to develop as a citizen, interested both in the home and in outside work. It is also considered that when the child grows up, his work will benefit society, and society therefore should bear much of the expense.

If a woman decides to specialize in motherhood, and shows it by having a large family, she is given, on the birth of her seventh child, a salary that continues for five years. If she has an eighth child during this period,

Anna Louise Strong, writer and lecturer, received her A.B. degree from Oberlin and her Ph.D. Degree from the University of Chicago. Very versatile, she has worked with labor, child-welfare agencies, newspapers and has traveled widely in Europe and Asia. In 1920-21 she was correspondent for the American Friends Service Committee. In 1930 she established the *Moscow Daily News*, the first English newspaper in Russia.

she rates an additional salary. Thus mothers of nine children—and there are many such in the farm regions—may draw for a time a salary equal to that of a first class engineer! In the years before the war, salaries to mothers equalled about one two-hundredth part of the total national income.

Most women, and especially city women, prefer somewhat smaller families, supplemented by interests outside the home. This combination, which American women find difficult, is facilitated not only by government aid but by the standards of Russian life. Russian women consider healthy children and a happy home very important. But they never think of "keeping up with the Joneses." They seldom pride themselves on their fussy cookery. They love their children, but they do not fuss over them all day long. As a result, Russian nervous systems, as tested by the war, are more stable, and less prone to shell shock than in other lands.

Russian home life is simple. Breakfast consists of bread and tea and perhaps an egg. Grownups get the main meal of the day at factory or office, while children get theirs at nursery or school. This makes the evening meal much simpler, but just as pleasant and sociable. The family comes back from its several occupations and is glad to be together again. Often the husband helps with the shopping and the dishes. Equality in work leads to equality in the home.

THERE is no such thing, of course, as absolute equality. Russian women are equal as far as laws and customs can make them. But Ducia lost a half year of study because of her baby, and this happens to other mothers too. Not as many women as men rise to high posts in government and industry. But there are far more than in any other land.

Where else could one third of the elected members of government be women? This is the proportion in Russian village and city governments. In the Supreme Soviet—equivalent to our combined houses of Congress—women form one fifth the total membership.

Women make up more than half of Russia's physicians; it is a profession they especially choose. They account

for thirty-seven per cent of all scientific workers. There were more women in Russian universities in the year before the war than in all the other twenty-two countries of Europe. Russia has 100,000 women engineers; all the rest of the world together has less than 10,000.

Soviet women achieved this equality through the Revolution. Before that, they had practically no citizen's rights at all. The Revolution made them equal before the law, with equal rights not only in voting, but in education and jobs in the state-owned industry. . . . After this, a continuous campaign of education gradually wiped out the inequalities of habit and custom.

Thirty million women today help defend the Soviet land against Hitler. Without them, Russia would not be winning victories today. They have replaced manpower in farms and factories. They also do special war tasks in the rear and at the front.

Many of them are famous. Valentina Grizodubova, former holder of a world record in long distance flying, heads a department in war aviation. Well-groomed Zinaida Troitskaia, first woman in the world to run a locomotive, manages the Moscow Belt Railway, an important strategic line. Tamara Golubyeva, a middle-aged Moscow housewife, was decorated for putting out sixty-seven incendiary bombs with her own hands. Another eighteen year old, Tamara, a nurse, won the Order of Lenin for carrying fifteen wounded men out of a flaming ambulance at the front.

These are only a few examples of millions of Russian women who today help win the war. After the war we may expect considerable expansion of woman's sphere in all democratic lands. America, Britain and China have been learning women's importance in the nation's tasks.

It is doubtful, however, whether any capitalist country will be able to give its women all the opportunities that Russia gives. Private industry can hardly be forced to accommodate itself to vacations on pay for mothers. Neither private industry nor government funds raised by taxes are likely to afford the wide system of free medical care and day nurseries that Russia supplies as a matter of course. It is the Soviet system of large scale and publicly owned industry that enables it to finance its motherhood.

source

Poverty! . . . I'm scared to death of being poor, because I know exactly what it means. . . . I have made my choice; I made it long ago, of course. I want my own warm, comfortable home much more than I want to fight for war, comfortable homes for others. I want my own financial security. . . ."

—Lilly Crackell by Caroline Slade

Back to the dishpan after the war? Never! say seventy-five per cent of the working women answering a questionnaire circulated by a Los Angeles personnel conference. Of those planning to remain in industry, ten per cent said they hope to set up their own business firms when peace comes.

Whistler's Mother sat with her hands folded idly in her lap, her meek face expressive of the seclusion of her days, her whole bearing one of timidity and well-bred ineffectualness. Whistler painted the ideal Victorian woman. She was passive; she was quiescent; she was completely removed from the business of her world. She represents the past.

In her place today sits the girl working at the typewriter or the business machine, her hands and her mind busy with commerce. She is the essence of the fifth decade of the twentieth century—active, not passive; useful, not idle; vital and intent. She is the present. Woman doing her share of the world's work; woman taking her chances; woman wonderfully alive, and finding herself through work. —Aimee Buchanan in *The Lady Means Business*

"If ladies enter our colleges and compete in the long course, with the other sex, they must do it by sacrificing the female accomplishments, the piano, cultivated singing, and attractive dress. . . . Are we prepared to change the whole organic plan of our colleges—introducing the accomplishments which are as natural to woman as her breath, which accomplishments the Bible recognizes—'that our daughters may be polished after the similitude of a palace'—shaping the course of study so that she will not sink under the strain—having women on the Board of Trustees and in the Faculty—for it must come to that—throwing aside the experience of ages in the hope that our new experiment is to advance human improvement?"

—A Congregational Clergyman writing in 1871

When They Look At the War---

COLLEGE WOMEN ARE REALISTS

Grace Sloan Overton



MARRIAGE security recedes . . . vocational opportunities become immediate and abundant. Thus do war days make it difficult for all young women to make choices in the objectivity of peace days. But especially so for the college women—members of a highly selected and privileged group.

College women honestly try to understand what war does to men. They know how that both men and women from eighteen to twenty-five hold constant tryst with thoughts and dreams of their marriage and vocational futures. They try to see how the very blocking of the vocational futures of men may lead, by way of the well understood mechanisms of compensation, to exaggeration of their desire for mating. Whether this appears as a desire to escape merely, or as an all but manic urgency to marry and have a child on the way, college women try to understand what lies back of it in the mental and emotional life of the individual man. The most decent man who would normally be unready for romance and marriage may now turn to wedlock and parenthood as the means to introduce into his life something definite, something with predictable ongoingness.

But college women are trained in social sensitivity. For them the weight of inherited caution in the choice of a husband is real. Converging upon them also is the social demand for traditional premarital behavior. While every individual college woman may feel coming upon herself a feeling of urgency toward marriage—*while there is opportunity*—it is a compliment indeed to college women that, involved in such a tangle of forces, they should attempt to see the situation clearly—and to reach their own very personal decisions wisely in view of the circumstances under which they must make them. Here we see the true realism of modern college women. Let a group ever so eagerly discuss service men and what war does to them. Almost invariably the attempt is to analyze, to understand—seldom to classify as good or bad.

The choice-crises and the behavior-crises which develop in the individual lives of college women are more difficult and complicated than in normal times. But they realistically seek no simple solutions. They are willing that the group

shall discuss their own intimate problems under the academic guise of a general question—a long step from the highly individualistic ways of former college generations! Once the discussion has come alive, it may vibrate with the deepest of emotions; yet it may still exhibit the outreach of superior minds striving for the realistically good end-decision. And here are some of the particular questions that groups of college women are likely to isolate for debate:

1. Can anything else take the place of marriage in a woman's

life? There's a vast difference between college women of World War I and those of World War II. Our present college women know that war means casualties—possibly millions of them; they know that war changes men; they realize that war affects their own chances for marriage—certainly for a normal marriage and perhaps for any marriage at all. It is in a mood of deeply emotioned realism that they ask: Can we live without marriage? Is there true life fulfilment without family experience?

For this question there *never* was any



Thousands of college coeds are now signed up in special wartime physical fitness programs. Many of these courses feature "commando" and "ranger" training worked out with the aid of Army and Navy experts.—Photo U. S. Office of Education

March, 1944

simple answer, nor is there such an answer now! Marriage is generally thought to be more primary with women than with men. Women generally see the major elements of their destinies as connected with marriage or non-marriage. Contrary to much that has been argued, the woman's share in childbearing, and her maternal responsibility, limit her vocational freedom as compared with that of men generally. This induces in her a corresponding sense of greater dependence—economic and psychological. There is also something deeper—something many biologists and sociologists have tried to define. However successful a single woman may be in her vocation, she very frequently develops a wistful longing for marriage and all its normal attending experiences and compensations—so much so as frequently to impair her health or to lead to the development of unhealthy or even abnormal emotional patterns.

Women generally labor also under certain limitations as to marriage, particularly as to time. Rightly or wrongly, women have the notion that their freshness and youth are among their best assets for appealing to men. Indeed, the statistics show that their chances for marriage normally do decrease rapidly after the age of twenty-five. There is also the recognized fact that her period of childbearing is limited. Every woman knows too that she is somewhat limited in seeking aggressively for a mate. All such factors as these are generally recognized by women in normal times—how much more acutely do they become aware of them in a time when millions of men of their own ages are being taken out of their immediate circles of activity, and when great numbers of them may not return or return only with their capacities for successful marriage of the traditional pattern seriously depreciated. But once the alert college woman has considered these factors, she instantly raises further questions.

2. If I feel that marriage is for me, and I cannot see my life without it, can I afford to put it off until after the war? On this suppose we let three college women speak for themselves. First a very honest coed of nineteen:

"If there were not a war, I would not think of marrying now; and frankly I am not even sure I would be serious about the young man in question. But *there is a war*, you know—and we can no longer know the luxury of time. If a woman wants to be sure of marriage, she must take it when and how she can. We must live by heart-throbs today—not by the calendar."

And the second:

"I really want marriage. I honestly believe it is a high and holy 'want.' But

I can't take it with anyone unless I'm sure, just as sure as I would be if there were not a war. And how can I be that sure when there is a war? So—since we cannot be that sure—we are waiting until afterward."

Spoken as a decision—but I felt courage and doubt mingled in her tone.

Third is a wife finishing for her degree "just in case." Married two years, she has a son of fourteen months—a son whom his father has never seen. For a year and half the husband's letters came full of warmth and tenderness—then there were fewer letters and less of tenderness. And the student-wife asks:

"How can I keep our marriage? We loved each other. But love is all mixed up with other things—the household bills, the cute ways of the baby, the mutual sharing of a hundred things. My husband can't help it if he's changing while he's away from it all! How can I bridge even that change of his and keep this love we had begun at least alive until he can come home?"

3. The general public has been reading some articles on a question that some college professors here and there have been stimulated to discuss in classrooms. Now in any open discussion by college women, there is likely to be voiced some question like this: **If any large number of women do not marry because of the shortage of men, is it likely that there will be some relaxation of the traditional demand that mating and childbearing shall take place only within marriage?**

When the discussion of this question gets under way, two trends usually appear. One group—hardheaded idealists, with no special plea for traditional morality—says simply and factually that the results of any such relaxation would be serious. As long as a woman believes in our pattern of marriage and family life, so they hold, she will not dare to relax. The woman who does not marry must, these maintain, find compensating work and consciously seek sublimative outlets for her emotional energies such that she may live fully without family experiences. And college women who find themselves in this group are quite deliberately looking forward with fine integrity to such living should marriage not come to them.

The other trend is toward a more liberal viewpoint. Its holders make no pretense that it is ideal. They argue for its social and emotional necessity under the conditions which war has forced upon us. As one student said, "No one would argue that killing other human beings is ideal; but war makes it a necessity. So war makes this proposed change a ne-

cessity." I have yet to hear such a discussion in which the arguments were bizarre or seemed to be motivated by a desire for laxity in morals. Rather it has seemed that here we have that same characteristic realism of the present day college woman, working on the practical problems it finds—and expressing its conclusions frankly and without apology or boastfulness.

I respect the courage it takes to argue for the more liberal viewpoint. But I confess that I see more hope for social soundness and emotional health in the first position. The first position faces all the facts quite as realistically. It does maintain that there is full life to be had while staying within the area of the demands made by our society on the basis of its long experience. And it proposes that an unmarried woman may live in the presence of our experience-approved forms of marriage and family life without herself personally participating as a wife and a mother. But, having lived with six generations of college students, I know we shall gain little by making pronouncements—and even less by any attempt at moral ranting. Let all college women—and those college men still on campuses—face all the factors steadily, develop all possible insights as to the probable outcomes; and I am confident where we shall come out. It will be at better mental health, with finer marriages and with sounder family living after our Christian ideal.

Unless my eyes that are aged fifty-plus deceive me, the realists who are our college women have it in them to find their way successfully through the maze of questions the war has so cruelly complicated for them. I think they can "take" what life hands them—both in marriage and in jobs. I hope they can adjust their lives to their families, their jobs, their communities, their nation, their beliefs, their world. I like their hardheaded realism—I think it's healthy. I'm not afraid of the world they'll make for the men in it—for themselves—for the rest of us!

The trend in war industries appears to be definitely towards the abolishing of wage differentials based on sex. This would seem to be not only the result of union pressure, but also because companies consider it an important factor in getting more women in the labor market.—Women in War Industries (Princeton report)

Credit for photographs on page nine goes to the U. S. Army Signal Corps, Bethune-Cookman College, the Columbia Broadcasting System and Henry Koestline

On the New Frontier

Regina Westcott Wieman

GREAT-GRANDMOTHER Naomi Fears sat in her "come-and-go" rocker close to the east window. She was skillfully piecing a quilt for the bed of the little red-headed, freckled great-granddaughter at her knee. The child was literally at her knee, for she was sitting on a footstool so attached to the rocking chair that it came and went as great-grandmother's rocking pulled and pushed it to and fro. That patented rocker was one of the sights of the town, an item that had survived the long, near-tragic overland migration from "back east" to "the wild west."

Great-grandmother was telling stirring tales of pioneer days. In the child's lap glistened a gay pile of old Indian beads. In her eyes glowed the wonder of strange adventure.

"Oh, Grandmother Naomi," the child burst forth. "I wish I could have been here when all of you didn't have anything and started everything."

NOW, I can smile at that child, my early self, sitting there and regretting the passing of our western frontier. True, our geographical frontier is gone. But today we have before us an equally challenging and even more consequential frontier. This is our social frontier. Gigantic and catastrophic events are arousing us to awareness of it. It beckons American pioneers of stout heart and trustworthy goals, for it is as yet hardly explored and charted. This social frontier is the area of effectiveness in social living, of complex interrelationships between persons and groups, of increasing interdependence, and of determinative interaction, both constructive and destructive.

It is on this social frontier that we are pioneering through a Family-Community Project under way in a village in southern Michigan. Already we know that early pioneers on the geographical frontier "had nothing on us" in the way of adventure and thrills, of hazards, hardships, and even treachery, of humbling calls upon our ingenuity, our endurance, and our abilities, but withal, of inestimably significant experiences, relationships-in-community, insights, and precious values of several sorts.

What is it that draws us into this pioneering on one section of the vast new social frontier?

Our country is disastrously wasting

that one certain resource which is the most valuable of all its manifold resources. This resource is the true family. The true family is that family which is fulfilling its function as the basic nurturing group. The distinguishing function of the family is the providing of the conditions required for the development of those relationships which will generate, differentiate, enrich, and integrate the personality of all the members, and will promote the growth of culture in the neighborhood.

The effectiveness of the nurture of personality and of community by the family is the chief determining factor in the effectiveness of function of the school, church, and other nurture groups. This dependence for their effectiveness upon the family makes school and church secondary, not primary, nurture-groups, even though the functions of each are both distinctive and essential.

Furthermore, the effectiveness of functioning of the family is a crucial factor in determining the fate of our democratic, Christian country. No postwar plan for our national future, however well-constructed in its emphasis upon the four freedoms, will get any farther than it can carry with it the appreciative understanding and the loyal support of the majority of American families. The plan may be launched hopefully with pomp and power, but, in the end, it will not take telling hold until the basic nurture-groups, American families, assume appreciative responsibility for it. Since not many leaders in either business or government seem to realize this yet, we are headed for many years of floundering around on our social frontiers. We seem destined to have to learn the hard and costly way, as in the past, through devastating depressions, conflicts, and wars,

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through tragic individual maladjustments and delinquency, and through group failures.

THE usual methods by which our society has met these problems of the much-neglected social frontier are two. For dealing with the more serious problems, society has increased enormously the sums spent for remedial, or custodial institutions—juvenile courts, behavior clinics, mental hospitals, psychiatric social work, prisons, and so on and on and on. For dealing with the less agitative problems such as rowdiness, sexual promiscuity, and delinquency, many communities have "built recreation programs" along lines intended to cater to the uneducated tastes of youth, and then have superimposed these programs upon their local situations. These may provide diverting "busy work" for some youth some of the time, but they do not solve the basic problems. Both these methods deal with symptoms rather than with sources.

