

# The Use of Time

J. Olcutt Sanders, Guest Editor

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An Issue of *motive* and

## How It Grew

THE editor of this magazine and I began two years ago to talk about having a special issue of **motive** dealing with leisure time. It was going to be basic and have a bibliography and historical perspective with pictures dating from the original Olympic games or maybe earlier. As the discussion continued, mostly by mail, we thought of many variations on the theme. We saw many soldiers with nothing to do when they came to town, colleges with speeded-up programs that left little time for leisure, crowded cities becoming more crowded and unable to provide healthy recreation for all, families broken by the draft and mothers in industry, too few teachers, too few playgrounds, too much crowding, increasing juvenile delinquency, more child labor, race riots.

But we were not the magazine to deal with all the how-tos for providing for recreation in these situations. **Recreation** (published monthly by the National Recreation Association) has been coping nobly with the problems of wartime recreation. At the same time we did not want to philosophize for the relatively happy and secure folks who have not felt the full impact of the war after escaping the worst effects of the depression and other expressions of a sick society. L. P. Jacks in **Education of the Whole Man**, H. A. Overstreet in **A Guide to Civilized Leisure**, Lin Yu-t'ang in **The Importance of Living**, C. D. Burns in **Leisure in the Modern World** (more critical of social-economic conditions), and others have fine books for those who want personal stimulation; nor is this to overlook the especially pleasant chatting of Sydney and Marjorie Barstow Greenbie. Further, we did not want to go into detail on techniques. Lynn Rohrbough in his **Handies and Kits** and E. O. Harbin in his **Fun Encyclopedia** have provided a general technical library of social recreation with extensive bibliographies for each particular activity; the National Recreation Association has a varied publication list; A. S. Barnes and Co. have a long list of excellent books, especially in physical recreation.

Anyway, the real problem seemed to be very much connected with how one uses all his time. The problem of the use of leisure is simple only for the man who has no other major problems. But if one is personally incapacitated or socially and economically maladjusted—as an increasing number of persons are especially in wartime and will probably continue to be in the reconversion or revolution of the immediate postwar period—the problem of leisure is interconnected with many other things. We began, therefore, with the assumption that time is a sacred trust, that “time is God’s and ours” (to quote an old Dutch proverb). In that light we wanted to consider how to make the most of the time of our lives with a healthy body-mind, a healthy social fabric, a design for the use of time, and finally

an affirmation which should be a motive for using the time of our lives. Therefore, we offer this issue of **motive** with the hope that it will help.

To make the most of "The Time of Our Lives"

We must have a healthy and efficient body-mind (Dawson)  
which can relax, (Rathbone)  
sleep purposefully, (Fuller)  
think creatively, (Mearns)  
and master time. (Heard)

Though many courageous persons have risen above physical handicaps, at times even living creatively when suffering great pain, fortunate is the person who has sound basic equipment, who can know the normal rhythms of work and play, of thinking and doing, of exerting and resting.

We must have a fellowship of free men (Thomas)  
with time for family and friends instead of victims of swing shift living; (Pigors)  
with time and a chance for growing, not juvenile delinquency; (Nutt)  
with time for realizing the heritage of play, not child labor; (Walling)  
with the opportunity for life abundant instead of the many expressions of a sick society.

Even if most of the readers of **motive** are themselves now well-off in body-mind and social situation, we hope they will believe with us that joy is the rightful possession of all men, and no man can know joy unlimited till he has made it a common possession.

We must have a design for the use of time (Sorokin)  
which makes leisure a part of living and growing (Pitt)  
and provides trained leadership for leisure as well as the rest of life. (Nordly)

How we are to use our time, especially the part over which we have the greatest measure of control—our leisure—is a test of men and society. The full education prepares us as much for the free giving of ourselves, especially characteristic of leisure, as for the providing of physical necessities through work skills.

We must have a motive for using the time of our lives. (Loves)  
And that motive is, we hope, the ultimate message of this issue.

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## The Guest Editor



J. Olcutt Sanders is a native Texan, a real southerner in background, for his great, great, great grandfather came from Virginia. Like many good native sons, he went to the University of Texas where he became an assistant in the music department, music critic for the *Daily Texan*, graduated with honors and was elected to Phi Beta Kappa. He had started leading recreation during his undergraduate days, and his first summer out of school he took charge of recreation in thirteen different conferences. He had become a Quaker during his university days, and he joined the staff of the Peace Section of the American Friends Service Committee after his first summer's work. He remained with the A.F.S.C. for two years. He was drafted in 1941, and was sent to Civilian Public Service. He is now recreation leader in the Puerto Rico CPS unit. He has been the editor of the leisure department of *motive* since its beginning, and has contributed articles on recreation, folk games and singing to the *Adult Student, Workshop, Highbroad, Classmate, Educational Dance, Southern Folklore Quarterly*, and the *California Folklore Quarterly*. He says that he is sporadically at work on a social history of Texas square dancing, a finding list of American square dances, and "one of those books on social recreation." His postwar dream is to establish a "Christian Roadhouse" to be called "Friendly Farm: Food and Fun Served Family Style."

# Part I - A Healthy Body-mind: How to Acquire and Keep It

## The Basis of Human Activity

*I remember a warm evening in Austin, Texas, and a steak supper broiled on a backyard grill and then looking up at the stars while the gentle voice of Dr. Dawson talked of life at the University of Wisconsin and Swarthmore and spun a philosophy that made the stars an intimate part of living. Refusing to be retired, he is back in teaching—now in the School of Medicine at Duke University. As a man who has lived deeply and knows the physiological but never forgets the rest of the living being, he is an ideal person to write of the foundations for a healthy body-mind (by-phen from Korzybski).—O. S.*

TO the student of the biological sciences, the one and only basis of human activity is the physical body. Even intelligence he associates with the cerebral cortex, and the emotions with the basal ganglia and the endocrines. To him all human phenomena are functions of the physical body, functions which though different are yet wholly interdependent—so interdependent as to compel him to regard the physical body as a unit.

Each specialist, be he psychologist, anatomist or biochemist, approaches the body by means of his own technique, a technique to which he is usually obliged to cling, if he is to be a successful investigator or director of human activity. But nevertheless, it behooves him to remember that he is dealing with a larger unit than his particular approach discloses, and that the subdivisions of this unit are only technical devices.

To deal with the body from all sides, is the task of the philosopher, who pays for his universality by his neglect of detail. But, for me, it is necessary to select a special line of approach, and, in so doing, my choice naturally falls on the hygienic and physiological. Moreover, since still further limitation is imposed by lack of space, the discussion will be restricted to the physiology of muscular exercise and to a briefer reference to nutrition. In this the object will be to give some examples of the effects of these two factors upon the body and incidentally to emphasize the body's unity to which reference has already been made.

Beneficial effects of exercise have been demonstrated in the case of the senses. Thus exercise improves the hearing both in the laboratory and in the schools for the deaf up to a certain point, and then, as fatigue sets in, the hearing is decreased.

It is also known that exercise hastens recovery from

Percy M. Dawson, M. D.

certain forms of fatigue. Thus the feeling of exhaustion, which besets a surgical operating staff or the workers of an industrial plant, disappears quickly when there is recourse to some form of exercise suited to the ability of the persons concerned. The rationale of this procedure lies in the fact that the bodily adaptations occurring in exercise are excessive, so that not only are the demands of the exercise taken care of but the condition present prior to the exercise is also improved. Just so a subject, who sits upon a stationary bicycle in a chamber from which much of the oxygen has been withdrawn, may look very blue, but, when he starts peddling, his color becomes much better. Moreover exercise hastens mental recuperation, for

"Does it not seem that persons whose bodies are cultivated are capable of ceiving much larger slices of life and of giving greater service to others?" The Chinese youth are contributing more to life because of their healthy bodies  
Photo from China Film



experiments upon school children have shown that, when systematic exercise is introduced into the recess period, the subsequent scholastic achievement is conspicuously improved.

Regular participation in gymnastics has been shown to improve the growth of naval cadets adding not only to their weight, chest expansion and muscular strength, as one would expect, but also to their stature. In the case of infants, the application first of passive, later of active exercise not only increases the growth but quickens the intelligence.

IT goes without saying that exercise increases the ability to do muscular work. Thus effort undertaken for fun (athletics) serves to decrease the strain of effort undertaken of necessity (occupation) and increases the reserve available for meeting emergencies, or, as the engineers say, increases the "factor of safety." Any increase in the capacity of doing muscular work implies improvement of the underlying activities of respiration, circulation, nutrition, elimination and so forth. The heart, for example, may pump during exercise nearly 100 per cent more blood in the trained than in the untrained subject.

Besides the blood circulation, we are equipped with a very much more primitive system, the lymphatic. By this system useless material in the tissue spaces, material which cannot readily pass through the walls of the blood vessels, is carried away to be dumped directly into the large veins. This system has, in man, no heart to pump the fluid along. It relies in great part upon the massaging action which occurs during exercise.

Such, then, are some of the effects of exercise upon the basis of human activity.

The statement of Hopkins, that no race of men has ever enjoyed an optimum diet, seemed sweeping at the time but now seems quite probable. Today the importance of diet is generally recognized. Indeed there are perhaps as many persons who watch the ups and downs of spinach as the fluctuations of the football scores!

Defective diet may be crassly indicated as in such familiar diseases as pellagra and scurvy or its influence may be much more subtly exerted on the character, disposition and outlook of rats and men. Some twenty-five years ago Professor Mendel jocosely remarked that it is no longer necessary to pet our laboratory rats to make their colonies healthy and prolific, for the dietary equivalent of affection is found to be "water-soluble B." And at about the same time Professor McCollum was saying of rats on a

particular diet: no one handling such rats runs any chance of being bitten.

Mother rats, whose diets contain no trace of manganese, turn mean and devour their offspring. Rats deprived of magnesium, thiamine and pyrodoxine become subject to fits when assailed by loud noises. Some persons show a mean and stubborn disposition as the result of lowered blood sugar, just as others experiencing oxygen want may show lack of judgment or become frivolous and destructive.

IT is clear that the final result of hygienic living, in which exercise and diet play a conspicuous role, is the creation of a healthier and more powerful organism. But many who recognize this fact, fail to envisage such implications as are about to follow.

Many persons are fond of canoeing, mountaineering, picnicking, dancing or competitive sports. These things may be pursued either gently or strenuously. But for the weak it must be a little walk, a little mountain, a canoe trip which requires only a little carrying. Always a little! Always limitations which are not unavoidable, but limitations self-imposed by unwillingness to improve and extend the capacity of the body.

Again some people who are home makers or gardeners must have all heavy work done for them by more robust people. To them the lifting of a small child is a strain, and hoeing and grass cutting exhausting. Oh, for the physique of the washerwoman or of the hired man!

Some people with esthetic sensibilities seem to care more for their clothes than for the bodies they cover, as if it were not true that "the body is more than raiment." We may not have in us the material to inspire an artist, but this does not warrant us to neglect the development of what comeliness is possible to us and to try merely to camouflage the results of this neglect. Our esthetic enjoyment of the senses is incomplete when kinesthesia is neglected. Who doubts the keen delight of the dancer, the athlete, the mountaineer in what their working muscles tell them? Does it not seem that persons whose bodies are cultivated are capable of receiving much larger slices of life and of giving greater service to others?

Today the knowledge which science gives us for the training and care of the body calls for a "New Piety," a piety which demands both refraining and participation, and self-discipline in the interest of establishing a better basis for wider and more competent human activity.

... There is good reason to think that even in the best conditions there is enough maladjustment between the necessities of the environment and the activities "natural" to man, so that constraint and fatigue would always accompany activity, and special forms of action be needed—forms that are significantly called re-creation. Hence the immense moral importance of play and of fine, or make-believe art—of activity, that is, which is make-believe from the standpoint of the useful arts enforced by the demands of the environ-

ment. . . . They keep the balance which work cannot indefinitely maintain. They are required to introduce variety, flexibility and sensitiveness into disposition.  
—John Dewey in *Human Nature and Conduct*

... recreation can never be found separated from occupation, vocation, or what is generally termed work. . . . The plan of nature calls for a healthy body plus work and recreation. . . . It is true to an amazing extent that people who are using creativeness in their daily work do not

really need recreation, in its ordinary meaning except for occasional replenishment of their energies through food, air, sleep and social exchange. Whereas, for people whose energies are used mechanically and uncreatively, recreation becomes a matter of absolute necessity.

... recreation as a technique in handling already developed maladjustment is the process of redirecting into creative and satisfying channels energies that are functioning in a disintegrating manner.

—I. M. Altaras, *Mental Hygiene*

# Why and How to Relax

Josephine L. Rathbone

THE only reason why some people have to learn how to relax is that they lack that skill. Other forms of psychophysical behavior they may be able to carry on to perfection, but this one accomplishment—relaxing at will—is not in their repertoire. They need it very badly, because they recognize all manner of ills associated with their inability to let down, and to release their tension and concern.

Perhaps they are irritable and would give anything to feel less jumpy and nervous. Maybe they have to stay away from work because their bodies can't stand so much strain. Maybe they have pains in the nape of the neck or in the hollow of the back. Maybe their gastro-intestinal tracts are hyperactive—revealed by discomfort or flatulence in the stomach, and by constipation or diarrhea in the colon. Perhaps the uterus or the urinary bladder gives complaints associated with tension. Maybe the smaller blood vessels do not function properly, allowing the extremities to be cold and clammy. Even their hearts may misbehave, just because they do not relax sufficiently.

TO relax all the time would be just as detrimental as never to do so. The threads which make up the warp and woof of living can be woven into a great many patterns. Some of them will be gay and exciting. Some of them will be somber and rather quiet. The loom, which each of us has at his disposal, can weave all types of patterns. The real artist will aim for variety in his handiwork, if he is to satisfy himself or please his public.

The man or woman who has difficulty in relaxing is to be pitied even more than the artist who has no versatility, or the inventor who cannot solve his essential problem. Life is something we are constantly creating. It is not static or finished. It is ever in a stage of becoming or evolving.

Some people cannot create a satisfying life because they are not strong enough to do so. We say that they are easily fatiguable. They may have high intelligence and great drive, but they over-expend themselves readily. They cannot afford to spend as much time in purposeful activity as their more robust fellows, and they must allow more time for rest. During their periods of rest, they must be able to relax most efficiently, in order to husband their strength. These people are usually very important to our social economy, because they are sensitive and have creative ideas. Many of them are to be found in the colleges and in the professions.

The person who fatigues easily must eat frequently, regularly, and circumspectly. In the tropics, a new comer is told always to ask for something to eat or drink when he begins to feel tired, and never to skip a meal. This advice is good for anyone who becomes easily dehydrated or fatigued. This person must eat a lot of foods high in

*Relaxation has always seemed to me to be a central problem of the healthy, creative body-mind. People begin to grow old and stiff when they forget what every healthy child seems to know instinctively, how to relax. The author of a book Relaxation and a person familiar with college youth as a member of the faculty of Teachers College, Columbia University, Josephine Rathbone was an obvious choice to talk to us about why and how to relax.—O. S.*

mineral and vitamin content, like milk, vegetables and fruit. He should get his pick-ups this way and not in concentrates or in drugs.

THE easily fatiguable person should put exercise into his daily routine. This little suggestion he will rebel against, just because it takes time from his more intellectual pursuits. But, if he is to balance his life, he must consciously intensify the exercise side. When the weather permits—and that means three hundred and sixty odd days of each year—the exercise should be done out of doors, in sun, and wind, and rain. Exercise participated in under such conditions has a special charm and gives a special lift.

The easily fatiguable person should wear proper shoes, and sit properly in proper chairs, and stand properly with-



"It's the author of 'How to Relax.' He's here to collect his royalties."

—Cartoon reprinted through the courtesy of *The Saturday Review of Literature*.

out allowing the body to become strained. If his muscles are so weak that his postures are conspicuously unaesthetic, he should have special instruction and assistance to make up the deficiency. Maybe he will need to take the horizontal position occasionally, to rest the long back muscles. They are the muscles that get so stretched throughout the day. To rest them, for a short period late in the morning and again late in the afternoon, will bring rewards in comfort out of proportion to the time spent.

It is impossible to place too much attention upon the desirability of placing this old frame of ours in the horizontal position very often. The greatest single aid to

relaxing is actually taking the tension out of muscles that are becoming tired and taut. Those of us who try to help people to relax have such a hard time impressing them with the fact that nothing else will aid them in their quest for release from tension as much as actual practice of relaxing. Practice is what makes perfect. If a person needs to relax, he had better begin to practice relaxing. The horizontal position is the position of choice. Why not spend a little more time, out of every twenty-four hours, in that position, and see what rewards it has to offer?

## Time—The Stuff Life Is Made of

Time is God's and ours.

—Dutch proverb

Friends are thieves of time.

—Maxim quoted by Bacon as "advice to young students"

As good have no time, as make no good use of it.

—Proverb

As if you could kill time without injuring eternity.

—Thoreau, *Walden*

An inch measured on the sundial is worth more than twelve inches of jade.

—Chinese proverb

Pick my left pocket of its silver dime,  
But spare the right—it holds my golden time!

—O. W. Holmes, "A Rhymed Lesson"

Ordinary people think merely how they will *spend* their time; a man of intellect tries to *use* it.

—Schopenhauer, *Aphorisms on the Wisdom of Life*

The tyme, that may not sojourne,  
But goth, and never may retourne,  
As water that down runneth by,  
But never drope retourne may.

—Chaucer, "The Romaunt of the Rose"

No man can be provident of his time that is not prudent in the choice of his company.

—Jeremy Taylor, *Holy Living and Dying*

Dost thou love life? Then do not squander time, for that's the stuff life is made of.

—Franklin, "Poor Richard"

The time God allots to each one of us is like a precious tissue which we embroider as we best know how.

—Anatole France, *The Crime of Sylvester Bonnard*

The time which we have at our disposal every day is elastic; the passions that we feel expand it, those that we inspire contract it; and habit fills up what remains.

—Marcel Proust, *Within a Budding Grove*

A time for rest, and a time for playing,  
A time for duties I may not shirk,  
A time on Saturday to go maying,  
A time on Monday to go to work.

—Marjorie Barstow Greenbie, *Leisure for Living*

Soldier conversation overheard: "I'm so cooped up. Lot's of times I didn't have any place to go, but I just took a pass to get out."

CPS Man: "This always living with people!"

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so it is that of the other, because he distinguishes every moment of it with useful or amusing thoughts—or, in other words, because the one is always wishing it away, and the other always enjoying it.

—Addison

I must take beauty in my hands and make  
A household thing of it, and I must stake  
Out in this universe my simple claim  
To loveliness and thereto set my name,  
And so stand bravely up and say to God,  
"You made the world, but—I am not a clod."

—Marjorie Barstow Greenbie, *Leisure for Living*

". . . Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine that by employment of time I mean uninterrupted application to serious studies. No; pleasures are, at proper times, both as necessary and as useful; they fashion and form you for the world; they teach you characters and show you the human heart in unguarded moments."

—From Letters of Lord Chesterfield (1694-1773) to his son

To everything there is a season, and a time to every purpose under the heaven:  
A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

—Ecclesiastes III, 1-8

# Dymaxion Sleep

R. Buckminster Fuller

A NUMBER of years ago I carried out some experiments in sleep requirement. The experiments covered in all a period of six years. Those during the first two years were conducted under a relatively satisfactory set of condition controls.

Usually the circumstances of our life are subject to the habits and scheduled necessities of others to such an extent as to make impossible any major personal experiment in so time-pertinent a subject. However, for the first two years of the sleep experiment I had for other research purposes, arranged my life in such a manner that I was substantially free of any engagements with the time-schedule of the ordinary world. I was not living alone, for I had with me my wife and new-born daughter in a remote section of Chicago; however, because my wife was willing and the baby too young to object, their schedules were easily arranged to fit into or not to interrupt my experiments.

The experiment I made was in pursuit of substantiation or discard of related theories which I had evolved to the effect that (a) the more frequently and deeply we sleep the less over-all sleeping time will be required in the twenty-four hour cycle; (b) that the period of sleep is one of readjustment and a releveling period of the human process and mechanism, considered as a physical organization for the articulation of inhibited and converted and stored energy; that (c) highest rate of energy flow and therefore of quickest exhaustion characterized the primary storage sources of personal energy increment from direct or indirect sun source; that (d) likewise raw energy charges into the personal-energy-industry-system are converted and accumulated at the highest rate into those primary storage facilities; that (e) primary exhaustion automatically opened up secondary and subsidiary energy storage sources probably designed to service intermittent special functions whose recharging rates were very much slower than that of the primary system; that (f) as soon as we have expended energy beyond the exhaustion limit of the primary, we involve exhaustion of energy funds whose recharging time involvement is disproportionate to the time gains of energy investment; that (g) metabolism and energy increment reinvestment in process parts replacement and plan maintenance occur primarily while completely relaxed in sleep; that (h)

*If you have been intrigued by the dymaxion house built from one central support and the dymaxion car and the dymaxion map that Life published last year, you know that R. Buckminster Fuller is an original thinker. Now he tells of dymaxion sleep. Incidentally, he says "dymaxion" is a pleasant-sounding combination of dynamic and maximum and does not really mean much from a strictly literalist point of view. Fuller had to give up his sleep plan when he went to Washington to work with the Bureau of Economic Warfare. This article, I must confess, did not come originally in the outline; I had not even considered changing the old sleep-at-night formula. Then I read a brief report of Fuller's experience. He kindly made his full account available for motive. You really will have leisure if you can apply dymaxion sleep to your life. It is worth a try.—O. S.*

derangement or wearing out of parts amplifies by geometrical progression (very much as inferred by the saying "A stitch in time saves nine") wherefore a nap in time should save many hours and much energy otherwise diverted to inordinate parts replacement while the organization is also externalizing energy during conscious, sleepless, continuously articulating moments.

To conduct my experiment properly, I determined that, whenever the slightest sense of fatigue developed, I would immediately lie down and sleep. This would be signaled by even the mildest break in concentration upon the activity in which I was engaged—an activity, incidentally, which, because it held my most enthusiastic interest, was not one from which I wished to "escape" into sleep. I took this broken fixation of interest as a signal either to switch activity, i.e., from "output," drafting, calculation, or writing, to "input," reading, listening to music, or taking a small repast; or to conscious relaxation by contemplating nature or by harmonic synchronization, i.e., a tap dance routine, or running. If such a switch in activity was not indicated by almost spontaneous urge, I assumed that fatigue had caused that break in conscious attention that had allowed the consideration of other activity, and therefore that rest was indicated.

BEING entirely free to do as I wished, and being painstakingly objective about self in these experiments, I developed successful schemes for inducing quick subsidence into deep sleep. I later learned the most successful schemes were quite similar to the Yogi method.

Net of the first two years' experiment was that I averaged two hours of total sleep out of the twenty-four. The two hours were divided down into an average of four half-hour periods each. This amount of deep sleep, meted out as it was at approximately six-hour intervals, interspersed with the other balanced budget of time investment, kept me in the most vigorous and alert condition that I have ever consciously enjoyed. Life insurance doctors verified this "feeling" by careful examination.

Subsequent to that first two years, engagement with every-day affairs inevitably accruing to my main research objective progressively interrupted the experiment, but for some time I pursued it in what might be deemed a major degree—that is, to such an extent that the next

four years provided an average of approximately three hours' sleep out of the twenty-four, subdivided approximately into three periods of one hour each.

At the time I carried out the two-year controlled experiment I was thirty-two and thirty-three years of age. How much additional sleep we need as we get older I have not been able to determine because I have not had the opportunity to conduct a controlled experiment, but I assume that it is somewhat greater than that required at the age of thirty-two.

As a consequence of the habit formed in the first experiment, I have never lost the ability to reach deep sleep in seconds. I also have one energy conserving rule about waking up, which is that the minute I am conscious I immediately spring up and go into action. This habit tends to decrease the lag between complete relaxation and complete alertness. It is my observation that procrastination in rising after awakening tends conversely to increase the lag between complete relaxation and total alertness, and to deplete very rapidly primary energy accumulation through the open but undirected brain valving.

