

Creating the New World

By Work

Our Christian Vocation

Work is love made visible.

And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger.

And if you grudge the crushing of the grapes, your grudge distils a poison in the wine.

And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.

—From *The Prophet* by Kahlil Gibran

ON THE RIM OF NECESSITY

For us on the campus this is a time of preparation and of immediate existence. We must work today as if we expected to answer our calling tomorrow. We must live to be doctors, lawyers, merchants, all of these. Our "calling" must be our compulsion to do the thing in life that we alone can do. This is the meaning of vocation. We must prepare! We must live!

Girls no less than boys are caught in this odd necessity. Girls are the unbroken soul that has creation in itself. They are creation! Their spirit, too, must soar beyond the anguish of the hour and the fleeting moments caught in ecstasy before farewell. They are the ones to carry on perpetuity and give to men the sense of life for which they die. They, too, must answer this high calling and make life their vocation.

We live in this instant of our lives close to the rim of necessity. We must live deeply to find the common denominator of our lives. Even in these days we crave community. And in the certainty that life will go on, that the good earth is not polluted by man's disease and will yield again, that birth and growth and death are all part of the larger picture of the scheme of things, that spirit does not die—these are the sure foundations which will make our prayers for security and inward peace have recognition from the God who is the spirit of all the things for which we live and die.

—From the editorial, *motive*, October, 1942

God's call to men does not come in one loud shout, to be heard once, heeded, or rejected, and the matter closed. It comes in a constant process, now here, now there, demanding this—demanding that. It bids men be lawyers and doctors not less than ministers and professors. It summons men to the slums of America, and the disease-ridden bush of Africa; to the dusty villages of India, and the turbulent struggle of China. To catch it in all of its varied implications, men must be continually responsive.

—Thomas Kelly

THIS, OUR CALLING

A Letter from a Student in Service

What shall we say to you, we who are called to death? Only this: seek truth. Be good. . . . So simple, you think. Inadequate. You want to make a living tomorrow. You want to rebuild the world. You want a radical group with a faith. Raoul de Sales tells you that there are only three great dynamic faiths in the world today,—fascism, communism and pacifism. Should you then become a communist or a pacifist? Do you think a frozen faith, a congealed loyalty, can give you what you want? Life is fluid and beyond words. It does not matter what you call yourself. It is important only that your life, the little things you do today and tomorrow, should be done with love and goodness. Why should you join a group in a quest for power? The need of the world is the quality of goodness, not a new regime.

Last week we left the library, our feet disturbing the patterns of the yellow leaves. We shook hands at the railroad station; said a proper goodbye, you were swallowed in the billowing clouds of steam. We left each other to meet our callings. I go to kill or be killed—mistake it not, that is the reality beyond the clever words. Goodbye, my friend. Live as you will with gentleness, with goodness, and with love shining through your life. Knowledge will not suffice. Power is inadequate. Only men of good will, living to serve their fellow men, can change our destiny from death to life, stop the earth's bleeding. Let that be your calling.

—From *motive*, October, 1942



Let This Be Your Calling!

The Christian is called to a life.
He finds his vocation in living;
What he does, how he works, must be conditioned by the needs of the world.
When he discovers a real need and responds to it, he finds his calling.

The Christian is called to a seeking life.
He is seeking to invest his life in needed living.
His first concern, therefore, is to understand the world and its needs, and then to give himself in the place where with his abilities, talents, capacities, his weaknesses and strengths, will best fit him to work.

The Christian is called to a life of feeling.
For until he is sensitive to people and their needs, he will not have begun the process of finding his work.
His work is always to be found in the places of greatest urgency, whether these be in areas marked out by past experience or in the far-flung adventures of the future.

The Christian is called to work. He is called to labor that is more than activity and more than mere exertion.
He is called to directed work that has purpose in the working and calls for discipline in the doing.

The Christian is called to vocation that is:
—the “systematic and persistent doing of needful work”;
—the absorbing, inclusive and purposeful putting forth and development of one’s own powers;
—the willing contributive share in the world’s work and in the common life.

The Christian is happiest when he does his work well, when his skills are tested and he knows himself to be the craftsman.

The Christian finds his vocation when he gives himself completely to working in the framework of a way of life. Then to labor is a divine privilege and an exciting adventure. Then, truly, is love made manifest in work.