Certainly such institutional treatment and such recreational programs are essential until more basic treatment has begun to be widely effective. But when these are "built" and "run" as the *only* remedial social effort, they do more harm than good in the long run. *They contribute to the further delinquency of the families affected*—already proved inadequate in their functioning by the symptoms already being treated.

Basic treatment requires that we spend our main effort, not on programs dealing with the symptoms of failure in family functioning, but rather on the restoration of the effectiveness of family functioning. We must focus primarily upon discovering and providing the conditions in the community which enable and encourage the family to function with reasonable effectiveness and to find fun in doing so. For some long time, school, church, and new institutions have been trying to take over many of the neglected or abandoned functions of the family. This is an impossible feat, for, on the one hand, these secondary institutions are not constituted for this work, and, on the other hand, they have full-time, unique functions of their own to fulfill. The foundational task on the social frontier is not to do the work of the family but to help the family to do its own work and to enjoy doing so. More

and more the family must come to understand that it is the basic nurture-group in the development of healthy, individuated, enriched, and integrated personality in all the members, and in the growth of culture in the community.

Now it is this fundamental task which our experiment is attempting to work upon. Our staff lives and participates as members in the community life and fellowship. We brought in no preconceived program or pet activities. *Our program continually grows out of continuous survey of the needs, conditions, problems, and resources of the community, accompanied by continued evaluation.* The work is sponsored by the Kresge Foundation, whose trustees have been most helpfully cooperative. More and more of the planning and responsibility are being undertaken by the Community Council, a remarkable group of local leaders who care more for the growth of various sorts of good appropriate to their community than for their private self-interests.

HELPING the community to discover and provide the conditions required for the appropriate growth of good in it is a slow, quiet sort of undertaking. Furthermore it is resistive and arduous at times. Some aspects of our Topsy-grown American community life foster soft, easy, self-serving living, expediency as a

guide, ruthless competition, damaging gossip, and many forms of unkindness and dishonesty. The foundational task in basic community work is to discover and provide the conditions necessary to develop mutual appreciation of the interests of each member by the others. As important issues arise in a community, *the people sort themselves.* It is not long before each can pretty well know the true character, the degree of trustworthiness, the point of view, and the interests of the other members. Even though this revelation of true character and this compounding of perspectives is sometimes painful, it is good. Eventually it results in the bettering of conditions, of relationships, and of the criteria for the choice of courses of action and of leaders throughout the community.

One of the most significant aspects of our project is the training of young people in this basic approach to family-community betterment. These students come from various colleges and universities which give them full academic credit for the field and laboratory work they do while living in the community with us as resident interns. They participate in family case work and registration, in field research, in planning recreational and other activities, in teaching and leadership, and in all the many other aspects that together constitute rather inclusive community work.

Someone asked me the other day what we "did to our interns to make them so completely dippy over their internships here in the Project." There is nothing that we do to them that makes our interns say, almost without exception, that their internship is the most deeply meaningful experience of their whole life. What thrills them and makes their experience count so richly is their meaningful participation in the real life of a real community, while sharing fellowship and insights with a staff of professional and local leaders who are participating and growing along with the interns, every one of us being wholeheartedly committed to the objective of helping to discover and provide the conditions required for the growth of appropriate good in this community. We have had about fifty internships to date. As these interns go out to other communities as physicians, social workers, teachers, pastors, and other leaders, they will spread the principles, objectives, and techniques of the Project. More than this, through their own enthusiastic commitment, these graduate interns will increase the number of Americans who understand the importance of effectively functioning families, and who become committed to the growth of good in their own community as the soil essential for full family growth.

source

EMPLOYERS both in England and the United States have for some time recognized the fact that conditions outside the working environment may affect a man's or woman's productivity as much as conditions on the job. The off-the-job part of a woman's life is likely to be more important to her than her industrial work, and especially is this so of the large group of women who will enter war work only on a temporary basis. To encourage women to enter war industries and at the same time to help them to continue to carry their family and household responsibilities will require the cooperation of both industry and government with community social and educational agencies. . . .

The great increase in the employment of women in industrial work and their use on second and third shifts has aggravated an always difficult community problem—the need for adequate supervision and care of the children of working mothers. . . .

Arrangements for the care of children of working parents is, like transportation and housing, a matter of community cooperative effort. Thus far in this country, the planning for and administration

of such projects as day nurseries, visiting or full-time housekeepers, and foster homes have been carried on principally by private social work agencies. Now that woman's employment is so essential to war production, both industry and government have a stake in these activities. Semi-governmental committees are being set up in some communities, state welfare departments are studying the problem, and the United States Children's Bureau is giving federal encouragement to attempted solutions of the problem. —Women in War Industries (Princeton report)

American women, because they have acquired their political responsibility within a quarter of a century, are particularly conscious of what it entails. Their traditional role in the home fits them for understanding this newer task. The gradual broadening of home duties to neighbors and community, to church and school, shows them the route to effective citizenship. If a woman has been a success in her traditional role, she knows that success was not spontaneous, that it had to be fought for and how it was finally achieved. Responsibilities were no doubt forced upon her. The meeting of them was her achievement. The application to ever-widening fields of endeavor

of qualities that have led to success in one field is the surest guide to becoming the kind of citizen a democracy needs.

—Marguerite Wells, President of the National League of Women Voters

"You sent for me about my son," she smiled

And touched the velvet ribbon in her hair.

"The little truant! I've looked everywhere.

Of course he's never home. You say he's wild,

Defiant, failed the fourth grade. Neatly filed. . . .

His dad and I are in defense, . . . I swear I can't do anything. . . . Why, yes, I care, But what can you expect? A wartime child!

"Yes, when I'm busy at my factory work, He's apt to run about the streets at night. . . .

He gets the meals—you know we're in the war!

Most times he's safe at movies. I can't shirk

My patriotic duty. He fares all right. . . . You found him crying? What was he crying for? . . ."

—Allison Ross in *The Saturday Evening Post*

A Nurse Looks at Death

Marion Wefer

THERE is a moment in the harried life of a general duty nurse when wonder, reverence and awe enter in and technique retreats. It is a moment shared by every nurse at a certain time, in a certain room. A room which has been made as sound-proof as possible. For the tortured figure on the table "the days have been accomplished." The climax of labor is past and the patient lies relaxed, listening. An intent furrow between the doctor's eyes deepens. The nurses, masked, gloved and gowned, lean forward watching. Suddenly a squealing little grunt is heard. It rises to a crescendo of protesting yelps that take a characteristic rhythm. The cry of the new-born! Unmistakable. The most exigent sound on earth.

The mother glows. She "remembers no more the anguish for joy. . . ." The doctor grins and hands over the vocal morsel to a nurse with a warm receiving blanket. A quick, comprehending smile flashes from one to another of the group who stand at their posts. It is the moment of miracle. Within that room, closely guarded by every device in the ritual of surgical technique, something beyond science has entered. A Will has declared, "Let there be Life!" And there is Life.

THEN, there is another moment when the intangible and invisible enters the world of medical science to say with authority to the utmost of the laboratory, the pharmacy and the operating room, "Thus far—no farther!" We nurses see it again and again. That moment of rebirth called Death. It comes so quietly; so very quietly, in by far the greater number of cases, that we hardly know the precise moment of its coming. So, if we are alone with the patient, we chart no more than the time when "the patient apparently ceased to breathe." It is the doctor's part to actually pronounce death.

Someone has said, "It is as natural to die as to be born." That is true. Physically, there is usually very little to it. Breathe in—breathe out—and away! We nurses sometimes discuss this over cups of black coffee snatched at midnight. Generally we conclude that when our hour comes, we shall probably know as little about our exit from life as we did upon our entry. "It is as natural to die as to be born."

When death is nearing in the wards,

curtains are drawn about the bed. Perhaps an oxygen tank is wheeled in. Possibly crib sides are brought to protect the patient who may be, like King Charles, long a-dying. Ward routine must go on and the nurses are too busy to stay in constant attendance. The other patients watch furtively, fearfully. The family or "next of kin" as they are listed in



the books at the Admitting Office may appear and be ushered behind the curtains.

Sometimes small children are allowed by special permission. They often stray out from behind the curtains, frightened by the stranger they have been brought to see. This is not the face they knew. They turn away, drawn by curiosity to the busy life of the ward. The other patients beckon to them and give them hard candy and the oranges left by the visitors from some Mission; the "Jesus Women With the Oranges." An interne appears and, followed by a nurse, goes behind the curtains. The visitors leave with stricken faces. The interne comes out. There is a subdued bustle about the enclosed bed. Finally a stretcher is wheeled in and away again bearing a draped figure of significant outline. When the curtains are drawn at last there stands a freshly made bed. Meanwhile the Admitting Office has been calling pettishly to know when it would be ready. A new patient is

Marion Wefer is a graduate of City Hospital, New York City, and has taken post graduate work under the American Red Cross in public health. She is also a dramatist and has won prizes in the New York Federation drama contest. Among her plays are *Martyr's Return* and *Early American*.

brought in and the old patients watch him silently and readjust themselves. The drama behind the curtains has been played out leaving them purged by pity and terror.

When death occurs on the Private Side it is very hush-hush and secretive. The nurses evade inquiries from the patients in the other rooms about the room with the "No Visitors" sign. They are guarded at the desk phone. They admit nothing. Wandering convalescents are shooed out of the hall, every room door is closed and the stretcher with its burden is whisked furtively to the elevator. "The patient has been transferred," nurses say to persistent questioners who notice the ward maid cleaning an empty room. Death on the Private Side is a private affair.

I MUST confess that I have never seen a dramatic or eloquent death. The literature of the stage is full of them and many of them are beautiful and moving. It seems carping to be clinical about them. Shakespeare had a shrewd eye to this and disarms criticism when John O' Gaunt lies wittily dying, by having King Richard marvel, "Can sick men play so nicely with their names?" The death of Falstaff is surely one of the most accurately drawn ends in drama. "For after I saw him fumble with the sheets, ('carphology' we call it, 'floccitation') and play with flowers and smile upon his fingers' ends I knew there was but one way; for his nose was sharp as a pen, and a' babbled of green fields. . . ." Nevertheless dramatists should be nice in their choice of afflictions and locations for wounds. It is painful to listen to long death speeches which the dying could not possibly have had breath to utter. The author of *What Price Glory* knew better. A mortally wounded soldier is brought in and he simply gasps, "Stop the blood—stop the blood!" and dies.

Neither have I seen many "hard" deaths; the kind that used to be featured in the sermons and tracts of a former day. In the past two years I have not seen any. Today there is the swift, efficient mercy of many kinds of what we nurses call "sedation." You remember Benet's *Modern Litany*, "Amytal, have mercy on us."

Science has certainly drawn the sting of

death to a large extent; but the fear remains.

WHEN the first "flu" epidemic hit New York City I saw a great deal of this fear. I was a student nurse on night duty with two, thirty-bed male wards in my charge and the help of a bibulous and opinionated orderly. He had been about the hospital for years and held all student nurses lightly. The epidemic struck. The wards filled and overflowed into the corridors. Cots were put up hastily in every bit of available space. And, at first, we couldn't seem to keep our patients from dying. The place was full of death and the fear of death.

"Don't pester me," snapped my orderly when I called him for a job of lifting. "Can't you see I'm in the undertaking business?"

The epidemic passed taking a fearful toll of life. Young life, much of it. It was odd to see the old chronics totter back contentedly to the sun parlors which had been filled with close rows of cots. Senile, many of them, and past fear. If we could have treated for fear as effectively as we learned to treat for fever we might have saved many.

FAITH in immortality came slowly to me. I had to work for it. Grant that it is harder for nurses who see death many times and wash the dead and close their eyes and bind their limbs to say,

OF THE CHRISTIAN CHURCH

Women in non-Christian lands are loved, mothers are honored, and children are taken care of; but wherever Christianity goes, it introduces in that community new standards for women and new attention to care of children.

The modern position of womanhood, and the emphasis on child welfare are social reforms that followed close in the freeing of chattel slaves in the last century. . . . The eminent leadership of Christian women, though a minority in China today, and the readiness of the Chinese nation as a whole to accept modern ideas of woman's rights, written into the constitution and laws of that nation; the acceptance of the co-education principle to ensure women's opportunity in society—these and other evidences of accomplishment, are eloquent testimony to the realization of the revolutionary program of the Christian Church. . . .

—Mrs. Timothy Lew at the Wooster Conference

"There is no death." Remember also that we attend autopsies.

I can still see the amphitheater where we sat drawing our scarlet lined capes about us against the cold. I can see the subject upon the table; a nameless vagrant who died from exposure on a winter's night along the docks. I can hear our lecturer calling to his assistant,

"Bring out the can of Mary Magill!"

We all knew Mary Magill. We remembered her as an unusual case and also as a girl rapturous over a handful of carnations from her sweetheart, angry with us for evading her questions about her last laboratory reports. Mary Magill had a dim immortality in our minds but we would forget her among the press of patients. She might live longer in the memory of the boy of the carnations; the impudent kid who used to try to smuggle in forbidden candy on visiting days. But time and a world of girls might take care of that. Was this diseased remnant all that truly remained then? See! Here is "the can of Mary Magill." Here is the body of a man without a name; known only to his Maker. Watching the lecturer make the first incision, white light focussed upon the table, the chill of the place striking inward, do you think it is easy to answer with faith that pitiful, pleading question old as Job, "If a man die shall he live again?" Shall he?

We watched and thought our own thoughts. Personally, I clung on to the faith in which I had been bred with an unhappy, "Lord, I believe. Help Thou mine unbelief." I read everything relevant to immortality that I could lay my hands on. It was shattering to find that many brilliant minds dismissed it altogether. I told myself, the supreme test, possibly the supreme rebellion, will come with the loss of someone you love. The years brought that test. I cannot write about it. Only to say, that along with the tumult of grief, surprisingly enough, came an upsurge of deep conviction that the promise of eternal life was valid. A real and literal promise. I cannot match my mind with those who cannot receive this, but I do claim an integrity of experience. "I know that my Redeemer liveth."

Naturally, and with a great company, I was intensely curious about the continuing life. I hunted avidly for clues. I found none that were really satisfying. St. Paul—and I have always trusted much in the witness of St. Paul—simply says, "We shall be changed. . . ." So I let it rest at that. It is supremely enough that "We shall be." I could beg, "Good St. Paul, not too greatly changed!" I love those whom I love most dearly as they are. I like to think of that mys-

Outline of a Working Faith

Kathleen MacArthur

TO have a great and growing faith in God, in the universality of his laws of justice and love, and in the capacity of men to understand and live by these laws, is a firm foundation upon which to build the growing experience of persons.

We need the power and the inspiration of great ideals, but we can sustain them only as we lay hold of some manageable fact of life and bring that under the direction of the principles of our faith. So, bit by bit, new areas of experience are brought into learning with our ideals, and so the "growth of the good" takes place. In order to increase our faith, we must take the obvious "next steps" in the practice of it.

The work that waits for people of courage and faith today is to venture further into the difficult and unpredictable areas of human relations and put to hard practical test the values we are "for." To do this, on all fronts, in private and public life, calls for creativity, imagination, courage, ardor and contagious faith. Those who, through the present time of trouble, are acquiring these qualities will be the ones to lead mankind toward the better world for which we all long. They will be able to light the way toward a design for human relations that will more nearly resemble the Christian imperative that men shall dwell together "in the unity of the spirit, in the bonds of peace, and in righteousness of life."

READ THIS PAMPHLET: *Outline of a Working Faith*, by Kathleen W. MacArthur, the December 15th, 1943 number of *Social Action*, 289 Fourth Avenue, New York 10, New York. Single copies, fifteen cents.

terious change as the blind seeing, the lame walking and all those tragic malformations and congenital diseases that blight from birth; we see such a constant procession of them in the hospital, all cleansed away. But it is idle to conjecture. "There is a great gulf fixed," and so much to do this side of the gulf! Is it not enough to find and follow one's duty with all one's mind and strength and heart and, at the call from labor, turn with gratitude and glad expectancy to say, "Into Thy hands"?

These Are the Excellent

WE HAVE no idea what it takes to make a woman famous. But we asked the female moiety of our student editorial board to find out from their fellow coeds the ten leading women of the world. Here, we thought, is the answer. A famous woman, our definition will run, is a female whose. . . . And there we stopped and looked over the list.

Well, if her husband is also famous (best bet, head of one of the United Nations) she stands a good chance. She may wear slacks on the Wellesley campus, speak in a Southern drawl, use sixteen cylinder words and still lead our list. She may galavant all over the world, become the brunt of countless jokes, rub noses with a Maori woman and still run a close second. Our informers were almost unanimous in their selection of Madame Chiang Kai-shek and Mrs. Franklin D. Roosevelt as the world's leading women.

She was Cassandra or Brünnehilde (depending on how you stood on the war), but the flagrant epithets failed to stop vitriolic writer-commentator Dorothy Thompson. Our correspondents rank her third in this exclusive who's who.

Maybe journeying among warriors had the most to do with putting Eve Curie next in the running. But her mother's life (in book and film) and Miss Curie's frequent appearances at campus lectures must have helped some.