NOW that I am in the government service I find it useless even to think of undertaking the efficiencies inherent in such a schedule of intermittent rest, because such action could only provoke the most ignorant of political-capital jibes.

This does not reflect unfortunate limitations on government work only. I found it was even impossible to interest research departments of large and otherwise strictly

efficient corporations in the idea of having the research workers try out such a sleep investment schedule as I had found to be so fruitful. It seems in fact that the major time investment tendency is in the opposite direction. To satisfy political thinking, which avoids obvious targets of attack, and to make the government worker seemingly contribute a stint worthy of the soldier's sacrifice, they have increased working hours to six eight-hour days a week with only three-quarters of an hour off for lunch. Applying my formula of time and efficiency proportioning, I calculate that instead of gaining an extra half day of work from the government employees, they have probably decreased the net directed energy output by as much as a whole day. I would go so far as to surmise that by cutting down that schedule to a five-day week they could probably increase the net output by the desired equivalent intended with the additional work day; that the output could be tremendously increased if some schedule of outright recess for sleep were accepted. While it is politically unthinkable that such a schedule could be instituted for all—for it would be taken tremendous personal advantage of to disadvantageous public ends, it seems to me that it could be instituted under controlled conditions where key thinking occurs.

That right makes the greatest might is the enlightening ideal of democracy. If that is not true, the enemies of democracy will win the war. Efficient thinking is the key to the conception of the right that makes the might. It will take clairvoyance on the part of infant democracy to comprehend that in such directions of mature sagacity victory presides.

. . . The service of art and play is to engage and release impulses in ways quite different from those in which they are occupied and employed in ordinary activities. Their function is to forestall and remedy the usual exaggerations and deficits of activity, even of "moral" activity and to prevent a stereotyping of attention. . . . Whatever deprives play and art of their own careless rapture thereby deprives them of their moral function. Art then becomes poorer as art as a matter of course, but it also becomes in the same measure less effectual in its pertinent moral office. It tries to do what other things can do better, and it fails to do what nothing but itself can do for human nature, softening rigidities, relaxing strains, allaying bitterness, dispelling moroseness, and breaking down the narrowness consequent upon specialized tasks.

Even if the matter be put in this negative way, the moral value of art cannot be appreciated. But there is a more positive function. Play and art add fresh and deeper meanings to the usual activities of life. In contrast with a Philistine relegation of the arts to a trivial by-play from serious concerns, it is truer to say that most of the significance now found in serious occupations originated in activities not immediately useful, and gradually found its way from them into ob-

jectively serviceable employment. . . .

To a coarse view—and professioned moral refinement is often given to taking course views—there is something vulgar not only in recourse to abnormal artificial excitations and stimulations but also in interest in useless games and arts. . . . No rule can be laid down for the discriminating by direct inspection between unwholesome stimulations and invaluable excursions into appreciative enhancements of life. Their difference lies in the way they work, the careers to which they commit us.

Art releases energy and focuses and tranquilizes it. It releases energy in constructive forms. . . . Any imagination is a sign that impulse is impeded and is groping for utterance. Sometimes the outcome is a refreshed useful habit; sometimes it is an articulation in creative art; and sometimes it is a futile romancing which for some natures does what self-pity does for others. The amount of potential energy of reconstruction that is dissipated in unexpressed fantasy supplies us with a fair measure of the extent to which the current organization of occupation balks and twists impulse, and, by the same sign, with a measure of the function of art which is not yet utilized.

—John Dewey in *Human Nature and Conduct*

Framed in a drugstore at Beverly, Mass., are these "Drugstore Rules, 1854":

"Store will be opened promptly at six a.m. and remain open until nine p.m. the year around. Store must not be opened on the Sabbath day unless absolutely necessary and then only for a few minutes.

"Any employee who is in the habit of smoking Spanish cigars, getting shaved at a barber shop, going to dances and other places of amusement, will most surely give his employer reason to suspect his integrity and all-around honesty.

"Each employee must attend Sunday school every Sunday. Men employees are given one evening a week for courting purposes, and two if they go to prayer meeting regularly. After fourteen hours of work in the store, the remaining leisure time must be spent in reading good literature."

—*Boston Globe*

The arts of the past were built by a fortunate few on the aching backs of coolie labor. But we are able to build them on the willing and painless service of the machine, and share them among all men who are willing to live well and roundly wherever they are.

—Marjorie Barstow Greenbie, *Leisure for Living* (preface)



# Creative Thinking

Hughes Mearns

IN personal education in the creative arts it is a mistake, we think, to dwell exclusively upon literature, music and painting, beautiful and alluring, when in the region of practical thinking the creative spirit is most apparent and most productive. Science stems from this area, medical research, the latest automobile, the comforting miracles of modern invention. Tyndall made clear the source of man's best practical productions when he said that the mathematician, the physicist, the architect of the yet unknown, first broods over his problem, accumulating subconsciously the elements of solution, clarifying even the nature of the problem, and then one day the creative intelligence flashes a hypothesis, a solution, a way out.

Individual hypotheses at variance with the world's accepted judgments are so common that the creative educationist guarantees to find them anywhere. A young clerk sees the stuffed files, unused and ineffective, the wrong-headed dictation, the expensive delay of decisions, the offensive follow-up, the wasted advertising. If he speaks out, he may lose his job; but it is from such creative thinkers that business leaders spring. The most successful corporations in America have on their rolls the greatest number of high-priced men who have been chosen from the ranks. In any successful business the honors go to the creative artists.

First among children and then for years among adults, we have been furnishing exercises to stimulate and strengthen creative thinking. Our best results came when we started the search for new truth amid the inconsequent matters in the world about us. In creative teaching the triviality of the return is ignored for the greater value of having any return at all. We are able to draw convincing inferences from our long experimentation with youth in this field. Many a sport-loving boy, for example, comes upon the generally believed absurdity that a home run "with three on" should have the same rating in the batting averages as a simple "single" with the bases empty. He finds no one willing to listen to him or think him worthy for thus setting himself up against the whole world of sports writers.

We not only listen but we also help him invent a better and more accurate measuring scale for hitters. And some of the big reputations fade under the acid scrutiny of this sort of test; and the plodding, undramatic players who hit when hits count come often to an unrewarded notice.

With this sort of exclusive truth finder in one's possession the young creative thinker could easily feel strangely alone and unprotected. The world is satiric if not downright savage toward creative thinkers, especially when they are very young. He needs encouragement, therefore, and help at this point. He must be reconciled and made cheerful over the world's stubborn satisfaction in its own follies.

*When relaxation has made the body-mind pliable, imagination can take hold. Imagination is at the heart of progress—the ability to combine old elements in new and original and workable ways, to take a forward step by daring to see the consequences of change. I read one of the books of Hughes Mearns several years ago, and since then I have read all the others I have been able to obtain. They deal with his experiences in helping folks (children and adults) to be creative. He is head of the Department of Creative Education at New York University.—O. S.*

Keeping our illustration of method to sports, one of our creative lads is sure to say, "Do you think it is right for the biggest men in baseball to take pay for advertising things you eat and say, if we eat them too, it will make us good batters like them?" Considering the high position these men hold before the youth of America, we answer, "It is about the most unsporting thing I can think of. Some day all the world will think your way too. But it will not be until several fine sports heroes decline to take the money. But you wait," we tell our lad, "you watch someday and see what is sure to happen. The rest of the country will feel the same as you do now." We sit back like seers of old, waiting for the foretold event to come to pass.

In these exercises to prove his worth and to keep him in perfect training the advanced adult creative thinker is sure to come some day upon the propaganda for goodness and, while seeing the reason for its failure, in a curious lack of truth and honesty, will continue to be none the less on the side of goodness, for the honoring of truth is the main business of creative living.

The creative thinker becomes aware that the propaganda for goodness may be as deceiving as any other sort of special pleading. He knows that a man may grow up, marry and beget children without ever mastering the distinction between the attribute and the objective complement; that love letters may be wholly successful without a knowledge of the proper use of the semicolon; that most of us need no more numbers than enough to make small change.

THE propaganda for goodness, noble enough in motive, has had to contend with a bad reputation for misrepresentation; for it begins, one remembers, by teaching that Santa Claus has gifts for only the good little boys and girls. Its failure with youth has been its own fear of the truth; first it invented the legend of the stork and then it stood back of that endless parade of success stories,

wherein no bad boy is ever allowed to make money and no insubordinate girl may ever go right.

The most cheering report we have to make, those of us who have managed to discover hidden or lost power in adult and youth, is that the truth has not added to evil but has enlarged the number of the good.

It was the creative thinking of thousands of children, their silent protest, that led long ago to the dropping of the obvious "moral" at the end of juvenile stories; it was the same emotional integrity in the children which later destroyed the sale of the impossible "good boy" and "good girl" series. How they rushed to acclaim *Little Women!* The wholesome liking for *Tom Sawyer* and *Huckleberry Finn*—a shock to our great-grandmothers—was in itself a national cry of honest youth against those former stories of puppet prigs of unbelievable sweetness and holiness.

Sixty years and more ago, the same victory of the creative thinker over unthinking conventionality put some of the old picture tracts out of business. I have one of these before me now. It is done in strong colors, and in stronger language it tells the story that if you are bad you will go to jail and that if you are good you will live long and make money.

The first picture shows a good lad going to a sunrise church service. The legend beneath says, "The good boy is virtuous." The second picture shows him, a man now, at work as carpenter. The caption is, "He will become an industrious man." The third picture depicts him in old age. His grandchildren are bringing him flowers. The phrase here is, "He will be the joy of his family and will experience the happiness of long life."

Set in column contrast with this story of successful goodness is the horrid contrary. The first picture shows three ten-year-old youngsters guzzling from upturned bottles and holding aloft huge fiery cigars. A glittering devil hovers over them. The title is, "The bad boy will become idle and vicious." The second picture shows him as a man. With brandishing ax—believe it or not—he is chasing a frightened wife with babe around a thoroughly dismantled room. It states, "His family will live in dread of him." The third picture exhibits him under guard, chained to a huge iron ball. The words are, "He will end in prison."

The large lithograph containing these six views never fails to excite laughter today. Gradually we have all caught up with the idea that the truth should never be lowered, even for the noble motive of goodness. Further, we have searched our hearts for a better ground for righteousness than even intimidation or gold-star rewards. There is no connection, we find, between goodness and worldly success. There should not be. Goodness is not just a shrewd, clever, best policy; it is something worthy in itself, of infinite matter to individual and to nation. It is even worth failing for; it needs no crown of future "success." That is the eventual conclusion of the creative thinker, that is, of him who thinks it out alone, summoning the best in himself to beat down the cheap and false advertising of righteousness.

Some day the world will come to this view too. The creative thinker can afford to be patient; for a prophet is simply one who sees beforehand a truth which eventually everyone will and must accept.

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# Understanding Time

Gerald Heard

A CHILD will try to use a razor to open a tin. Most of us use time as childishly. We think we know what it is, but we don't. Hence it is always cutting us—"Time's Tooth," "Time's Scythe" are favorite similes for what time does to us, from the romantic, poetic point of view. But time isn't something outside things, always eroding and dissolving them. Time, we know from modern physics, is one of the dimensions of things. We've failed to see that everything has not only length, breadth and thickness, but also time in its make-up, because we thought we couldn't do anything about time. We could alter everything else, but time just went along, like "Ole Man River," always in the same direction and always at the same pace. Let's leave alone the question whether time always goes in the same direction. Granted it does, the other notion, that time always goes at the same pace, is certainly a glib mistake. It is worth while for practical people to realize that there is now a general opinion among

physicists that clock-time is not necessarily more "real" than psychological time. When we say that we had a long quarter of an hour, that is not absurd; time as we know it is "filled time." Time with nothing in it is not anything we know anything about. In countries like Switzerland before the days of motors, distances were given not in kilometres but in hours. Men walk at an average pace, and so to know the time it would take you, in a mountainous country, is more important than to know the distance as measured on a map.

THESE are not abstract considerations. People are always saying, "I'd love to do that but I haven't time." They are not being accurate and no doubt don't want to be. What they mean is, "I don't want enough to do that, so as to find the time." It is an interesting fact that it is generally the really busy man, and therefore the man who has to plan his time, who will find room to do some-

thing for you, while the man of large and careless leisure will tell you that he couldn't find a moment to spare. When we think about that fact which we have all observed, it leads us to another. That is, that the people who do not plan time are people who are easily bored. When we watch them we find this is so because they are always needing some excitement to prevent the oncoming of ennui. They are oscillating between wanting to get rid of time, wanting to kill it, and wanting to make it stay still while they clutch some excitement. So we see that their uneasy condition can be analyzed by their ignorance of time. That is why those who have made most use of time have always advised against hurry. Pascal, one of the greatest of prose stylists, says in one place, "If I had not been in such a hurry I would have been able to say what I had to say more briefly." Hurry is the worst way of trying to deal with time. The man who understands time and its relation to himself is never bored and never chafing after excitement, and he is never in a hurry. I think we can go still deeper into this condition. We can see that why the man who understands time is never bored, excited or hurried, is because he has learned how to live in the present. He gets rid of the past every moment and refuses to move into the future until it has arrived, and so become the sure and certain present. This kind of person is always on the spot: they show that they are present completely. We know the value of presence of mind, but the man who is really living wholly now is not only present in mind but in his emotions too. He doesn't wish to be anywhere else save where he is now. Hence he has a kind of attention which few of us manage. As we say, he is "all there" because he is entirely interested, that he can put his whole self into what he is doing. But, we must note, he does that in a different way from the way that the man does who is excited and engrossed. For the engrossed man sticks, as it were, to his absorption, and when the moment passes he can't move on. The man who is really present never lets a past interest hold him adhering to what has become no longer the present.

This means that he has learned to go exactly at the same rate as time. This getting to know time is perhaps the most important part of human education. Few of us start early enough at it, for few of us find people who practice this skill, and those who don't practice can't teach. A teacher who fusses and scolds for unpunctuality in pupils will never teach them the secret of punctuality, of being "on time," because he does not know it himself. Hence, as most of us start rather late in trying to understand time, we start with a slight sense of strain. As we say, we "work against time." But if we go on and begin to understand how largely time is in ourselves and made by ourselves, we reach the next stage when we "work with time." Then we really have begun to learn. We have then only to continue and we shall find that we can "work without time." It is a fact that thought itself appears to take no time. A man may come to sudden insight which will revolutionize his life and that of others in less than a split second. But, and this is perhaps the most important practical fact we can find out about time, such insights only come if you don't hurry and fuss and strain. You mustn't be slack and lazy, but you must learn skilled, unanxious waiting. Alert passivity is the best word for it. The converse of the proposition is so well known that it

*"The religious experience is a reality," writes John Dewey, "in so far as in the midst of effort to foresee and regulate future objects we are sustained and expanded in feebleness and failure by the sense of an enveloping whole. Peace in action, not after it, is the contribution of the ideal to conduct." Gerald Heard, student of history and biology, left England after an active life of teaching through Oxford lectures and radio talks to come to California, where he has devoted his attention to finding and helping others find a "sense of an enveloping whole" which makes man the master of his life. His books on cultivating the life of the spirit are numerous; for relaxation he writes more books—mystery stories.—O. S.*

now has a name of its own. The Law of Reversed Effort is just an illustration of our mistaking time. We strain to remember a word for we say, "I must get it now, I can't wait," and the word refuses to come into our mind. We stop worrying and cursing ourselves at losing time, and straight away the word comes into our mind, and often a great deal more that we wanted to know but which our anxious hurry was inhibiting. We are only at the beginning of our knowledge of time. The discoveries of physics have now so largely to do with it; it will come increasingly into physiology, and it will in the end be found to be one of the principal factors in the whole of our consciousness. Indeed it may be said that Korsibsky is right when he says that man's peculiar characteristic is that he is a "Time binding animal," and maybe we can go a little further and say that the chief difference between different grades of men is the extent to which they understand time. Civilization has been defined as the power to postpone present pleasure for future satisfaction, to be able to live in a calculated future. And it is possible that some of the more serious and profound faults of our civilization may be due to an overdevelopment of the wish to live in the future and neglect living rightly, fully and creatively in the present. The totalitarian states are always telling men not to mind doing harm in the present because the future is going to be so fine. This is deadly nonsense. The people who say, "It will all be the same in 100 years," are wrong. It won't. As you sow you reap, and the only time to sow is now.

## LEISURE

Glen Coffield

Leisure is that part of life  
For which most work is made;  
Work is in the heat of sun,  
Leisure in the shade.

Work may have a steady eye,  
But Leisure has a roving;  
Work it is that grants the rest—  
Leisure's art of loving.

## Part II - A Sick Society and

# A Fellowship of Free Men

Norman Thomas

**I**N a slave society no man can be truly free. In a sick society no individual can be truly well. I could argue this point in almost mystical language concerning the essential unity of the whole human family. I shall argue it on a somewhat lower plane with reference to specific economic and social arrangements which we should undertake, if the health and the happiness of the individual are to be encouraged.

There is much wisdom in proverbs. Two of them might almost serve as texts for the article the editor has asked me to write. You've heard them since childhood: "All work and no play makes Jack a dull boy" and "Satan still some mischief finds for idle hands to do." It is a truth that can be proved from police court records, to say nothing of more subtle inquiries, that leisure is always most abused by those who have too little of it and too much of it. The man whose spirit has been deadened by exhausting toil wants the relaxation of "wine, women and song" often on the lowest possible level. The man who has found no work to engross him fills up his life with frivolous and empty things and sometimes lustful things.

To these considerations let me add two others: First, a type of work which modern technology makes common, that is, assembly or belt line production, takes a lot of the solid satisfaction out of a job well done which the artisan since time immemorial has found. I once asked a man why he had left a fairly well paid job at a Ford factory for less well paid work. He said "Because if I had tightened up nut No. 999 much longer, I should have become nut No. 999 myself." Here the remedy is short hours, enriched leisure and arrangements which will make the worker feel that he is a partner in the whole productive process, a citizen in industry and not just a "hand." The tragedy of the belt line can be exaggerated. Mass production has made possible both leisure and abundance for workers. The man who has a car to tinker and play with, and leisure in which to do it, is by no means worse off than the old handcraftsman even if his work itself is less satisfying and, if the hours are too greatly prolonged, destructive of some of the values of personality.

My second observation is that the problem of individual health and well being is bound up not only with leisure but with a chance for gracious living not too far removed from nature. In plain English the slums, shacks and unnecessarily hideous houses which shelter the majority of us Americans must give way to that something better which modern knowledge and skill make possible. The congestion of cities must progressively give way to such decentralization and combination of town and coun-

*He would not want a designation like "the conscience of America," but Norman Thomas has spent a lifetime in turning the attention of his fellow citizens to the injustices rising from a sick society. Four times Socialist candidate for President, he has always been above party politics. Present chairman of the Post-War World Council, he is devoting much time to the problems of winning the peace and defending democracy on the home front. A warm large-bearded man, he is interested in people, not just in the manipulation of economic concepts.—O. S.*

try as Frank Lloyd Wright is working out in his fascinating plan called "Broadacres."

On the basis of this I could outline plans for public health, recreation, housing and education which would be an immense improvement over anything that we now have, not merely for what we abstractly call "society," but for every single one of us individuals, even for those now well off in the economic scale. A word of caution is in order. That program to bless us must not do too many things to us and for us. It must not regiment us. It must give us conditions and encouragement under which we can do things for ourselves and cultivate our own hobbies in a fellowship of free men.

"A fellowship of free men"—that phrase is the key to the whole problem. It is the only description of Utopia which seems to me valid. It is the thing toward which we must work. It requires above all the conquest of war, unemployment and poverty on terms which will give real freedom a chance which now it lacks.

How that is to be done is still a controversial subject among well intentioned Americans. To state my own view would carry me far beyond the limits of this article. I am not, however, just slinging words when I say that a nation like the United States which has accomplished such miracles of production for war can and must accomplish them for peace. It is only on the basis of this sort of production, which in peacetime will require planning but a democratic planning, that we can talk about adequate programs for health, housing, leisure and education. The United States, and ultimately the whole world, can produce and share wealth on terms that will release energies for creative and happy living on a scale of which we have never dreamed. It cannot and will not do it unless also it will conquer war. Whatever road we travel, whatever social or individual goals you seek, to achieve them you will have to face and conquer the dragons of war, exploitation and unnecessary poverty.

# Healthy Living - A Symposium

## Multiple Shifts and Normal Living

Paul and Faith Pigors

THE operation of war industries around the clock throughout the week is necessary as a war measure, but has distorted daily living patterns for masses of industrial workers. In American civilization the normal daily pattern is work—recreation—sleep. The weekly pattern is work—recreation—rest, and for many people, worship. Rotating shifts and the seven-day week do not take account of community living habits, and even for workers on "steady" shifts, there are real difficulties in adapting work-schedules to home and community living schedules.

The day shift is the only one that allows continuance of a normal living pattern, and is therefore, the most popular despite the fact that work is usually carried out at higher pressure than during the late shifts. But even the day shift presents new problems when other shifts are added in the plant. For instance, the first crew may be required to start work at six AM so that the second crew can finish work at ten PM. In this case, many day workers have to get up at four-thirty AM which limits evening freedom, since they must retire by eight-thirty or nine PM.

But the second shift is apt to be the most unpopular because it is scheduled to include the whole period that is naturally and traditionally given to recreation. Eating and sleeping habits are also more or less disturbed according to whether the schedule is early or late. For example, if the hours are from two to ten PM, a second shift worker may enjoy a family dinner at noon and only slightly adjust normal sleeping habits. But if he cannot begin work till four or five PM, a major dislocation is produced in his life. He is now on a schedule difficult of adjustment for most individuals and practically impossible to synchronize with the rhythm of normal family life. He must sleep in the morning while "everyone else" gets up and goes out. He wants breakfast about ten AM, shortly before the family dinner must be prepared and when his wife is usually busy with other things. He may then begin his day with leisure, if he can get away with it, or recreation, if he can get into the mood. He does not want to eat at noon with the family, but needs a good meal about two PM when his wife might otherwise have a quiet minute to herself. Shortly afterward, he goes to work, just as "everyone else" is getting ready to knock off. When he gets home, the family has gone to bed, or should have, since they must get up at the usual time in the morning.

This topsy-turvy existence is hard on all but the most solitary and independent persons, since the day begins with leisure and ends with work. Dinner, not breakfast

*I met Paul and Faith Pigors in the Atlantic Monthly when they wrote on this same subject. He gathers such material as is presented here out of the same interest that makes him professor of economics at the Massachusetts Institute of Technology. She helps put it in shape to make folks like us understand it all. It is given here as one of the many problems of social dislocation which may be traced to a system which has put human values second for too long.—O. S.*

comes before work, and breakfast (if any) comes after work, before bedtime, which, incidentally, never comes on the same day as that on which the worker got up. The difficulty of planning for meals was bitterly commented on by one worker who said: "Brother, on the second shift you just *don't* eat."

The night shift also presents to the worker psychological, social and physiological problems. Many people cannot make the complete reversal of working, sleeping and eating habits that night work requires. Daytime sleep is interfered with by family and neighborhood activity.



"I suppose time has lost all meaning to the Hargraves."

—Cartoon by Dave Gerard, "reproduced by special permission from *The Saturday Evening Post*, copyright 1943 by the Curtis Publishing Company."

As one worker put it: "It's hard to live a night-shift life in a day-shift neighborhood." Though it is not as disagreeable socially as the second shift, even parties are often cut short for the night worker, and no evening can be considered completely "free" when it immediately precedes the working "day."

Normal participation in recreation and family life, and

healthful routines are difficult or impossible for many workers on two out of three shifts, and for most workers on rotating schedules. Can we not learn from the hard experience of all these workers how better to plan multiple shifts in the continuous process industries for those workers who will remain subject to such abnormal demands?