To work with this larger purpose is to have one’s work illuminated. It is the process of finding one’s self and one’s place in the scheme of the universe.

The Christian is called to a life because he rests his belief in life in the pattern lived in the fullness of God—the life of Jesus of Nazareth.

The Christian is called to this life as to a magnet and he fulfills himself when he is attracted by its challenge and sets out to complete himself as closely as possible in the greatness of the example.

The Christian is called to a way of life. Let this be your calling.

To This End Was I Born

John Oliver Nelson

A YOUNG Marine in the South Pacific had responded to the call for someone to serve as a "point of fire" between the lines, to disclose the enemy position. As he dashed into the open, he was instantly killed. In a letter to the boy's mother, the man who had stood beside him said, "Just as your son ran out there, he gripped my arm and whispered, 'Jim, this is the minute I was born for!' And in a minute he was gone."

During that minute, the boy had *found his vocation*. He had discovered, tragically and briefly, an all-demanding reason for living. Paraphrasing what another young man had said, he was suddenly aware that "To this end was I born, and for this cause came I into the world." His discovery reveals the most poignant (although often unvoiced) question of his whole generation: "What is my life *for*?"

If you told most young people, however, that our most desperate need today is "a sense of vocation," they would be confused. "Vocation?" We know that a "vocational school" is one which teaches machine shop and welding, frowning at effete cultural studies. "Vocational guidance" is the process of telling students what they should do, but carefully refraining from reasons why they should do anything at all. For young Roman Catholics, "having a

vocation" means entering the priesthood or a holy order. "Choosing a vocation," very often is generally just something one does with the aid of testing instruments and the "Help Wanted" list in today's paper. "Vocation," in other words, means simply "job"—no more.

Faced with this current conception of "vocation," the Christian movement has an urgent responsibility to reclaim and reinterpret the term for our day. For to Christians, vocation has meant not a job, but the great undergirding reason for doing any job. It has not been something we choose, but something which—like the Hound of Heaven—chooses *us*. Vocation (the Latin *vocatio* which means "summoning," "calling," "bidding") is in Christian teaching the lifelong beckoning of God to do His will. The Christian in every age has exulted "To this end was I born . . ." as he has grasped an explicitly *divine* purpose for his life.

THAT very thought is looked at askance by most educated people today: that there could be a divine purpose for individual human lives, that God does "call" people to their most meaningful task. Most young people dimly realize that a minister or a missionary should have a "call" to that sort of work—a mysterious nocturnal ap-

Seymour Fogel's mural in the Social Security Building, Washington

Photograph courtesy Section of Fine Arts, Public Buildings Administration



pearance, or a still small voice of a very special kind. What, then, we ask, about a grocer or a lawyer: should he have a "call"? "Oh no—a person just *becomes* a grocer or a lawyer!", possibly with the aid of a vocational adviser. The meaning is plain, and it constitutes one of the biting heresies of our time, that Almighty God is somehow concerned with the life plans of parsons, but surely not with those of "ordinary people."

In instant rebuttal, Christians may assert that the very heart of Jesus' teaching is that the God we worship does plan and carefully follow each individual human life. He assures us that the very hairs of our heads are numbered, that not even a sparrow falls to the ground without our heavenly Father's knowing it. To him, the high destiny of a person born blind is that his life may glorify God. Jesus can say in Gethsemane, "Not my will, but Thine," in profound assurance that God does have a will for each detail of his human life. In his broadest utterance on Christian vocation, "Seek ye first the Kingdom . . .", Christ declares that if our whole life is conceived as a response to God's way of doing things, every detail will inevitably fit into that plan.

With the passing of centuries, that high teaching of Christian vocation has had its ups and downs. After Paul and Augustine had memorably sharpened it, the mediaeval Church construed the doctrine as practically applying only to someone who entered holy orders, who was known as "a religious." In the 1600's, it was the glory of Reformation Protestantism that it renewed the claim of "the priesthood of all believers," asserting that God calls the cobbler or carpenter to his task just as fully as he does the clergyman. Even as that new insight was blurred with the claim that "God's plan" was a rigid determinism, the new sense of divine vocation provided the deepest motivation for the making of the modern world. A rueful critic of even that sense of Christian vocation said, "I had rather meet a regiment with drawn swords coming out against me, than one Calvinist who believes he is doing the will of Almighty God!" Christian vocation, rightly or wrongly conceived, has unseated kings, fired armies for battle, built cities, amassed fortunes, and motivated many millions of saintly, socially useful lives.