Queen Elizabeth of England has gone a long way since she first ate hot dogs with the Roosevelts. The vision of her stepping lightly among the debris of London bombings or chatting pleasantly with wounded soldiers has found a place in the hearts of American women—and fifth place on our pole.

Marian Anderson's enchanting voice has reserved place number six for herself and her race. When the voice of the century is embodied in such a charming personality, the results are assured.

A facility with words seems to stamp all our contestants—but it pops out full blown in Clare Booth Luce. From *The Women* to globaloney, from playwright to Congressman, Mrs. Luce's life, time, and fortune have made her a part of the world scene.

Muriel Lester, the "Jane Addams" of England, brings to our list a burning compassion for the poor, the enslaved, the distraught of the world. Her unflagging opposition to war, suffering, and hate has given her a place among women of good will.

The alleviation of suffering has ever been woman's coveted role. Sister Mary Elizabeth Kenny and her work with the victims of infantile paralysis have become famous.

Pearl S. Buck, interpreter of China to the world, closes our list of the ten leading women of today. Her life and work are an embodiment of the injunction: "That they all may be one."

—W. J.

The following list contains the names of all the women mentioned in the student editorial board poll. They are listed according to the number of votes they received.

Madame Chiang Kai-shek
Eleanor Roosevelt
Dorothy Thompson
Eve Curie
Queen Elizabeth
Marian Anderson
Clare Booth Luce
Muriel Lester
Sister Mary Elizabeth Kenny
Pearl S. Buck
Helen Keller
Ovita Culp Hobby
Kate Smith
Georgia Harkness
Edna St. Vincent Millay
Frances Perkins
Anne Morrow Lindbergh
Greer Garson
Queen Wilhelmina
Grace Noll Crowell
Dorothy Canfield Fisher
Lady Astor
Jeannette Rankin
Helen Hayes
Margaret Bourk-White
Mrs. Winston Churchill
Duchess of Windsor
Jacqueline Cochran
Mildred McAfee

These received one vote each

Margaret Sanger
Jean Faircloth MacArthur
Ida Scudder
Ida B. Wise Smith
Kathleen Norris
Barbara Ward
Dorothy Maynor
Jane Addams
Mrs. Colin Kelly, Jr.
Cornelia Otis Skinner
Agatha Christi
Evangeline Booth
Dr. Wu
Madame Sun Yat-sen
Soong Sisters
Madame Wellington Koo
Dorothy Parker
Ruth Bryan Owen
Dowager Queen Mary
Maude Sly
Osa Johnson
Jan Struther
Mary Pickford
Ingrid Bergman
Sonja Henie
Edith Lovejoy Pierce
Lillian Hellman
Eva le Gallienne
Helen Kirkpatrick
Madame Kirsten Flagstad
Regina Westcott Wieman
Dr. Mary Woolley
Bette Davis

Save me from these women to whom war is just one long whoopsa-daisy-chain. If wars are to be fought—and it is clear to me that this one must be—if there is to be any freedom or integrity left in the world—then, for God's sake, let us enter them in a spirit of atonement. Only a Lincoln can give such a welter of suffering some meaning. "I have been driven many times to my knees by the over-

whelming conviction that I had nobody else to go to. My own wisdom and that of all about me seemed insufficient for that day." Briggsy and her kind so flagrantly lack a broken and a contrite heart that one wonders what's to prevent the tragedy from repeating itself yet again.

—*The Whole Heart* by Helen Howe

I

TIDINGS

Through all the years the tidings have been spread,
Of how there came to one of low estate
A harbinger of joy—how Mary said,
“My soul doth magnify the Lord, for great
And holy is His name.” The star, the light,
The shepherds, wise men bringing spice and gold,
The heavenly host that caroled in the night—
This is the tale that never can grow old.

“To God give glory; let peace reign on earth!”
They heard and wondered. Could these words be life?
A glimpse of truth supernal at the birth
Of Him who came to free the world of strife?
And still men wonder. But the humble hear,
And find in Him the love that conquers fear.

II

HERITAGE

In Nazareth, a simple country town,
A child grew up. He was a Jewish boy
Whom none supposed would come to great renown,
Though all the neighbors loved him for his joy
In birds and flowers, his eager thoughtful care
Of old and sick, his diligence to get
The wisdom that the sacred books declare.
They smiled and said, “He’ll be a rabbi yet!”

At twelve a great adventure came. He went
On journey to Jerusalem. All eyes
To see the temple, ears to hear, he spent
The precious hours in questioning the wise.
He *had* to be there in God’s house, why not?
The day soon passed: it never was forgot.

III

TEMPTATION

The Father’s Son was tempted once, as I—
For naught that men must suffer could he shun—
That time a voice had spoken from on high
To witness, “This is my beloved son,
In whom I am well pleased.” And could it be
That he of all God’s sons was thus endowed
With strength and favor? Might it not be he—
The King to lift again a people proud
Of lineage, the chosen of the Lord?
Such musings caught his mind; they would not down.
Thus might he serve, and still might gain reward
Of bread, great kingdoms, glory and renown.

He faced these spectres, vanquished them, and came
Back to his kin to love men in God’s name.

Sonnets of the

Georgia

THE Church has rightly emphasized
Jesus for the unique task of
But we have not always recognized
consciousness of a sense of mission and
ties. Rooted in the best in Jewish
tion, saw beyond it, and transcended
world. The following sonnet sequences
events in the life of Jesus, attempt
this came about.

“Demons,” “Transfiguration,” “Good Friday,”
the author’s *Holy Flame*, published by Bruce

IV

ENLARGEMENT

From Galilee there went a questing youth
To find in foreign borders solitude:
There he would muse upon the age-old truth
Of God’s great plan. And in this interlude
A woman of Phoenicia came in need
To this young Hebrew, called to serve his kin.
Love-drawn she came; her daughter *must* be freed;
No racial bars could wall God’s healing in.

And there upon this Jew, on Mary’s son,
There broke new light. To none could he refrain
From gift of self. He saw all men as one,
His God the Lord of all who seek in pain.

Today who seeks to know his healing grace,
Like him, finds God in fellowship of race.

V

DEMONS

Among the tombs of Gadara there dwelt
A man unclothed, whose spirit was possessed.
Once he had been as other men, and felt
The joys of toil and love. Now sore distressed,
He burst his bands and cut himself with stones.
Men shrank away aghast and left him there,
Until One came whose spirit yet dethrones
The demon things that rend the soul, and tear
The mind apart. He spoke; the devils fled;
The maniac again was clothed and whole.
I know not how He wrought. I think He fed
The thirsty places in the madman’s soul.
With his calm radiance He put to rout
The demons, and drove fear and passion out.

emphasized the belief that God chose revealing to men what God is like. and the growth within his own mind the acceptance of its responsibility in culture, he entered into his tradition it to become the Savior of the world, by interpreting certain crucial events to give some suggestion of how

"The Day" and "The Miracle" are reprinted from Humphries, Inc., of Boston.

VI

NOTHING SMALL

In God's creation there was nothing small.
Red sunsets, lilies, sparrows, drag-nets, sheep,
Lost coins, the leaven, mustard-seed, and all
The humble daily things of life could keep
The soul alert to understand God's way.
He truly loved the outcast and the poor.
He met a woman at a well one day,
Asked for a drink, then talked, and with a sure,
Swift insight slaked her hidden inner thirst.
An alabaster cruse another brought;
He took her gift of love and placed it first
Before all else this treasure might have bought.
He loved the children—took them on his knee,
Blessed them and said, "Of such God's realm must be!"

VII

TRANSFIGURATION

Transfigured on a mount the Master stood,
His raiment white, and dazzling to the sight
In radiance divine. It would be good
To stay and dwell forever in that light,
So Peter thought—but Jesus spake him nay.
He knew that all about was work to do,
That in the vale below a sick boy lay,
And troubled folk they might bring healing to.

I too have seen a vision on a mount—
Have gazed on dazzling whiteness, and been swept
By mountain winds, dew-cleansed at morning's fount.
I yearned to linger there—but downward crept
A mist, and drove me to the vale below.
Because He went, I was less loath to go.

March, 1944

VIII

LAST SUPPER

That fateful Thursday night the Master spoke
With his disciples in an upper room.
The twelve most loved were there, and as they broke
Their bread a-qaiver at impending doom
He uttered parting cheer. He bade them give
Obedience to his words, as friendship's sign,
To dwell in love and show men how to live,
To be as branches of the Father's vine.

"Lord, whither goest thou?" said Peter then.
"My children, where I go thou canst not now."
"To death I follow thee!" he cried again;
But sadness overshadowed Jesus' brow,
Knowing their human frailty—that the test
Would find them sleeping who had loved him best.

IX

GOOD FRIDAY

We call it good—that day that marks the death
Of One who long ago was crucified.
He bled; he thirsted; writhed in pain. His breath
Came haltingly. "Forgive," he said, and died.

It was a felon's death. But thieves have hung,
And good men too, on crosses many. Yet
No Friday marks the time. No hymns are sung;
No prayers are said. They sleep, and men forget.

Why call it good—that pregnant springtime day
When Jesus hung with thieves on Calvary?
He died for love of men. He led the way;
He saw my need; God suffered there for me.

This crucifixion day, let sin depart:
Lord, give me Easter gladness in my heart.

X

THE MIRACLE

I know not how the miracle was wrought.
The story says the stone was rolled away;
That angels sat within as Mary sought
Her risen Lord; that linen grave cloths lay;
That Jesus stood there speaking words of cheer;
And walked with two along the Emmaus road;
That when eleven were gathered, sick with fear,
They felt his presence, saw the wounds he showed.

"How can it be?" I hear men say in doubt,
Like Thomas, who must see the nails' imprint.
I know not how these things could come about,
To read the mystery I have no hint:
But I have seen the Lord on Easter day,
My heart has burned within me in the way.

Women in the Crisis

In Work of National Importance

BEHIND the walls of our great state hospitals there is a forgotten homefront where young women are especially qualified to serve and where they are desperately needed.

Today, because of the wholesale loss of hospital staff members to war work, thousands of mentally ill patients are going without adequate care. Patients who might be



Bedside care of a patient in a mental hospital.

healed through new therapies, miracles of modern science, are forced to sit idly staring into space—victims of *curable* mental illness.

Thirty per cent of current military casualties are psychiatric in character. Medical authorities tell us that civilian psychiatric casualties in this war will be the greatest in history—one out of every twenty of us is destined to be under institutional care for mental illness at some time in our lives. If tomorrow is not to be an empty world for some of us, we must stop these casualties on the homefront. If we are to rehabilitate the thousands of young soldiers whose minds will have become "sickened" by war, we must do more than provide custodial care, we must return to our pre-war standard of *healing* the mentally ill.

TO meet this critical situation on the homefront and to start rebuilding minds *today*, the Service Committees of certain churches have organized women's service units in mental hospitals. The first group of this kind was started at the Philadelphia State Hospital in June of last year under the direction of AFSC's Civilian Public Service.

From Whittier, Manchester and Goshen Colleges, from the Universities of Colorado, Michigan and Cornell, as well as from many other schools across the country, girls

are coming to the aid of the 500,000 patients in our mental hospitals.

SOMETHING happens that gives greater reality to our college education when we become part of the staff of a state hospital and through the humblest of tasks help the mentally ill to return to the reality from which they have temporarily escaped. Through teaching patients we, ourselves, come to develop a fuller sense of self-reliance and inner-security—precious qualities, indeed, for this changing world.

—Ruth Dingman, Director of the Woman's Service in Mental Hospitals for the American Friends Service Committee

In the Armed Forces

A LEADER in Methodist youth and student organizations in Eastern Washington and Northern Idaho, Betty Clumpner, of Spokane and Rathdrum, Idaho, is now a Private in the Marine Corps Women's Reserve, awaiting her orders to begin training at Camp Lejeune, North Carolina.

Private Clumpner attended Eastern Washington College of Education and University of Idaho and is a former Northern Idaho All-Star basketball player.

She is president of the Young Adult Fellowship at Central Methodist Church, Spokane and a member of the Wesleyan Service Guild there. In 1940 she was vice-president of the Spokane District Methodist Youth and president of the Northern Idaho Christian Youth Council. In 1938 she was delegate to the National Conference of Methodist Youth, held at Boulder, Colo., and in 1941 was a delegate to the National Methodist Student Conference at the University of Illinois. She has been employed as an assistant psychiatrist at Baxter General (Army) Hospital at Spokane.



Betty Clumpner, of Spokane, Washington, with Sergeant Dorothy Gilkerson, of the Marine Corps Woman's Reserve, just after taking her oath as a woman marine.—Photo by U. S. Marine Corps.

Women and the New World Aborning

The Women of the Student Editorial Board Express Convictions About Their Role

What About Women?



Mary Ellen Orr
Illinois State
Normal University

WHAT about women . . . what are they doing to win the war?" An infantry-man overseas might ask this.

A fair question, soldier, and I'll tell you. First, we're staying in college, for we know that education better fits us for jobs you left. With our responsibility for the postwar world, we're more serious in our thinking and studying. We're complaining less. We're substituting greasy hands for glamorous hair-do's, and we're willing to take leadership.

The soldier ponders. "What about the wives we left on campus? Some of us might not return."

Yes, that's a problem. But if they are like a young widow I know, they'll stick courageously to their jobs. We're wondering now, if employers will hire or retain a married woman after the war.

"Well how about us? We want a job when we return, too."

Of course, soldier. But can you see our viewpoint? While you are gone, women are proving their capabilities. Should merely being a woman, or being married, bar them from careers? Yes, Sergeant, it will be difficult not to over-glamorize you men, but many of us will fight for equal rights, as well.

"Do you think the femmes I knew will be different, then?"

Yes, I believe that there will emerge a new woman—one who is not satisfied with taking a back seat in the business and social world; a woman who will take responsibility and assume leadership; a woman who will sacrifice and labor for the shaping of a happier, peaceful future.

IF THE purpose of life has been lost in a sudden rush of patriotism, and if perspective is dulled by the emotions of war, of what possible use can these new opportunities be? Women today need clear vision to see what is beyond this present chaos. We need to know what the values are now and what they will be tomorrow. We need great understanding for the day when our men will return. And we need a faith that will keep us going through this crisis and on through the world we are praying will come to be.



Marytha Smith
Ohio Wesleyan University



Margaret Lilly
University of Georgia

I DO not think we need to be too concerned over men returning to find their jobs taken. When the men come home women will return to their homes on a large scale because those men will be the beaux and the husbands for whom they have been working and waiting. It will be the natural course. We must not forget "the hand that rocks the cradle rules the world." We must not do too much else or we are apt to overturn the cradle.



Mary Faye Amster
University of Arizona

I FEEL sure that our primary goal is now, as always, to have a home and family. There are those who feel that the best way to insure a home for the women of tomorrow is to build a world in which the principles of home-life are practiced. In taking these new responsibilities and in accepting a job which perhaps is rightfully ours—as natural homemakers, can't we be of great aid in building a brotherhood of man?

March, 1944



Marjorie J. Martin
Simpson College (Iowa)

HOMEMAKING will always be woman's first service. Here are true "weavers of peace" . . . women who knit into the lives of children the ideals of peace; women who express moral integrity in kindness and mercy; women who cause houses to become homes, localities to become neighborhoods, and nations to become friends.

WOMEN with an eye for the future are not dazzled by the glamour of present riches. They see the value of an education in making them more useful citizens in tomorrow's world. Through accepting responsibilities in their small groups, they learn to accept larger responsibilities that will come with the making of the peace. They see ahead to the time when the battles are ended, and the men return to find women educated in world affairs, leaders in their community, ready and fit to establish and maintain Christian homes.



Margaret Bushnell
University of Minnesota



Polly Stanfill
Florida State College for Women

"WOMAN'S PLACE" . . . is that of any individual! In seeking to accomplish our aims, these observations are worth consideration. A home—husband and children—is a career within itself; why have two careers? To work with man, woman need not imitate him; let's keep our feet off the desk. Woman must ask no quarter for her sex; what say we hop down from the pedestal upon which we have placed ourselves? We want the responsibilities of today and tomorrow dealt according to interest and ability—not sex.

WOMEN of today are accepting added responsibilities in all fields, with their heads lifted high, seeking and giving the best of their abilities. The opportunities given women, especially in this country, are making of them better citizens who will help protect the religion, government, and the culture of a nation that they understand, love, and that they wish to extend into coming generations.



Mildred Barrow
University of Alabama



Sue Sessions
Northwestern University

I HAVE wondered if I have been unpatriotic by going on with my education instead of going into defense work or some other war service. But through the eyes of Northwestern professors, particularly those in economics and philosophy, I am beginning to see for the first time the tremendous problems of today. They are our problems, and we are the ones who must solve them. Because our men are fighting and do not have time to study along with us, we must learn for them. We women must be ready to help them find the right kind of homes—the kind of homes they would want to raise families in.

THERE is much evidence of this on our campus in the fact that women are enrolling in every course offered, including all types of engineering, chemistry and even veterinary medicine. This march of progress of the American woman has won for her an important place in business and industry. Once it was unusual for a woman to study law and medicine but today these fields are open to anyone. I do not feel that the professional fields will ever be as appealing as others, nor will politics ever be as important a part of the woman's life as the home itself.