# Juvenile Delinquency and the War

Alice Scott Nutt

JUVENILE delinquency is not a new problem resulting entirely from wartime conditions. Nor are all our children running wild. On the contrary, delinquency is an old problem that has been accentuated and given new points of emphasis by the changes that war has wrought in personal, social, and economic life. Most children are adjusting to these changes magnificently, but some are unable to withstand the pressures that arise from wartime conditions.

We face the problem more understandingly if, instead of thinking of "juvenile delinquents," we think of boys and girls who steal, get beyond the control of their parents, run away from home, associate with undesirable companions, or engage in other undesirable behavior.

Although no nation-wide statistics are available, sufficient evidence exists to indicate that in many commu-

*Generally aware that juvenile delinquency is an intensified problem in wartime with broken homes, drafted fathers, working mothers, fewer teachers and playground leaders, and a growing sense of irresponsibility in the air, I was casting about for someone to treat this subject. Then I read the Christian Century's identification of Alice Scott Nutt, who is in the Children's Bureau of the Department of Labor, as the foremost authority in the country. Like many another top-notch, she consented to write for this issue.—*  
O. S.

nities an increasing number of boys and girls are coming to the attention of police departments, juvenile courts, and social agencies because their behavior is in conflict with community standards. Generally, these are unhappy children; frequently they are neglected children.

All children have basic needs for love and security if they are to be prepared to live richly, purposefully, and creatively. When family life and community life are disrupted, as is particularly true in wartime, it is more difficult to meet these needs of children.

Because fathers and older brothers are serving in the armed forces or working in distant war industries children lack their companionship and the adults remaining at home are often subject to strains and anxieties that the children sense. Employment of many mothers outside the home leaves them less time and vitality for giving consistent guidance and supervision to their children. Increased employment of young people, often under conditions that hinder their growth and educational progress, has given many boys and girls a social and economic independence for which some are ill prepared. Industrial migration has uprooted and transplanted whole families to congested centers of war industry whose resources, frequently inadequate originally, are greatly overtaxed. Many children are thus deprived of friends and familiar associations and subjected to uncomfortable and often unwholesome conditions. Certain types of activities and entertainment, frequently very attractive to young peo-

"... juvenile delinquency is an intensified problem in wartime with broken homes, drafted fathers, working mothers. . . ." These young people need "love and security if they are to . . . live richly."—Cut courtesy *Highroad*

*motive*



of that year among the fourteen- and fifteen-year-olds was twenty per cent against an eight per cent increase for the sixteen- and seventeen-year group. In July, when regular and vacation employment was at its peak, some 5,000,000 under eighteen were at work—two out of each five of the nation's fourteen- and fifteen-year-olds and two out of each three of the sixteen- and seventeen-year-olds.

We can see, then, the magnitude and depth of the war inroad upon the normal education and lives of our youth. It is particularly interesting to note that of the 6,000,000 more persons in the labor force and armed services than would have been expected judging from the 1940 proportions, almost one-fourth was from the ranks of boys and girls of fourteen-seventeen years. In fact, while it is generally assumed that women have been the greatest source of additional labor supply during this war period, the

increase of young workers of fourteen to seventeen was nearly as great as the increase of women of thirty-five years and over. The number of employment and age certificates issued for boys and girls of fourteen to seventeen has practically doubled annually from 1940 to the present time.

In view of all this, the responsibility lies heavy upon all of us, youth and parents, to put first things first. It is of the first importance that we hasten by our every effort the victorious conclusion of this war, on farm and in factory, as well as on the battlefield. On the other hand, for the sake of the nation as well as of the individual, education to meet the growing complexities of life is more than ever needed for the world of tomorrow. Our new adult population must be increasingly capable and equipped to build and maintain the civilized world of the future for which so many are making such great sacrifices today.

## source

Taken as a whole, the kids of today are a whole lot better than the kids were then. But they have lost a lot of their initiative, because so many things are created for them and they are more or less like a cow that you feed all winter and in the spring, when you turn her out, she won't even graze.

—Shine Philips, *Big Spring*

. . . there is a great increase in the destructive play of children [in war time]; involving highly excited dramatization of bombing and killing and actual destruction of property. In older children the roughness v. t. play has resulted in more injuries to one another. . . . The problem of sharing perhaps presents greater difficulties today. Out of a natural impulse to pretend, it is remarkably easy for the child to make of his rivals an Axis enemy.

—Charlotte Toule, "The Effect of the War Upon Children"

There's something about jooking that gets in your blood—the soothing smell of spilled beer, the whine of boogie-woogie from the resplendent jook organ, the sight of super-women catering to lusty men. . . .

Rank weeds springing from a corroded culture, jooks are a life-sized commentary on . . . America's economics, recreation facilities, and home life. As the *North Georgia Review* has pointed out, the jook is but a symptom of physical and psychic malnutrition. After all, how can sister be expected to entertain her boy-friend in a two-room shack? The jook naturally wins out over the time-honored bush. We shall crave less "rot-gut" liquor and jook-jive when we have more eggs, butter, cheese, fruit, vegetables in the diet, and more security and gaiety in the home.

—Stetson Kennedy, *Palmetto Country*

Members of the Chicago Restaurant association are offering music school scholarships as an inducement to keep waitresses on the job.

The association said the plan was adopted after a survey showed one-third of the 9,000 restaurant workers in the city had musical talents and ambitions.

—Kansas City *Star*

The ineffectiveness of the administration of the Wage and Hour laws are admitted to the convention by L. Metcalfe Walling, administrator of these laws. "We do not have an inspection force—and never did have—sufficient to inspect every establishment every year, let alone every six months," he said. "Of the nearly 57,000 establishments covered under the Act, almost three-fourths were found to be in violation of some provision of the Act and almost half were found to be paying less than the minimum wage." He pointed to the dangerous growth of child labor when he said, "One million more boys and girls of fourteen to seventeen years of age were at work in April of this year than would have been employed except for the war. There has been a tremendous increase in the number of minors illegally employed. Although fewer inspections were made . . . the number of establishments found in violation of the child labor provisions of the Fair Labor Standards Act increased . . . 197 per cent over 1941. . . . Canneries and packing establishments . . . employed eight- and nine-year-old boys and girls. . . . We can't ignore the fact that stunted minds and stunted bodies are being fostered and that educational opportunities for our young people are being ignored. . . . We cannot look with complacency on what is happening to our young people."

—From the report of the AFL convention in *The Call*

The first kind words for Broadway's "Victory Bells" and "Khaki Wacky" girls who pick up soldiers and sailors came today from Dr. Lawson Lowery, Editor of the *American Journal of Orthopsychiatry*.

"Moralists may not like the idea," he wrote, "but the majority of so-called delinquents will no more be harmed by their experimentation than the average less obviously promiscuous children. We are frightened by the terms of delinquency for sex petting.

"I doubt if there is a great deal more promiscuity now than there used to be. It's just that we talk more about it.

"Girls run away in search of something glamorous, soft and brilliant when they feel that they are unloved or unwanted or unvalued at home. It's rot to say that strict discipline, curfews or any other measure can straighten them out.

"Emotional unity in the home is the best preventive. Parents that the child respects and confides in and constructive recreation help. So would better sex education in the schools.

"War work in canteens, civilian defense and war plants make girls feel more important and needed so that their patriotic instincts don't take the form of 'giving their all' to servicemen."

He added that when the war is over, most of the "Victory Belles" will settle down, although some will be permanently scarred by disease, illegitimate children and harsh treatment at the hands of society, their parents and the police.

"But most of them will get married," he went on, "and we will hear no more about the terrible upsurge of the war-born waves of delinquency."

—United Press

# Part III - A Wider Horizon of Possibilities for the Use of Time

## Prolonging the Duration of Our Creative Life

Pitirim A. Sorokin

**H**UMAN life is short. In its most valuable, creative part it is from four to five times still shorter than in its biological duration, from birth to death. Our study shows that out of every twenty-four hours of existence the grown-up person spends only some six hours for all the cultural, intellectual, artistic, societal, and pleasurable activities (including courting, love, etc.), while the remaining eighteen hours are spent in physiological and economic activities (sleeping, eating, work, etc.) that are the means rather than the ends of human life.\* For different persons and groups these figures may vary, but for an overwhelming majority of the people, especially for millions of factory workers with their monotonous and mechanical work, the hours spent in the end-activities are in no way greater than the above six hours. Such a pitiful situation makes the problem of prolongation of the duration of our creative life not less, but more important than the prolongation of our biological span of life. What are the ways for realization of such an objective?

One of these is a shortening of the portion spent in the means-activities, increasing thereby the part spent in the end-activities: pleasurable, recreational, intellectual, artistic, societal and others. This is exactly the reason and the objective of all the incessant efforts to shorten the working hours for millions of working people in factories, mines, offices and so on. Something has been achieved and will be achieved in this way, but not too much. The working-day has been cut from sixteen to eight, seven, six hours. It possibly will be cut still further in the future. Nevertheless, with all such cutting, the greater part of our life-time would still be spent in the means-activities rather than in the end-activities, if there were no other way to alleviate the situation.

Fortunately, there is such a way, though it is rarely mentioned and still more rarely practiced. It consists in *filling any or many portions of time not with one but with two or more activities carried simultaneously*; more specifically, *in performing many end-activities in the hours devoted to the means-activities*. Such a use of time makes the duration of our creative, most valuable life much longer and makes the life itself fuller, richer, nobler and more meaningful than it otherwise would be, even with a two-hour working day. It is often forgotten that any portion of time at our disposal may be left either

*Sorokin, Harvard sociologist, has written much and provocatively about the prospects for our social future. Thumbing through a library card catalog, I found that he had written also a study on use of time. With this data as a starter and with his social perspective, I thought he would have something interesting to say about a design for the use of time.—O. S.*

empty, wasted fruitlessly, joylessly, and creatively, or it may be packed with many most creative, joyful, eventful activities and therefore not wasted at all.

So far as the creative richness of life is measured by the number of truly important ideas thought through, beliefs and convictions lived, joys and sorrows experienced, events witnessed, adventures passed through, creative deeds performed, desirable objectives achieved—so far this way can prolong the duration of our creative life many times more than the first way of a mere shortening the portion spent in the means-activities, and can increase this sociocultural duration many times longer than the purely biological span of life given to us.

Take, for example, some of the great creators in various fields of culture. A number of them, like Mozart and Pergolesi, Pussell and Mendelssohn in music; like the greatest poets of Russia, Pushkin and Lermontov, died at the biological age of some thirty to forty years. A large number of eminent scientists, philosophers, writers, scholars, though they lived longer, achieved their recognition at the chronological age of some thirty to forty years. Those who like Mozart and others died very early, succeeded in creating not only great works but such a quantity or number of works that they far exceed the total output of other eminent musicians, or poets, or scholars or scientists who lived up to the age of sixty and seventy. It needs no argument that the total Mozartian output exceeds tens of times that of long lived but mediocre musicians. Keep in mind further that most of such short-lived men of genius were poor, had to struggle for the minimum of economic means all the time throughout their life, and died, like the same Mozart, in extreme poverty, buried in the place of the paupers.

**T**HE question arises: how are such miracles possible? The answer is that, besides being genius, they packed any moment of their biological time with activities that were not only the means-activities (to get the necessary

\* See the details in P. Sorokin and C. Q. Berger, *Time Budgets of Human Behavior*, Harvard University Press, 1939.



means of existence and to satisfy their physiological needs) but, at the same time, were the end-activities; satisfaction of the creative urge, creation of great values, achievement of fame, prayer to God (like Beethoven's *Missa solennis* or Mozart's *Requiem*) and a host of other end-values. Walking and eating, traveling in carriages and doing some chore-activities, they carried simultaneously their end-activities; satisfied their aesthetic needs, thought of their creative objectives, often spontaneously finished them in their mind while busy with other activities. In brief, they hardly let any time go empty, or filled only with the means-activities; but always packed it by many end-activities of the highest possible kind. Hence the miracle: though living a very short biological life they lived the longest possible sociocultural life, exceeding many times, even in a sheer quantitative output of their works, the longest biological life. Without this "packing" almost every moment of their biological time with the creative activities, carried simultaneously with the means-activities, the miracle would have been impossible. If Mozart or any other genius were creatively working only in the portions of time free from the means-activities, they would be unable physically to create even a small fraction of what they actually created.

Such is the essence of this—the other way—for prolongation of the span of our creative sociocultural life.\*

Ours may not be the way of a great genius, but in a similar way this method is accessible to all of us. We can all prolong our sociocultural life greatly by: a) permitting as little as possible of the time given to us to sleep be empty; and b) by carrying the end-activities simultaneously with the means-activities. Most of these are such that they do not absorb all the abilities, capacities and the whole mind and body of a human being. Walking for our health or to the place of our work we can, simultaneously, enjoy the scenery, make some scientific observation, and think this or that idea through. Performing many a mechanical almost automatic function in a factory or office we can simultaneously carry on several end-activities; observing, thinking, listening, remembering, "creatively dreaming," humming, praying, or enjoying this or that object in the surrounding environment. Eating our food we can read, listen to radio or lectures or perform many other end-activities. Time is more elastic even than a proverbial rubber-ball. We can

\*See more about that in my *Sociocultural Causality, Space, Time*, ch. IV. Duke University Press, 1943.

Our modern American "flop houses" are the movie, radio, high school and college athletics, the run of mine organization meetings including the church, farm organizations and school.

We are not masters of our own time as were our forefathers. We are controlled by artful operators who have found our weak points and make capital out of them.

Most people spend their time stagnating or in being led by the nose into ready made pleasures.

Workers in the field of leisure and recreation should no longer be regarded as entertainers and purveyors of amuse-

ment, but rather persons on whom society has placed certain of its most vital cultural responsibilities.

—R. Bruce Tom, Ohio State University

Morale suffers when folkways are greatly disturbed, but if luxury consumption were heavily taxed, consumption would fall; and its satisfactions would increase. Every time a man did not smoke, drink, or go joyriding, he would feel he was making a personal contribution to the war; if he did indulge, the high price would give him "war effort satisfaction" plus the increased pleasure of infrequent indulgence. Emphasis should be placed

deflate and inflate it. Through filling it by the end-activities as much as possible and running these parallel with the means-activities we can extend our creative life greatly in duration.

THIS prolongation can further be helped by our rigorous selection of the end-values we want to absorb and create. For thousands of years of creative existence of mankind humanity has created already such a vast treasury of the immortal values in all fields of culture that even the greatest genius can absorb only a portion of these immortal values. The more they are absorbed the richer, fuller and creatively longer our life becomes. Hence the suggestion: do not waste any portion of time given to you in absorbing poor values or pseudo-values; try to enrich and prolong it by absorption, active co-experiencing and, for those who can, by creation of the true values. One can read all the best sellers; can listen to all the crooning and swing "hits"; can spend hours playing the latest fashionable game, be it bridge, crossword puzzle or something else; can attend all the movies or theatrical plays; can read all the non-fiction "best sellers"; and yet, remain exceedingly "poor" and "short-lived" in one's creative sociocultural life. Like a bad food, most of these short-lived values or pseudo-values do not prolong but shorten the biological and sociocultural span of life. There is no need for that. The true, immortal tested values, accumulated in the treasury of human culture, are so rich and abundant that a mere absorption of these will take many spans of longest biological lives. This does not mean we shall entirely neglect the new "values" or pseudo-values. We shall certainly experience these also, but within the limit of time they deserve: not too long and in the moments like bed-time reading when the creative intensity in our mind and body is blunted or weakened.

Such is this "other way" or prolongation of the most valuable, most enjoyable, most creative and noblest portion of our life-time. It is accessible to everyone who heeds and wants to practice it. Supplementing the first way, it is at the same time much more effective for the purpose than the first one. With the exception of a portion of hours of sleep it can make rich and long the creative life of everyone, from hobo and beggar to multimillionaire, from a victim of a concentration camp to the greatest genius.

on recreation requiring little time, money, and equipment: talking, walking, laughing, playing household games; listening to radio and records; home dancing; cultivating our gardens—and our minds. Such a program would increase our morale in war and peace.

—Read Bain, "Morale for War and Peace"

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

—Samuel Johnson, *The Idler*

# Training Through Recreation

William J. Pitt, Lieut. U.S.N.R.

TIME is like a fast breaking outcurve. It slips past us and is gone with only the Umpire's decision that we missed it. Americans make much to-do about "time saving." We needle ourselves constantly by alarm clocks and radio time announcements, in order to save time. "Saved for what"? For what do we rush like mad? Few, if any, of us know. For example, the bobby sox brigade will chisel that last "A" coupon from Pop to tear to a ski party when they could have had more snow and more moon if they had walked.

Men who are drafted surround themselves with odd ideas about time. "Killing time," "Goldbricking," "Craping out" become studied occupations in the service to the extent that professional "Nothing Doers" attain a halo of respect in the minds of the proper lads who actually don't try or succeed too well at time-murdering.

However, this attitude undermines the best in American youth, that constant drive, that seeking to make every second count which is the wonder of foreigners. Young Russians, for example, have fought against an old national trait of "NITCHEVO" or "O let it go." Their Army has taken over the U.S.A. idea of hustling night and day and they are doing fair these days. Our Army men have work and leisure which they should plan to use for their own benefit in this same Anti-Nitchevo fashion. Time should work for the man, not work him into something he isn't merely because he had no plan and did no thinking about his most valuable asset. Hard training, constant learning of the new and never ending trade of soldiering requires "what it takes," alert keen-thinking men. If a man is a craftsman at his soldiering trade he will be happier. The work part of a selectee's life is well organized if he will but take advantage of it by not wasting time but learning.

His recreation time is his own. Sometimes he gets work and leisure confused. He thinks he cannot enjoy himself while working. Soldiering is a way of life in which work and leisure are all rolled up together. Nevertheless, plans for better use of his leisure will pay dividends if for no other reason than because he will do what he "really wants to do," not what he just happened to fall into because he had not thought about time and its use. Continually, lads of fine families when away and in service find themselves doing things that they would never do at home. Understandable as this is, it is no reason for a youth to frequent liquor joints and houses of prostitution just because some "of the gang" wanted to go there. If a man thinks about his leisure in the same sense that he does at home, he would save himself and his service organization a lot of trouble.

THIS is but one ordinary example of the need for better thinking about the use of leisure. "Being a Visiting Fireman," which means using this unique war-

*Men in the armed forces face in intensified form the problem that all of us have in finding worth-while ways to spend our leisure. In his pamphlet Training Through Recreation (Teachers College, Columbia University) William J. Pitt did such a fine job of broadening the recreation horizon for men in uniform, that I asked him to give some suggestions to our drafted readers and incidentally to the rest of us, too.—O. S.*

time travelling to learn all about the new place to which a soldier goes, is another example. Youth travelling more than ever before should give youth the values of such travel. But these values do not become real unless the traveller consciously tries to learn about the people and the place he visits. This requires simple planning.

More complicated and important is planning relations with the opposite sex. Few people—certainly few young people—realize that the kind of sex experiences they attain rarely happens accidentally. Young men just don't happen to get in jams with "bad women." It will help if youth realize the women they meet are like the men—good, bad and in-between. A new soldier, because he likes

Top, a soldier in Alaska spends his leisure time examining cotton bolls.—Photo from *Yank*, the Army weekly. Bottom, Pfc. William Fey, of Cincinnati, Ohio, is being soundly whipped by a Guadalcanal native in a game of checkers.—U. S. Marine Corps photo





Playing baseball in Puerto Rico is part of the CPS job in community rehabilitation.—Photo from American Friends Service Committee

to mix with those with whom he feels comfortable and at ease, will be attracted to those who have similar background and education. Because wartime acquaintances tend to be temporary and of a stop-gap nature, this inclines men to seek companions who may not have the behaviour standards and habits of the girls known at home. Since a man changes his attitudes and becomes similar to those with whom he associates, good-living kinds of companions are better for the man in the long run. The simple facts—and this is no place for Advice to the Lovelorn—are that most normal, good-living American girls are interested in meeting the same kind of men. But when a man is in an unfamiliar section of the nation he should act in accord with his own good sense, respecting the girls and the customs of another town as he expects others to respect the nice girls of his town, his own fellow-townsmen and their customs. Regarding customs, one of the silliest of juvenile notions, indicating lack of maturity, is that a lad "to be a man" must get "stinko-drunk," lose his money in a gambling "joint," or "have" a prostitute. None are necessary of course, and the man who seeks such diversion marks himself the same as does a habitual libertine, because there is no dividing line between those who regularly plan to enjoy themselves that way, and the lad who is just "trying it out," or who just "went along with the boys."

**A**VOIDING carelessness has to do with steady planning toward better use of our time. No one will do this for us. Routine tasks, such as dressing and undressing, shaving, washing and eating, "putting your face on," if you're a girl, may take almost one sixth of our lives. We do little if anything about them. We rarely think of actually studying our habit-formed way of doing these tasks. Certainly we do more thinking about the latest movie, or in buying clothes. We do these "one-sixth-of-our-life tasks" the way we just happen to do them. We can save a lot of time to relax a bit if we study our use of time in these activities.

We do nothing about relaxing when we should realize the terrific need in today's world to get a break from the nerve strain, if only it be for a minute. These minutes come from better planning. Just sittin', a warm shower, stretching out, letting the muscles go limp, listening to soothing music, getting away from phone, bus and machine rackets, merely looking off into a clear sky, getting a far away view, all of these have great value, for

they represent a rest by change from nerve crushing routine of day to day living. Any youth can learn simple ways that quickly can become daily looked-forward-to Shangri-las. Actually, just refusing to rush, walking slowly, flexing unused muscles, getting the habit of doing something different to gain change in routine—all these pay big dividends in relaxation.

Good use of leisure—relaxing, planning good use of our time so that time doesn't use us, requires a kind of education. This self-education causes men to study themselves and forces them to act as their good minds decide. These men have the chance to become mighty, for they are using their God-given sense as others have not done. They open a way to making themselves bigger, greater, more meaningful men, for experiences become something they planned and gained from, not things that just happened.

This is another definition for being more intelligent.

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Ernst Hoffmann, conductor of the Houston Symphony Orchestra, marvels at the reception and understanding accorded well selected serious music by the soldiers. "It is not a matter of education entirely," the conductor continued, "although the radio and phonograph have much to do with it. In a life shorn of artificialities and the niceties of convention, these men seem to have an instinctive understanding for greatness in music, and do not hesitate to show it. In a situation where cultural pose gets them nowhere, their reactions are honest and uninhibited."

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The Army and Navy have spent approximately \$200 million for recreational facilities, including equipment for athletics, indoor games, shows and music.

"Over the top" means healthy bodies for these young men in an Army physical fitness program.—Photo from U. S. Office of Education



# Training for Recreation Leadership

Carl L. Nordly

IN excess of one hundred colleges and universities are offering one or more courses designed to train recreation leaders. In the postwar period three types of leadership will be in demand: (1) volunteers, (2) part-time professional workers and (3) full-time professional workers. At present requests are frequent for both trained and untrained workers. The ranks of professional workers for civilians have been depleted due to the recreational activities of the USO, American Red Cross, Army and Navy. Furthermore, many recreation leaders have been drafted.

The values of recreation in wartime as well as in peacetime are more appreciated now than they were prior to the war. Many cities and agencies now realize that recreation is a phase of normal living, necessary to afford relief from the stresses and strains of normal living. Youth have demonstrated and expressed the need for learning recreative pursuits and having the opportunities to express such wholesome interests. The war has made clear the point that it is false economy not to provide for wholesome recreation. This is a public responsibility which requires the unification of public and private forces to the end that persons of all ages and both sexes may participate in a year-round program which includes games and sports (physical activities), music, dramatics, nature activities, arts and crafts, and social recreation. However, the quality of leadership for such a program has a considerable influence upon the extent of participation and the values obtained from recreation.