What is the special bearing of this ancient claim of Christian vocation for our own day? In a word it is this: it is the direct challenge that every young man and woman dedicate a lifetime, in *any* worth-while task, to the high purpose of God.

LET us interpret that very practically. Thus, to follow our Christian vocation means consulting all we know of the will of God, in prayer, study, and counsel, as we decide upon our life work. *It means being continually yielded, sensitive, ready for new guidance under God into fruitful living. It means considering any job or any leisure by the criterion, not of self-gratification, money, or prestige, but of its significance in achieving the purpose of the Kingdom of God in our time. It means demonstrating Christianity in and through our life work.* As a great spiritual leader says, we have had enough of Christians-who-are-doctors, Christians-who-are-lawyers, Christians-who-are-teachers. We need *Christian* doctors, *Christian* lawyers, *Christian* teachers, their profession being the very channel of their faith. "Full-time Christian work" should

never denote merely church vocations; rather, it should be the description of every Christian's career.

Such a Protestant avowal of "the priesthood of all believers" means that some of us will indeed be called to the ministry, mission work, or Christian teaching, for there is acute need for leadership in every one of those fields right now in the Church. But it will also mean that a "call" just as explicit comes to the young man who feels bound to become an engineer, or the girl who is trained for secretarial work. Each of them may interpret his Christian vocation through those jobs. The easy distinction between "jobs with people" and "jobs with things" fades away in the realization that life, with whatever job, is always a vocation among people and in God.

A troublesome query remains. How does "God's calling" fit with the possibility that, for years, there may be millions of unemployed in this generation? Does God "call" anyone to be without a job? Here we may say that the sense of Christian vocation is indeed the *only* safeguard of serenity, the only barrier against complete frustration when life outwardly loses its meaning. In such desperate days, when "vocation" seems a mockery and a reproach in the school and the personnel office, Christian vocation as a life responsive to a higher aim becomes the one logical reason for existence.

Can the Church make effective in this generation a vast renewal of the truth of Christian vocation? Its greatest task will remain undone until it provides a vivid, irresistible proclamation of God's will as that purpose of which millions may say, "To *this* end was I born, and for *this* cause came I into the world."

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Official U. S. Navy Photograph

The crew of the ill-fated U.S.S. Lexington are now studying advanced courses under Navy instruction

Hiring the Whole Person

Frank S. Endicott

The Director of Placement and Assistant Professor of Education at Northwestern University analyzes the answers of seventy large corporations as to their standards for employing college graduates.

IN these days when postwar jobs are being discussed by leaders in education, government, business and industry it is intelligent to ask *What factors are considered significant by those who employ graduates of our colleges and universities?* To such a question responses were recently received from seventy of America's largest corporations many of whom regularly send representatives to college campuses to interview graduating seniors.

If the results of the survey are set forth in a single paragraph which represents in a general way policy and practice, the statement is something like this:

For most jobs, business and industry put personality first, especially the ability to get along with people and to work cooperatively with others. Special attention is given to the college graduate who has been an active participant in campus organizations and student life. High marks are desirable but not at the expense of personal and social development. Except for technical positions, general background is more important than specialized training. As one group of industrial personnel men put it: "We seek a harmonious fusion of the cultural and the pragmatic." Students who work at part-time jobs are likely to be given some preference because they have learned much that is of value in the business world.

The following table indicates the relative importance of these factors for all types of jobs. In determining average

ratings, values were assigned ranging from minus 1.00 if the factor was considered a handicap to a value of 3.00 if it was rated as essential.

Personality	2.43
Activities	1.83
High Marks	1.73
General Courses	1.54
Special Courses	1.37
Part-time Work	1.13

We may well consider what this means to the college student including the returned veteran who is preparing for a job in business and industry. "What kind of people does the employer seek?" is a basic question.