Edith Anderson
Alabama Polytechnic Institute
Auburn, Alabama



Mary Ethlyn Ball
Sam Houston State Teachers' College
Huntsville, Texas

THIS IS no longer a patriarchal society! In establishing a "New World Order" there will be jobs which will require the efforts of every man and woman. This order cannot be built by men alone or by women alone. The home will still be woman's place—but not her's alone—it shall be man's place too. The changing world will require the authority of both, cooperating, if the home is to meet its present need. As is the home, so must be our society; not a woman's world, not a man's world, but an equalitarian and cooperative society.

THIS IS no backhanded, double-edged intrusion. Women make no pretense of staying out of public affairs while assuming control. I hold that the majority of women can be more at ease with the world in their own homes . . . managing their households with the unruffled serenity that comes with competent control. But men have opened the gates and invited women to make a place for themselves in business and politics, and have given them the opportunity to fend for themselves, and women must take on a new character. Now it is a world in which women are expected to be highly intelligent, coolly capable, and brilliantly clever. Perhaps it will result in great things if the masculine sex will take the intrusion as a stimulus, accept the women in those positions to which they are best suited and the two strive together for the perfection of this former "man's world."



Virginia Bibb Hubbell
University of Tennessee

AFTER the women attain proficiency and a liking for their new jobs, a shift from woman to man labor again would, in many cases, cause much dissatisfaction and inconvenience both for the employer and the employee. Fields will undoubtedly be overcrowded, and competition will be increased ten-fold. How we will meet this crisis should definitely be one of the items in our postwar planning programs.



Ethel Van Metre
Nebraska Wesleyan University

TODAY we are living on the threshold of the world community, and it is for that we must prepare ourselves. The home and the community are the center of Christian life. These spots are the "home front" of the women of the world. In an era of strife and change, of new responsibility and power for women, surely there is a chance for Christian service for each one of us. We need not feel we must do the unusual or outstanding; rather let us find the field in which we feel we are needed most and will fit best and then proceed to make our work a Christian vocation.



Jean Leonard
University of Minnesota

I THINK that not only freshmen but all university women are realizing that they have a job to do now, and also one in the postwar world. Women aren't going to run that world. We couldn't—we wouldn't honestly want to; but we must share in the responsibility for it. It is going to take a great deal of faith and courage in this new world. It won't be exactly like any world we've known before. We must see both today and tomorrow in the light of Christian concepts for we are shaping this world now. Yes, women are going to have to walk with their heads up and all their wits about them!



Janice Thompson
Miami University
Oxford, Ohio

THE MOST beautiful contribution that any woman can make is to bring forth new life into a spiritual realm. Yes, women have a great challenge, a challenge to help remake the world and to give that world Christian children with a heritage. It is only as she accepts the challenge to womanhood that she takes her place that God has ordained for her.



Mary Dougherty Boroughs
Columbia College
South Carolina

THE GIRLS are striving for higher scholarship than ever before. We realize education will be important in the postwar world. And as KSTC is a teachers' college, well qualified girls are going out this year to teach in the schools of our country. Teaching is war work. As surely as children grow, the schools must go on. Teaching is a post of duty that cannot be relinquished in wartime without irreparable loss to our country. If in the years of peace that follow this war I am asked "What did you contribute toward our victory?" I shall be proud to answer, "I was a teacher."



Barbara Huffman
Kansas State Teachers' College
Pittsburg, Kansas



Sarah Kathleen Posey
Millsaps College
Jackson, Mississippi

NOT ALL must work in a defense factory or enlist in an armed forces' auxiliary to do their part. There is much to do in the small town communities, and on the college campuses as well, what with the service units in training at so many of the American colleges and universities. The tasks for women are infinite in number, but the women are willing to undertake them; and just as willing will most of them be to lay them down once their brothers, sweethearts, and husbands return to resume their old jobs and positions.

THE QUESTION that arises more frequently than others when I view the future is what will happen to woman's position after the war. No doubt women will want to continue to run things, but the task as I see it does not exist for us in the business world, but in the world which contains the home for the future generations. A happy landing will be one on which we assume the responsibility of guiding and directing our children to a safe and secure life.



Dorothy Ecklar Cottrell
University of Kentucky

This Is the Hour



Jeanne Ackley
University of Ohio

DEAR BECKY,

Since you and I last talked together on the front steps, I've been doing some thinking. You're right, of course. Women now more than ever before need to know their job, need to see its present significance, its future greatness!

We've been too safe, sheltered by a double standard even while we vigorously proclaimed our independence. And most of us liked it that way, though we didn't admit it even to ourselves. Our chief ambition has been security—comfortable homes, happiness. We've been too safe, and now the terrific immediacy and intensity of these days come smashing in against our dreams! For the first time many of us are realizing that this is the hour for living, sharp and poignant with a hundred sorrows, a thousand promises!

Like it or not, we're being compelled to face disciplines, change, sacrifice. And this is only the beginning. In one way or another the men we love are paying—at a cost not to be measured this year nor for long years to come! The least we can do, Becky—or the most—is to know our faith, and to live it, no matter what the price!

The letters we write nowadays are tremendously vital. We don't even begin to realize their power. Such a realization, it seems to me, is essential, and with it comes discipline. Letters which have meaning, letters which awaken beauty, and stimulate thinking, and renew faith—these will demand our time, creativity, adjustment, and most of all, an inner striving, a ceaseless searching for the significance and reality of life!

We have faith to keep with the future, with all the tomorrows we're shaping now. We have faith to keep with brotherhood and justice and peace—with all of today's children, and with those not yet born!

"We bear and rear and agonize. Well, if we are fit for that, we are fit to have a voice in the fate of the men we bear. If we can bring forth the men for the nation, we can sit with you in your councils and shape the destiny of the nation, and say whether it is to war or peace we give the sons we bear. . . . the day will come. . . . We will find a way."

Our way, Becky, begins with the recognition of social responsibility. It begins, too, with the awareness of our strength.

"You think we are left at home because we are weak. Ah, no; we are strong, that is why. Strong to keep the world going, to keep sacred the greatest things in life—love and home and work."

JEAN

motive

Report from Chungking

Richard T. Baker



A stub of a movie ticket from Chungking. The show was BALL OF FIRE with Gary Cooper and Barbara Stanwyck. Notice that Dick paid \$1.50 tax on the ticket!

(Editor's Note: *motive readers are aware of Dick Baker's venture in China. The following report was part of a letter to the editor. We shall have other dispatches from China—and we have a story that we hope to publish in the May number.*)

THE scene is China. The cold is quiet and awesome and slow and penetrating. It never lets up. It is decorated with fog, rain and mud. Your fingers tingle. The end of my nose is like a dog's. I wear a muffler to class, and am heavily clothed throughout. It is never brisk, and the warm places you go are few and far between, and they do not include our classrooms or office. Fortunately, I have been provided with a gasoline tin which serves quite acceptably as a stove for my room, and now if I can hold out with coal at \$125 a basketload, I should be able to keep warm in my quarters. There is nothing festive about our weather. I can't ski or sledge around. There is no Christmas shopping. These things I miss.

One thing, however: I am still surrounded by students. And I do mean surrounded. One of them was at my door this morning before I was out of bed (feminine gender, too) to return a thermometer and aspirin I had given her last night for one of the other students who was on the blink. Last night another finally left at 1:45 this morning. This is not unusual. At tea time yesterday there must have been eight of them in my room. I dashed out for almond cakes, candy and peanuts, and ended up with a quite creditable tea. You will find this hard to believe, but they have even installed me as guard on the basketball team of the school. (Actually, I don't think I believe this myself, and if it weren't for two quite actual blisters on the soles of my feet I think I would be questioning my own veracity.) My last appearance in basketball was on the 4th team at Mt. Vernon high school at least fifteen years ago. I am no good, utterly, but have a

certain psychological-warfare effect on the opposing team. Also my range and hands are somewhat ensnaring to the enemy's attempts at scoring. Tennis has been another development of my Chungking years.

For the first few days of our school one of the students who had been denied admission took up his place behind a door and attended the lectures and took notes extralegally. This is a sample of Chinese student determination. The boy has since been admitted to the classes. On the whole, it is not too much to say that they are as serious and intent upon their purpose and as intellectually aggressive as any student crowd anywhere in the world. Here is the secret to their long trek from the coastal provinces to the West. Here is the reason they can still learn with one textbook to a class. Here is the explanation for their endurance of the real squalor in which they live in order to pursue their studies. For this indomitable will to learn one can have only profoundest respect.

Yet it can also bear a second look. You see, the student is really a class in China. An aristocracy, if you will. And much of the fight which students put into their struggle for education is partly a struggle for class identification. Occasionally one gets a glimpse at the arrogance of the Chinese student which is the other face of his indomitability and academic persistence. Students, for example, seem quite content to let the coolies and farm boys and Allies fight the war. They are quite slow to comprehend the implications of our universal draft. They are apt to snap at each other occasionally in their zeal to climb up. We have had several demonstrations of unfraternity, and I don't mind saying they distress me a little. These are sides of the Chinese student character that let you know we have human beings out here, too, to flavor down the heroes.

Saying all this, I hasten to add that no one is more aware of it than the students themselves. From Chengtu and Kunming, both university centers here in West China, I have heard recently of numbers of cases of guilt-feelings concerning the academic aloofness of student life vis-a-vis the war. So much so that there seems almost to be a concerted move now to get students into the armies. Beginning next semester, all senior students at the National Southwest Association Univer-

sity have been enlisted for service by their faculty. They will serve as interpreters and the like (for academic credit!) in Yunnan, Burma and India. It will be a part of their regular school terms. From Chengtu, likewise, the press has been carrying a number of stories of the exodus of students from the campuses there to go into service. I know for a fact that a number of our more robust fellows feel a bit as if they might be useful to the fighting end of the war. A few have inkled the thought that brains might help instill a little more fire, meaning and political direction into the armies which are fighting for the United Nations in China. These are breathtaking thoughts, as the soldier has never held a high social position here.

PRESIDENT CHIANG, in his most recent and most definitive book, says boldly, "Every young man ought to make up his mind to be a soldier or an airman. In this way we will be able to change the attitudes of fear and weakness, and the atmosphere of decadence and extravagance of the past 300 years, revive the grand old spirit of our race handed down through fifty centuries, and lay the foundation of a new and modern ethic on the basis of 'The State above everything, the Nation comes first'; thus China will be established in the



Dick Baker at his desk in a Chinese classroom at the Central Political Institute, Chungking.

March, 1944

character of a free and independent nation, the continued existence of the Chinese Republic in the world will be secured, and China will never again be enslaved or destroyed by an alien race."

As far as work is concerned, the Chinese students turn it out in record volume. They want to write books and novels the second week. The fourth week they are putting printed tracts of their own into your hands: one on economic reconstruction, another on travel in Tibet. They sign out a book from the library for a twenty page assignment and read it through before they return it. In our Post Graduate School of Journalism of the Central Political Institute we have thirty-five of the most zealous, activated students you have ever seen. Their minds are keen. Some of them are real scholars in the academic tradition. Others are quite brilliant young reporters. One boy has turned in to me an analysis of Hemingway's books—particularly stressing his change of mind from *Farewell to Arms* to *For Whom the Bell Tolls*—which is penetrating and well worth publishing. For persons who are working in a language which is not their native tongue they are enormously clever. I think you will be hearing of some of them.

It is difficult to write of their political thinking. For two reasons: one, the

Chinese have no political science in the Western sense of the word. They know how to throw personal political weight around, and they know how to use family strength in a semi-political way. But they are naive and inexperienced at the point of understanding the big nation-shaking political-economic movements of the world today. They admit this; so I am not being critical. Two, there is really only one political thinking here, and that is Kuomintang. While the Chinese Communists claim great political strength, I am in no position to see it. They are the most sizable opposition party. At one time, I understand they had considerable following among students. But in Central Government areas today where the bulk of China's academic work is going on, the students are loyalty Kuomintang. Many of them are party members, and there is a good strong strain of San Min Chu I Youth Corps behind and in all their political thinking.

It was the Youth Corps which sponsored the China end of International Student Day on November 17. I walked up to the Corps headquarters to cover the event for myself, found something under 500 young persons there, a program which rang the changes on internationalism, and ended with the chorused shouting of six slogans: "Students of the

world, unite!" "Uphold the Four Power Declaration!" "Crush Our Common Enemies!" "Hasten the Realization of Allied Victory!" "Long Live the Chinese Republic!" "Long Live the United Nations!"

There is a good deal of tempting idealism in the Youth Corps. This meeting, which commemorated the Black Friday slaying of students in Prague four years ago, put forward a Czech, a Japanese, a Korean, a Burman, an Indo-Chinese, and three young students from the universities here. At the end of a semi-military program, we dispatched a message to the youth of the world in which we said, "In this great and noble struggle, the youth of the world is bleeding not only for the independent existence of each sovereign state, but also for the upholding of international equity and the freedom and equality of mankind as a whole."

Chinese youth think they have had to bear this struggle for a long time. It is tiring, and they have long since forgotten the sound of the word, "comfort." Now they can't be blamed for beginning to think of a return to Shanghai and Nanking and getting on with the tasks of building up a really first-rate republic here on the eastern face of Asia. Personally I commend their idealism and give them every good wish.

Christian Action

TOWARD A NEW WORLD ORDER

Role of the Flea

Willis D. Weatherford, Jr.

(EDITOR'S NOTE: *After this article was set in type, we received the following telegram from Mr. Weatherford, "Recent amendment to Austin Wadsworth assigns conscientious objectors 'so far as is practicable' to jobs not conflicting with conscience. This is a gain but not all adequate."*

IN ANNOUNCING the Crusade for a New World Order, our church is asking Methodists to take an active interest in the political affairs of our nation. To respond to this challenge youth must become informed on the issues confronting the Congress and the people; they must come to their own decision, then honestly follow the course of greatest political effectiveness. We can all write to Congressional and administrative leaders before their decision is made.

Repeal of the Poll Tax is still before

Congress as this is being written. It has been previously discussed in these pages and need be only mentioned. Representative Marcantonio's resolution (H.R. 7) would make it unlawful to charge a poll tax for the privilege of voting in national elections. It has passed the House and has been favorably reported to the Senate by the Judiciary Committee. It will probably be greeted by a filibuster on the Senate floor unless cloture is invoked.

UNIVERSAL CONSCRIPTION will probably remain an issue until the war is over, if a war can be said to "end." The President in his January Message to Congress revived the Austin-Wadsworth National War Service Act (S. 666, H.R. 1742) for the conscription of women and

laborers to serve in our war industries. Men 18 to 65, already registered under Selective Service, and women 18 to 50 would be subject to the present form of the Act. This bill is being considered by the Military Affairs Committee of the House, chaired by Andrew J. May.

This measure is unnecessary, labor is doing its share on the production line, and Bernard Baruch has advised against such action. It is a totalitarian measure, enabling the state to more completely dominate the individual. The social consequences are bad, disrupting the home. There is no provision for conscientious objectors. There are better ways of meeting the need such as hiring Negroes who are now idle, establishing more adequate nurseries so mothers can work part time, and repeal of Public Law 45 which restricts interstate migration of farm labor and thus prevents us from using existing manpower most effectively.

The National Military Training Act (S. 701, H.R. 1806) proposed by Gurney and Wadsworth provides for one year of military service for all young men as a permanent policy in time of peace. Such action would not only surrender an important area of freedom in perpetuity, but it might change the whole complexion of our thinking by moulding pliable youth year after year, into authoritarian modes

(Continued on page 44)

"Each Caravan Lights Anew"

Henry Koestline

WHEN Bishop Paul B. Kern went to the last General Conference of the Methodist Episcopal Church, South, at Birmingham in 1938, over 5,000 letters were piled on his desk—all with the one theme: "Young people are thinking seriously about religion and are eager to attach themselves to a higher loyalty. Why doesn't the church jump in with a more vital program to capitalize on this demand for action?"

Prompted by Bishop Kern, the Conference set up a Youth Crusade Commission composed of interested adults and youth representatives to launch a four-year program of increased study and action on the part of youth.

The Youth Crusade began almost immediately to plan mass meetings in the larger cities throughout the South and to publish special literature, posters, and programs for use by local Youth Departments (official name of the groups now known as Fellowships).

Then sensing the need for demonstrating religion as well as preaching it, the directing staff—composed of Bishop Kern, Rev. Walter Towner and Dr. Harvey Brown—hit on the idea of sending teams of young people into local situations. Members of the Commission agreed that the summer Assemblies (Institutes) did a good job of not only inspiring youth for more consecrated religious living, but also of giving them program materials to put into practice more effective service in the local church. They agreed, too, that somehow the inspiration of the youth delegates lost much of its punch when they returned home and realized the large gap between the spirit of the Assembly and the local Department.

"So we'll take the Assembly to the church" was the early idea behind the teams. To E. O. Harbin, recreation leader and a member of the Crusade Commission, goes the credit for the fortunate name, "Caravan."