The *volunteer* has innumerable opportunities to serve his community. He may be a member of a local physical fitness and recreation committee, be on call during his leisure hours by public recreation departments, recreation centers (school, neighborhood, settlement house, or community center), youth organizations (Boy Scouts, Girl Scouts, Campfire Girls, 4-H Clubs, Rural Youth, Future Farmers of America, etc.), semi-public agencies (YMCA,

*I heard this University of Minnesota professor speak two years ago at the national convention of the American Association for Health, Physical Education, and Recreation about the type of professional and volunteer leadership needed in recreation for the postwar world. It sounded important and practical; so he was invited to share his ideas with motive readers.—O. S.*

YWCA, Red Cross, Social Agencies), religious, fraternal and civic organizations, and neighborhood play groups.

What can the volunteer do? Following are only a few of his service opportunities: organize social and recreational programs for service men, campaign for support for recreation, supervise playgrounds and play centers, assist in the development of community, neighborhood and home recreation facilities, organize groups for sports and other recreation activities, serve as a game or sports activity leader, teach an individual sports skill, serve as an athletic coach, organize and lead social affairs and social recreation, assist with or lead groups in arts and crafts, lead community sings and choral groups, teach folk and social dancing and other rhythmic activities, lead dramatic activities, such as plays, pageants, minstrel shows, rural theater presentations and puppet shows, assist with nature activities—hikes, excursions, nature study, gardening, camping and building trails, supervise play of children of workers in war industries, and lead special interest groups for clubs, et cetera.

DESIRABLE qualifications of volunteers are the following: training in physical education and recreation is desirable with experience in (1) teaching physical education and recreation, (2) leading organized groups in recreative pursuits in schools, YMCA, YWCA, Scouts,

*(Continued on page 45)*

At the left is a community sing in Pie Town, New Mexico. On the right, evening recreation at the community school under the direction of WPA recreational supervisor, Coffee County, Ala.—Photos from Farm Security Administration



This worship service in dramatic form was born with the plans for this special issue. Thinking that even after we have said why and how to use the time of our lives, we need a motive for following these suggestions, I asked the Loves at the Wesley Foundation of the University of Illinois to draw together the various elements of which this issue is made and help give them a unified significance for our lives. Attenders at the Methodist Student Conference at Urbana two years ago and regular readers of motive already know the dramatic worship services which have been created in groups under the leadership of the Loves, and many of you will undoubtedly want to use this service with your own group as you have done before.—O. S.

**NARRATOR:** I am speaking for the group of students at the Illinois Wesley Foundation who talked and wrote and cut and added until this script had to go to the printer. The device we have used to define some of the conflicting choices that college students must make is a simple one. We named our typical student Sue College because most of the Joes are gone. The persons who will help her define her struggles were much harder to name than was Sue. We have personified a few of the basic drives that appear to be common to college students. Phil, the name of the thinker, seems obvious enough. Though we haven't all had Philosophy courses, we all do believe that college students must "make up their minds" about some of the things that go on around them. Poe, the poet, isn't so good; because we don't mean the guy that quoth "nevermore." Rather he is the part of each of us that often realizes the beauty and the swift-passing of life and pauses in this fleeting insight, awed by its magnificence. Wick, the naughty boy, raised a terrific discussion. Though we had to admit that college students do some pretty disgusting things, we feel that most of it is because we don't want to miss anything. We found we could understand Wick quite well. He's just willing to experiment. Not in the same spirit as Hypo, the scientist, of course; who sets up his Hypo-thesis, criticizes, tests, and corrects. So does Theo, the man of religion. By an act of faith both he and Hypo envision a possible truth. Then they begin the process of testing the facts that lead to the truth. One in a laboratory filled with apparatus to measure energy or weigh elements or determine the behavior of protoplasm. The other goes to work in a laboratory filled with persons who expend energy, are composed of elements and behave in patterns. Theo isn't a good name for the man of religion because religion is more than theology, but we couldn't do any better. Sue is intelligent enough to know that she's really one person not several. She's also smart enough to know that what she spends her time thinking about and acting upon will determine the balance she may achieve in her living. But we begin to make morals. Here comes Sue—she'll speak for herself. **CURTAIN OPENS; OR SUE COMES ON. SHE IS READING A BOOK. SHE SETTLES DOWN AND BEGINS TO READ ALOUD SPOTTEDLY.**

**SUE:** I've reviewed Byron and Keats with only this little of Shelley's "Prometheus Unbound"—think I know the characters—Prometheus, Apollo, Mercury, Jupiter, Earth—now, to just glance through the rest. Demogorgon says, "What to bid speak Fate, Time, Occasion, Chance and Change? To these All things are subject but eternal love."

Asia answers,

"All things are subject but eternal love and yet I see in shapes but keen stars:

# Time On Y

## A Worship-drama for Students at the University of Illinois

This is not a play—it is not "service." We don't know what we know, however, that it is the drama of some of the most urgent things we must deal. We dare to do this because it attempts to resolve the conflicts which worship conveys to us that the greatest insights of the Christian religion cannot resolve his conflicts.

Others, with burning eyes—"  
Demogorgon interrupts her to say,  
"These are the immortal  
Hours of whom thou didst demand  
One waits for thee."

**SUE PAUSES, LOOKS UP, THEN SPEAKS IN CONTEMPLATION.**

**SUE:** "These are the immortal hours" (Pause) reminds me of the passage in Act IV that I'd better brush up on. It goes:

"Here oh, here  
We bear the bier  
Of the Father of many a cancelled year!  
Spectres we  
Of the dead Hours be

We bear Time to his tomb in eternity."

**SUE GOES BACK TO HER BOOK AS THE FIVE OTHER CHARACTERS COME INTO THE EDGE OF THE LIGHT. POE STEPS FORWARD AND SPEAKS TO SUE WHO STIRS AS IF SHE HEARD HIM THOUGH SHE DOESN'T LOOK UP. HE IS DRESSED AS COLLEGE STUDENT'S DRESS.**

**POE:** I like that passage about the "immortal hours."

**THEO:** It catches the idea that everything in life is significant, even the little things.

**THEO STEPS TOWARD SUE ALSO, THOUGH HE DOESN'T FACE HER DIRECTLY. THEO ALSO LOOKS LIKE A COLLEGE STUDENT. HE IS PARTICULARLY CLEAN-CUT AND ATTRACTIVE.**

**HYP0:** We know so little about the big things. **HE SPEAKS TO THEO. SUE RAISES HER HEAD QUITE AWARE THAT SOMEONE IS BEHIND HER.**

**PHIL:** So much truth yet escapes us. **HE SPEAKS TO SUE. SHE SLOWLY TURNS HER HEAD TO THE RIGHT TO DISCOVER PHIL STANDING THERE. SHE IS NOT SURPRISED, JUST INTERESTED.**

**SUE:** Why, who are you?

**PHIL:** We are you.

**SUE LOOKS AROUND AND SEES OTHERS.**

**PHIL:** You see, Sue, while you were reading those lines about time you were reacting in several different ways. You thought, "How silly! Hours aren't immortal."

**POE:** But in your heart you knew—

**THEO:** You had a sudden realization that life is more than the sum of the hours you spend.

**HYP0:** And yet you couldn't prove to yourself—

**WICK STEPS OUT FROM THE BACK AND OFFERS HER HIS ARM—WICK MUST BE CHARMING BUT NOT TOO CHARMING.**

# Your Hands

by the Wesley Foundation

of Illinois

pageant, nor is it a worship  
and it should be called. We do  
fact of college students to write  
and confusing ideas with which  
vocate the word drama with it  
human conflict. The word wor-  
oution is made in the light of  
religion upon human life. The  
that of man's own power be

WICK: Come to me, chum, and I'll explain what these fellows are trying to say to you.

SUE: And who are you—are you one of me, too?

WICK: My name's Wick, get it? You've studied enough. Besides, the instructor doesn't particularly like Shelley and won't ask about him—

SUE: But he said—

WICK: Now you really don't want to study. Let's go have a cigarette and talk this thing out over a coke.

SUE TURNS AND LOOKS TOWARD HER OTHER SELVES THEN BACK TO WICK, WITH WHOM SHE OBVIOUSLY FEELS MORE COMFORTABLE.

SUE: Would all these other—persons come along?

WICK: Well, maybe we could slip off without . . .

PHIL: Do you think, Sue, that a cigarette and a coke would give you understanding? You must make sense out of some of those abstract ideas that were disturbing you a while ago.

POE: You'll feel better, too, once you have done it.

HYP0: But be careful about substituting that "nice warm glow" for facts.

THEO: Be more careful that some Power integrates the glow, the facts and the fun. Religion offers one great reason for man's existence in time and eternity.

SUE: I didn't know religion had anything to do with how I spend my time. I always went to church and never killed anyone. I thought that was religion.

HYP0: There are thousands of things you don't know. You've just started in this business of learning.

SUE: How am I going to get anything done with all of you bothering me? Let's see, now, what was that quotation—"These are the Immortal Hours." SHE BECOMES IRRITATED THAT SHE CAN'T CONCENTRATE.

SUE: Oh, foocy. I'm not these people at all. I'm just Sue College. I can't separate me into five people. I'm not a philosopher on Monday afternoon at 3:00; and surely not a total scientist in that 8:00 lab. Some of me is more fun than other parts of me. I seem a great deal more poetic on Saturday nights than in Shakespeare class. And I'm afraid I don't feel like a perfect angel on Sunday. SHE COMES DOWN STAGE AND ADDRESSES THE AUDIENCE. The people that wrote this script just picked on me. They cut me into small pieces just because they couldn't make up their feeble minds about themselves. They're college students and they ought to know they can't dissect human beings like they do an earthworm. But anyway as a whole *me* I'm gonna do something about that lit. exam. SHE STARTS BACK TO CHAIR—STOPS.

SUE: See—there they are. Told you that they had it in for me.

PHIL: Sue, do some thinking—why are you in college? SUE'S BACK IS TO THE AUDIENCE DURING THE NEXT SPEECHES.

WICK: Of course some people manage to let their classes interfere with their education.

HYP0: How can you make such inane comments when there's so much yet unknown about the universe?

POE: And life is so short. "You seize the bloom, the flower is shed."

WICK: Sure life's short, too short—that's what I mean—Have a good time while you can. "Eat, drink and—"

PHIL: Now, Wick, the thinkers who first spoke such philosophy didn't mean—

HYP0: That's the trouble with philosophers; you have to explain what they mean. Now science is exact—

SUE: I think science could do with a little explaining sometimes—

POE: And think of the time that science takes—

SUE: Time—time. You keep talking about time as if we could say what we wanted to do with it. Classes—labs—work—committees—somebody's always telling you what to do with your time.

WICK: And the guys in uniform—why, they hardly have time even for me any more.

PHIL: Poor Wick—you're at your best when you're tempting people—or maybe I mean your worst.

WICK: Aw, I'm not such a bad guy—I've got more friends than you have. I'll bet.

PHIL: Maybe so, Wick, but I don't envy you. Why do you waste so much time imbibing and swearing and—a—well—a.

THEO TURNS TO WICK.

THEO: You needn't go further, Phil. Spare us a review of Wick's misdemeanors. But, Wick, why do you use your time as you do? You are spending the "immortal hours . . ."

PHIL: "Time is the most precious coin we have to spend."

POE: "It is better to do a trifling thing for half an hour than to think of time as trifling."

SUE: (Reflecting) "Time is the most precious coin" . . . "We bear time to his tomb in eternity."

THEO: The time you spend is gone, but not lost. The hours are immortal.

HYP0: Even voices may never die. Sound waves may continue vibrating. Perhaps science may one time learn to pick up voices long thought to be dead—

THEO: Yes, Hypo, does not science believe there is no loss, only change?

HYP0: Some of the patterns of change are charted.

THEO: Jesus understood the ways of the universe. He lived as if each hour were a fragment of eternity: infinitely precious, and deserving to be used with wisdom and understanding joy.

SUE: Even a few months ago the word eternity seemed so remote as to be unreal. But now that my friends overseas are facing death it just plain frightens me.

THEO: Perhaps we may understand much earlier than some generations how precious time is. We who must live life under pressure may be able to telescope its glories into a few years—

WICK: That's what I want to do—I want to live all of life—I don't wanta miss anything—not a thing.

SUE: Neither do I, Wick; but where shall we start—there's so much to do—

PHIL: You've already started, Sue.

POE: You've glimpsed the thinking of other generations through literature.

HYP0: You've become slightly acquainted with the facts of the universe.

THEO: You have lived with people in active good will or in pettishness; holding grudges or seeking revenge. And you are honestly trying to bring into order the categories of thought college has opened to you.

April, 1944

PHIL: You are living already, Sue.

SUE: Some of it is pretty rough, too.

WICK: And some of it is swell—

THEO: All of it is glorious. Even the roughest places, if every hour is seen as part of time in eternity.

SUE: (Speaks to Theo) I'm trying to see—trying hard; but it's so vague. I guess I'm about an average college student—too average to seem very important, but I'm important to me. I want to have a good time. I want to learn things, and I want all I can get out of life. SHE TURNS FROM THE GROUP ON THE STAGE TOWARD THE AUDIENCE. THEY MOVE SLOWLY OUT OF THE LIGHT. Wick and I could probably have the highest time and cut the widest swathe this campus has ever seen. We'd hit every hot spot in town and use up the biggest bank roll he could win in a month of gambling; but I shudder to think of the afterward. SHE MOVES DOWN FARTHER. Poe would be a delightful person to share life's exquisite moments with. I'd better, and I must often talk to Hypo and calm myself down with that huge store of bare facts that he so glibly rattles off. It's really a lot of fun to know things—all kinds of things. Putting them together is the tough job. Phil and Theo will have to help me there. And yet I know that human knowledge and insight aren't sufficient. There must be Intelligence greater than human intelligence somewhere in the universe. There must be more perfect under-

standing than any human being can achieve. Could I, insignificant as I am, be the concern, of the Power that permeates the universe—the giant imagination that conceived it and seems to foster its maturing? Could I, even I, speak to and be understood by such Power? (Pause) Oh, God—(hesitating) Oh, God, I am learning and yet I am so stupid—I want to understand. I want to know the Truth. I want to spend my time as precious coin. Help me, Oh, God, Amen.

THE END

THE music of "Oh God, our Help in Ages Past" could come up to cover Sue's exit. Curtain on "the five." They might leave as Sue does.

Any group could find a way to produce this script. It could be read by seven voices. It could be done as a "walk on" play; that is, the characters could hold their scripts but move according to stage directions. Seven persons could perform the script by memorizing lines. An interesting experiment would be to put the narrator's lines on slides and project them. The most elaborate production would use a group on the stage, and a speaking choir in the pit. The movements of the robed figures of "the five" would be stylized to a dance, the part of Sue's subconscious that is in the ascendancy just escaping the clutches of the others. The choir could develop a refrain throughout the script and also a prayer to finish Sue's prayer.

The primary needs to which modern leisure is to minister are healthy balanced organisms and personalities, manual skills, participation in the arts, acquaintance with nature, non-vocational learning, contemplators and group experience.

—Edward C. Lindeman, *Leisure—A National Issue*

The value of games is psychological rather than physical. They keep the mind away from dwelling on sex phantasies by filling it with pure thoughts of sport, but it is a delusion to suppose they do much more. . . . Unfortunately, physical exercise does not tire the sex instinct, which is capable of attacking and securing a victory just because a person is too tired to meet it properly.

—Leslie D. Weatherhead, *The Mastery of Sex*

Before the theater can belong to the people again it must return to America. . . . It must decentralize. . . . Accessibility must be more than geographical. It must be economic also . . . direct support . . . variety . . . picturesque action . . . speed.

—Norris Houghton, "Theatre for the Common Man"

Today at least half of the churches in America sponsor play and recreation in one way or another. The church is becoming socialized. The church as a social institution is a leading recreational center. This is indeed a significant social change—from decrying recreation to sponsoring it. And all within less than a century's time. The functions of the

church as a social institution have been altered. Much of the potency of today's church is explained in its recreational makeup.

—Rex A. Skidmore, "The Protestant Church and Recreation"

Dr. Robert McMurry, psychologist, in discussing the great value of the World Series to "psychopeds," cited a hidden service that the often maligned "spectator" sports yield to millions of Americans.

His definition of a "psychoped" as being an adult who has never outgrown his adolescent enthusiasms and lets his emotions run away with him would embrace practically the entire population. Fans at prize fights, baseball and football games exhaust the reservoirs of hate, anger and other human explosiveness which otherwise might break out in domestic troubles and crime.

The small golf ball which becomes magnified to the proportions of a large adversary fulfills the same function for the golfer. Symphony concerts, grand opera, movies, political campaigns and other harmless pastimes are media for emotional discharge in less obvious form than a World Series.

The American is no doubt the world's outstanding "rooter" and also its most violent "participant" in sports. Such explosiveness points, of course, to an antecedent condition of emotional repression, and thus rooting at a World Series may be an antidote for an illness that should have been avoided in the first place.

—Fort Worth *Star-Telegram*

"And here, perhaps, lies the essential secret of life. We make our games and the rules of the games, and we play them with zest. But we humans have it in us to be more than followers of rules. It is part of the adventure of our existence to be forever initiators of new ways of experience that bring intimacy with the materials of life and a release for our special kind of joy."

—H. A. Overstreet in *A Guide to Civilized Loafing*

Public and private agencies still share between them the task of providing recreational facilities and service to the millions who otherwise would be deprived of the benefits of healthful recreation. Shut off from the streams, the people cannot afford private swimming pools; factory work has taken handicrafts out of the home; the woods are far away, yards disappear in cities, there is no place to play except in the streets. Our birthright of recreation, largely lost, can be restored only by public provision of parks and playgrounds—which, to be safe and useful, must be expertly supervised and conducted, as schools and libraries are.

—From *Planning Our Leisure*  
Works Progress Administration

One such resultant recreational pattern, which is increasing among broad middle class groups, is that of social drinking and partying in which through the dynamic of alcoholic liquor, escape, relaxation, and release from economic reality is accomplished.

—Duane Robinson, *Social Forces*

# The Great Farmer

James S. Chubb

THERE have been many books written about Christ, some of them picturing him as a laborer, others picturing him as a business man, some calling him the great physician, not a few defining him as the great teacher. This is a tribute to his greatness for he was somewhat as these writers picture him, but he was much more than their picture. The greatness of these pictures is that they make Christ real; the limitations of such works is that they tend to pull Christ down to their level.

I have never heard Jesus described as a great farmer and herdsman. That is rather an arresting thought because he drew so many of his teaching methods and illustrations from farmers and herdsmen. This lack can be accounted for in one of several ways. One is that he had a good imagination, so that he used these figures as he would other common figures. Perhaps that is the explanation. Another explanation is that he had only fleeting touch with men of the soil, but he observed these carefully.

Certainly it is a conclusion based upon plenty of data that Jesus was in close touch with farmers and herdsmen. Nazareth was good herding ground, and most of the Palestinian country was inhabited by men who were farmers. I do know this, that if one would take out the references to farming and farmer's ways, one would destroy much of the local color of the Gospels. Jesus breathed naturally and spoke normally about the things and people of the soil.

Jesus must have known farmers and their life intimately. Perhaps he had many relatives who farmed; he both visited and worked with them. It is not all unreasonable to suppose that he worked on a farm himself. It is not too far fetched to see him working on their houses and barns. It could have happened. Certainly many of the farmers would come to the city in slack seasons and apply for work. Why would he not have more than the usual number of them come to his shop?

There is an intimacy, easy pointedness and practicality in Jesus' use of agricultural terms and life which makes me think that he knew these people thoroughly. Even if he did not work there, he knew them and what is more important, they knew him.

Palestine is a rugged country in places; it is also a torrid and desert country. On the other hand, it is also a rich and fertile agricultural area in many places. A Jew not only was a man of the marketplace, known for his shrewd bargaining and trade views, but he was also a herder, vine grower, a grain producer, and a keeper of farmers' stores.

Tradesmen dealt in stock, berries, grapes, and grains but they took what the farmers brought to them, and in turn sold it to the consumers and tradesmen of the world for what the market would bear. The work was done by the producers. When they worked well and the climate was kind, there was food enough for all; when they worked the land with poor skill or the climate was cruelly unkind, men and women walked the streets and went hungry. Most of the farmers and herdsmen were poor; their families were large, and the temple tax was heavy. The Roman taxes were pitiless. The market seemed unkind—low, when they had something to sell; high, when there was nothing to sell. They were honorable, skillful people who did their work well, but riches did not come to them.

These fine workers of the soil had furnished many great prophets to Israel. Amos, Elijah, Isaac and Abraham were among the greatest. Many solid religious teachers came from their ranks. They knew that God's laws were not revokable; and they knew that man was not self sufficient. These sturdy people knew that when the elements were unkind, they had no crops. They could easily believe in God, they were not arrogant; they knew they were not self sufficient.

THE greatest of their men was the Galilean, Jesus. He was not born in their homes; he was born rather in a barn, and it was their people who had seen the omen in the heavens and had come in the night time to do him homage.

It was the lowly ass that bore his mother to Bethlehem, it carried him back to Nazareth, and it carried him down to Egypt way when the blood of babes ran like water. It carried him on to the triumph march to Jerusalem on that memorable day when Israel really recognized him as the king that he was.

Their hills were the place where he

fought the temptation, way out in the wilderness where the hardy keepers run their flocks, and where the goats and beasts run as wild as they dare. He went up into their mountains and bid them lift up "their heads" to talk to God. Much of the city was cruel and prejudiced against the Master, because he cleansed their temple, cured their diseases, and told them of the Great God. The men of the soil fed him, bedded him at night, and listened to him.

The Galilean found the soil to be the natural place for him to discover divine ways and to illustrate them. The people knew his language and his ways, as men in the city are not apt to know it. His work with them in the springtime, pruning and cutting away the vines, was much like the ways of God that he was to reveal. Did God not destroy Israel when it severed itself from God? Did God not send prophets to prune away the old traditions and institutions that served no great purpose?

There were those about him who lived close to the divine law and who were the finest of people. They cared best for their land, their beasts, their families. But best of all, they cared for their fellows too. They called on their sick, they encouraged each other when down-hearted, they taught their youth and rejoiced in their good times. While he worked, toiled, thought, laughed, planned and served in their fields he saw that, "I am the true vine and my Father is the husbandman. . . . I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Life, abundant life for the good vines; pruning, fire and extinction for the poor vines. It is just that way where men lived. You learn that so clearly on the farm.

His people and friends were herdsmen. Their life was a busy one, a twenty-four hour job. They slept with one eye open in the lambing season. Their care for the snake bitten, the injured feet, diseases that came in like a stealthy thief at night, and the little friendly pats and calls that the good shepherd gives his flock—all this he knew and he liked.

There are trials and worries for herdsmen because of worried, fearful or careless sheep. Many nights that might have been spent in sleep, or in good times around the campfire, were spent hunting among the crags and rocks looking for silly sheep that had been lost. One night several of them hunted most of the night for one reckless lamb, while two of the herdsmen stayed close to the flock which slept through the night. Tired, weary, bruised and hungry they brought the lost lamb into the flock as the light began to show in the east. Such foolish lambs—straying ever where wild beasts, danger-



ous rocks and sharp cliffs threaten to destroy them.

These good men talked of their sheep as a mother talks about her family. They called them by names, hunted out the best grass for their loved flock. They knew the short cuts to the water holes and springs, and without loud talk or threats turned the lead sheep thither. They were good shepherds who knew about and lived the abundant life.

**I**N the later years, these experiences and this life was recalled over and over, when he tried to tell the "good news" of the love of God. How happy he was that he knew and had lived the life of the herdsmen. They reminded him of the "Good Shepherd," and the "Lost Sheep."

Some of the richest of his experiences came in work and living with the tillers of the soil. Those who live by the sweat of their brow to get the good things from God's "good earth" are God's fellow workmen in a unique sense. Their skill, the climate, and a divine faith are the elements that transform the dead fields of the winter time to the riot of color in springtime, and to harvest time of the golden fall. The shirker does not harvest; the poor workers harvest but little; the good workman harvests abundant crops often, and not infrequently gains the decision against even the pests and the climate.