IT seems clear that the employer hires the *whole person*, not just his special skills and abilities. This does not mean that industry is not especially interested in production on the job. It means that industry has discovered that the college graduate must make his place among other workers as a person with whom they can work cooperatively. Note, for example, this comment: "There is little

Professor Endicott interviews David F. Austin as he applies for part-time work at Northwestern University's Placement Bureau



use struggling with a person who is unable to get along with his fellow workers. Regardless of technical ability, he is ineffective and causes too much wreckage." From another company comes the statement that "most failures are caused by inability to get along with others, rather than lack of ability."

Apparently there are few positions in the business world in which one can successfully wall himself off from other workers. No matter how much he may know about the field in which he majored, he is likely to fail on the job if he is not "well-groomed, alert, poised, self-reliant, cooperative, and emotionally stable," to quote the personnel executive of a very large corporation.

To learn to get along with people we must have practice in a variety of situations. It is doubtful that the college student develops these essential personality traits by just sitting in classes, writing term papers, and reading text-books. During the typical lecture session the only personality development is likely to be that of the professor. There is little opportunity for cooperative effort in most college classes. In fact, cooperation in the preparation of a weekly theme is considered a cardinal sin. The wise student, therefore, will participate in a few well-chosen campus activities. He will welcome the chance to be on a student committee and to take an active part in projects involving work with others.

The student who wants to make the most of his college years will do well to engage in some careful self-analysis to determine what kind of a *person* he is becoming. Here are a few questions to which he might seek answers: Would I be considered a courteous person? Am I neat and well-groomed? Do I meet people easily? Do I rub people the wrong way? Have I made a sufficient number of friends in college? Can I take criticism and suggestion without resentment? Do I really respect the opinions of those who do not agree with me? Can I direct others without being "bossy"? Have I grown up emotionally? Am I utilizing the counseling and testing services available on the campus?

Honesty compels a frank facing of the question of the importance of high marks in college courses even at the risk of disturbing those professors who consider "A" work in their classes tantamount to success in life itself. Scholastic attainment is important, but high marks alone are not likely to get the college graduate a job. Many employers, in fact, do not ask for the scholastic average or transcript of credits. They are inclined to take for granted the student has done satisfactory work in his classes, knowing that the poor student does not survive to don a cap and gown.

From one large corporation where departmental managers met to consider the best response to this question

comes the following statement: "We give no preference to high marks *alone*. We prefer students who are all-around individuals, who have attained maturity, possess working experience, and who have adapted themselves to practical situations in industry. High marks are not always indicative of one's abilities, although there is some correlation." It seems that most employers are in agreement with the above comment except, perhaps, those who recruit for highly technical positions.

PROBABLY there is no stock answer for the student who asks whether or not to plan a highly specialized college course. Much depends upon his interests and the nature of the work for which he is preparing. A technical position requires technical training. For most jobs, however, business and industry seem to want graduates with a broad background. Especially important are courses which help the individual to understand people, including himself.

A part-time job can be much more than an opportunity to earn money. Whenever possible the work should relate to the student's interests and vocational plans. Directed work experience which supplements classroom study is being urged by an increased number of educators and business leaders. Several colleges and universities have developed cooperative programs on the work-study plan, and such arrangements are generally regarded as successful.

Probably the most helpful suggestion which college students should consider is to be found in the fact that business and industry seek graduates who have avoided extremes. An appropriate balance between participation in extra curricular activities and scholastic achievement is desired. Part-time work is valuable but it, too, can be overdone. The advantages of specialization may be largely nullified by the lack of a broad cultural background.

To college administrators comes a clear call from business and industry to provide more adequate guidance and counseling services. A hasty conference with a faculty adviser on registration day is not enough. Actual business experience by those who advise college students is strongly urged. More use should be made of recently developed tests which assist in appraising vocational interests and aptitudes.

While colleges are developing more effective counseling services, the student himself can take the initiative. On every campus there are faculty members who have a clear understanding of student needs and who are glad to counsel and advise those who seek their help. Without careful planning it is not likely that four years of campus life will result in a well-balanced college experience.

A Strictly Non-Partisan Comment on Population Trends

FRED CLOUD

John left off midwifery of ground,
Shook the dust from shoes metropolis-bound,
And cupped his hands to catch the sweatless bread.
John used his empty hands to scratch his head.