BUT how was the Caravan to be made up? Who should go on one? What would it do in a local church? Hundreds of such questions began popping up to annoy the directing staff which patiently and as quickly as possible began to draw up the blue prints and lay the foundations for the new project. Paul Worley, a young, six-foot-three minister from Virginia, was appointed to the staff to assist in leading the movement and to

recruit high-caliber students for the teams.

To know better the kind of problems a Caravan would meet in a local situation Paul Worley and E. O. Harbin picked the Methodist Church in Lake Wales, Florida, for a week of experimental activities. There, with the aid of the pastor, Rev. A. A. Koestline, they worked out possibilities for revitalizing the total youth program.

The Caravan was a distinctly new idea. Possibly the nearest thing to it were the teams sent out annually by the American Friends Service Committee. However, most of the AFSC teams were work-study projects in one place for the summer; the Methodist Youth Caravans were to stay in each local church one week only. The AFSC teams had no fixed number of persons on them; Caravans were to include two young women, two young men and an adult counselor. AFSC team members had to pay about \$100 to work for the summer; all expenses of Caravaners, except personal incidentals and travel to the training center and back home were paid by the Church. There were administrative and other differences, too, but wherever possible the Caravans borrowed from the experience of the Friends.

As soon as the structure began to take shape, two Methodist Assembly Grounds, Lake Junaluska, N. C. and Mount Sequoyah, Arkansas, were selected as training sites.

APPEALS were then sent to conference executive secretaries, Wesley Foundation and religious life directors, pastors, and other interested church leaders for young people of college training and high character not over 23 years old, and for qualified adults, women preferred, to serve as counselors. Answers to these appeals brought the best youth that southern Methodism could offer. Most of them seniors in college or graduates, they were emotionally mature, versatile, honor students.

Lake Junaluska was the first center to open its ten-day training period. There the young people and counselors came to know each other. The young people had paid their transportation to the center. Counselors had been sent by the conferences they represented to get a team for their respective areas. The teachers—most of them from the Board of Education in Nashville—were there to instruct



GRANDDADDY OF THE CARAVANERS. Bishop Paul B. Kern started the machinery which brought forth the Methodist Youth Caravans.

the Caravaners and make up the teams, balancing talent so that all the song leaders would not get on one Caravan and all the worship leaders on another. Four classes were offered: personal religion, worship, community service, and recreation. Each Caravan had one person trained in each area.

Teaching was a cooperative venture. The staff tried to tell the group what a Caravan was when they scarcely knew themselves. After half the period of training was up, the teams were formed and each studied questionnaires which had been filled out by local churches some weeks before as part of their preparation for the Caravan. At the end of the intensive training, the nine Caravan teams which formed the center set out for conferences in Kentucky, Florida, Virginia, Mississippi and points between.

THE pattern for each week—which is substantially the same now as it was at the beginning—is for the Caravaners to arrive at the parsonage on Saturday afternoon and be shown to their hostesses for the week. That night the Caravan meets with the council of the local Fellowship and the pastor to outline the week's activities.

Often the first question asked by the pastor, who may be skeptical of these strange young people, is "All right, what are you going to do?" Since the program of the Caravaners is designed to fit into the regular church program they reply, "What are you doing *now* in youth work?" If the Caravaners find the worship programs are weak, they do their best to inspire better ones; if the recreation program has been neglected, they improve that. In many churches the entire pro-

gram is weak, local officers have very little imagination and occasionally there are no officers, or only a president.

It's the Caravan's purpose to help by working, playing, studying and worshipping with the local youth. Many Fellowships want the team to put on a show for the week, while they watch. But good Caravans never do this: they inspire by example, they instruct, they give resources, but they let the local young people carry the load.

On Sunday the Caravaners usually have charge of the morning church service, teach church school classes and lead the evening Fellowship. Then during the week they work on projects—anything from plastering the church wall to gathering materials for a worship library—in the daytime and hold classes, worship services, forums, and fun programs at night. On Friday night the Caravan week is climaxed by a service of consecration usually held with candles and a communion service.

On Saturday the Caravan moves on to another church and the schedule begins again.

THE nine Caravans which went out from Junaluska in June, 1939, and the six which left Mt. Sequoyah, two weeks later, worked in the field for six consecutive weeks.

After the training periods were over, the staff leaders returned to Nashville with fingers crossed on both hands. What would be the reaction to the Caravans in the field? They had not long to wait. Soon excited letters came to the fifth floor at 810 Broadway praising the work and asking for more Caravans in 1940.

Then came Unification. The Youth Crusade was discarded, but the Caravan project was kept as a permanent part of the youth work of the local church. However, the North and Far West were not touched until 1941.

In 1940 four training centers were held and 54 teams were launched. The Texas conference had one team in 1939 and five in 1940. Sixty young people served in 1939; 221 in 1940.

In 1940 the training period was cut to one week and the itinerary was increased one week—making seven different communities served by each team. (Often several different churches in one community will cooperate.) Despite the rapid expansion and a corresponding drop in the quality of some Caravaners, the Caravans served a total of 900 churches this second year.

Still growing, the 1941 model Caravans were trained in six centers, two of them (Berea, Ohio, and Stockton, California) serving churches of the North and West. This time two faculties were necessary, one teaching in the three centers east of the Mississippi and the other

in the three centers west of the River. At Berea, for the first time a Negro Caravan was trained to go into a conference of the Central Jurisdiction.

AS far as quantity goes, 1941 was the Caravan peak year. Two hundred fifty-two young men and women made up 83 teams. Although a few boys were drafted while on Caravan, the defense industries and armed services did not begin to take their toll on the movement until the following year. By the 1942 season, seven months after Pearl Harbor, the boys numbered 69, the girls 259—and some of the 69 did not get to finish their work. This situation resulted in an innovation—three girls and a counselor on many Caravans.

By this time the service of the Caravan had spilled over into several special fields. A few Caravans were sent exclusively to Intermediate camps for the summer. In 1942, a team composed of Mexican youth was sent from the Texas training center to the Southwest Mexican conference and an Indian team went into the Indian mission conference. Last year there were three specialized Caravans, one working in the mining area of Scott's Run, West Virginia, one in the area of Cobe Mission, Uniontown, Pennsylvania, and the other in the defense areas of Portland, Oregon.

The number of Caravans in 1942 only dropped one (to 82), but last summer, with girls, too, hard to find, the number dropped to 62. The number of churches served slipped from 1500 to 1000. In these it is estimated (from records kept by Caravaners themselves) that 6,613 intermediates, 10,374 young people (15-23 years of age) and 7,224 adults (total: 24,211) were reached by the Caravans. At this same rate over 131,000 persons have come into direct contact with the movement since it began five years ago.

NO account of Caravans could leave out the name of "Ma" Parvin (Mrs. C. F. Parvin) who was a Caravan counselor the first year and ever since has

taught other counselors. To most Caravaners, now, she is "Grandma" since each counselor is known as "ma" by her team. Other names, too, automatically come to mind. Lillian Hay, secretary for the staff at training camps, who now corresponds regularly with over 200 Caravaners; Boyd McKeown who has taught numerous Caravaners community service and rope spinning; and many others.

The Caravans are a youth movement of their own—the largest and most vital Christian youth movement a church has ever sponsored. It is a youth movement which is an integral part of the youth, student and editorial departments of The Board of Education of The Methodist Church. It has no officers and no program outside that given it by the church. It has representatives on the continuing Caravan committee, but not on the National Conference of Methodist Youth Fellowship.

The movement does have an official song which is reverent and tuneful. The music came from a Campfire Girl's song and the words were composed by Miss Eulalie Ginn, teacher of recreation at the first training center. "Each Caravan Lights Anew" is often sung after a night's program.

While in the field, the Caravaners are made conscious of the total movement by one minute of silent prayer each day. Observed by all the Caravans, this minute is a big morale builder when local response is disappointing. In many individual cases this prayer fellowship is being carried on through the year.

As soon as the manpower shortage is relieved, Caravans will again have five members, two of them young men. The number will be limited only by the money available to train them and the churches which ask for them. Annual conferences have already asked for eighty-three teams for this summer and more requests are expected.

Five years is not a long time to test the worthwhileness of a large project, but it has been long enough to prove that the Caravans are meeting a real need in the lives of American young people today.

Joy Clark, of Concord, N. C., directs the Community Service class of her Caravan as they study projects in a settlement house.



What Women Can Do--and Have

THERE was a group of us there. Oh, about six or seven, if you counted those just listening in. The fire radiated welcome heat and gave us an object upon which to concentrate if we wanted to look profound. We were discussing books. A log rolled in the fireplace provoking from our hostess the remark, "Fixing a fire is man's work. You poke it, dear." Our host arose, and amid boos from the preponderantly feminine group, rearranged the fire—not too well, in the secret estimation of some of the more expert among us.

"That reminds me of a part of Cornelia Otis Skinner's book, *Ditbers and Jitters*," said the girl on the right of the fireplace. "Let's see if I can find it." And, as if by magic, she produced the book. More miraculously, she found the place. It was part of "Allow Me, Madame." And here it is.

"First of all, I want to be allowed to fix a fire. I may not do it particularly well, but that's because I'm hardly ever given a chance to try. Never in all my life have I made an attempt to light, rearrange or even poke a fire that some man hasn't leaped to his feet and with a 'Let me do that' snatched the implements from my reluctant hands and spoiled all the fun. It's not as if the fire were in need of repair. It is usually blazing quite adequately. The impulse to poke has been purely aesthetic."

That wasn't all she read. But it was the part that set us to thinking. "The impulse to poke has been purely aesthetic." Perhaps. At any rate, plenty of women have obeyed that impulse. Yes, it's really amazing what the weaker-minded sex can do—and has done!

Now take Edna St. Vincent Millay. Some of you are going to retort, "You take her." But wait a minute. Whatever else we may think of her poetry, we must all agree that she has the ability to captivate us by saying a thing exquisitely. Harper and Brothers' recent collection of her lyrics written between 1917 and 1939 shows fundamentally little change, little growth. Perhaps many of them should have found their resting place in the wastebasket. The themes are alike—love, beauty, death. Each and every poem is not a masterpiece. Often we have the feeling that her impulse to poke has been sheerly aesthetic, and nothing more. No depth. No real feeling or deep conviction. However, some of



Susanna Wilder graduated from Smith College in 1942 "with no distinction" and is now in her second year at the Yale Divinity School working on her Master of Arts in Religious Education. For the past two summers she has worked in a munitions plant in New Haven.

At the present time Susanna lives in a co-op house with sixteen others. "We do all our own work—including cooking—successfully!" she says.

To prepare this article she drew on the help of Margaret Cheek, Betty Tucker, Nancy Chambers, Pauline Starn, Peggy Keagy, Jimmy Wilder and Professor Raymond P. Morris.

her work, especially that which touches on religion, stirs us in one way or another. We may interpret her as a pure, unadulterated cynic. If we do, we will find those who come to her defense, saying, "No, no. She is truly religious." And there will be those who will, with Ricardo in "Conversations at Midnight," sit on the fence and say, "Oh, well, whatever she meant by her poetry, she does fling a challenge to those of us who have a faith."

"Count them unclean, these tears that turn
no mill
I share your march, your hunger, all
I lack
Is the sure song I cannot sing, you can."

Well, anyway, read her, and see what you think. And if you come away with no great thoughts, you will have enjoyed the music of her lines.

TO change the mood abruptly, let's take a look at Betty Smith. She wrote *A Tree Grows in Brooklyn*. Great literature—no. Good reading—yes, definitely. We are not trying to contrast nor compare her with Edna St. Vincent Millay. The two are as different as their names. The kind of a book that Betty Smith wrote is just like her name. American. Straightforward. Not outstanding. No hidden meanings or flag-waving crusades. It is a book which takes a simple, clear-eyed, sympathetic look at people and the things that they do. It's not wishy-washy, nor yet sordid. In short, it's the kind of book you'd want to read just for the sake of reading it.

Another woman author is Rackham Holt. We are not so sure about her ability as an author. Somehow we feel that she has waxed a bit sentimental over what the Negro can do. If George Washington Carver had been allowed to speak for himself, he could have said a lot more. In Miss Holt's biography of him, he is seen in a vacuum, whereas his true greatness would stand by itself if thrown against a wider panorama, and the book, as well as the man, would gain a greater dignity. In a nutshell, the book will be read because the material is authentic, first-hand information about a truly great American. More than that, it is the only biography to date of George Washington Carver. That, to our minds, is the real reason for reading it.

Now we come to someone to whom it is impossible to do justice in several pages, let alone one short paragraph. Dorothy Sayers. "Oh yes," you say, "she writes detective stories." Yes, she has written some. Probably the best you can lay your hands on. But she has done lots more than that. She is one of the most versatile authors imaginable. Detective stories, poetry, a book on reconstruction, a truly profound work on theology, plays. Good heavens, what hasn't she written? And the overwhelming thing about it all is that every one of her books is *good* (should underline that two or three times)! Read her detective stories for relaxation. Read *The Mind of the Maker* for clear-headed thinking on religion. Incorporate a part of her play, *The Zeal of Thy House*, in a worship service. Take a look at *Begin Here* for sound thinking on reconstruction. Laugh and weep over

her poem, "Lord, I Thank Thee."—And admire.

A WRITER who errs on the side of not being versatile enough is Pearl Buck. We think that her best work is behind her. None of her recent books has measured up to *The Good Earth*. Her latest, *The Promise*, is good. But a repetition of plot and style. Her focus is the Orient. This is a war between races, between colors. The white man has lost face. What will happen? She does an admirable job, in many of her books, of showing the frustration of the young and of the old. She points out that they are both right, both wise. The psychological twist that the frustration takes in the young of China is well portrayed in their very viciousness. Enough of that. You all know Pearl Buck. You've probably all read at least one of her books. You should. She knows China, Chinese life and Chinese customs, and, moreover, she is the outstanding authority on the

Chinese novel. She translated the classic Chinese novel, *All Men Are Brothers*. Did you know that?

And, then, we cannot leave out Ellen Glasgow. She has recently written a book called *A Certain Measure*. It was probably written because she felt that people were missing the point of what she was trying to do in her novels. Incidentally, her novels make very good reading. They are the kind you want to read more than once. No point in summarizing this book. We think there is nothing duller than that. Suffice it to say that she thinks literature should have a purpose—it should give people a lift. It definitely should not be moralizing. There is great danger in that. If this is done at all, it must not be obvious. But literature should give people a lift, a hope. They should come away with something besides a pleasant, or unpleasant, feeling. In other words, whatever experience is central in a piece of literature should be universal—one that we all have had. Add to these ideas her

emphasis on fine craftsmanship, and maybe you have discovered the reason why her novels are so excellent.

There's one more new book we might mention. *Come Soon Tomorrow*, written by Gladys Swarthout. It's largely autobiographical and therein lies its appeal. No, that's not quite accurate. It has appeal because it was written by Gladys Swarthout. It has appeal because it is the kind of story that it is, a sort of Cinderella thing. You might read it if you have time. It's a good story, although we are not optimistic enough to think that success comes or can come to everybody the way it did to her, and her main character.

Well, there they are. Edna St. Vincent Millay, Betty Smith, Rackham Holt, Dorothy Sayers, Pearl Buck, Ellen Glasgow, Gladys Swarthout—a motley crowd, as varied as any group you might pick at random. All women. All authors. Look what they've done. Better still—read it! Who said something about the weaker-minded sex?

music

Identifying Music

Warren Steinkraus

JUST as in art some of us experience a thrill when we are able to point to a painting we have never seen before and say, "That's a Van Gogh" or "That's a Rembrandt," so in music we undergo a similar experience when we are able to say, "That's Mozart" or "That's Schoenberg." New friends of music often find it difficult to recognize works of various composers because, "It all sounds the same." But once the spirit of individual composers is caught, as the spirit of individual artists may be, it is surprisingly simple to recognize and distinguish them. Unfortunately this ability cannot be cultivated overnight. Knowledge of this kind comes only from experience, and the specific experience is listening to all the music we can.

work of a contemporary and is not from the Classical Period. Each period or movement in the history of music has its particular traits, common to the composers of that period. The following may serve as a rough guide to an understanding of the main periods. These are general designations.

Period	Characteristics	Typical Composers
Early	Liturgical music, modal, chants, contrapuntal	Palestrina
Baroque	Ponderous, sober, involved, precise	Bach, Handel
Classical	Usually strict form, elegance, refined	Mozart, Haydn, Beethoven (early)
Romantic	Imaginative, tender, unrestrained, lyrical	Beethoven (later), Schubert, Mendelssohn
Neo-Romantic	Tremendous effects, fantastic, colorful	Berlioz, Liszt, Wagner, Tschaikowsky
Classico-Romantic	Austere, rich, a wedding of form and feeling	Brahms, Franck
Impressionism	Elusive, atmospheric, unusual, highly imaginative	Debussy, Ravel
Modernism	Unconventional, "different" effects, strange harmonies, poly-rhythm	Stravinsky, Schoenberg, Hindemith, Szostacowicz

- Ability to identify a piece of music does not come overnight. It takes experience at listening to all the music we can.
- Each period or movement in the history of music has its particular traits.
- Many composers make use of folk songs or dances of one nation.