The most hopeful moments of the farmer's life are that time when he is selecting the grain for seedtime. The good sower winnows his grains to blow out dirt, small and undeveloped grains and the lighter weed seeds that do not belong in the field. Jesus observed long and intently as the small grains went spinning across the floor—they were outcasts. He noted the cloud of dirt and refuse that filled the air and carpeted the ground about the floor. There were many weed seed and other enemies of the wheat. The farmer tried to separate these before he planted, so the good grain would have a better chance to produce. Jesus was especially thoughtful as they winnowed the wheat.

All members of the family turned out to sow crops. Dreams were in the minds of all as the ground was tilled and packed. Carefully old and young prepared the grain and covered it after throwing it on the ground or in the measured rows. And then they would wait. What would come of this harvest? New clothes, maybe! A better dowry for sister? They all hoped so. A trip to the Holy City to catch the spirit of the prophets and to pay reverence to the Living God? These were the secret desires of the farmers that he knew best.

Quickly the grain came up and hope was high. The rains usually came just

right to sprout the seed. The warm sun in masterful style changed the dreary, barren ground to rows and fields of green. How promising was the springtime!

But the Master saw that life could not be beaten. The seed sown on the rocky soil soon was spindling plants. It was green at first, but it was not sturdy. It never did look like it would make a harvest. Some of the grain in good fields showed promise, but because these farmers did not care for the field the harvest was small. They waited too long after the rain before they cultivated growing crops. They did not keep fields clean of weeds. These fertile fields yielded small crops of poor quality just as rocky soil does. Some of the people he noted, really farmed. They had good land which they improved from year to year. Their land brought forth abundantly.

Jesus was a part of this life. He was one of the boys who often worked in planting season. He had a hand in the harvest season too. Many times he came out of his own choice to see again and again this field drama of life and death. There were no better illustrations of the laws of God. Farmers knew these laws from first hand experience. No amount of wealth, or pull or soldier protection could avoid the consequences of good or bad work in the fields. Neither could men avoid the results of their planting.

Teaching, instructing and influencing people have so many analogies to seeding. Years later, when the Master reflected over his two years of work, he discovered that many had heard and had become enthusiastic at his teaching. But they had not allowed the ideas to take root. They soon forgot, after the first threat and the first setback. Others were really impressed and took vows that they would be true followers. But there was so much to do. Babies had to be fed; money had to be made; there was so much fun to be had; and one was sleepy when he came in at night. The cares of the world made them forget.

Then there were those people, unknown and unsung and rather uncompromising. They seemed as small as little grains of mustard seed. But they grew into influential and commanding followers. They spread the word in many directions. How that Harlot had become influential! How that blind boy had grown and become strong in his religious life. Mustard seed—that is the figure—small at first but capable of growing large enough for much work and influence later.

Farmers are naturally interested in the weather. Rains, good ones on time, make heaping crops. Dry weather, long and extensive, make one's whole existence a question mark. Then herds were sold on low markets and the family postponed its dreams for another long period. Storms were wreckers. They tore up buildings,

stampeded stock, broke down trees and vines.

The human climate is as constructive and destructive, too, as the weather climate. Driving storms of human passion and violently expressed prejudices were as much a part of the Master's life as were the storms of farming days. Climate also causes growth, bloom, harvest and good tidings. So does the "sign of the Times" which the Master brings. His is the good weather of human life, doing exactly to the minds and souls of men what good climate does to the fields and flocks of people.

And so the Great Farmer, tiller of soil, herder of flocks, but who was much more than this for he was a tiller of men, a herder of minds and souls, a revealer of God and the eternal things, worked, thought and mingled with his fellow farmers.

He was a master here, as he was in the carpenter shop. The fine men and women loved him, looked to him for wisdom and abiding companionship. They worked together and thought much about their work, their tasks and the new days for Israel. He taught them that their work was as honorable as that of the tradesman or the priest or the lawyer or that of anyone else. They were feeding the people of the nation. Someone had to do it. God expected someone to do it.

They were a living part of his kingdom. The work that one does is important, but the way one does it is most important. The Kingdom of God, however, is more important than anyone's work. Fellowship and workmanship with God are more inclusive and fundamental than limited absorption with one's own work. Jesus taught his farmer friends and co-workers this profound truth.

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I have no sympathy with those who oppose shorter hours (of work) because of their fears for the "moral behavior" of workmen during their hours of leisure. After all what is so "moral" about endless and meaningless drudgery? The critical moralists should logically try to make Sunday into a working day too. Statistics show that there is more crime on Sundays than on weekdays. But there is also more life on Sunday; for with leisure comes dynamic social intercourse. Perhaps ten leisured men of history have idled their lives away for every one who has added a bit to the worthwhile social heritage upon which we build today. But, on the whole, it was from the leisured ones that we derived almost all of what we have. I suspect that there is a high correlation between leisure and learning.—Arthur Dahlberg, *Jobs, Machines, and Capitalism*

# Shouts AND Murmurs

By the editor

## A murmur on marriage

We have been looking through *A Guide for a Man and Woman Looking Toward Marriage* just to make us a little more expert in our advice. After all, we are an old hand, having been "Best Man" more times than we like to admit, but when marriage comes into the  *motive*  family as it has this past month, then we resort to books of advice, and we put them on our assistant's desk—"with malice toward none and charity for all." Roy Burkhardt's little book is excellent and we recommend it highly. It comes out of long experience and it says authoritatively what we think ought to be said. We gave it to our assistant, and he promptly announced his forthcoming marriage with a threat that he will let Mr. Burkhardt know if the book is wrong. (We do recommend the little book. It is published by The Hearthside Press, 2404 166th Street, Flushing, New York. It needs to be read these days.)

## For the little girl and the drug store

We are still greatly concerned over the lack of understanding on the part of the men of the armed forces of what the war is all about. One of the best men we've worked with in college who is now in service wrote for his paper not long ago, "the bulk of our soldiers haven't the slightest idea of what this war is all about, not even in the simplest terms of self-interest . . . the American soldier in the training camps has at best only a hazy notion of the causes of, the reasons for, and the potentialities of this war. He is in uniform because he was told to be in uniform. He wants the war to be over in a hurry, and then he wants to go back to that little girl and the drug store on the corner." If the best of our men get this reaction, it must be true! Our continuing question must be what will this mean in the aftermath of the war?

## Sore joints

The attempt to furnish decent recreation and a hanging out joint for high school students seems to us all to the good. Yet we must admit that in our trek across the country these last eight weeks, we have been dismayed at the naive way in which community leaders think this is all that needs to be done to solve juvenile delinquency. This problem, obviously, is much deeper—it is a

problem of the home and the community. Setting up stop-gaps to fill the need will never be the ultimate solution. We think that some community organization, centering if possible in the church, is one of the ways out. But at bottom the home must be reestablished, and then social relationships on the community level must be rediscovered.

## Minority group

We have been talking to students on a few score of campuses and we find a great deal of worry over the fact that as church members and as persons interested in a religious motivation in life they are a minority group. Loneliness and segregation may result from this kind of living, but our guess is that the intelligently religious student will find his life so full and so happy that he will never know anything but the joy of service. For the real Christian "giving up" is far less important than "giving out"—by which we mean "serving." That is still the key word of Christian experience.

## The code of Gertrude Stein

*The New Yorker*, characteristic of its policy, is first to see the manuscript of Gertrude Stein's new novel, *Mrs. Reynolds*, which Random House has decided to postpone until after the war. We quote two delicious bits from the new Stein opus:

"*Mrs. Reynolds* is not all about roses, it is more about Tuesdays than about roses. Mrs. Reynolds had many kinds of Tuesdays. . . . Mrs. Reynolds was very well-born. She was born on Tuesday. And the next day was Wednesday and she was a day old on Wednesday."

It seems that the manuscript was smuggled out of France by a friend of Gertrude Stein's who put it in the front of her dress. Says *The New Yorker*: "She had trouble getting it through the customs because the customs men thought it was in code but she told them no, it was a novel by Gertrude Stein and they all said oh."

## A Rose by Any Other Name—

We have now had an opportunity to look through *Spotlight*, the magazine of the American Youth for Democracy. Of all the publications reaching youth in the last few years this one seems to us to have the best makeup and the most interesting

material. It is obviously an organizational organ with Claudia Jones, a Negro, as editor. To our readers we recommend the article by Leonard Detweiler and Wyatt Jones, in our January, 1944 issue, explaining the formation of the American Youth for Democracy. In that article we stated the purpose of this organization. In almost every page of their magazine the aims are obvious. One of the chief emphases of the organization seems to be complete militarization of youth. In a sense this is to be expected because politically grounded organizations have no other method to suggest for the carrying out of their program. It is a sad commentary on civilization, it seems to us, to suggest that the only way in which we shall be able to exist is by defending ourselves with a complete Army and Navy. Christians may lack any kind of frame of reference but certainly here ought to be one.  *motive*  believes that no future civilization can base its continued existence on the size of its Army and Navy. We shall be interested in watching the growth of the American Youth for Democracy on the campus. All we ask is that students understand its purpose. We believe in its right to be on the campus. The only thing we ask is that students do not support it blindly.

## Humility in the Theater

The Hedgerow Theater near Philadelphia advertises for students, stating as requirements—humility, industry, and aptitude for learning. The fees are announced as commensurate with the income of those who work for a living. Again we take off our hats to Jasper Deeter, the director, who is artist, pioneer and common sense leader of one of America's unique "little" theaters.

## First of His Race

The 308-year-old Boston Latin School has awarded the Grinnell Grant to Arthur Leroy Collins, a sixteen year old Negro student. He is the first of his race to be so honored in this school for the possession of a balanced average of scholarship, self-adjustment and school spirit. There are 1750 students in the school.

## Soldiers Banned from Church

Mexican soldiers in uniform have been forbidden to attend church services. "The rites of religious creeds do not conform with the dignity of the military uniform and insignia, nor with the martial personality of military men," read the order, which was signed by Mexico's president.

—From *Fellowship*

# Protestant Prophet

Douglas Richards

**I**F YOU are one of the many who maintain a private search for present-day prophets I suggest George Bernard Shaw. Reading the man who has anticipated so much of our current opinion gives one a comfortable inside perspective at a time when it is most needed. At this point postwar planning has created a confusion equalled only by that of the postwar planning experts. This latter gang spread their dark disease by tossing out any idea of the church being able to act as an agent for rehabilitation. "Religion's house is both unclean and divided," they say, "and besides, this is a political feast." And so religious forces are quietly but firmly ignored! But Shaw predicts an invitation is forthcoming. It is encouraging to see him standing thus among those who clamor for a Christian crusade. It is true, his position in any crusade is undetermined as he is neither a politician nor a theologian, but both, and more. He is a prophet!

Shaw has been recognized as a prophet both in the hope that the title would bribe him into silence, and because of his imposing beard. When a meeting was held to categorize his peculiar prophecy, no one could agree and they stormed out leaving him hanging in a thick London fog. It was, at that time, fashionable to believe that he was a literary prophet of the "Tolstoi-class," until a distinguished critic wrote; "It is very possible that he would today be in secure possession of immortal fame as one of the two or three great Europeans of recent centuries. But it is also probable that he would already have been dead for some considerable time." So saying Shaw was stripped of prophecy. It seems unfortunate that some should think he has failed because he looks forward to his eighty-eighth birthday this July. Personally I think this is a fact which we should not hold against him or expect him to remedy.

When it was suggested that Bernard Shaw was the "prophet of socialism" few could believe it after Lenin shook his head and muttered that Shaw was a "good man fallen amongst Fabians." So Shaw is still hanging. Evidently, someone has been a failure. Either Shaw or his con-

temporaries who cannot find a suitable pigeon-hole for him.

Confident that he would be among the first to believe it, I suggest that he is a religious prophet! This is the only title he has not been offered by friends who avoid it in an attempt to save him from their own prudishness. But fortunately whatever he may be called, the name in no way changes the nature of his revelation. Sooner or later we are confronted with his concern for religion. Some do not discover it until the last minute when they find themselves crushed beneath the sheer weight of his writings on religion.

It is a pity that most of us are more attracted by what Shaw says than what he thinks. The method by which he expresses himself has always endangered the validity of his prophetic discoveries. But as he remarks, "the test of validity is not the normality of method but the reasonableness of the discovery." To the conventional reader Shaw is a "second-hand Socrates" who merely tickles when he is expected to sting! Long ago he despaired of man's ability to comprehend himself in tragedy. The only road open was to coat the truth with pink colored comedy. And so when the wit chose his mode of expression he must have been fully aware of its advantages and its limitations. But why the use of humor should jeopardize his observations any more than it invalidates the faith of Dean Inge (who believes that God must have had a sense of humor when he created the skunk), I cannot understand.

**G**RANTED that we can understand the method of our prophet, there remain but two objections to his status as such. Someone has pointed out that contrary to the belief concerning prophets, Shaw was honored in his native Ireland. This objection has since been removed with the publication of his wife's will. The other objection is that he has not "suffered." Surely theirs is a mind reeking with the remnants of Medievalism who insist that prophets as well as witches be tried by torture. It's amazing that in a world so consciously peopled with psychiatrists one can maintain that a living

organism can live eighty some years without suffering.

By the same twist of fate which made the inventor of the guillotine its victim, Shaw is the victim of his invented humor. Actually he undergoes a slow and painful punishment; that of being laughed at (for there are few who can laugh with him). As is to be expected he is tormented most by those who complain that he does not suffer.

Such a martyrdom would be worth the sacrifice if we could but believe that through suffering alone he is a prophet. But beware of such prophets. It is noticeable that martyrs are remembered because they died for something not because they shared the inevitable fate of all. With Shaw we must discover what it is he is dying for.

In reading Shaw you will find that it is not irreverent to call him a religious prophet, in view of the fact that he has an insight into religion. Regardless of whatever his intentions may be he is religious in spite of himself. He is a theologian by virtue of his scrutiny and system of belief. But most of all he is, by religion and theology, a "Protestant."

To understand what G.B.S. means by "Protestant" one must catch the spirit of "St. Joan" in which he describes Joan of Arc as a "Protestant Martyr." He has in mind that the word "Protestant" should connote a quality of critical scrutiny; and that a "protestant" is one who defends the right to scrutinize. This approximates the root meaning of the word, by which context Shaw recalls to us the traditions of the Reformation. When, in his characterizations, he accents Joan's refusal to sacrifice her interpretation of the will of God to that of the church he places her in the company of Luther and Calvin. You will always find him emphatic in declaring that the moment a church denies a "free-thinker" it obviously denies also its own confidence and faith in those same tenets and beliefs it seeks to defend.

**B**ESIDES attacking senseless credulity Shaw finds it necessary to reject the contemptuous incredulity of the atheist. In so doing he prepares the way for his

own constructive criticism; like tearing down ancient houses of belief before laying the foundations of his own.

Today it is difficult to believe anything because it is hard to reconcile the "scientific-method" with the "will to believe." Our failure to do so is in itself unscientific since the two are frequently seen in each others company. With this Shaw points out that the so-called scientific method is as irrational in its methods as is the reason derived from the "soul's immediate apprehension of God by intuition." He accuses would-be scientists of wiping away what they call hallucinations without "regard to the vital importance of the things they symbolize." In fact they find themselves in the embarrassing position of having to deny their ability to think for themselves in order to be "scientific." While these would-be scientists dismiss as "childish" the person who conceives of angels, they can calmly announce to the world that according to their gadgets five million atoms are reported to be holding a dance on a pin-head. We have been "blindfolded and deaf to the inexorable power that made us."

The primary concern of Bernard Shaw is not so much to expose a "scientific myth" as it is to supplant it with something better. Preferably a constructive method of belief such as the "Protestant" method of belief. This is a belief which would characterize our faith at all points, instead of at one point (religion). As Protestants we have been unusually lax in our total belief. For example, we rightly deny the infallibility of the Pope, but naively accept the infallibility of government, of law, of medical councils, of

judges, of astronomers, etc. While on the one hand we revise the Bible so that all may the more easily understand, with the other we tolerate legal documents which seek to accomplish their ends by confusions. To them ignorance is the mainstay of the law. Invariably the same people who shadow-box with the theology of their minister, will gladly risk their lives with a "two-bit cure-all" medicine, and will trust their cars to anyone in overalls who happens to be near a garage. In thousands of ways we are far from being "Protestant" in spirit. Our thinking is inconsistent and our method of living illogical. And living is a religious affair.

SHAW maintains that we are members of that mob who cried, "Crucify him!" Each generation has had its choice between Jesus and Barabbas, and by common consent Barabbas is preferred. There are many evidences of Barabbas in our generation; you can picture him exciting a fear-frenzied crowd to stampede around a lonely telephone pole which forms a cross beneath the turbulent sky, you can see him driving a limousine through spit-soggen streets of a slum district, as he is down to breathe the damp air of human misery because it is only then that he can fully enjoy his own rich comfort. You can see him everywhere without looking; our concern is how to escape him.

We have come to Shaw for hope, and what hope has he offered? First, he leads us back to the "Protestant" fold in the hope that we will be a step nearer the Christianity we strive for. We have not attained that Christianity. It was Shaw

who made the now famous statement that "Christianity has not failed since it has never been tried." Secondly, we will always have the choice. . . . Jesus or Barabbas. This may not mean much, it may seem far removed when you look out the window to watch moving traffic or busy street corners. Then you might wish it were buried in the memory of ancient Jerusalem. But it confronts us at every turn in our personal lives if only in that belief which carries us from day to day. It is to the personal belief and individual will that Shaw looks with hope. "If you want a better world you must will it," says the prophet.

Meanwhile there is assurance that the church will clean house before the geopoliticians have time to get out of bed; there is hope that the church will find unity long before internationalism is in practice. Unity will come as Shaw says, "because it is inherent in religion itself." "But," he warns, "before priests can govern they must have a common faith as to the fundamental conditions of a stable society." Until such a time we can best serve in the realization that "the church is in the hands of God and not God in the hands of the church."

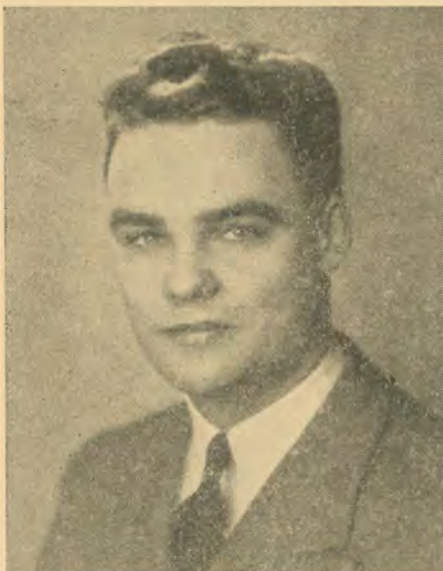
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Shaw believes that a wise man is one who reads his plays before their prefaces. For my own part I think that is just propaganda to get people to reserve the best for the last. By all means dig around in his prefaces, especially in: "Androcles and the Lion" (Shaw's comments of historical Christian belief); "St. Joan" (the essence of Protestantism, its tradition, its spirit); and, "On The Rocks" (Shaw's comments on recent world developments). But don't overlook, "Pygmalion" (Shaw's optimistic inquiry into the nature and destiny of . . . woman) or "Major Barbara."

#### On Minnesota!

The Army's Seventh Service Command recently announced that the University of Minnesota, which had been closed to the evacuee students because of military regulations, could accept Japanese Americans who have been cleared by the Office of the Provost Marshal General. Ninety other large universities and colleges which have hitherto been closed to students of Japanese ancestry may now accept Japanese Americans who receive special clearance.

According to the National Student Relocation Council, approximately 500 colleges and universities had been previously approved for attendance.



The cooperative work at the Yale Divinity School which has produced "Quad Angles" this year has been headed by Jimmy Wilder. He is really captain of the group and has done much of the ball carrying.

Jimmy was born in Washington, D. C., and grew up in Clearwater, Florida. He has an A.B. degree from Emory University and is now a senior at Yale Divinity School. As an undergraduate he was active in the local, regional, and national work of the YMCA. He was co-chairman of the Planning Committee for the National Assembly of Student Christian Associations held at Oxford, Ohio, in 1941. He is a past vice-chairman of the N.I.C.C., and for the last three years has served on the Administrative Committee. During his student days in the Southern Region, he served as part-time regional YMCA Secretary. During the summer of 1943 he served as supply pastor at East End Methodist Church in Nashville, Tennessee, and following his graduation in June, he plans to enter the active ministry in the Holston Conference of The Methodist Church.

# E. Power Biggs, Organist *Par Excellence*

Warren Steinkraus

- Mr. Biggs is organist for the Boston Symphony Orchestra, director of music in a local church and a member of a music school staff.
- Interest being rekindled in the organ by contemporary American composers is "epoch-making."
- The best approach to organ music is through the great names of music—Bach, Mozart, Liszt, and Brahms.

NOT all outstanding personalities who achieve success in their own professions are successful in stimulating interest in their work among laymen. But E. Power Biggs is an exception. He not only is one of the world's top-ranking organists, but also succeeds in making organ music attractive and available to all. He convinced me of this in a recent interview, and I should like to share some of his ideas with you.

A native of England, Mr. Biggs began his career at nineteen as the winner in an organ scholarship competition. When he began his course at the Royal Academy of Music, he forsook three years' previous training as an electrical engineer. His graduation with highest honors was followed by an extensive concert tour of the United States. Later he chose to make his permanent home here. He has won international acclaim as an artist at ease in all styles, classic, romantic and modern, and as one whose virtuosity is matched only by his devotion to the best in art. At present, in the midst of an active career giving recitals, he broadcasts great organ music every Sunday morning (CBS, 9:15 EWT) and is organist of the Boston Symphony Orchestra, as well as director of music in a local church and member of the staff of a music school.

TRACING briefly the history and growth of organ music, Mr. Biggs noted that the interest being rekindled in the organ today by contemporary American composers, such as Sowerby, Hanson, or Piston is "epoch-making." Himself a champion of the modern American idiom, he regrets that the organ in the last century was treated as a "step-child." Dur-

ing the period of Bach, Handel, and Corelli, it had been *the* medium for musical expression, but lost its effectiveness when it was put on a false basis, that is, in an effort to imitate the orchestra. Now, because of near mechanical perfection and a revived interest, "the organ is able to stand on its own feet." And, Mr. Biggs maintains, it is unfortunate that this situation did not occur earlier since "the finest literature in music, after the orchestra, is that written for the organ."

Organ music is essentially of a contrapuntal nature (combinations of melodic lines) and has a "huge amount" of color peculiar to itself. This "organ color" is best captured on the Baroque or Classical organ. Mr. Biggs uses such an organ at Harvard's Germanic Museum for his Sunday morning broadcasts. He pointed out three distinctive features of this type of instrument which insure its effectiveness:

1. The pipes are unenclosed.
2. The low wind pressure used gives the pipes an easy, unforced tone, tones which are sung rather than blared forth.
3. There is a brilliant, controllable harmonic scheme which guarantees richness and color.

Instead of relying on quantity of tone

for effect, quality is emphasized with spectacular music as the result.

When asked how organ music can best be approached, Mr. Biggs replied, "The best approach to organ music is through the great names of music. Those composers who excel in organ music excel in the whole field of music." This would include such prolific composers as Bach, Mozart, Liszt, and Brahms. (Beethoven is one of the few great composers who wrote nothing for the organ.) Men such as Guillemant, Widor or Vierne confined themselves strictly to the organ, and as a consequence, their music is not as great or as readily appreciated as that of the masters.

Concerning music for the organ which can be enjoyed at first hearing, Mr. Biggs referred to the greatest musical master ever, Johann Sebastian Bach. He recommended for listening pleasure the chorale prelude "Jesu, Joy of Man's Desiring" and the "Tocatta and Fugue in D Minor"; also, the forty-five chorale preludes known as "The Little Organ Book." These depict various phases of the Christian church year, and the symbolic content of each is of a most fascinating nature. For example, in some of the Christmas works there are melodic figures representing wise men bowing. Again, in the Easter preludes the scales are ascend-

E. Power Biggs, organist for the Boston Symphony Orchestra, can be heard every Sunday morning at 9:15 A.M., EWT over CBS. One of the world's top-ranking organists, he succeeds in making organ music attractive and available to the public.



ing, indicative of the resurrection. In a chorale prelude connected with the story of Adam, one figure definitely represents the "fall," while another seems to suggest the serpentine meanderings of Satan.