Women--the War and Work

Fern Babcock

WOMEN students preparing for a vocation face all the problems men confront plus some of their own. Women, as well as men, must discover the meaning of Christian vocation for their lives. They are responsible for investing their working years where they will count most in fulfilling God's purpose for the world. They, too, must consider their own aptitudes and abilities, discover the place where they can make the greatest contribution and prepare themselves for making it. When a woman has found a satisfactory solution to these vocational problems she still faces three more. Will there be work for her if there is unemployment in the postwar world? How will marriage affect her vocational plans? What limitations does she face as a woman worker?

WILL THERE BE WORK FOR WOMEN AFTER THE WAR?

Women workers who were accused of selfishness and of taking jobs away from the fathers of hungry children during the 1930's found themselves patriotic heroines in 1942. American opinion, uncertain concerning the place of women in its society, does not doubt that every woman should work to her full capacity in a period of national crisis. If the tremendous productive power of our nation, unleashed by the demands of war, is throttled down to the stagnant level of the 1930's, women and members of other minority groups will be unemployed soon after the war ends. If, on the other hand, the limitless capacities of this nation are directed toward the ends of peace with the same audacity and courage shown during wartime, every woman who needs or wishes to work will be able to do so. The postwar aim of full employment is doubly significant to women. It will not only enable our country to develop the quality of homes, schools, libraries, hospitals, theaters, civic centers and churches which sensitive women regard as the birthright of all children, but it will also decide whether every woman is to be given the opportunity of employment if she desires it.

MARRIAGE AND VOCATIONAL PLANS

Marriage and the unique responsibility of women for bearing and raising children are central concerns in every woman's vocational plans. Whether married or unmarried, a certain tentativeness adheres to each woman's career, because she never knows when she may be called upon to lay it aside in order to fulfill the demands of a home.

The old question as to whether women are happier with homes or careers has been answered by a recent survey which indicates that the prize goes to the women who have both. All women long for the emotional security and fulfillment to be found in a home complete with husband and children, yet many women dislike the dull, isolated, repetitive round of housework and want more specialized outlets for their creative capacities. (Let any man or woman who thinks a modern home is an adequate career for an intelligent woman read *Why Women Cry* by Elizabeth Hawes.) Many of today's outstanding women have both a home and a career. They spent the first few years after college in graduate school with their husbands, and then worked as full time members of their professions before starting families in their late twenties or early thirties. A few women who have followed the general pattern of a profession, a few years devoted to home and family life, followed by

source

But let every man prove his own work, and then shall he have rejoicing in himself alone.

Gal. 6:4

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

2 Thess. 3:10, 11, 12

The most painful thing about contemporary American education is the system of "vocational choice" which extends down as far as the high schools. In college this would be an evil, and in fact it is; but even the high school student is nagged until he declares what he wants to do when he grows up. The boy who knows that much about himself is one out of a thousand. The rest pretend they know; and from that moment are channeled toward a life which they may not discover to be the wrong one until they are middle-aged. All men are specialists at last, but there is a time for choice and it is not the time of youth. Youth wants to be all things at once and should be given a go at it. When the experiment is done, a specialty will announce itself. Meanwhile, there is not the hurry we suppose there is—and so supposing, threaten our society with a caste system of predestined trades and professions such as democracy may find it difficult to survive.

—Mark Van Doren

"A fair day's-wages for a fair day's-work:" it is as just a demand as governed men ever made of governing. It is the everlasting right of man.

—From *Past and Present*, by Thomas Carlyle

January, 1945

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. Government, management, labor, and the church, as well as every responsible citizen should consider full employment as a prior claim and obligation in planning postwar reorganization of our national economy.

—Issued by the Federal Council of the Churches of Christ in America

The security of the individual cannot be measured only in terms of freedom to practice religious beliefs or to cast a vote at given intervals. It must also be measured in terms of opportunity he has to exist with some degree of self-respect by working at a useful task for which he receives enough to maintain a decent livelihood for himself and his family— or, as the British put it, the “Four Decencies” of housing, food, clothing and education.

—Vera Micheles Dean

For all this there is one antidote. To possess it is to be blessed richly. To miss it is to lose one of life’s finest thrills. I refer to the satisfaction of feeling that one is doing well a thing that must be done. This is the unfailing guide to the right selection of your vocation and to the happiness of your career.