THE first approach in an attempt to identify a piece of music is to ascertain its probable period in music history. This becomes a simple procedure when we are familiar with the characteristics of the different periods, but is not foolproof. Prokofieff's "Classical Symphony" is written in classical style, but it is the

After a composition is pretty well located as to period, we should then try to determine the composer. Though there are varying periods in a composer's life, as in Beethoven's, we are safe in saying that there is one dominant attitude in each one's works which distinguishes him from all others. But the only way to grasp this attitude is to listen to as much music as possible, noting carefully traits and peculiarities. The differences center around several elements of the music, its form, mood, rhythm, development, orchestration, type of theme, harmony, tempo and effect. In the light of these, differences become obvious. All of a sudden things begin to make sense and we can easily tell Brahms from Wagner. Debussy and Mozart are found to be radically different, and men such as Bach and Sibelius become individuals with distinctive ideas and ways of expression, not just "longhairs" whose music "all sounds alike" and has no "kick." Here is a sample listing of composers and their characteristics which illustrates their individuality.

Bach	Formal, intricate interweaving of melodies, frequent trills, sonorous but with spiritual fervor
Beethoven	Expansion of intermediate sections, depth of expression, rhythmic figures used as thematic material, individualized instruments
Schubert	Spontaneous, imaginative, lyrical melodies, simple rhythms, melody predominates
Wagner	Rich harmonies, noisy brasses, themes (leitmotifs), represent personages, dramatic
Brahms	Excellent orchestration, classical disposition, well developed, profound, austere
Debussy	Elusive, sensuous, unusual progressions, more color than formal outline, effective

Though great music is international in appeal, much of it, openly or subtly, makes use of folk songs and dances, or folk legends peculiar to one nation. Some composers, as Rimsky-Korsakov in his "Scheherezade," Dvorak in his "New World Symphony," or Liszt in his "Hungarian Rhapsodies" have even used folk idioms of other countries. But most composers, with a national "flavor" in their music, emphasize their native idioms. These nationalistic tendencies are readily recognized when we know only a little of a country's background and something of its temperament. Spanish rhythms and melodies, for instance, are easily remembered and serve as a key to the works of a number of writers including Albeniz, Granados, and de Falla. Norwegian

dances and peasant songs are evidenced especially in the works of Grieg while of the English composers, Vaughn Williams, Holst, and Bax are noted for their use of English folk tunes. And few listeners will miss the American idiom so well illustrated in George Gershwin's compositions.

INVALUABLE in the attempt to become better acquainted with musical personalities and their compositions is a system for remembering the works we hear. Sigmund Spaeth has written a book just for this purpose, *Great Symphonies: How to Recognize and Remember Them*. In it, he has set words to some of the significant themes of symphonies to insure one's remembering them. However, conscious effort of this sort is not always necessary. If a work is listened to carefully, and especially if it is heard more than once, something is bound to be impressed on one's mind. Usually a simple theme or figure "sticks," as, for example, the first few notes of Franck's D Minor Symphony or Beethoven's Fifth. With some such figure or theme as a point of reference, we find that, on other hearings, we are not only able to remember the few notes, but other passages which seem to adhere to these fragments. And after considerable hearings, we discover that we are able to go along almost note for note with the work. If the music is of the best quality, this is the highest type of musical enjoyment possible.

MUSIC BRIEFS

On January 29, the Philadelphia Orchestra, one of the world's largest symphonic ensembles, began a series of weekly hour-long concerts Saturday afternoons on the Columbia Network (CBS, 3:30 to 4:30 P.M., EWT). This is the fourth major symphony orchestra to broadcast every weekend.

Arthur Fiedler, conductor of the Boston "Pops" Orchestra and "Fiedler Sinfonietta," recently laid aside his baton for a while to assume duties on a Coast Guard detail. He will be a seaman twelve hours a week.

Arturo Toscanini has made his first film, one for the Overseas Branch of the OWI to be shown in many foreign lands. It is a performance of Verdi's rare, "Inno delle Nazioni," the "Hymn of the Nations," and includes the national anthems of England, France and a Toscanini adaptation of "The Star Spangled Banner."

Another significant musical program recently placed on the Columbia Network is the broadcast of the Salt Lake Tabernacle Choir. These programs, a half hour in length, begin at 12:00 Noon (EWT) on Sundays and include organ as well as choral works.

The music of Raymond Scott and his CBS Orchestra has been selected by the Office of War Information for the largest regular audience in radio history. He has been assigned the signal role of inaugurating a series of daily programs shortwaved to the entire world.

Your Record Collection

Listed below are works which illustrate the various periods in music history.

Period	Composer	Representative Work	Victor	Columbia
Baroque	Bach	Brandenburg Concerto Number Two	in Alb. M-59	in Set M-249
Classical	Mozart	Symphony No. 40 G Minor	in Alb. M-293	Set M-316
Romantic	Schumann	"Spring" Symphony Number 1	Alb. M-655	None
Neo-Romantic	Liszt	"Les Preludes"	Alb. M-453	Set X-198
Classico-Romantic	Franck	Symphony in D Minor	Alb. M-300	Set M-436
Impressionism	Debussy	Afternoon of a Faun	17700	69600-D
Modernism	Stravinsky	Petrouchka Suite	Alb. M-574	Set X-177

NEW RECORDS

THOMAS: OVERTURE TO MIGNON. Arturo Toscanini and the NBC Symphony Orchestra. Victor 11-8545.

"Popular"

ILL BE AROUND. Cab Calloway and his Orchestra—VIRGINIA, GEORGIA AND CAROLINE. Okeh 6717.

THE NIGHT WE CALLED IT A DAY. ANOTHER ONE OF THEM THINGS. Tommy Dorsey and Orchestra. Victor 20-1553.

NBC-NU Radio Institute

- The NBC-Northwestern Radio Institute is helping train college students—mostly women—for jobs left vacant by the war.
- Last summer the course concentrated on teaching writing, announcing, production, news, public relations, and advertising for the small station.
- Students interested in enrolling for next summer may write Northwestern or NBC for information.

DURING the past two summers an experiment has been carried on at Northwestern University in cooperation with NBC which its sponsors are convinced is proving the value of a new method of training people to take their places in the radio industry. Heretofore, radio executives had been inclined to look on graduates of radio schools as city editors do on people with degrees in journalism—long on theory but short on practical “know-how.”

The NBC-NU Summer Radio Institute, however, has avoided this difficulty by providing two types of training—classes in theory on the campus, practical work in the NBC studios in nearby Chicago. The plan was worked out jointly by Albert Crews of the Department of Radio in Northwestern University's School of Speech and Miss Judith Waller, director of public service for NBC, central division. So delighted with results were NBC officials that for the coming year

the plan is to be extended to two other universities, UCLA and Stanford, working in cooperation with NBC studios at Los Angeles and San Francisco respectively.

Since no texts were at first available, the eight-week “pilot” course of 1942 was created largely on the spot. In lecture rooms and in broadcasting studios, 100 students selected from the first 250 to make application were bombarded with the hard facts about production, direction, announcing, script writing, acting, program planning, and production of public service programs. When the Institute was over, for every graduate some four jobs were available.

The increasing shortage of manpower in radio stations throughout the country made continuation of the Institute the next year imperative. And since the hardest hit by the shortage were the small stations where the personnel must double in a number of different capacities, it was decided to concentrate in the 1943 Institute on preparing men—or rather women, since eighty-five per cent of the enrollment turned out to be female—who could write, announce, produce, throw a news show together, handle a station's relations with the public, and perhaps sell a program to the Jones Boot Shop on the side.

THE limit on enrollment for 1943 was raised to 135. Most of the students entered as post graduates; all promised to take jobs in radio upon graduation.

Courses expanded for the second session even included studio engineering. Although this is a field hitherto considered impossible for women, when enrollment was over, eighty per cent of those registered for the course *were* women. While graduates were of course not full-fledged radio engineers, they were able to comprehend and run the mechanical end of a broadcasting studio—to *operate* the necessary mechanism, although they probably did not understand the why of everything they did. Incidentally, this course had the blessings of the Federal Communications Commission, which earlier had asked for non-technical courses to train operators for Third Class licenses, holders of which need know only when, where and how to push the buttons necessary to get a station on and off the air. The girls who graduated from the 1943 Institute could fill that requirement—and more.

A new and necessary course initiated for 1943 was that in news and special events. Present times demand a news program that is more than a mere reading of a news service release; the public wants a well-edited, smoothly produced *program* of news events. News is extremely salable these days with demands for good “newsmen” from stations that never before had such a department. The course given at the Institute proved most practical; two veteran news editors from NBC took charge. Public service courses were offered by Judith Waller, who “grew up” with WMAQ and NBC and was instrumental in initiating many of the great “educational programs” on the NBC roster. As a comment on trends of the times, it may be noted that the courses in dramatics, originally scheduled as a standard part of the curriculum, were retained in 1943 only as an adjunct to the main emphases, making way for increased stress on news and special event programs. This Institute was devoted to training people for small stations, which have very little need for acting talent.

Students in the 1943 Institute came from twenty-nine states and the District of Columbia; they ranged in age from an eighteen-year-old boy with a 4-F rating to a woman seeking a career in radio after forty years of successful newspaper service.

Information about the approaching 1944 Institutes may be secured by writing to the Radio Department of Northwestern University at Evanston, Ill.; of UCLA at Los Angeles; of Stanford at Palo Alto—or to the publicity bureaus of NBC at Chicago, Los Angeles or San Francisco, respectively.



“The first point to remember is to watch the needle” advises Transmission Engineer Beverly Fredendall to Neophytes Alice Finney (left) and Jane Lyman, members of the course on Control Room Technique, NBC-Northwestern University Summer Radio Institute.

From the Book to the Screen

Margaret Frakes

THE "writers list" of Hollywood does not lack for big names from the literary world. Watch the credit frames flashed on the screen during the introduction to most any "A" film, and you will, from time to time, recognize names famous in their own right as novelists and dramatists: Louis Bromfield, James Hilton, Lillian Hellman, Marc Conolly, Aldous Huxley, John Van Druten, Wm. Saroyan and many others. Looking at the list, one naturally queries: "Then why do so many movies fall down because the story is so illogical or trivial or just plain inane?"

The answer is doubtless a many-sided one. In the first place, only an infinitesimal number of the quantity of films produced each year have the benefit of such writers as these. Then the work of the writer of the "screen story" is just one step along the way to the completed "shooting script." (Read Emily Kimbrough's account of how, after spending several months in Hollywood with Cornelia Otis Skinner transforming their *Our Hearts Were Young and Gay* into a "screen story," she went home expecting to see her story on the screen, only to receive a copy, some weeks later, of the final shooting script which had been done from their story, in which she searched in vain for evidences of their labors. You'll find it in her book *We Followed Our Hearts to Hollywood* or in the condensation in the November *Ladies' Home Journal*.)

Another thing: a motion picture is distinctly a cooperative venture, and before it reaches final form the particular demands of a number of different departments have had to be considered. Scenes have been altered to fit available locations or players, and the desires of the director who has final say about actual shooting of the scenes have been satisfied. Every film has had to be considered, too, by the "front office" in the light of its ability to make money; many scenes undergo changes by rewriting to make it more palatable to what is believed to be the "mass audience." Rare indeed is the film that has had only one writer or set of writers engaged upon it in the course of its creation. Perhaps the producer or the "front office" does not like the product of the first writer or writers engaged. Other writers are thereupon engaged, either to rewrite it or to scrap it and start all over. The same procedure may persist through production of the

screen play, the next step on the assembly line, and even of the final "shooting script." Small wonder that often few traces of the work of the original writer who started at the first of the assembly line remains in the final product!

It is a fact, too, that writing for the screen is different from writing a novel or even a play. By its very nature, a moving picture must *move*. Too many novelists or short story writers do not realize this; they are used to being able to explain in their own words—perhaps through several pages—why a certain character behaves in a certain way. But in a movie they must make their characters show this by their actions or words—and by few of the latter. Most of their work must be in the form of stage directions. That is why first rate novelists often fail when they try to write for the movies. Playwrights have an easier time of it, but they too are used to depending more on what their characters *say* than on what they *do*. Some producers feel that newspaper men, accustomed to painting vivid pictures in the fewest possible words, make the best writers for motion pictures.

SOME of the most successful movies have resulted when the men who served as writers were also skilled in other phases of motion picture production. Take for example the work of Nunnally Johnson, who has served also as director and producer. He prepared *Grapes of Wrath* for the screen, and, more recently, *Holy Matrimony* and *The Moon Is Down*, for which he served both as producer and as writer. The films produced by Orson Welles, too, were for the most part written by him, alone or working in collaboration with another. Perhaps it would be well for successful writers to serve an apprenticeship in general film production before going to work on a screen story or screen play. To quote from a recent article on screen writing in the *Saturday Review of Literature*:

Novelists in general have not been conspicuously successful in writing for the screen though adaptations of their novels by others may be outstandingly good. They are apt to approach it in a spirit of condescension, an air of selling themselves down the river. Or they are propagandists rather than dramatists. There is a group of trained screen writers, come up the hard way, working along original and distinctively American lines without fanfare. Late examples of such work have

- Why do movies, even when they are based on good books, often turn out illogical, trivial, or just inane?
- Writing for the screen is different from writing a novel or even a play.

been Eddie Burke's story of Rickenbacker, Jo Swerling's *LIFEBOAT*, Mary McCarthy's story of Nurse Kenny, Milton Holmes's *MR. LUCKY*, George Seaton's adaptation of *The Song of Bernadette* and Morrie Ryskind's of *Claudia*.

Watching the quality of the stories played out on the screen can become an interesting and profitable endeavor. Try rating each one you see for believability, logic, freshness, timeliness and meaning, and you will be surprised how much your appreciation for what is really worth while has grown. Films which rate high by these standards deserve your commendation; those which do not, which are cheap and unconvincing, which follow a cut-and-dried formula—taking the easy, oft-done-before way out, which make tragic concessions to what is popularly, but certainly falsely, believed to be "what the public wants"—these do not deserve the expenditure of our precious time and money. What matters most is that a story be meaningful, true to life, honest and convincing, that it have something to say and an effective way of saying it, and that it be developed so as to produce a coherent, entertaining whole. No matter how many famous stars are secured, no matter how much money is spent on settings and music and camera work, the film will be worthless unless it has at heart a story worth doing.

Among Current Films

In the field of other-than-war films, *Madame Curie* (MGM) is everything you have been told by the advance stories it would be—a *fine, intelligent, moving* story of the search by two devoted scientists to know the secrets of a new element which they believe will be of benefit to all mankind. There is considerable emphasis on the love story of the two, but that love story is told without the "glamor" usually associated by the films with any type of love, and it comes through as a living, beautiful relationship. And the research in the laboratory becomes exciting, intelligible. Emphasis throughout is on fine ideals, laudable ambitions and emotions. This is one film of which all who hope to see movies attain a new and worth-while stature may be proud. (Albert Basserman, Greer Garson, Walter Pidgeon, Henry Travers.)

Labor Racketeering

Harvey Seifert

OF course, there is racketeering in some labor unions. The practice goes back at least as far as the days of Sam Parks who came from Sing Sing at the turn of the century to ride a white horse at the head of a New York Labor Day parade. Ruling the New York building trades with strong arm squads and without certified public accountants, in a single year Parks had deposited \$11,000 to his personal account on a salary of \$48 a week. He never got the full benefit of his gains, however, for after the Labor Day incident he took a second trip to Sing Sing and remained there until his death.

One of the most colorful of these clouded characters was "Umbrella Mike" Boyle, who acquired this description from the fact that he always carried an umbrella, rain or no rain. The umbrella had fiscal instead of meteorological uses. "Umbrella Mike" habitually hung it on the edge of the bar in Johnson's saloon that contractors who wanted favors might drop their peace offering of money into it. Boyle thus received lucrative inducements toward shaping his labor policies at the same time that he had an unshakable alibi that no money had been passed to him. When asked how he had accumulated a half million dollar fortune out of a \$50 a week salary, "Umbrella Mike" explained, "It was with great thrift."

For further documentation see Seidman, *Labor Czars* (being sure to include chapter eighteen in your browsing) or the American Civil Liberties Union's recent survey, "Democracy in Trade Unions." The latter document shows that illustrations of labor racketeers are not all historical; some instances are very much with us today.

The racketeer in this field may operate in various devious ways. He may extort money from employers by selling protection against strikes. This is a point of sore temptation in many industries. The building trades, for example, have been a source of blood for this type of leech, since a building contractor, operating seasonally or under a bonded contract which requires completion by a specified time, could find a strike particularly disastrous. Union leaders may vary the approach by establishing business concerns which employers are "encouraged" to patronize. A New Jersey building trades racketeer built up a profitable trade forcing contractors to

patronize his construction-bonding business.

Extortion may also be aimed at union members. Padded expense accounts, excessive salaries, embezzlement, or the selling of supplies to unions at exorbitant prices are all possible forms of graft if officers are not required to give an accounting for union funds. Or workers may be required to pay fantastic dues or a "kickback" for job protection. Union czars can keep their jobs, even under such conditions, by "postponing" national conventions, or by holding local elections with great infrequency, with the leaders themselves as tellers and their hired thugs in the background. An occasional local has not had an election for ten years, and the hod carriers are said not to have had a financial report in thirty years.