FOR "jolly" organ music, Handel's Concerto No. 13, known as "the Cuckoo and the Nightingale," has few peers. Mozart's sonatas for organ and strings, together with such pleasing works as Franck's "Pièce Héroïque," or Brahms' prelude on "Behold a Rose Breaks into Bloom" have a direct nature about them which permits of easy comprehension. Mr. Biggs likewise spoke of the merits of Mendelssohn's organ sonatas (No. 6 with Luther's "Our Father" as a theme is noteworthy) and Franz Liszt's great music for organ. The latter's Prelude and Fugue on the letters B-A-C-H is as elegant as it is novel. (These letters represent notes of the scale, "H" being the older German designation for B natural.)

To Julius Reubke, one of Liszt's pupils, Mr. Biggs gives the credit for writing the greatest work of the nineteenth century for organ, the Sonata in C Minor on the 94th Psalm. This symphonic poem is especially impressive because it catches the spirit and drama of the religious text. A recording of it, played by Mr. Biggs, has just recently been released by Victor.

Commenting on modern compositions for organ, as Leo Sowerby's Symphony for Solo Organ in G Major, Mr. Biggs stated that it is not as easily comprehended or appreciated as that written in

a more conservative style. However, he observed that "the logic of modern works is clear after re-hearing," and that they become more meaningful when they percolate down into people's minds." To censure contemporary works as "too radi-

cal" or extreme on only one hearing is not giving the composer a fair opportunity.

Listed below are some of the recordings which Mr. Biggs has made. These include many of those mentioned above.

Composer	Work	Victor No.
Bach	Tocatta and Fugue in D Minor	18058
Bach	Jesu, Joy of Man's Desiring	18292
Bach	Little Organ Book	M652-697-711
Bach (Daquin)	Chorale Preludes and Noels	M616
Brahms	Behold a Rose Breaks into Bloom	18292
Corelli	Concerto in C for Organ & Orchestra	DM 924
Felton	Concerto No. 2 for Organ & Orchestra	M 866
Handel	Concerto No. 13 "The Cuckoo and the Nightingale"	M 733
Reubke	Sonata in C Minor on 94th Psalm	DM 961
Sowerby	Symphony for Solo Organ in G Minor	M 894

### NEW RECORDS

CHAUSSON	Symphony in B flat Major	Chicago Symphony Frederick Stock, Cdr.	Victor Alb. DM950
DEBUSSY	IMAGES (For Orchestra)	San Francisco Symphony Pierre Monteux, Cdr.	Victor Alb. DM954
HOLST	The Planets	Toronto Symphony Ernest MacMillan, Cdr.	Victor Alb. DM929
STRAUSS	Blue Danube Waltz	NBC Symphony Arturo Toscanini	Victor No. 11-8580
HAYDN	L'Isola Disabitata (The Uninhabited Island)	Indianapolis Symphony Fabian Sevitzyk	Victor 11-8487
ENESCO	Roumanian Rhapsody No. 1	Whittemore and Lowe Duo-pianists	Victor 11-8515
BACH	Triple Fugue in E Flat Major (St. Anne)	Joseph Bonnet, Organist	Victor 11-8528

radio

## For Brotherhood...

CONSIDERABLE use has been made of radio during the past year by groups devoted to promoting tolerance and interfaith understanding. As a feature of Brotherhood Week (February 21-28), the National Conference of Christians and Jews presented an "Award for Distinguished Merit" to "The American Scriptures," intermission feature of the New York Philharmonic-Symphony concerts heard Sunday afternoons over the Columbia Broadcasting System, as the outstanding program series in 1943 to promote good will among Americans of all faiths.

An award went also to WHP in Harrisburg, Pa., as "the outstanding individual radio station" in promoting good will in 1943. Awards for service help-

- The "Open Letter to the American People" over CBS immediately after the race riots in Detroit was a great service to the cause of interracial justice.
- "The American Scriptures" received the "Award for Distinguished Merit" as the outstanding program series in 1943 to promote good will.

ful to the spirit of tolerance and interfaith cooperation were made to "The Chaplain's Story," a program in the "Salute to Youth" series, to Dr. Walter Van Kirk for his weekly "Religion in the News" over NBC, and to "Minute of Prayer," a feature of Mutual.

Conference judges who selected "The American Scriptures" for the program series award pointed out that it "depicts dramatically to a large audience the struggle of generations of patriotic men and women to establish and sustain the American principles of equality, or opportunity and fair play"; that it "vividly portrays the emergence of the ideal of a united people composed of those of all religious faiths, and of all national and racial origins, and urges all citizens to build the political, economic and social structure of our country upon moral standards consonant with the nature and destiny of man."

"The Chaplain's Story," originally broadcast September 7, was given as a repeat performance on Tuesday of Brother-

hood Week. A special program on "The Layman Speaks," broadcast over NBC, initiated the week's observance. With former governor Alfred E. Smith, Catholic; Joseph M. Proskauer, president of the American Jewish Committee, and John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America, it stressed the need for tolerance and interfaith and interracial cooperation.

For service to the cause of interracial justice, there was the famous "Open Letter to the American People" broadcast over CBS immediately following the race riots in Detroit, at a time when many people were cautioning "hands off" the touchy question. It fearlessly condemned the intolerance and mass hatred that permitted such a thing to come to pass, and it delved into the real reasons for the riot. Mayor LaGuardia's efficient use of the radio to combat rumor and hysteria during the threatened riot in New York City, too, did much to ease the situation there.

**I**NTERRACIAL tensions are growing increasingly as the war progresses, and denying that they exist only gives them more room to develop. Those who recall the race riots and the Ku Klux Klan excesses that followed the first world war may well fear the ugliness that may present itself when this one is over. Wise and effective use of radio, reaching as it does all sections of the population, could do much to allay rumor and present truths. Dramatic presentations could

build up beforehand an atmosphere of healthy appreciation and tolerance for those of different beliefs and color. It is not too soon. The need applies not only to the large chains, but also to small local stations where the challenge of local problems, wisely presented by men and women fitted to interpret the situation, might be effectively met and conquered through the medium of radio. Controversial, certainly, such material might be termed—but if radio is really to act, as its charter provides, "in the public interest," it must not shy from the implications of that word. True, such issues cannot be handled lightly; it is a matter that calls for the cooperation of the best advice and talent the community has to offer.

### Program Criticism

Not long ago we had occasion to talk with the public relations director for one of the country's largest radio stations about radio-program criticism. He agreed that the lack of it was something to be deplored, pointing out that most newspaper radio pages content themselves with listing programs and passing on publicity "blurbs" sent out by networks and individual stations. "Radio needs intelligent criticism," he said, "and the public needs to read it. If really effective criticism of individual programs should appear in newspapers and magazines, it would be of real help to us in the business. We might be inspired to do something about

a lot of situations that really need changing but which have become traditions with us. When people begin to criticize programs intelligently, it means that they are paying real heed to radio, and will no longer be content with the shoddy, the supposedly popular, which would be a good thing all around."

Asked to name some radio editors who he knew were doing a good job of radio criticism, he gave us from memory the following list: Dick Spencer of the *St. Louis Post Dispatch*, John Hutchens of the *New York Times*, Dick Belland of the *Milwaukee Journal*, Dorothy Durand of the *Akron Journal*, William Doudna of the Madison (Wis.) *State Journal*, William Moyes of the *Portland Oregonian*, and various writers for *Variety*. "It's an unploughed field," he told us, "and it needs attention." Which is why we're passing these remarks on to *motive* readers!

### Writing for Radio

And here is something in which those of you who may be thinking of writing for radio may be interested—some remarks gleaned from a last-August article in the *New York Times* by one Arthur Henley:

"Anyone can write a radio play, and it will be good, bad or indifferent. But selling it—well, that's different. Because the marketing of the script is far more difficult than the writing. If it's for a commercial or sponsored program, submit your script to the buyer handling the account. You can get this information from *Radio Annual* or the station. Should the program you're writing for be unsponsored or sustaining, present your play directly to the program director of the station. . . . For the beginning, unbroadcast writer, the small local station offers a great deal of valuable experience but very little money, if any. Here you can get acquainted with other details, all essential to radio writing—production, casting, sound and direction. . . . It's best to steer clear of agents until you're beginning to click. Then they'll come after you. . . . Telephone for appointments and present your stuff personally. Read the trade papers and published radio plays. Wherever you submit, you'll have to sign a release waiving any claims you might make against the agency or station should a similar play be broadcast in the future. But you needn't worry on this score, because most big-time organizations deal fairly with writers. And you'll have to work on speculation until you've become a name and can demand an advance. This business of radio writing is tough and difficult to crash. It's glamorous, yes, but infinitely heartbreaking. If you can't take it, stay away."

### NEW PROGRAMS

"American Story," a new series written by Archibald MacLeish, presented as part of NBC's Inter-American University of the Air. Saturdays, 7 PM EWT.

"The Baxters," problems of parents and school-age children. Presented in cooperation with the National Congress of Parents and Teachers. NBC. Saturdays, 1:30 PM EWT.

"Talks," speakers of divergent views on current issues. CBS. Sundays, 1:45 PM EWT. Also Saturdays, 10:45 PM.

"Congress Speaks," members of the Senate and the House of Representatives discussing current legislative issues. CBS. Tuesdays, 10:30 PM EWT.

"Columbia Presents Corwin," a radio show to be produced by Norman Corwin, famous for effective plays written especially for radio. It will consist of drama, satire, new musical compositions, documentaries and dramatizations from the

lives of great citizens. Time to be announced.

"Broadcasting's potentialities as a religious and educational force have yet to be fully realized. If this is fully understood, it will 'rip the sides off' educational institutions and let the world in on their cloistered retreats."—Paul Hollister, vice-president, Columbia Broadcasting System.

"Do the [radio] preachers want a specific target? Good. Here is one. Let them attack and exterminate intolerance, the miserable paradox of our democracy, with all the combined thought, good will, skillful technique and radio engineering they can mobilize. There is an overabundance of ugly racial and religious intolerance in our country—far too much to tolerate."—From "Preachers on the Air," by The Listener, in the *Atlantic Monthly*

# More Than Romance

Margaret Frakes

- Women on the screen are victims of "typing."
- Love stories become the only real points of interest in too many films.
- A film of Jane Addams' life has been shelved because no adequate love angle could be worked out.

LAST month's *motive*, laying stress as it did on the interests of women, reminded me of some words I've been meaning to add to previous remarks on the prevalence of movie *types* rather than individuals, this time on that continuing phenomenon, the movie heroine.

For she, too, is a victim of typing. Thinking back over dozens of heroines we have met on the screen during the past year, we can set down some seldom-varying characteristics the typical heroine seems to possess—incredible beauty; perfectly fitting clothes, with a change for almost every scene; coiffures that are altered not by wind, time nor tide; un-failing poise; a beautiful bedroom, with satin pillows; the ability to make all men of her acquaintance accede to her slightest whim, and to lead at least *one* of them in the end to give up all thought of everything else in his efforts to persuade her to marry him; one future, to spend the rest of her life adored by that final suitor; a talent—musical, perhaps, or professional—which she pursues for a time, but only until she can chuck it overboard to fulfill what the movies see as her only true vocation.

Now all these possessions are in themselves desirable enough; certainly they are far more admirable than the "vamp" qualities once so popular on the screen. And we would not be caught pleading for the initiation of frowzy, ungraceful heroines, nor for a succession of pictures of career women who spend their whole energy on causes and abjure any sign of romance.

It is just that women *do* have value beyond their function as romantic vis-à-vis. As a part of their lives, yes, but not as the be-all and end-all of their existence. We have had pictures of women doctors, true, and of women lawyers and writers and hotel keepers and actresses. But have

you ever seen a movie of a woman as a doctor, not as a *woman* doctor? The fact that she is a doctor exists to add an "angle" to the romance in which she sooner or later is going to function in the traditional manner of Hollywood heroines, with her profession overcome for the "better" way. Even the courageous activities of the Bataan nurses in *SO PROUDLY WE HAIL* were subordinated throughout to the various love stories which became the real point of interest in the film.

THE point is that women *do* function in other capacities, and it would be something of a relief to see those capacities featured occasionally for themselves—not simply as adjuncts to an always overweening love story. Romance we want, too—but seasoned occasionally with other concepts of woman's living.

We read, for instance, that a projected film biography of Jane Addams was finally shelved because no "love angle" could be worked out to give the film its supposedly essential "appeal." True, we have had a *MADAME CURIE*, which although it gave considerable emphasis to a love story, and a beautiful one, swerved from the accustomed line by indicating that the great scientist's service to mankind did not cease when she succumbed and wrote "madame" before her name, but managed to proceed with an interest that at least paralleled her home life. And in her stirring appeal for truth-searching, with which the film closed, a woman was for once given a chance to make an appeal from the screen based on something other

than her feminine charm. *Time*, you may have noted, ran a feature article on the emergence, in Greer Garson's portrayal, of a new type of romantic movie heroine, based on feminine appeal as companionship rather than romantic attachment. But the movie ad-writers evidently consider the public not yet ready for such a transition; typical of the copy in newspaper ads for that film was this gem: "They met on a rainy night. They looked in each other's eyes, and knew. A great love had been born."

THE SONG OF BERNADETTE, too, expresses through a woman mankind's devotion to a faith that withstands the persecution and ridicule of the world. Can we hope that the movies have discovered that woman does not exist *exclusively* as a beautiful and "glamorous" being to be pursued until her surrender in the final reel? We shall wait—not too hopefully—for additional proof.

Usually, be it noted, the movie heroine is above reproach—long-suffering, devoted, but winning in the end through either her virtue or her beauty. Sometimes we are given a woman in whom we can be interested because of her character rather than her feminine appeal. Such a one was seen in Bette Davis' portrayal of the wife in *WATCH ON THE RHINE*. The same actress has given us other portraits, too, of women interesting but not so admirable—as the heroines, for instance of *IN THIS OUR LIFE*, *THE LITTLE FOXES* and *OF HUMAN BONDAGE*. Such portrayals are indeed not flattering as female paragons, but they were a relief. For women

A scene from *THE SONG OF BERNADETTE*, a movie which expresses, through a woman, mankind's devotion to a faith that withstands the persecution of the world.





are *not* all lovely creatures, always to be admired. We welcome occasional realistic treatment, for it gives us women as persons, not figureheads of glamor. And I think they say more about what is desirable in character and personality than do those more frequent pictures of women as irreproachable.

ALL this is a part, of course, of what we have said before about the undesirability of trying to type humanity—in the movies or elsewhere. We welcome portraits of women as people, not as woman-types, just as we welcome pictures of Negroes as persons, not Negro-types; of Germans as people, not cardboard villains; of farmers as personalities, not stage-hicks.

There will still be room for romance, as one phase, but not the whole phase, of woman's existence. Incidentally, despite all we have many times heard about women in America as more free than in any other country of the world, we might learn much from some of the Russian films, in which women are portrayed as the individuals all women like to think themselves. They fall in love, true, but they do other things as well. They look like women you might see on any street or any farm—and when they come in out of rain, their hair is actually *mussed!*

## Among Current Films

**A Guy Named Joe** (MGM) is *interesting* because it ventures into fantasy in somewhat the same manner as **Here Comes Mr. Jordan**, but with not quite the subtle touch and genuine humor of the latter. It is all about dead aviators who are sent back to earth to keep new, young flyers from making the same mistakes they did while alive. You see them, but the young charges don't. If you can take such a proposition in your stride, you will enjoy the film, for the emphasis is on the humor in the situations, rather than on tragedy. Incidentally, the film makes a point of encouraging audiences to think that heaven is going to be quite a nice place, just like here on earth, only maybe better. (Irene Dunne, James Gleason, Van Johnson, Spencer Tracy.)

**Higher and Higher** (RKO) is a pleasantly innocuous musical about some servants who incorporate themselves to pass off one of their number as their master's absent debutante daughter, with an incidental part written in for the phenomenal Frank Sinatra. Dream-world settings, much drinking with no visible effect, and songs by Sinatra. (Leon Errol, Jack Haley, Michele Morgan.)

**The Lodger** (Fox) is a suspenseful, eerie murder story, based on the legend of Jack the Ripper and set in London's foggy streets and dim houses. Contrast between the weird occupations of the strange lodger in the attack and the everyday commonplaces in the living rooms of the respectable family below is effectively used to heighten the effect of foreboding. *Harrowing.* (Sara Allgood, Laird Cregar, Cedric Hardwicke, Merle Oberon, George Sanders.)

**Lifeboat** (Fox), too, leaves you with a most unsatisfactory feeling. This tale of the reactions of survivors of a torpedoed vessel to each other and to the events they meet is supposed to be a parable on the modern world. But the people are so unsavory, their reactions so spineless and scattered, that if you believe in humanity at all you will feel a keen disappointment in the portrayal. Then you never quite get the feeling that this is a real lifeboat, that these are real people on a real sea. It is an interesting enough tale, but what it has to say is so *confused* with the saying of it that you wish the purposes had been more carefully conceived before work was begun. (Talullah Bankhead, Wm. Bendix, John Hodiak, Canada Lee, Walter Slezak.)

**Jack London** (UA) purports to be a biography of the famous writer who was driven throughout his life to right the social injustices he found around him. The episodes it gives us are so sketchy, and so stiltedly acted, that you never quite get any sort of picture of the man or what he did. About half way through, the film decides to become anti-Japanese propaganda, so we are shown London's covering the Russo-Japanese war and learning all about Japanese cruelty and deceit. From then on, it loses sight of its main theme and becomes just another hind-sight lecture on the perfidy of Japan. Good possibilities were lost here; the film is of *only passing interest.* (Susan Hayward, Michael O'Shea.)

**His Butler's Sister** (Univ.) is also about servants in a wealthy household—another excursion into dreamland by Deanna Durbin as the inevitable Cinderella. Here she poses as maid to a producer of musical shows in order to impress him with her voice, ends up by convincing him of that, and marrying him as well. *Tuneful, very trite, escapist fare.* (Deanna Durbin, Pat O'Brien, Franchot Tone.)

## religion and labor

# Labor Works for a New World Order

Willis D. Weatherford, Jr.

LABOR is marching toward a new world! This is truly the Century of the Common Man; labor is the group to which we must turn if we would feel the pulse of America. Our working force today includes fifty-three million men and women. Working families, exclusive of agriculture, constitute two-thirds of our total population. If we want to hear the voice of the democratic majority asserting the desire for a decent postwar world, we must lend an ear to the working man.

Working America is not a closely knit group, but organized labor rightly claims to speak for our working population. The American Federation of Labor, the Congress of Industrial Organizations, the Railroad Brotherhoods, and independent Unions have a membership of over thirteen million. Numerically this constitutes two-fifths of our laborers; ideologically

organized labor represents the vast majority of American workers. The laborer, speaking through his organized representatives, portrays the mind of America more nearly than any other group. It is high time that the Church take heed of labor's plans for a new world order. The AFL and the CIO have taken the responsibility of planning and speaking for their affiliated unions.

### Labor Wants International Cooperation

The AFL and the CIO reflect the opinion of nearly all their affiliated unions in their strong statements favoring international cooperation of governments. President William Green of the AFL stated: "Peace cannot be maintained in isolation. They (the AFL) are therefore prepared and determined to use international cooperation as an instrument of their pol-

- Labor stands squarely for international cooperation.
- Three unions have taken the bold step of international affiliation.
- Both AFL and CIO realize that full employment is the primary need.

icy and to support such cooperation as an instrument of the future policy of their nation!" President Phillip Murray in his annual report to the CIO convention this year said: "Collectively the free nations of the world can build a world society based on law, not force. We are today choosing between the path of cooperation which leads to peace or the path of isola-

tion which will lead to World War III." These statements are better proof than even a Gallup poll that the Common Man of America wants his government to enter an international cooperative organization during and following the war. Labor is emphatic in desiring both economic and political collaboration.

To date the Unions have stressed cooperation between the United Nations; they have not followed church bodies in making the specific recommendations that neutral and enemy nations be included as quickly as possible. However, Walter Reuther, Vice-President of the United Automobile Workers, has said that: "international labor unity cannot be built by excluding any group of organized labor in the world." A number of English unions have opposed any hatred of the German people or a dismemberment of the German nation. The solicitude which American labor feels for Italian and other European workers would indicate that organized labor would be among the first to welcome our present enemies into a community of democratic nations.

This masterly statement of James B. Carey, Secretary-Treasurer of the CIO represents a considerable portion of labor opinion on the question of war guilt: "Organized labor does not accept the thesis of a guilty people. We believe Germans and Japanese and Italians were also sinned against. We believe Hitler, Mussolini, and Tojo came into power because they exploited the disaffections of their people, and because you and I failed in any organized sense to produce the alternatives which would make it impossible for their disaffections to be exploited. . . . It is a lack of understanding of human qualities which argues for the total guilt of peoples. Those who insist on the punishment of all Japanese, all Germans, and all Italians, equally, are strengthening the Fascists, the Nazis, and the militarists who have been telling their people for years that their survival is dependent on victory."

Labor tends to put greater reliance in force than do church postwar planning bodies, but numerous statements of union leaders show that they are alive to the shallowness of any system which builds on force rather than justice. Some labor opinion favors disarmament after the war, and a very large proportion of the workers would limit national sovereignty. Both these attitudes are reflected in a statement of James B. Carey, Secretary-Treasurer of the CIO: "We must create an international order where the only armed force is the police force. To achieve this end, all of us have to understand that in order to gain security, we must give up the freedom to make war. In order to secure a people's peace, the most dangerously deluding concept in modern life

must be destroyed—the concept of the absolute sovereignty of the state."

Frequently the best test of sincerity is found in attitudes toward specific actions rather than in grandiose general resolutions. One of the necessary conditions for peaceful economic relations is the lowering of tariff barriers. Unfortunately AFL unions have frequently opposed tariff reductions and our reciprocal trade agreement program. The CIO has consistently backed these measures, and looks forward to their extension after the war.

Labor puts meaning into its desire for international governmental cooperation by practicing international cooperation within its own ranks. An international labor conference is to be held at London in June, 1944. Friends of labor look forward with real anticipation to the accomplishments of this International Labor Conference. It was such a conference after World War I that gave birth to the International Labor Organization which still stands as one of our most successful ventures in international cooperation.

At least three unions, realizing the international character of tomorrow's world, have taken the bold step of international affiliation. The British, Canadian and American Air Line Pilots Associations last April signed an "Agreement of International Affiliation" to cooperate on all matters affecting their common interest, including pay, hours, and living conditions. Such practical steps speak louder than oceans of resolutions for international cooperation.

#### Labor Wants Security

"First and foremost American workers are fighting for security." These are the words of President Green, but they reflect the opinion of all American workers. Freedom from want and freedom from the fear of unemployment take first place in the postwar thinking of labor groups. This is as it should be since it is in this area that labor has most at stake, and can make its greatest contribution.

Labor's desires are well represented by the CIO Postwar Goal: "A job at union wages, or a farm, business or profession that pays. A well-built convenient home decently furnished. Good food, clothing and medical care. Good schooling for children with an equal chance for healthy and happy growth. An income through social insurance in case of sickness, old age, early death of the wage earner or unemployment."

Both the AFL and the CIO realize that full employment is the primary need, and they agree that government action will be required to attain that goal, but the AFL puts more emphasis on the responsibility of private enterprise. Labor calls upon government to provide adequate

plans for smooth reconversion of industry without loss of productive time. The 1943 AFL convention resolved to explore the possibilities of a six hour day after the war to help combat unemployment. President Murray reported to the CIO Convention: "Planning must be for large output at low prices, and with profit kept to reasonable levels and monopoly profits utterly prevented. . . . Planning must start now. It must not stop until the last veteran is hired and the last wheel is turning. Business asks "hands off" but offers no proof that it has left behind the beliefs and practices that caused the depression of the thirties. Its views are still too narrow to embrace the welfare of all the people."