—From *There’s No Place Like Home*, by James Lee Ellenwood

A nation is made great, not by its fruitful acres, but by the men who cultivate them; not by its great forests, but by the men who use them; not by its mines, but by the men who work in them; not by the railways, but by the men who build and run them. America was a great land when Columbus discovered it; Americans have made it a great nation.

—Lyman Abbott

We should like to recommend Miss Babcock’s pamphlet, *Strategic Vocations for Enduring Freedom*, published by the National Student Council, Y.W.C.A., 600 Lexington Ave., New York City. It is a much fuller discussion of many of the points made in this article. Miss Babcock is Program Coordinator of the National Student Council of the Y.W.C.A.

re-entry into the professional field are Mrs. Grace Loucks Elliott, and Mrs. Janet Fowler Nelson of the National Y.W.C.A. staff, Mrs. Esther Lloyd-Jones of the Columbia University faculty, Mrs. Mildred Inskip Morgan and Mrs. Grace Sloan Overton, lecturers on family relations, and Mrs. Paul Douglas of Illinois in the House of Representatives.

Outstanding as is the contribution of many women, the record for the average college woman is not so good. Educators agree that many women graduates do not create finer homes or make greater contributions to community life than do their sisters whose education stopped with high school. Until college women are fully awake to the desperate needs of our society, and until they are determined to use their full capacities both in and out of their homes, we shall continue to waste the potential leadership of this uniquely qualified group of women.

LIMITATIONS FACING THE WOMAN WORKER

There is no profession which has not had its pioneer woman. Every profession is now open to women, although the obstacles which they must overcome in securing both training and advancement are frequently very high. Salaries for equal work are usually lower than those for men. Even in co-educational colleges and universities where women students face few, if any, limitations, there are lower salary scales for women faculty members. Almost no women, regardless of ability, ever become chairmen of any but the traditional departments of home economics and physical education!

WOMEN AT WORK!

The war has opened many new areas of work for women. In June, 1944, there were 18,180,000 civilian women at work in the United States. This is six and one half million more than were working outside their homes in June, 1940. The greatest increases in women workers have come in industry, but many new opportunities have also opened for professional women.

The 1940 United States Census classified 2,881,522 people as professional workers, of whom 1,370,474, or 43.9% were women. Although a high percentage of America’s professional workers are women, and although a few women are members of every profession, the number of professions in which there are large numbers of women is still very small. The only professions in which as many as 25% of the members are women are actors and actresses, artists and art teachers, authors, editors and reporters, college teachers, musicians and music teachers, social workers (64.3%), teachers (75.4%), trained nurses (97.9%) and librarians (89.5%).

WOMEN WORKERS WANTED

Where are professional women most needed today? In June, 1943, the National Roster on Scientific and Professionally Trained Personnel listed the shortages which trained women could help fill as follows:

- Engineers—23-33,000.
- Doctors, dentists, nurses and veterinarians—numbers unlimited.
- Elementary and secondary teachers—10,000.
- Social workers—12,000.
- Industrial engineers and production supervisors—3 to 10 times as many as can be supplied.
- Medical and health fields, including occupational therapy, physical therapy, medical and psychiatric social work and technical personnel in hospitals—5-10,000.

The National Roster does not list some of the most acute needs of our society. There is desperate need for women who can impart information and interpret the meaning of life through the professions of *journalism, writing, teaching, drama, and religion*. If democratic government is to fulfill its promise of a free, productive society, women must take their places as *elected representatives* in city, state and federal government as well as in *government service*. If our segmented, stratified, segregated society is to be unified into a harmonious community, women must give themselves to these tasks with selfless devotion.

Reconstruction and a Christian Vocation

Gordon Hatcher

RECONSTRUCTION today is on everyone's lips. Hitler reconstructed Germany and most of Europe; Japan, at first with benefit of our copper and nickel, and now in spite of it, is reconstructing East Asia. In order to stop them we have had to reorganize our whole society and plan for war; we, like they, have a "new order" which will collapse with the Allied victory. When the collapse of these structures is encompassed we must not reconstruct them on the sands of imperial conquest, commercial greed, or race or class privilege. It is the nature of sand in God's world that it makes a rotten foundation. The winds and the waters will overwhelm a house built on sand, whether its occupants bow to the American eagle or the German one, to the "empire on which the sun never sets" or the empire of the Rising Sun, to the Cross of Christ or the crooked cross on which Europe is now being crucified. We must reconstruct on the bedrock of reality. It is the Christian reality that God loves all men and desires them to share equitably in the labours and the fruits of his earth. It is the Christian reality that all men are brothers, and that human society can be creative and enduring only through the practice of mutual helpfulness and public stewardship inspired by love.