An alliance with corrupt politicians can be mutually satisfactory, as Tammany and others have discovered. Labor racketeers deliver votes, campaign funds, and jobs, while politicians contribute protection from prosecution. A clever man dealing with employers, employees, consumers, and politicians can play all four ends against the middle to the great advantage of himself and to the decided disadvantage of the labor movement as a whole.

It is carrion such as this which has been meat for all the Peglers of our generation. On occasion some of these true but isolated facts have been embellished into lurid tales that bear little resemblance to any situation living or dead. In view of these exaggerations it is important to ask how widespread, on the basis of objective investigation, is racketeering in American labor unions. Answering that question requires the addition of another phrase to the sentence that opens this article. There is racketeering in some labor unions, *but the practice is confined to comparatively few of them.* The American Civil Liberties Union report previously referred to—signed by such solid citizens as Mgr. John A. Ryan of the National Catholic Welfare Conference, William Allen White, James Myers of the Federal Council of Churches, Bishop James C. Baker of the Methodist Church, and Mary Beard the historian—concludes, "These practices, it is true, are exceptions to the generally democratic methods of most unions." Racketeering is not widespread enough to be

typical, although it is still harmful enough to demand investigation.

What can be done about the problem? Certainly abolishing labor unions is not the solution. We might as well abolish municipal government because there have been corrupt political machines, or business because it has been unscrupulous, or churches because of an occasional scandal. Labor unions have enough values that they have become an accepted part of American life. The problem is one of reform, not one of abolition.

The opposite approach, greater activity in labor organizations, is more to the point. The honest Christian can introduce his idealism into labor organization only as he takes an active part in its affairs. If "eternal vigilance" is the price of political liberty, economic liberty is no less costly.

Society can help the honest labor leader through a certain amount of government regulation. The danger here is that regulatory legislation become the cloak for "union-busting" activities. The incorporation of unions, for example, has dangers, at the same time it would do little to eliminate racketeering. We might well require, however, the free election of officers and delegates to conventions by secret ballot at least once a year, as well as annual financial statements to members. Vigorous law enforcement is also sometimes called for. The interest of labor in such honest justice is shown by the fact that District Attorney Dewey was nominated and elected governor with the support of the American Labor Party.

An even more fundamental attack would get at those social conditions which produce the situation. Racketeering is as much an American problem as it is a labor union problem. Ours is an imperfect social system which honors material gain, expects competition, and condones questionable means toward desired ends. It corrupts politicians and produces international cartels. There are so many glass houses that not many economic groups would care to cast the first stone. New ethical ideals need to be built into the very foundation of our society.

The American labor movement is helping to do that very thing. Basically it is concerned with the rights of the common man and with a more brotherly society. It is giving to millions of workers an economic voice to match the political vote they already have. It is challenging autocracy and extending democracy into new areas. To complete the story, therefore, still another summary sentence must be added to the one with which we began. There is racketeering in some labor unions, but the practice is confined to comparatively few of them, *and it is far outweighed by the contribution unions are making to the extension of American democracy.*

Be His Pin-up Girl

Henry Koestline

ALMOST every army post has by now selected some sort of pin-up girl. As often as not she has been a Hollywood beauty and a lot of fan-fare has accompanied the choice. But it seemed to us that such preference was superficial; that the pin-up most service men wanted was the girl they left at home—or in college.

But if anyone knows what kind of pin-up girl a soldier wants, it ought to be a soldier. So we wrote to Sergeant Curtis Youngblood, a former Caravaner who graduated from Millsaps College in '42 and went immediately into the army. During his last two years in college he worked first as sports and later as news reporter on the Jackson (Mississippi) *Clarion-Ledger*. He is now stationed at Camp Shelby, Mississippi. While he claims no personal pin-up girl, we believe he is well qualified to give us the inside information.

Curtis wrote:

For many men in training and in combat there is no contact with women at all. When that is the situation, just a picture helps. The taste seems to run, as you put it, to "pretty girls with sleek limbs and flimsy underwear." Such a picture of Betty Grable does warm the blood of a lonely soldier. But it is strictly a substitute.

The more fortunate soldier has a photograph of his own girl. And this one is practically never leggy. If it is his hut-mates will surely congratulate him on his ability to get girls undressed. Even if he is the sort of heel who takes advantage of teen age "V-girls" he won't like that. The soldier still prefers to think of his own women as pure and wholesome as well as beautiful and feminine.

It helps a soldier lots to have pictures of his girl and letters from her. For it is she who can best keep him in touch with the America for which he is fighting. She represents family, home, love, peace and all those other things we dream of.

Let her send him a big picture for the shelf over his bed or the underside of his footlocker lid. This one should be made with care and show her at her best. Those leather frames are good. Pocket size ones are mighty fine for soldiers in the field. Snapshots are good as extras. If the lady is fortunate enough to get films, it will please her soldier much to get pictures of her at home. And there is room for leg art here. If she is an outdoor girl a shot in a bathing suit or tennis shorts is not bad taste at all. By all means she should include the unglamorous too—a picture in a crisply starched apron washing the dishes or tending the children ought to tickle the married man. What I am trying to say is that the soldier wants pictures of his personal pin-up girl to be a mirror true reflection of the lady he loves. But that does not mean that she should use the camera without intelligence or imagination.

Now, for the "big picture for the shelf. . . ." This should be an informal portrait, which means it will be a close-up—without the "dress-up" of a commercial studio picture. You can take it yourself with the camera and a self-timer

- A picture of Betty Grable is strictly a substitute for the lonely soldier, declares Sergeant Youngblood.
- The more fortunate soldier has a photograph of his own girl.
- Here are suggestions for making yourself the pin-up for your own friend in service.

set on a rigid support or have a friend follow your instructions and snap the shot for you.

First, study the features of your face in a mirror. Any camera owner who has ever made the slightest study of informal portraiture knows that every person has a best side. One person may photograph best in a three-quarter view; another in profile; and a third, perhaps, from a rather low angle. But few people ever take the time to think out the reason why that is true.

We aren't always perfect. There are persons who have fairly regular features and good complexions, but some of us have ears which are too big in proportion to the rest of our head. Others have a

double chin line—and although physical shortcomings like these may not be evident in everyday life, the chances are that they will stand out vividly in informal portraits—and practically spoil the snapshot—unless we take care in choosing the viewpoint for our pictures.

Naturally, this matter of viewpoint isn't a hit-and-miss matter. Photographers throughout the years have discovered that a specific viewpoint will overcome specific shortcomings in the subject, and once you remember that—and know what to do to overcome the problem—your picture should be good.

Perhaps you have a weak chin. If you tilt your head slightly upward—or rest your chin on your hand—that will strengthen the chin line considerably. Just a slight change is needed in most cases to produce the desired effect—and by changing the pose merely a trifle, an unsatisfactory snapshot can frequently be made into a truly fine informal portrait.

Probably the most common photographic handicaps in informal portraiture are double chins and eye glasses. Each is very easy to handle. A double chin, for instance, should be treated just as a weak chin line, or the picture should be taken from a fairly high angle of view so that emphasis is placed on the upper half of the head. If you wear eye glasses, there is just one thing to watch for. Be very particular to see that the glasses do not show a blur of reflected light. If the glasses do show a blur when viewed by a friend whose own head is directly in front of the camera lens, the proper thing to do is to turn your head—or to vary the position of the lights—until the blur vanishes.

If you're one of the select few who have no defects, you won't need to worry about the angle. One thing to remember is that spontaneity in the picture is important so don't make too much fuss over the details.

Informal action shots taken around the campus or home need little explanation. Try to depict some familiar scene like studying in your room (see "Camera Angle" in March, 1943, *motive*), opening your post office box, playing tennis, etc. Just be careful to have your focus, diaphragm opening, and shutter speed set correctly so you won't waste film on bad shots. It's our guess that with a little imagination and intelligent handling of the camera, you can make yourself the pin-up girl of your man in service.



An informal snapshot, like this one, taken around the campus or home, is the best pin-up for your friend in service. This picture shows the family car, the soldier's dog, and his girl—three things the lonely service man misses.

Imogene Thames, formerly of Lander College, Greenwood, S. C., posed for this picture.

The Scientific Method

Thomas S. Kepler

Scientific Humanism

AFTER World War I a movement in America took on momentum, known as *scientific humanism* (see *motive*, November, 1941). It believed that science could bring to man all the necessities which he needed for the good life. It also believed that *the scientific method* was the means by which man must discover religious truth; and that unless a religious idea could be proved by the scientific method, then that idea should not be adhered to. Such a movement was a good *corrective* of a great deal of vague, speculative religious thinking which had found ideas apparently unrelated to real life problems. Some theologians had been guilty of "arm chair thinking": they had sat in their monastic studies and had worked out theological ideas; consequently some of their ideas seemed visionary and out of touch with the terribly real problems people were facing. For such a type of thinking scientific humanism offered a good panacea.

What is the scientific method which they were employing? It is a method which asks that the data which we use in finding further truth be that which is both observable and workable: unless an idea can be seen as pragmatic, it is unscientific. The scientific method tells students that only known, tested facts must be utilized, and that such facts lay the hypothesis of foundation upon which further truth is to have direct relationship. Anything which is an idea of mere speculation and unrelated to the real facts of life must be thrown out: ideas are merely *instruments* for finding further workable truths, and unless these ideas are such valuable instruments, they are untrue.

One cannot contemplate the value of the scientific method for the finding of religious truth without realizing that it is a valuable *corrective* for shoddy theological thinking. *But can the scientific method actually discover religious ideas?*

In 1923 a group of scientists, religious thinkers, and men of affairs prepared a statement in which they said: "The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind

... both are necessary for the life, the progress, and the happiness of the human race." From such a statement we need to notice that *science is descriptive* and that *religion is interpretive*; and that from the descriptive data of science religious thinkers must make their *inferences* as to what they believe about such ideas as God and immortality.

I remember hearing Dr. Arthur Compton speak in 1937 in Evanston, Illinois. He had given a very interesting view of the universe from the angle of a physicist so that all of us *felt* the tremendous, yet mysterious, grandeur of the universe in contrast to our little finite selves. After his lecture he was asked a question by a person in the audience, "Do you believe, Dr. Compton, in a God who is behind this majestic universe you have been describing?" His reply was: "As a physicist I am not able to prove the existence of God. But as a man who believes something, I should find it most difficult to think that the universe I have been describing with its laws, its interrelationship of parts, and its organic unity is the result of laws of mere chance. From what I have described as a physicist regarding the universe, I find it more logical to *infer* that the universe is the result of a Designer whom we call God." As a scientist he described the universe: as a religious man he inferred his religious beliefs about God. Science could only lay the premises from which his religious beliefs could be inferred: the scientific method could not prove God.

It is very interesting to see the *inferences* which various types of scientists make from their descriptive data regarding their beliefs about God and immortality. Professor James H. Leuba in 1934 published results in regard to the beliefs of four types of scientists. Here are the results:

The Belief in God

	Believers	Disbelievers	Doubters
Physicists	38	47	16
Biologists	27	60	13
Sociologists	24	67	9
Psychologists	10	79	12

The Belief in Immortality

	Believers	Disbelievers	Doubters
Physicists	41	32	28
Biologists	29	44	27
Sociologists	25	48	27
Psychologists	9	70	21

What do these figures then mean? Simply this: The larger the "laboratory" in which the scientist works, the greater the possibility for his believing in God and immortality. The physicist has *the universe* for his laboratory; the biologist describes life; the sociologist deals with *a society of persons*; the psychologist is concerned with *the self*. None of these scientists proved either God or immortality with the scientific method: yet from whatever facts science described for him in his particular field he was able to make *inference* as to what he believed.

Let us continue to use the scientific method for whatever it is worth in the finding of all truth, including religious truth. The scientific method will help keep us from becoming careless or too speculative in regard to the finding of religious ideas. However, let us remember that the scientific method in itself cannot prove religious ideas: it can only lay premises from which we must with imagination weave our religious beliefs.

Religion is *an art*, not *a science*, just as music is an art and not a science. Yet a piece of art, like that of a symphony, must have its notes and harmony conform to the wave lengths which science describes. So also must religion as an art have its structure based on the universe as it actually is: and here is where the description of science helps. Yet ultimately we must remember that we cherish a Beethoven symphony and a great worship service in a cathedral, not as mere descriptive scientists, but as artistic men and women in quest of beauty. Where science and the scientific method bids us adieu in the foothills, we as artists are able to climb to the mountain tops of great experiences of Reality.

Postwar Projects

The Chicago City Club recommends ten types of public works to supplement private employment in providing jobs for an estimated 30,000,000 persons after the war. A natural superlighting system, public buildings, parks and playgrounds, flood control, forestry and soil conservation, irrigation, swamp reclamation, grade crossing elimination, slum clearance and housing were among the projects suggested.

This Is Unfair to Someone

It has been announced by the Minister of Transport in London that compartments on trains may be reserved only for persons with infectious diseases, corpses, convicts, lunatics, and Cabinet Ministers.

—Worldover Press

Christianity: Religion for Children

Robert H. Hamill

Dear Soph:

When you reduce Christianity to its logical absurdity, you get the familiar text, "Except ye become as little children, ye shall not enter into the kingdom of heaven." There you find the extreme stupidity. That faith keeps you childish and immature. *Christianity puts growing men back into intellectual rompers.*

Popular Christianity consists of begging for help. Now don't dash me back an airmail saying that wide awake students no longer pray for good grades or money from home or miraculous escape from bullets, and that I am off the beam to accuse you of that. Granted, granted! I don't mean that sort of milk toast diet. Even old Reverend Noah Count can digest tougher religious stuff than that. I mean that riper level of orthodoxy which makes dependence upon God its theme song.

You Must Think as a Child

God's major business, so this doctrine goes, is to do things for and give things to His human children. It is His nature to save His people from disaster and hurt; He cannot help helping them. Therefore a person should depend on God for all things visible and invisible: for health and safety, for rescue from danger (remember Eddie Rickenbacker and crew), for food. The intangibles naturally come from God: courage in battle, diligence and skill in work, good sportsmanship, strength to return good for evil. Of course, cleansing from sin and deliverance from evil make up the stock-in-trade for every minister's Sunday prayer; if it were not for sin and evil he would not be in the business. It all adds up to this: Salvation means rescue from trouble and evil, and Christians run to God for salvation as a hurt child runs to its mother for a kiss.

Their scamper to God makes them most childish exactly where they pretend to be most mature. They pervert their self-pity and parade it as humble dependence upon God. Whatever they want—whether some petty relief from headache or some Atlas strength against corruption in high places—they call upon God to provide, and thus their needs, their self-concern, their poverty of mind or muscle they misconstrue as piety. *They dignify their childishness with ritual and call it religion.*

They adore God—frankly they boast of it—because "he is touched with the feeling of our infirmities, he knoweth our

Editor's note: Skeptic draws faulty conclusions from true facts. If you agree with Skeptic, we don't believe you will get much out of motive. As Mr. Hamill said in introducing this new approach, "If the reader can't refute, or does not, then Skeptic rules proud and unchallenged." And more's the pity, both for the reader and for the world!

frame, remembereth that we are dust, and wilt have mercy upon us." We are weak, we sin, we have sorrows, and the glory of God consists in his ability to understand us and heal our hurts. Our feebleness is the major thing, and God the Medicine Doctor deserves to be our God precisely because He can cure our defects. Christians believe in God because by so doing they can excuse their wailings, satisfy their sorrows, dry up their tears. They use God to heal their own sickness. They adore God because He is human enough to comfort them.

Religion Camouflages Self-Pity

Christianity thereby nurses a chronic case of self-pity. Each man feels he has some claim upon the universe, a claim for health, for a decent job, for strength to endure suffering—whatever good and necessary thing he requires, he takes into the sanctuary and judges God by God's ability to supply it. If the Universe is deaf to his cries, then It does not deserve his attention, much less his worship, and he turns instead to the chiropractor, the relief agency, and the crystal-gazer.

Henrick Ibsen makes it look absurd, but he carries this whole idea to its logical disaster when Peer Gynt, left stranded on the beach, runs along the shore and shouts about the yacht that has deserted him:

"It's heading to sea! And at top speed! It's impossible that I should perish like this! It's terrible! But alas it is true! My scoundrelly friends!—Oh, hear me, good Lord! You are Wisdom and Justice; oh, punish them, Lord. It is I, Peer Gynt! Take care of me, Father, or else I shall die! Make them slacken the engines. Make something go wrong with the works! Do listen! Leave other folk's matters alone. The world will look after itself while You do.—He's not listening. He is deaf as a post! That's too much! A God that can't think what to do!" (*Peer Gynt*, IV, 2)

A God that's bankrupt of help no Christian would worship beyond a second Sunday. When a man wants help he turns to God to cover up his helplessness. That way he puts God on the spot to produce.

And he confuses his own desperation with true religion.