Once the economy is operating on an even keel, the incidental unemployment can be cared for by an expanded social security system. The unions of America are one in backing the Wagner-Murray-Dingell Social Security bill which they helped to draft. This would provide a unified federal security system covering unemployment, sickness, accident and maternity disability, medical and hospital care, old age and survivor's benefits. Payments would range up to thirty dollars a week per family, and unemployment benefits continue for six months, or for a year if funds are available. This is what labor is fighting for.

The AFL and the CIO feel that the Congressional bonus for our discharged soldiers is entirely inadequate. The United Automobile Workers, one million strong, ask a separation allowance for soldiers up to \$2,500 each rather than the Senatorial \$500 top limit. This is a present problem since soldiers are now being discharged almost 100,000 per month; it is also a vital plank in any postwar social security system. Labor would go beyond even the President's demobilization program. They demand a permanent Federal Employment Service to aid soldiers and civilians in finding jobs. They ask that servicemen be given Social Security credit for time served in the Army. Union plans are being made to restore seniority rights to returning soldiers; this is an exceedingly important practical step in which employers should be glad to cooperate. The unions are anxious to help retain and rehabilitate discharged service men so that they may enter productive jobs. The CIO is asking its affiliated unions to admit former servicemen to membership *without payment of initiation fees*. This will take money out of the union's pocket, but shows that it is genuinely concerned with the common welfare.

A goodly portion of the American labor movement advocates public ownership of utilities in order to safeguard the common man from monopolistic exploitation. The Government owns twenty-three bil-

lion dollars worth of war plants and equipment of various types; the CIO holds that this is a new type of public domain like the western lands of a century ago, and that it should be operated for the benefit of the people.

The largest single Union in America, the United Automobile Workers, proposes: "Government or municipal ownership and operation of monopolistic industries and of industries strategically essential to the national safety." They call for a federal insurance agency to sell life insurance to the people at cost, stating that "our industries can no longer be operated to serve private interests where those interests conflict with public need." One begins to realize that labor is far ahead of church groups in proceeding toward a system of production for use.

### Labor Demands Democratic Freedoms

Workers fight for freedom around the globe. President Green stated: "American labor is fighting not only for its own freedom and its own future in America, but also for the future of labor in the community of nations." Nor is this idle talk. Both the major labor groups have castigated the State Department for dealing with the Darlans and Badoglios, and urge that the democratic peoples of Italy be allowed a hand in their own government. Labor shows that it abhors fascist dictatorships, but does not hate the people within these nations. An AFL resolution calls for *immediate* freedom and independence for India; they will brook no temporizing for the sake of expediency. A year ago the CIO called for immediate release of Gandhi and the Congress Party leaders, and has recently shown its solicitude for the Indian people by advancing \$100,000 from its War Relief Fund to help feed the starving in Bengal.

The CIO has a magnificent record in upholding the democratic rights of all minority groups regardless of race or creed. Time after time the CIO and its forty affiliated unions have lashed out at racial discrimination. Most important, they have refused to wink at discrimination within their own ranks but have seen to it that all their affiliated unions are truly interracial in action, membership and spirit. This juicy bit comes as an official union notice to Gang bosses on the San Francisco waterfront: "Aryan bosses are what we have some of on this waterfront. A number of gang bosses when phoning in for men give orders that only white brothers are to be sent. Pretty good! We suppose they are descended from Thor and Vulcan—. This procedure is against all union rules and principles—. The Maritime Board has just issued an order—to stop such discriminatory practices. If any gang boss

does not want to live up to this order, he can always go back to carrying a hook. The union has a long list of men who want to become gang bosses." This quotation speaks for itself.

The CIO envisages a continuation of this policy after the war, and calls upon other groups to follow their example. The Church could well harken to this call; we have much to learn when it comes to discrimination in church membership. In pursuing this policy the CIO has long called for the repeal of the Chinese Exclusion Act. Both the AFL and the CIO stand for the strengthening of the President's Fair Employment Practice Committee, but unfortunately the AFL has a very unhappy record on racial discrimination. Resolutions calling for equal treatment of Negroes are always passed, but little is done to make them effective. The Federation has discouraged what it terms an "influx" of Chinese labor, by favoring retention of discriminatory immigration laws.

Labor wants industrial freedom. By this laborers mean primarily the right to bargain collectively through representatives of their own choosing. All labor fears an "open shop" anti-union drive following the war years of government protection. It happened after the last war; it can happen again. With justification the unions gird their loins to ward off any reactionary management tactics following the war. The CIO in its Post-War Plan states: "We stand for genuine economic freedom, not for monopoly agreements masking as 'free enterprise,' nor for do-nothing-for-the-people policies hiding behind 'states' rights.'"

We must certainly admire the AFL for not blindly following the lead of Government. The 1943 AFL convention struck a real note for freedom when they went on record as opposing peacetime conscription. In place of military regimentation labor would like to see more adequate educational opportunities. Labor "advertisers," otherwise known as organizers, need training; business agents, labor lawyers, and union economists need special training. Such training is part of labor's postwar goal.

### Labor Works for What It Wants

Labor is willing to spend time and money to make its postwar aims become a reality. Both the AFL and the CIO have active Post-War Planning Committees equipped with research staffs. Not content with separate efforts, the major labor organizations, including the Railway Brotherhoods, last year organized the American Labor Conference on International Affairs; President William Green of the AFL is its chairman. This organization coordinates labor's efforts as it looks to the future.

The AFL is doing a fine job of educating citizens across the nation on postwar problems. The CIO is making a herculean effort to assure that the next congress is not isolationist and reactionary. Sidney Hillman as chairman of the Political Action Committee has set up state organs across the nation to unite the forces of all laborers for effective political action. They eschew a third party, much to the disgust of the socialists, but seek to send congressmen to Washington who will have forward looking social views on both domestic and international issues.

### The Church and Labor

The similarity between Church pronouncements and labor aims is startling. Church and labor seem to agree on almost every point. The few differences arise from two sources. First, labor is humanitarian, not religious (I realize no such statement can contain all the truth). Labor is not particularly religious because most organized Churches cater to the middle class. Time and time again labor has seen the Church dilute its gospel and take the wrong side on issues where labor was pitted against the middle class pocketbook. Labor's humanitarianism cannot go all the way with the earnest Christian's love of the enemy. Unionism has not yet fathomed the meaning of "All men Sons of one God." They still think of labor first, society second; this means a different viewpoint from that of the true Church.

The second source of difference comes from the seeming inability of the Church to translate its ideals into a practical concern for the working man. Perhaps the laborers place most of their energy on domestic postwar problems; certainly the Church has done all too little thinking in this area. Labor holds that world peace is best built through domestic prosperity. The Churches have only inadequately dealt with the relationship between domestic economic "peace" and international political peace.

TOLEDO, IA.—For entering a farm house where he stole a loaf of bread and a jar of apricot preserves, Woodrow Wilson Johnson, 29, Sunday started serving a 20-year hard labor sentence in Anamosa state reformatory.

The sentence was imposed by District Judge B. F. Thomas after Johnson changed his plea on a burglary charge. Appeal bond was set at \$2,000.

He was accused of entering the farm home of William Magee, between Tama and Montour on Highway 30. He was arrested by Sheriff Harry Sharp and a deputy as he was toasting the bread over a roadside fire.

—The Register's Iowa News Service

# Shall He Live Again?

Thomas S. Kepler

**Immortality** SEVERAL years ago I heard Dr. Edward S. Ames give his *Credo* regarding religious ideas. At one place in his sermon he said, "I believe that man is worthy of long remembrance." This was his view of man's immortality, entirely resident in the memories of men and women of future generations. His view was that of the *religious humanist* who believes that we may believe only those religious ideas which can be observed by use of the scientific method: man is "immortal" only in so far as he leaves an impression upon his environment (social immortality) or as he leaves his heritage of life in his children and his children's children (biological immortality). If scientific research will sometime give more data of a psychic nature to prove that man is alive as a personality after the grave, then the humanist will believe more about immortality of the individual person: but until he has scientific data from psychic research he is agnostic about any type of immortality of man beyond his biological and social influences. Thus he observes all values as entirely resident in society.

In eastern religions like those of Hinduism and Taoism the immortality of man is perceived in the light of man's becoming absorbed in the Spirit of the world in the same fashion as a drop of water becomes absorbed in the mighty ocean. Laotze, the father of Taoism, said, "All things return home to Tao (the World Spirit). He who attains Tao is everlasting. Though his body perishes he never perishes." Hinduism views man as going through a cycle of rebirths as he transmigrates from one earthly experience to another, each successive rebirth depending upon the deeds he performs in the present life. When he ultimately finds salvation by becoming really one with the World Spirit he ceases his cycle of transmigration and is absorbed in the World Spirit, not as an individual self but as a real fragment of the World Self.

The great Hebrew prophets like Amos, Jeremiah, Isaiah, and Hosea had practically nothing to say about the life of man beyond the grave: they were mainly concerned that the will of God work in the contemporary world. They stressed the social salvation of the present world rather than the salvation of the individual man for the world-to-come. However, with Ezekiel (c.570 B.C.), as the apoc-

alyptic influence (see *motive*, December, 1941) began to affect Jewish thought, we find an intimation of belief in the future life when he says, "Remember that the God who can *resurrect* a man from the grave can resurrect a nation." Such a view of the *resurrection of the dead* was a belief current in the later pre-Christian centuries among some of the Jews (the Pharisees, for example). In this type of belief the body of man joins the soul (or spirit) of man on the judgment day, thus giving to the belief in life beyond the grave many graphic, tangible characteristics. The *Avesta* of Zoroastrianism goes so far as to say that every child will appear as though he were fifteen years of age and every grown person will seem to be forty years old!

While the term *immortality* usually relates to the continuing *spirit* of man, the expression *resurrection of the dead* refers to some type of eternal *bodily* condition for man. Later Judaism, some Christian theologies, Islam, and Zoroastrianism stress the physical body as a contingent part of man's spiritual continuity, the whole self being receptive of sense pleasures. On the other hand, schools of thought which stress *immortality* are concerned with the values associated with man's mind or personality as the entities worthy of preservation in a spiritual universe.

At Easter we especially wonder about immortality—and especially the meaning of the resurrection of Jesus Christ. In some of the Easter stories (the gospels of Mark, Matthew, Luke, and John) there are stories of the empty grave and the "bodily *appearances*" of Jesus. The earliest account of the resurrection of Christ is given by Paul in I Corinthians 15, written c.57 A.D. from Ephesus to the Corinthian Church. Paul views Christ's resurrection as spiritual: Christ had a spiritual ("glorified") body; Paul found his relation to this spiritual Christ at his conversion on the Damascus road—there Paul's old self was crucified and he was resurrected to a new self; the Church is the continuing "Body of Christ" for Christians who through *faith* find their proper relation to God and man in *agape* (love for the unredeemed, the unattractive). Thus the Easter experience is for Paul not an event which is celebrated only on one Sunday each year: it is an experience which is daily celebrated by those who through *faith* find their proper

relation to God's *agape* and translate this spirit of *agape* within their community. In the Gospel of John the mystical writer says that for such *believers* (people of faith) eternal life as a quality of experience is *here* and *now* in the present spatio-temporal world: it continues after the grave but man does not need to wait until the grave for its beginning, as it begins *now*!

Christian *theists* believe that only man's spirit or personality is eternal. Differing from the humanist they discern the conservation of values not just in man and society: values of personalities are ultimately conserved in God. Professor Arthur H. Compton, famous physicist, states well their position for believing in personal immortality: "The evolutionary process (on this planet) is working toward the development of conscious persons rather than toward the development of a physical organism. . . . We should not look upon consciousness as the mere servant of the biological organism, but as an end in itself. . . . The thoughts of man . . . are conceivably to the Lord of Creation among the most important things in the world. From this point of view we might expect nature to preserve at all costs the living souls which it has evolved at such labor. This would mean the immortality of the individual consciousness. . . . The exercise and discipline of youth, the struggles and failures and successes of maturity, the loneliness and tranquillity of age—these make up the fire through which man must pass to bring out the pure gold of his soul. Having thus been perfected, what shall nature do with him? Annihilate him? What infinite waste!"

"If a man die, shall he live again—or be immortal forever?" Science cannot tell us. Ultimately what you believe about God determines what you logically believe in regard to the conservation of personality. As a Christian theist Bishop Francis J. McConnell well states our Christian *Credo*, "I leave it all with the thought of the God revealed in Christ. Assuming such a God, it seems to me that we have to hold fast to human immortality to preserve the Christ-revelation of God. If we have not a God Christlike in moral qualities our reflections about immortality will not be worth much." This is where the case rests for most Christians!

# Don't Junk the Church

Robert H. Hamill

*Shoot, if you must, this old gray head,  
But spare the Church's life, I said.*  
(—with thanks to Whittier and apologies  
to fellow-pew-sitters)

Dear Soph:

Don't you realize, my dear boy, that skepticism is meant to cure, not to kill? Don't throw out the patient just because he is sick, but use your cutting intellect to scrape away all dead tissue from the fainting body. Distinguish between disease and death. You are a physician, not grave-digger.

Instead, you see the Church, diagnose the sickness, and propose to bury the Church right off. I join in your doubts, will match your questions two to one, but I am hardly ready to junk the venerable Church until the coroner certifies the corpse is dead. Not all things decay with age, you know. Some things increase in worth: think of wine, antiques, and first editions, think of gray hair on a clergyman.

Your prognosis gives no hope, but I stand upon my creed: you cannot bury a corpse until it's dead.

## We Need a Respectable Church

To begin with, you argue (and critics of the Holy Body all argue) that the Church is conservative. She has thinned down Her intoxicating gospel to skim milk, burned out Her moral fires. In parenthesis, notice that the capital C deserves our respect; never profane holy things; talk about the Church with hushed courtesy; we owe at least that much to the Divine Mother of all Christians.

You say the Church is reactionary, doesn't react (notice your contradictory logic) against evil with moral passion. But suppose the Church went about stirring up trouble. Don't we have torment enough, with the O.P.A. and the D.A.R.? Notice what happens every time the Church launches a crusade. Prohibition. What a joke! and the world laughed at the Church that hatched that egg. Now the Crusade for a New World Order, asking for collaboration between nations. Of course we will collaborate. So will Russia and Britain. But to what purpose? That is the issue; to liquidate or to cement our empires? The Church got Her fingers burned the last time clear up to the elbow, and this time is so very cautious that She is not even getting warm on the hot issue. No, crusading is not

*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!*

the Church's business. If a preacher crusades, he may crusade some fifty-cent-a-week pledge right out the front door, and then how could the Church carry on Her orphanages?

We need one stabilizing influence in society. We need to come away from Sunday service at peace with ourselves, without complaint at the world. We need decency, purity, quietness, beauty of soul, contentment of mind. In this rotten world of racket and racketeering, we need a holy time and sacred place where men can retire for inner calm. Let the Church be the Church—an arsenal of spiritual armor against the slings and arrows of outrageous fortune.

## Freedom from Religion

You gripe, too, that the Church fails to influence the chief affairs of daily life. Marriage, education, politics, industry, you say, ought to answer to the moral law, and the Church ought to proclaim that law or go out of business. One clear voice of moral authority must come from the Church! God's people must shout God's will!

How simplifying that would be. But humble Churchmen, my boy, do not set themselves up as prophets of the Most High. Men no longer pretend to be authorities on God's will (except the scientists, those supermen). Prophecy and pretense are gone. Christians respect the liberty of human affairs outside religion: business men know how to run business without interference from Church; only statesmen are expert at diplomatic chess; schoolmen know best what best fills a brain; parents rear their children like young colts outside morality.

For its part, the Church sticks to Her own business: the Bible, beliefs, and bazaars. No quarrelling with other human agencies. The Church tolerates all comers, with mutual indifference. For Her own freedom, the Church respects the freedom of others. She answers to no one but God; they answer to no one.

## The Church on the Margin

One day last week I happened by the local church, and the Reverend Harry Tic pulled me inside his study. I cannot understand why people hesitate to go to the preacher for help in trouble; it would soothe their heartaches just to sit in those handsome leather chairs and watch his mahogany desk sink into the green plush rug. Harry Tic opened his heart and exposed what he called "the awful stupidity and infinite uselessness" of Church work. He was having a bilious Monday.

Harry Tic said first that preachers deal with marginal matters. They dance around the edges and never get into the center where people live. He showed me what the nation's best preachers are talking about; from *The Pulpit*, a monthly sermon-barrel, he read off these recent titles:

Five Minutes Longer  
Dealers in Purple  
Majoring in Minorities  
Passing the Baton  
Tentmaking is the Answer  
Carrying Bones to Canaan  
If— (very suggestive, eh?)

Marginal matters? But how can a man talk to the same congregation every week about God and moral law and other fundamentals? He must give variety. Besides, a preacher finds it healthy to deal with marginal matters: it improves his artistry, proves him master of his craft.

Harry Tic complained, too, as you hinted at, that the Church makes no demands upon Her members. You can join the Ladies Aid for five cents a month, he said, and do your Christian duty by sending birthday cards to the old women. He asked his high school class what it means for a young person to be a Christian day by day, and all they could say was, "Help old ladies across the street," and "Help carry bundles for women." "Give your life to Christ? That makes me laugh," he said. "The Church doesn't

dare ask anything serious from Her members for fear they will walk out. People keep the feasts but not the fasts of the Church." Meaning, I judge, that they want their names on the rolls for death insurance, but their faith is pale and stale.

That sounds serious, but think of this: countless good people in the Church don't commit adultery; they address envelopes for the preacher, attend women's meetings, serve suppers, usher in the Lord's house on Sunday, read the *Upper Room*, and give the preacher ten per cent discount in the grocery. That all hastens the Kingdom of God, and we mustn't get discouraged.

#### The Church Unites Mankind

Have you sat recently in a rapturous worship service, snuggled down on the cushion, and relaxed under the covering quietness? Until you do, and let that holy atmosphere surround you, you cannot appreciate the surviving usefulness of the Church. In worship, Christians may not be conscious of God, but they are conscious of each other; they have a community feeling, they belong together, they know that around the earth many million souls join with them in the same Doxology, hear the same Scriptures, bow heads before the same Holy Presence. Now that all counts for peace. What matters ugliness in face of such beauty? What hurts if homes crumble and sons hobble back, or don't hobble back, if only men are united in one holy bond of faith? Did not the Church almost prevent the war? Did not four world conferences testify to Christian solidarity that warfare could not break? Ah, dear Soph, you must be confident that in this Holy Body of Christ mankind has hope, and peace which the world cannot understand.

#### The Resurrection of the Body

Now is no time to bury the Church. Her soul is about to rise up from the grave and take on life eternal. This war will re-create within the Church a new pulse. From the battlefields there will return great hordes of boys-made-men, purified of their baser passions, to flood the Church with a groundswell of their devotion. Suffering will teach them compassion for all the sick and sorrowing. Victory in battle will make them forget the power of arms and rely on justice and reason. In danger they will learn to depend on God. Free religion from their chaplains will make them anxious to pour their money and their talents into the Church's treasury. They will crowd our pews as once each man crowded his own fox-hole. Don't bury the Church today. She is about to be resurrected.

#### Christianity for the Common Man

You are disgusted, are you, at the low

caliber of most Christians? Your campus Church collects misfits? Half-horsepower mentalities come there for shelter because people have to be nice to them? Wesley Foundation compensates for campus failure? Now don't get cocky yourself, young man. "Christianity makes ordinary men feel extraordinary, and extraordinary men feel ordinary." The Church's genius is to level up and level down. Besides, remember that the Lilliputians could tie and untie the giant.

Your local church may not boast of creative spirits in industry, schools and public affairs on its rolls. But would you want the Church to draw off all the leadership, siphon off the best to Herself, strip the community of strong leaders? After all, the Church can call upon Divine Leadership which other agencies cannot command. God works through the Church as nowhere else. Then, "God chooses the simple. . . ." That is why ministers are not intellectual giants nor moral crusaders. God wants to keep in touch with the common people. If Christian leadership were too distinguished, in pulpit or pew, the Church would lose the common touch.

You and I, Soph, rightly object that an organized faith confines our free thought. Creed and custom freeze all fluid thought into stiff conduct patterns. But most people cannot stand freedom. Jesus expected too much of ordinary men, and in releasing them from rigid laws he imposed on them the burden of free choice and thought. That makes them unhappy with impossible decisions, unanswerable questions. The Church, understanding Her flock, lifts that burden and simplifies the Christian life: "Believe the creed, Watch this mystery, Receive these sacraments, Accept our authority," She says to the common man, "and so get out from under your terrific weight of carrying divinity upon your human back. I will assume your worries, if you

assume My faith." In that way, Soph, the Church serves the common man, works for human nature at its average.

The Church therefore does right to interpret hard doctrines in familiar terms. Not every man can carry the Cross; only moral dreamers and mental giants can suffer for another's good and so redeem that neighbor from his suffering. Many a girl has all that she can bear when a love is broken off, many a woman faces agony with her bad health; thus the Church does well to call that broken date or that headache a "cross" and so to dignify the common life of man, and tinge all our earthly pain with pity from On High. She does well, I say. That's all that man can stand.

#### Don't Bury the Church Until She Dies

Grave-digging is essential employment and no one objects to your spade work unless you inter a corpse that's not quite dead; in that case, the mourners may hold back your hand until more decent time. Revive the fainting body if you can; if you can get the Christians to believe their own gospel, if somehow they will stab and probe and cut away our cherished evils, then might you shovel back the dirt into the hole. But failing that, do not hurry; wait a week or so. The Church can hardly wreck the earth meanwhile; Her work is harmless, and may console some dying man with undying faith, and so do good. In the present hour, Her comfort and cleanliness cannot hurt us; we can afford to wait. Turn your back upon the job and let this half-dug hole remain for future need.

And until that day when She is gathered to Her eternal rest, believe me to be

Your friend, and  
Her tearless mourner,

*Skeptic*

#### Out of Norway

Events in Trondheim took an almost dramatic turn. The Rev. Arne Fjelibu, dean of the cathedral, was to preach on February 1. A week earlier, Ragnar Skancke, Minister of the Church and Education, wired the Bishop of Trondheim to open his church for the sermon by the Rev. Blessing Dahle, a pro-Nazi minister in the new Quisling government. The bishop protested, but Dahle came to preach nevertheless, and Fjelibu's sermon was postponed until 2 P.M. the same day.

A witness who came out of Norway described what happened: Dahle had a meager audience but a large crowd gathered for the late service. But the police were sent to prevent it from entering the church. "It was not an un-

ruly mob but thousands of Christians. We stood outside the cathedral, prevented by police from entering God's house. We were freezing but we could not leave the place. We had to find expression for what we felt. We were silent. Then I heard a voice start Luther's old hymn: 'A Mighty Fortress Is Our God.' We all sang and as we stood facing the police, the old song sounded mightier than I had ever heard it. . . . When Bishop Storen came out of the church and asked the crowd to leave without incidents we did so."

Individuals may form communities, but it is institutions alone that can create a nation.

—Benjamin Disraeli

# Christian Action

TOWARD A NEW WORLD ORDER

## Conscription Or Democracy

Willis D. Weatherford, Jr.

THERE are three important conscription bills before the Congress upon which all thinking students must have intelligent opinions. These provide for universal manpower conscription, wartime conscription of industrial resources, and peacetime conscription of males. All of them have possibilities of greatly influencing the world of tomorrow.

### Content of the Bills

The much talked of Austin-Wadsworth National Service Act (S.666, H. R. 3944) would conscript women eighteen to fifty and men eighteen to sixty-five for service in the armed forces or in war industries. Women with children under eighteen or old age dependents are exempted. In assigning persons to jobs due regard would be given to place men and women in or near their home community, or at least in places where there is adequate housing. Persons are free to join a labor union or not, and there is no intention to change existing laws concerning maximum hours, minimum wages, or collective bargaining. Conscientious objectors would "so far as is practicable" be assigned to such work as is not in conflict with their religious convictions. The system would be administered by Selective Service, with a fine of \$1,000 or six months imprisonment for violation.

The Gurney-Wadsworth National Military Training Act (S.701, H. R. 1806) is a peacetime conscription act providing "a system of military training for all able-bodied male citizens in early manhood." Every male citizen and alien would be required to serve one year in the Army or Navy at the age of eighteen or within three years thereafter, following which he would be a reservist in the military forces for four years subject to refresher courses. There is no provision for exemptions, and the enforcement provision consists of one year in prison or a \$1,000 fine. The system would go into effect six months after the war is over in order to maintain a large standing army.

The Hill-Priest bill (S. 41, H. R. 2118) provides for total mobilization of "all the material resources, industrial organizations, and services of its citizens." The bill would empower the President to take such action as he deemed advisable within this broad grant of wartime power.

### Conscription or Democracy

Conscription makes for totalitarianism; it tends to destroy the very Democracy by which it was created. Conscription does something to men. Whether they be in the Army or in Civilian Public Service, conscripted men have tended to lose interest in the democratic method because it no longer lies within the realm of actuality for them. We have seen CPS men valiantly strive to establish democratic cells within the body of conscription; many of them have come to feel that a system which so severely limits the area of group choice is a denial of the fundamental tenets of Democracy. To extend the conscription system during war would be to adopt more completely the Hitlerian method, and would make more difficult the practice of Democracy both now and later.

Some persons feel that since we have drafted men for the armed forces, equal justice requires conscription of laborers and women. This argument contains real merit, but the fact that part of the population has suffered a loss of freedom of choice is no reason to deprive all persons of their freedom of choice. We might as well argue that all persons should be in poverty since some are. We should also realize that a labor draft would conscript manpower for private industry operated for private profit.

If labor is to be conscripted, then why not draft capital as well? Such an argument is well received by those who oppose special privilege. This act does not affect the freedom of additional people, but increases the area of state control within which individual freedom is non-operative. Those who fear the power of the state more than they fear special privilege will count themselves among the opponents of a capital draft.

The proposed National Service Act would not stop strikes. Senator Austin himself has explained that the Act does not abrogate the right of laborers to strike. Our workers are already producing magnificently; only 6/100 of one per cent of work time was lost through strikes in 1943—a record twice as good as that of Great Britain which already has universal conscription. Labor Unions greatly fear that their independence would be de-

stroyed by such conscription. Free unions are one of the bulwarks of the democratic method in America. Their independence must be preserved.

Much social disorder could result from the conscription of women. The sanctity of the home is being violated frequently enough in our transitional society; this state pressure would accelerate this evil tendency. Care of children would suffer, in spite of the safeguards provided. If conscription with its attendant controls were used to staff our public schools, freedom of speech in the classroom might be menaced.

Whereas conscription *per se* is inimical to Democracy, conscription for war violates the Christian conscience of many persons. Of the three bills only the Austin-Wadsworth makes any provision for conscientious objectors, saying that so far as is "practicable" they shall be assigned to service not in violation of conscience. This is an entirely inadequate provision for the conscience of women assigned to the armed forces, laborers assigned to labor industries, or for those subject to a capital draft.

Conscription during war is a bearable necessity to many for whom conscription in peace would be anathema. An army, by its very nature, is a dictatorship. The men in the ranks cannot be and are not encouraged to think and express themselves; yet those attributes are among the essentials for citizens in a Democracy. In peacetime it would be a tragic mistake to mould the minds and habits of all our young men in an authoritarian pattern, thus making less probable the achievement of that true Democracy for which we all strive.

### What You Can Do

All of these bills have been referred to the Military Affairs Committees of the House and Senate, whose chairmen are Representative Andrew J. May and Senator Robert D. Reynolds. President Roosevelt tried to revive the Universal Conscription measure in his speech to Congress last January, but his message fell upon deaf ears in Congress. Groups from all ranks of life including employers, employees, farmers, clergymen, and women have joined the chorus of protest. The Military Affairs Committees have responded by postponing hearings on all three measures, but at a moment's notice they could act favorably upon any one of these bills. One could write at any time, but the more effective method is for students to keep a watchful eye for renewed interest in these bills, so that they may write Chairmen May and Reynolds and their own Senators and Representatives opposing favorable action on these bills.

# I See by the Papers

## Rights of Our Minorities

We express our deepest sympathy to our brother Bishops in all countries of the world where religion is persecuted, liberty abolished and the rights of God and of men are violated. . . . We feel a deep sense of revulsion against the cruel indignities heaped upon Jews in conquered countries and upon defenseless peoples not of our faith. . . .

While war is the last means to which a nation should resort, circumstances arise when it is impossible to avoid it. At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances.

In the postwar world the profit element of industry and commerce must be made subservient to the common good of communities and nations.

The inequalities of nations and of individuals can never give to governments or to the leaders of industry or commerce a right to be unjust . . . or to encourage conditions under which men cannot live according to the standards befitting human personality.

The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens.

—Statement by Bishops and Archbishops of the Catholic Church in America

## Responsibilities, not rights

"What we mean by Revolution is . . . national independence, progressive realization of democracy and a rising level of living conditions for the masses. When victory comes at the end of this war, we shall have fully achieved national independence, but will have far to go to attain our other two objectives. . . .

"There will be neither peace, nor hope, nor future for any of us unless we honestly aim at political, social and economic justice for all peoples of the world, great and small. . . . We of the United Nations can achieve that aim only by starting at once to organize an international order, embracing all peoples, to enforce peace and justice among them. To make that start we must begin today, and not tomorrow, to apply these principles among ourselves, even at some sacrifice to the absolute powers of our individual countries. . . .

"Among our friends there has been recently some talk of China emerging as the leader of Asia, as if China wished

the mantle of an unworthy Japan to fall upon her shoulders. Having herself been a victim of exploitation, China has infinite sympathy for the submerged nations of Asia, and toward them China feels she has only responsibilities—not rights. We repudiate the idea of leadership of Asia because the 'Führer principle' has been synonymous with domination and exploitation, precisely as the 'East Asia Co-Prosperity Sphere' has stood for a race of mythical supermen lordling over groveling subject races."

—Chiang Kai-shek to the New York *Herald Tribune's* forum on world affairs

## We Need Boldness

We can shorten this war if we reach to the hearts of peoples, if we appeal to their consciences and their innate sense of fairness. We give lip service to the philosophy of Christ but when it touches our pocketbooks, our trade, our positions of political power or pride, we forget those teachings. What we need is a militant Christianity and the courage to live up to it and make sacrifices. We need boldness more than ever in dealing squarely with morale factors in this war. And that course will bring to our side not only the French people but all peoples in Europe, who will overthrow the dictators as suddenly the whole world discovers that further war is really senseless. Peace will come in months—instead of years—when there is a genuine will to accept the doctrine that all God's people have a right to life, liberty and the pursuit of happiness.

—David Lawrence in *The United States News*

## Catholics speak

The social recognition of the sovereignty of God and of the moral law must be a first norm for the right ordering of the internal life of nations. Circumstances of history, differences of culture and economic inequalities create differences of political forms. But all nations, if they are to conform to the moral law, must embody in their political structures the guaranty of the free exercise of native human rights, encouragement in the practice of virtue, an honest concern for the common good and a recognition of the inviolability of the human person.

No nation has under God authority to invade family freedom, abrogate private ownership or impede, to the detriment of the common good, economic enterprise, cooperative undertaking for mutual wel-

fare and organized works of charity sponsored by groups of citizens. It is only when nations adhere to right principles in their domestic administration that they will cooperate for the common good of the family of nations.

—From the statement on the essentials of a good peace issued by the Administrative Board of the National Catholic Welfare Conference

## Cramming democracy

It is no use trying to thrust democracy down the throats of unwilling Germans. After the armies of occupation have liquidated most of the poisonous elements in Germany, it will be up to American scholars and teachers to help the Germans start their education program.

—Dean Virginia C. Gildersleeve in the *New York Times*

## Squarely on the present

If the colleges are to combat postwar disillusionment, then, and offer some positive faith for the individual to cling to, they will do this not by proclaiming that this is the best of all possible worlds, but by placing their curricular emphasis squarely on the present, and by helping to analyze social conditions, and working patiently to uncover the slow steps by which these conditions may be ameliorated and progress made. If life is to be livable in the future, there must be an increasingly intelligent and thoughtful social control. The individual can no longer be allowed to feel that he is caught in the cogs of a machine which he and other individuals like him are powerless to stop.

—Algo D. Henderson, in *The American Scholar*

## Crusading Postmaster General

Postmaster General Frank Walker has stirred up a tempest over his barring the *Esquire* from the mails because the writings in the magazine are not literature and the reproductions not art. The original question was one of "obscenity." We thought we would make an investigation on our own. We visited the largest magazine agency in New York and later another one in Cincinnati. We counted eight picture magazines that had been published especially for soldier trade. We do not hesitate to say that we wouldn't be caught reading one of them—not, let us hasten to add, because we are worried about the moral standard that was obvious, but because we felt they were notorious examples of bad taste and a pathetic sense of humor. Any one of them would make *Esquire* look like a *Watch and Ward Society* publication. We venture to suggest that *Esquire* will benefit by the publicity and that its illustrations will be more popular than they already are. Perhaps that is the purpose of the purge!



## No Oil for the Stomachs of China

KIANG WEN-HAN, one of the executive secretaries of the National Student Relief Committee in China, which administers funds for the W.S.S.F., has just completed a visit to three important university centers in China. His impressions of his visit have just reached this country. He writes:

"We have a Student Relief Committee in Tsunyi with President Tchow as chairman and a sub-committee in Meitan. We have a Student Service Center in Tsunyi and another one in Meitan. I was particularly thrilled to find our Center in Meitan for the latter is a very small city and very isolated. The Meitan Center is pretty small, but there is an average of one hundred students coming in and out every day. There are a dozen kinds of newspapers and two or three hundred kinds of books and magazines. There is also a chess table. In the evenings a great many student organizations borrow the Center for all kinds of meetings. I was told half of the student meetings of the university took place in our Center. In both Tsunyi and Meitan the student centers are looked after mainly by work relief students. Our secretary is responsible for general supervision.

"Beginning last week, the Tsunyi Center opens for a couple of hours at night, using a big gas lamp to enable the students to read in good light. I visited the center one night and found about thirty students there in real quiet. The university library is up on a hill and does not open to students at night.

"The Tsunyi S.R.C. simply has to increase the number of work-relief students in view of the large number of applicants. President Tchow especially believes in this type of relief.

"Students are undoubtedly suffering from under-nutrition. The students have three dishes per table, usually bean-curd, bean sprouts, and cabbage—with no oil. T.B. is spreading. It has become the deepest concern of the university. In Tsunyi about a dozen T.B. students are in the university ward."

The World Student Service Fund is eagerly anticipating the arrival in this country of Bishop W. Y. Chen, who is Chairman of the National Student Relief Committee. He will be able to bring much first-hand information about the student situation in China.

## World Education News

A world-wide auxiliary language and a system of interchange of students and teachers through a World Education Exchange are two plans for the postwar world that emerged from a United Nations Education Conference held recently in London according to a *Report of the United Nations Education Conference* received by the U. S. Office of Education from the Department of State.

The Conference, inaugurated by District 13 (London) of the Rotary International, and unofficial, was attended by educational experts from the Allied Governments in London; from various other countries of the United Nations including the United States, the Union of Soviet Socialist Republics, China, the British Dominions, the British Board of Education, the Colonial Office; and by representatives of numerous youth organizations.

With reference to a world-wide language, the Conference had in mind the facilitation of youth travel for educational purposes and the elimination of linguistic barriers which so often in the past have led to misunderstanding. A committee assigned to study the problem agreed unanimously that the language should be English except in schools where English is the language of instruction when it should be French.

The committee for the investigation of the interchange of youth accepted as a basic principle that the interchange of youth and teachers throughout the world was desirable as a means of fostering international understanding and friendship, and that such interchange should be on an internationally organized basis. It recommended that there should be set up in each country a central body, preferably of independent status, with Government mandate and subsidy, and that such central bodies should be linked with a World Education Exchange.

*Education and World Peace* is the title of a pamphlet recently issued by the Universities Committee on Post-War International Problems, whose chairman is Ralph Barton Perry, Edgar Pierce professor of philosophy at Harvard University. The pamphlet is seventh in a series analyzing postwar international problems which have been prepared in cooperation with the World Peace Foundation, under the direction of Arthur O. Lovejoy, vice chairman of the Committee. The series are intended for the use of college and university faculty groups and other interested individuals and organizations.

The present pamphlet was prepared by a group of advanced students and mem-

bers of the faculty of Harvard Graduate School of Education, under the direction of Henry O. Holmes, former dean of the school. It deals with the relation of education, in the broad sense of the term, to the maintenance of lasting peace between nations, and with the question of the place which should be given to education in any postwar international organization. Following are the assumptions on which the analysis is based:

1. There should be established a permanent organization of nations, not limited to a single continent or hemisphere, which will have for its primary function the maintenance of secure and lasting peace, by any means found necessary for that purpose.

2. Such an organization cannot be taken for granted as a result of war conditions, nor as a result of the situation which will obtain at or after the peace; its establishment will depend on attitudes, states of mind, and desires, in peoples and in governments, favorable to its creation.

3. A world organization, when established, will depend, if it is to be effective for a peace which serves freedom and the enlargement of human opportunity, upon the continued development of public interest in its aims and functions.

4. Since the required attitudes, conceptions, and interest do not yet exist to the extent necessary, it is desirable to consider now the means by which they may be formed, or more widely diffused, and more certainly perpetuated.

5. A world organization which is not only to serve for the prevention of war but also to contribute to "the improvement of man's estate" must include a branch or agency devoted to education.

6. Favorable public attention to this specific feature of an organization for world peace must be aroused and maintained.

In these assumptions two main aims of education are pointed out: (1) "to gain understanding and support for an international organization," and (2) "to make education an important function of that organization."

The means of attainment of these aims "consist of instruction, the guidance of youthful activities, public discussion, and acts of public recognition and commitment; and additionally, for the second aim, preparatory action by professional or governmental groups," the purpose being not only to provide means of discussion of education for world organization but a means of advancement of education through world organization.

The analysis considers three periods—the war, the transition period, and following peace. For each of these periods educational objectives are given and means for their fulfillment are suggested.

# Training for Recreation Leadership

(Continued from page 23)

settlement houses, park and recreation board programs, summer camps, clubs, neighborhood groups, etc., (3) participating in athletic and other recreative pursuits, (4) working in social service, and (5) practicing a hobby or avocation. While such qualifications and experience are desirable all the items are not necessary. Several personality traits are important for success as a volunteer leader: enthusiasm, initiative, moral integrity, patience, dependability, courtesy, cooperativeness and interest. By all means the volunteer should be an example for those he leads. He should be willing to give unselfishly his special abilities, time and work under supervision, prompt in reporting for service and completing the leadership project, willing to serve the individual as well as the group, ready to accept training and supervision, willing to do his best to improve situations and have a sense of patriotic duty and civic responsibility.

Training of volunteers for *general* service in various recreation programs ideally would include the following: an acquaintance with the organization, function and operation of community recreation, development of an understanding of the purpose and objectives of recreation, an appreciation of the types of programs for the various age groups, development and improvement of leadership techniques and skills for various activities, technical knowledge related to the special interest of the volunteer, general principles in regard to the use and operation of facilities, demonstration and observation.

Training of volunteers for *special* service in the conduct of different specific activities would necessitate experiences which would: (1) provide an over-view of recreation, (2) impart an understanding of the values of recreation, (3) develop skill in leadership techniques and an understanding of principles and methods, (4) develop knowledge of personal relationships in group work programs, (5) provide opportunity for conducting the special activity under observation, (6) permit organization of group or section meetings of special activity interests, and (7) provide resource materials. Many cities have organized recreation institutes to train volunteers. It appears desirable to promote two types of such institutes, those designed to prepare the volunteer for general service and those aimed at promoting special services.

**P**REPARATION for part-time or full-time professional service doubtless requires a minimum of four years of college training. Ideally, at least one year of graduate work should be included. No attempt will be made here to outline in detail a suggested course of study. Rather, several areas will be suggested.

The recreation worker needs a general knowledge of the cultural arts. He should fully understand their historical development and their values to civilization. He should have a considerable degree of skill in at least one of the following: music, arts and crafts, or drama. Skill in all would be desirable. Colleges and universities should make such courses available to the general student body if they are intent upon "educating for leisure."

Social studies obviously should be included in the recre-

ation curriculum since the recreation worker must understand community administration, governmental and organizational. His social relationships are many and varied. Hence, the necessity for studies in the field of sociology and political science. Man as a social being must be thoroughly understood by the professional worker.

Courses in education are advisable and necessary, particularly for the part-time worker. Recreation has a close relationship to education. Frequently, school facilities are used for community recreation with the leadership obtained in total or part from the school. The recreation worker, therefore, should understand educational policies, procedures and methods. He should have a rather comprehensive understanding of psychology, child development and adult education.

Physical activities comprise one of the major forms of recreation both indoor and outdoor. Athletic games and sports, hiking, aquatics, camping, etc., rank high in the recreative interests of children and adults. Professional recreation training should expose the prospective worker to a wide variety of such activities and develop superior skill in one or more of them. Frequently, physical education teachers are selected to direct summer recreation programs. Such individuals should have skills not only in sports but in at least one other area of recreation.

Public speaking is required frequently by the recreation worker. He should speak effectively.

English and literature are of considerable importance from the point of view of general cultural background if for no other reason. The ability to read rapidly, to speak and write effectively are desirable qualifications. Furthermore, an appreciation of the best in literature is important.

**A**NOTHER area of study is physical science to provide, in addition to the cultural value of subjects in that field, knowledge which has general value in recreation. Such information can be obtained in astronomy, botany, geology, and physiology.

Professional recreation courses should be included. They should be studied to equip the worker to perform satisfactorily the functions demanded from him. They would include the following: camp leadership, operation and conduct of play centers, leadership in community recreation, the administration and supervision of public recreation, group leadership and community organization for recreation, and the theory and function of play. The recreation worker must understand problems related to the design and equipment of recreation buildings and outdoor areas, lighting, surfacing, maintenance, and operation. He should know relationships of recreation planning to city planning. Financial problems must be understood thoroughly. He must know how to conduct playground and recreation centers, to plan general and special programs, to develop community support for recreation, to organize groups and mould community agencies.

Practice in recreation leadership before accepting a position is necessary. Obviously, this should be required and done under supervision. In addition, the prospective recreation worker should be encouraged to participate in extra-curricular activities and to accept positions in camps, settlement houses, and community recreation during vacations.

**World Relationships Must Become Personal**

Sirs:

About a month ago I received a note from you regarding a letter I had written partially as a reply to one published in the January  *motive*  from one of the fellows in the Miami Sub Chaser Training Center. I was glad to receive through your note the challenge to do some constructive thinking on the question of what we as Methodists can do toward developing the type of a peace, following this war, that we feel will actually be a peace and not an armistice.

During the past month I've been trying to analyze my own thinking, to develop some definite ideas for action, to see my plan in this world as one of many millions who say they must see this, a war to end such catastrophes. Prone to knock and not to labor, here is one place where I should like to vary that tendency. Here, too, then, is my starting point so far as our organization is concerned for I believe that one of the major contributing causes of this chaos is just that tendency toward mental and moral irresponsibility. In other words—I suggest a strong program aimed to develop analytical thinking on the part of any group which we can reach, either through writing or through word of mouth.

Specifically, I suggest thought-provoking questionnaires, investigation into what the Christian—Christ-like—life really implies, under the leadership of men who seem in their own lives to have plumbed the depths of those implications, to have discovered their power for the human life. These people must have—as Thomas Kelly describes in his essays, his meditations—found the center, the core as it were, of existence, must have lived within that center themselves, and be able to guide others to it. Through their guidance, and our own understanding of our shortcomings, we may then begin to build from where we have razed the old structure.

I should like to see each of us forced to answer two questions. First, "Do I want peace?" and second, "Do I want a Christian peace?" I'm convinced that in the final analysis, not many of us can in real honesty answer an affirmative to either question. What we truly want is satisfaction of personal desire. Peace is incidental to our achieving that end—and a Christian peace is completely outside the realm of our comprehension. We do not even know what it implies. If we've ever begun to approach that understanding, we've quickly slammed the

door on it for fear it might interfere with something of our own more immediate interest. Now is the time to reopen—or open for the first time, our investigations into its meaning.

We must come to see and appreciate the picture Christ gave us of the Christian life. We must compare our picture with this. Though it may mean some of us may publicly have "our throats cut," we must begin now to adjust our pattern for life to coincide with his. If we cannot align an "eye-for-an-eye" philosophy with Christianity, then we'd better quit kidding ourselves and disillusioning the public by teaming up these two. We'd better call it—and then, facing the fact of misrepresentation, make an about-face and be honest with ourselves, if nothing more. We have a right to believe—but we have no right to deceive ourselves, for in so doing we destroy the integrity of our very souls, the eternal of the Universe.

In short, I believe that the future of our world depends, not upon a weighty international organization deriving its power from huge police forces; they can be effective only so far as they are established upon exemplary personal relationships among the individual men and groups composing the organization. Otherwise, the foundation upon which we build our structure is weak, crumbling, full of the termites of indifference, indecision, and ineffective thinking; rather world relationships must become a personal matter.

Mrs. Mary G. Hulse

*Sue Bennett College  
London, Kentucky*

**To Be Healing Forces**

Sirs:

Many people today echo the idea that the problems of the postwar period will be greater than the problems of war . . . that education will play an important part in the creation of "One World."

For some time I have been looking for a school which would train people to be healing forces in the world—I haven't found it. Perhaps you could tell me where to find it.

It seems that such a school would require an atmosphere of concern for "spiritual values." It would need to seek a level of thought and life deep enough to undergird all mankind.

I am moved by the thought that there are levels of truth and power much deeper than we have yet probed in our Higher Education. These would yield rich return if someone sought to build a school upon them.

If there is any deeper truth or higher practice—if this "idea" is valid—it should have found (or should now find) some expression in an educational program—but where?

Harvey F. Baty

**Please Check**

Sirs:

Have gotten a copy of  *motive*  through kindness of chaplain—as I and mail have parted company. December '43 issue—very stimulating and considerable meat. Some contributors should get out and feel the pulse of our soldiers—the majority who don't write about it. But generally, "Good!"

However, when I read about the film version of Jimmie Young's story  *BEHIND THE RISING SUN*  [Among Current Films]—that it showed "considerable attention to authentic detail,"—I whooped! Take it from one who has spent the large part of his life in Japan; the only noticeable "attention to authentic detail" is in the avoidance of it. It would be funny were it not that just this kind of failure has helped in our inability to see what was coming, and in convincing the introverted Japanese people that they were right in their plaint that they weren't understood by the whites and hence must fight them.

Do check on such matters with people who know Japan by experience.

Lt. Col. Robert S. Spencer

*In Central Africa***Hasten "Students' Utopia"**

Sirs:

Your series of articles (or dialogues) about West Dakota are the kind of thing that make a fellah feel life worth living, but doggone it, it's kinda tough to finish the articles, only to realize that this society is counting on degrees and grades, and all the other superfluity that goes with "college."

For instance: I'm studying for the ministry, and no one with any sense would expect to enter the Conference without his degree. I have dreamed of a place, now named by you West Dakota, and I would give my next two shoe stamps if there were the slightest possibility that "our" might come true. Furthermore, I know a lot of fellahs and girls who would jump at a chance for this kind of education.

Please answer this—Is there anything we can do to hasten the coming of this "students' utopia"?

Bill Wiley

*University of Southern California  
Los Angeles, California*