Religion Means Rescue

Salvation means the assurance that things will turn out OK in the end, and the believer will be rescued from his perishing. That is the logical absurdity of the Christian doctrine of "except ye become as a little child. . . ." For a child stays immature, by definition. A child depends upon its father, counts on its father to play Santa and protect it against the neighborhood bullies. Consequently, *when Christians call God "Father" they carry over into adult religion the short pants mentality of childhood.* The greater help the Father gives, the greater the child becomes dependent; thus, the more magnificent God is found to be, the more immature all Christians are compelled to become. The more they worship God, the more they baby themselves.

This Christian belief in God demands a peculiar contradiction: it prompts a man to strut his weakness and deny his strength. He pities himself so as to lean upon God, then he uses God to solve his own problem. "Except ye become as little children. . . ." That basic fault makes a fellow dependent and immature, it flatters his babyhood and keeps him in a mental play-pen.

How the Father Rescues the Child

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." There you have it, Soph, in its crudest form. God did the miraculous in order to save a man from his sins and extend his life indefinitely! A fellow caught in a tough spot wants to be rescued, and God became supreme because He performed the rescue! You see the child's mind soaking that whole theory with tenderness. It reeks with tears and kisses. The Child-Man gets a black eye fist-fighting with the Devil, then rejoices when Father sends Big Brother to save him.

Then Morality Evaporates

Notice how this process of babying Man makes all virtues seem foolish. A premium is put on ignorance. "God hath chosen the simple to put to shame the wise." Nice poetry, but if taken seriously that would turn all wisdom into tommyrot. The same with morals. W. H. Auden makes a devastating comment on this point when he has Herod contemplate the massacre of the innocent children shortly after Jesus' birth. If this crazy idea of a Savior gets abroad in the world, says Herod,

"Every corner-boy will congratulate himself: 'I'm such a sinner that God had to come down in person to save me. I must be a devil of a fellow.' Every crook will argue: 'I like committing crimes. God likes forgiving them. Really the world is admirably arranged.'" (*Harpers*, Dec. 1943, p. 66)

The bum who repents on his deathbed, the friendly drunkard, the bandit who gives to charity, the capitalist who prays for his underpaid workers—they are the heroes of the world tragedy, while the thinkers, the self-made, the craftsmen, the statesmen of the new world are made the victims of every cartoon and rebuke.

Role of the Flea

(Continued from page 32)

of thought. This is before the Military Affairs Committee.

A third type of Conscription is presented in the Hill bill (S.541) which would mobilize not only men and women, but also industrial resources in time of war. It would greatly extend the President's power to call upon the Capital of the nation. Many will argue, and justly so, that if we conscript Labor, we should also conscript Capital to prevent favoritism. On the other hand, it is folly to propose that because we have been deprived of some freedom, we must throw away that which remains. This bill is also before the Military Affairs Committee. It is well to remember that both Labor and Capital eschew all three bills here presented; we have strong allies on these issues.

Relief Food for Europe is urgently needed. Half a million children will starve this year unless the British and American blockade is lifted. The Gillette-Taft resolution (S.100) merely requests the administration to extend the successful Greek feeding program to other European countries. Surplus Argentine wheat is available, and idle Swedish ships can be used. Norway, Belgium, Holland, and France have the gold in America to buy needed supplies. Food will not reach the Germans. This bill has been reported

Christian faith leads you on to that: it reverses every sensible virtue built up through man's unceasing struggle for culture. "There is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance." How ridiculous! If it said ninety and nine who need to repent but do not, that would make sense; but it says that one who goes wrong and admits it makes God happier than ninety-nine who go straight! You see, Soph, Christianity pampers the prodigals, and broken down men like Prof. Ligate move in closest to the Father's heart. Christianity exalts repentance, humility, and cringing for forgiveness, and makes them spiritual virtues. The lower you crawl before God, the higher up you are, because God delights for men to grovel before Him! Christian childishness is tinged with the slave mind.

Then People Condescend to Worship Their Creator

This leads to the absurdity that Franz Werfel writes of, when he has Livia Argan say, in *Embezzled Heaven*, "I am, as the saying goes, a tolerably good (Christian), yet when I go to church

I have the feeling that I am comforting God, not myself. It is like going to visit a poor old sick relation and feeling a little ashamed because our rich relation, the relationist part of our mind, may look down on us for doing so." That patronizing of God, how the Cosmic Mind must despise it! Yet Christians land up in that absurdity when they begin with the text: Humble yourself, become like a little child, stay immature, for God delights to give you things and do for you. You please God when you let Him forgive you!

You see, Soph, how the whole business disgusts a sensible man. That faith stunts your growth. Instead of appealing to what you ought to be and might become, it makes you glad of your sin and proud of your humility because sin and humility make you dependent on God and you thereby flatter God by letting Him do what He wants to do, forgive you. Being sorry is your chief virtue.

My guess is that Hell is crowded with people who are sorry—and who have good excuses for not being there.

Very much a
Skeptic

favorably to the Senate by the Foreign Relations Committee.

After the last war the Allies starved their enemies; during this war we are starving our friends. We are starving the very peoples whom we hope will form democratic governments in Europe.

SOcial SECURITY is one of the prerequisites for domestic peace. The Wagner-Murray-Dingell bill (S.1161, H. R. 2861) would greatly increase the coverage of our social security system. All workers in industry and commerce would be covered, including agricultural workers, fishermen, and domestic workers, who are excluded at present. The provisions vary, but in general, a person who has worked regularly for any ten years during his life (or since he became twenty-one), and who has earned \$100 during the past year is eligible for benefits. Benefits are graduated up to \$30.00 a week per family depending on the size of the family, the average wage earned while working, and the number of years worked.

Unemployment benefits continue for twenty-six weeks. Medical care includes hospitalization for thirty days, professional care including that of specialists, and laboratory services such as X-ray and eye glasses. The person chooses his doctor, and the doctor has complete freedom of accepting or rejecting insurance patients. The doctors themselves choose

the method of Government payment. Temporary disability benefits include those for sickness, accident, and maternity. Old age benefits are paid to a man after sixty-five and a woman after sixty. Survivors' benefits provide for those whose breadwinner is lost.

A Federal Employment Service would set up to aid in efficiently administering this unified system of Social Security. The system would be financed by a six per cent tax on the pay roll of the employer and the wage of the employee. This bill is now pigeonholed in the Senate Finance Committee chaired by Walter George and the House Ways and Means Committee chaired by Robert Doughton.

The United Nations Relief and Rehabilitation Administration bids fair to remain in the news for some time. The thirty-three United Nations plus eleven others (mostly South American suppliers of raw material) signed the UNRRA agreement, setting up the agency whose function it is to follow the army to minister to civilian populations by furnishing food, clothing, shelter and disease control, also to reestablish essential services, agriculture, and industry. First, there is the question of Congressional approval of United States participation. The House Foreign Affairs Committee has reported favorably upon this. Second, funds must be appropriated to finance a vast relief program. We have been asked for one per cent of our national income or

Re: the Red Man

Sirs:

Never in the history of the United States has the American Indian lived under the influence of a more sinister force than has the Indian of the past few years. The "urgent trend," sponsored in a form of "double talk" by those who would appear to be their friends, has been toward racial and social isolation. So cleverly has the scheme been thought through that even to this date many American citizens have not seen the actual results of the program under which the Indians have been living. Many of the larger as well as the smaller Indian tribes have never indorsed the Collier's Indian Reorganization Act. The United States Senate has voted for its repeal. Indian Service politicians have used the "big stick" to "keep Indians in line."

There are only about 360,000 Indians in the United States and during the past ten years the Indian Bureau has spent \$532,000,000. On whom—the Indians? Certainly not, but largely on job holding politicians of the Indian Bureau, of which over 10,000 are white men, a few thousands are listed as "Indian assistants."

Go to the Moapa Indian Reservation in Nevada and see the old, half-torn down

\$1,350,000,000 as our contribution for the first two years; this is less than we spend on war in five days.

Our wholehearted participation in this venture is the acid test of whether we really mean to have international cooperation for a peaceful world. Surely all Christians must unite in being Good Samaritans toward those who have suffered so much. Perhaps such "good works" will in some small way purge our collective sin of war.

When you have made your decision upon these measures, it is then your responsibility as a Christian citizen to take a part in the democratic life of our country by writing to your Congressmen. The timing of your letter is almost as important as what you say. There are two opportune times to write. First, when a bill is in Committee, write to the Committee Chairman and to the Committee members from your state. Second, when a bill is on the floor of Congress, write to your Senators or Representatives, or to both. You may be able to play the role of the flea who excites a whole dog to renewed activity!

March, 1944

filthy shacks in which Indians have to live. Go to Reno, Nevada, and check on the list of Indians who have died as the result of the influence of peyote, a questionable semi-drug, which the Indian Service employees will tell you—"we keep our hands off." The influence of the Washington office is felt in all the service. Go to other Indian isolated communities and see actual and rotten conditions as they exist. Families of three to five people living in two-room Indian Service-built "homes."

Read about the recent divorce proceedings of United States Commissioner of Indian Affairs, Mr. John Collier. How Mr. Collier came to Carson City, Nevada, established his residence at the Stewart Nevada Indian School, and resided for the required six weeks, spending a part of the time at Lake Tahoe and visiting Indian communities—still waiting for the day when he would be granted a Nevada divorce from the then Mrs. John Collier, number one, and within a few hours after the divorce was granted how he turned around and married a Miss Thompson. All this was done in a section of the nation where the Indian's home life is already on a most deplorable level. The behavior of the "Great White Father?" has done nothing to raise the home life standards of the Indian people.

The present program is one of isolation and separation of the American Indian, and all under the "double talk" form of so-called helping the Indians.

Floyd O. Burnett

Pastor, The Methodist Church
Galt, California

(This letter is a response to the page on Indians that we published in January.—
Editor)

Attention Mr. Hamill
Sirs:

I want to commend your effort to introduce young people to some problems and difficulties in religious thinking by giving us the carefully written article by Robert H. Hamill ("Skeptics' Corner") in the January issue. Young people should face these difficulties and many others as part of their religious maturing. Anti-religious arguments will become ineffective for such minds.

I hope that subsequent articles will openly face the major difficulties of a Christian philosophy of life.

Paul F. Finner

Department of Psychology
Florida State College for Women
Tallahassee, Fla.

Reader's Rebuttal

Sirs:

In regard to the so-called contradiction in Matt. 22:17-22 which Skeptic quotes in his challenging column (*motive*, January, 1943). Skeptic states that Jesus squirmed out of a tight place. This is a thoughtful and challenging point—for those interested in securing an unassailable "bookish truth"—but nevertheless a forced interpretation. All of the world's leaders, concerned with stamping out any suggestions of revolt, radicalism, and disdain for authority would not be in doubt for a minute! Recall what Lyautey, the colonizer of French Morocco, said in an interview some years ago. (*Days of our Years*, P. v Passen.) "Our Lord," he said, "did not mean, 'Give Caesar what is rightly his,' but, 'Give it to him. Let him have his coin, there is no room for Caesar and me in my kingdom.'"

I wonder if Biblical interpreters are not too interested in logic and too little concerned with life.

Rev. William H. Lankford
St. Andrew's Episcopal Church
Portland, Oregon

Ours in the Hours to Come

Sirs:

And so we greet another year in the life of *motive*—with a small "m," Mr. Save. (See letters in January issue.) I was a little amused but none-the-less reassured that some human thinking is still functioning in its usual everyday patterns of "litttle" ideas. I had, I believe, come to think that all who were taking time to write were writing of large, breath-taking happenings of world-shaking import. I am relieved therefore to see that not all our thoughts are taken up by this bloody business in which we, everyone, whether we like it or not, are directly involved. It is for this reason, and for reason of another letter included in January's issue, that I suggest an "After Peace—What?" issue.

From the Submarine Chaser Training Center letter, and from the letters coming to my attention from fellows with whom I have had contact in various capacities, even in letters from my husband who is serving in the Navy in a non-combatant capacity based upon his 1-A-O classification, I am convinced that our SCTC friend is fundamentally right in his evaluation of the thinking of the young men—men who left college as idealists, men with a background of constructive thinking on the subject, but who, now, are thoroughly sick of the life which military training, because of its very nature, necessitates. They want—all of them—one thing—a return to nor-

Preview of the Wooster Conference Report

Constance Cronan
Yale Divinity School, '47

ARE we students toasting marshmallows while the world burns?" asks Karl Downs as he is quoted in the Wooster Conference report which will be published in March. Creighton Lacy, the Chief Recorder, has splendidly done his difficult assignment, and the book will be the fourth in the Pioneering Church Series. It is not easy to transmit the spirit of the Conference through the medium of cold type to preserve it on paper for the delegates and make it live for those unable to attend. He has attempted to make it an interpretive summary rather than a comprehensive record, and in this "Corky" has succeeded.

It is much briefer than previous quadrennial reports which have included the platform addresses printed verbatim. It necessarily suffers somewhat from the hasty treatment of many of the talks. Those who did not attend the Conference may feel disappointed at this point, but what it lacks in completeness it gains in convenience of size and accessibility.

For the benefit of church and campus discussion groups, a brief bibliography and set of questions has been included for each of the three main areas of concern: the world abroad, the world at home and Christian vocation.

Some of the spirit and content of the Conference is caught in these highlights from the report:

The chairman of a seminar summarizing the Conference, "We are called to a life rather than a vocation. The responsibility rests on me. . . . That's new: that whatever I do has got to be done in terms of the needs, the concerns, the problems that I see all around me. . . . We fall into our

malcy, whatever that is. Once the last gun has been fired, even the last gun on the European front, a lot of us, civilians too, are going to sigh in relief and settle back into our own favorite chair, beside our own favorite fire, and shut the world out with one sweeping slam of the front door. In that same figurative gesture, we put at naught all the horror, the sorrow and the heartache which we are at the instant called upon to endure. If my baby of today is faced with the necessity of repeating in a couple of decades, the ordeal through which her parents are today passing, and God knows, our sacrifice has so far been minute, what is the ultimate use of our struggle?

Only today Correspondent Edward R.

vocations by accident or opportunity, but the *Christian* part can be no accident."

The "stirring session" with John R. Mott, one of the youngest spirits at Wooster, as he continues to look forward, with the conviction that "the best days of the worldwide missionary movement are in the future, not in the past." He calls on us to follow "God's unerring guiding principles, that have never been known to mislead."

Tracy Strong reporting from the dark continent of Europe, "God is at work in His world. Christ is moving among his people and you have the privilege to follow him, to get dirty, and to work in this world. . . . The unfinished business is largely in your hands, and the unfinished question is: What is to be your answer to God's call for you? Where God will take you I cannot say. That he will use you I am convinced. For a new world is being born, and you are privileged to be a part of it."

Roy McCorkel on postwar reconstruction, "There is no use patching up a way of life that has changed into a way of death; it will be a long range task that requires suffering and sacrifice, for the people who distribute bombs are going to have trouble distributing the bread."

John Thompson in his stirring interpretation of the Christian community, "The future demands of us more than a ritualistic pilgrimage to the needy spots of humanity and rebuilding the wastes by a dramatic gesture. We may run marathons through danger, but what message have we in our despatch case? That is what matters. Sooner or later we have to answer the

Murrow in his noon analysis of the news from England struck upon this very point. Peace may arrive with overwhelming suddenness—we may find ourselves called upon to administer a justice with an immediacy for which we are completely unprepared. What we do in the hours immediately following the close of hostilities may determine the course of events and human existence for centuries.

And we—what are we doing? The conferences of the High Command have not included, so far as we have been informed, any real suggestion of the peace to come; and as individuals, we are breathlessly and prayerfully awaiting the day when we can return to our independent and individual way of life. As

questions, for whom do we work? and, in what is our faith?"

Arthur Mosher's theme running throughout the discussions of foreign and domestic problems: "the frontiers of Christendom are functional rather than geographical."

Under the discussion of Christian vocations—"No Christian, by virtue of that name, can permit himself to be found in a *nonessential* job; that is, one which does not contribute to the meeting of the world's needs."

The meaning of the Christian commitment as expressed by Karl Downs on the final evening of the Conference as he summarized the spirit and message of Wooster:

"What! You are going out to sea and you have no stars?

What! You are going into battle and you have no music?

What! You are going on a trip and you have no book?

And you talk about living and you have no love!"

From samplings only of the report of this significant Conference Christian students will want to read the summary in full and will find it of value in campus discussion groups.

Christian Community: A Report of The Wooster Conference on The World Mission of the Church

By Creighton Lacy
Associated Press and Fleming H. Revell
New York City, 1944.
50 cents in paper, \$1 in boards.
You will want this book!

for me, I believe that very ideal will be denied us unless we at once begin to do some realistic thinking about *our* world and the part *we* must play in it. It is in our hands to force this issue to the attention of those who will be in the body of that peace conference. We have come to the time when we must no longer ignore the responsibility that will be ours in the hours to come.

I believe that organizations, represented by such as *motive*, must help to develop our thinking on the issues and problems, and to assist their members in formulating the Christian principles upon which an enduring peace must be based.

Mary G. Hulse

Sue Bennett College
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