In the minds of many people, reconstruction is what we begin the moment we get back to the good old days of "private enterprise" when the war is won. In the good old days men thought that by worshipping the political idols of democracy, self-determination, and peace, they could placate the wrath of the God of love denied in the economic world where opportunity was not equal and reward was not proportional to labour, where each man's hand was against his neighbour in the competition for jobs and markets, and where government planning for welfare was intolerable interference which threatened the whole profit system. But God is not mocked. Private capitalism could not provide most people with enough wages and salaries to enable them to purchase what they needed for a decent standard of living. It could not increase wages and salaries to equal the selling price of the goods it produced, or

there would be no profit and no interest on investment. No business could be long unprofitable and not go bankrupt. On the home market there was, therefore, unsatisfied want and a glut of unsaleable goods. Production was therefore restricted; factories were idle, men unemployed and their buying power still further depressed, and scientific labour-saving devices were patented and not used, since they would only increase the number of

people out of work and the number of articles for which there was no market. "Private enterprises" were then obliged to seek foreign markets, outside the national economy and the ranks of their wage-earners. This led to a competition among sovereign national states for markets abroad, with areas weak politically and backward industrially as the pawns in the game of imperial expansion. Its citizens learned that democracy meant free-

A picture-study of aviation mechanics—a job with a future

Photo, courtesy U. S. Office of Education



dom to be unemployed and freedom to starve as well as freedom of speech, assembly, and religion. Finally the love of peace and the conviction that war never pays came to be held only by citizens of the nations who had secured the markets and who were relatively comfortable financially. The "have-nots" swapped democracy for a job in a war factory, denied self-determination to any but themselves, and, once armed, followed men of power into war to secure by military force the benefits they had failed to secure by economic force.

EVEN in "have" nations prosperity was unequal as well as insecure. Ownership of the means of production gave businessmen the power largely to control their national governments and thus obtain this support. They controlled the newspapers and the radio programs, they directed the financial and economic life of the country. Even in a political democracy no government survived for long which did not respect the "free enterprise" system based on the profit motive more than the social security of its citizens.

Too many professional men and students have felt that they were fully occupied in their own professions, and would leave reconstruction to "those who have more time," to the government or

its committees. Professional training does enable a person to occupy a somewhat unique position in the community which requires his services. The difference between a profession as a means to satisfy one's own desires and as a vocation to fulfill one's obligation to humanity thus becomes obvious. While these alternatives are not mutually exclusive, the balance of interest between them will determine one's attitude to reconstruction, since no man's work is outside the welfare of all; he is related to society and its problems. If he regards his work as a vocation, he must of necessity be concerned with the aspects of reconstruction which fall within the range of his influence.

For example, consider the social setting in which medicine is practiced in our day. It has posed a peculiar problem for the doctor. In medical school he is trained to be a good physician. The good physician is close to the trials and sufferings of his patients; he shares their most shameful secrets and tries to keep them in mental and emotional as well as physical health. He treats the whole person, for no disease limits its effects to the patient's body, and most patients requiring medical attention have ailments of largely psychic origin. Their physical health is not undermined by malnutrition, nor their mental health by financial worries, enforced idleness, a slum environment, or

lack of recreation at a cultural level. Early hospitalization and the best drugs research can produce are essential to good medical care. Good medical practice is thus a creative and soul-satisfying endeavour. The doctor can respond effectively to human need wherever he finds it, where society is organized to promote the public welfare, and science, education, and economic life are planned with the public health in view.

But long before graduation the medical student learns that our society is not so organized. Under private practice medicine is a competitive enterprise. Medical care is sold on an open market to those who can pay for it whenever they think they need it. Those who cannot buy it, 25% of Canadians and 30% of Americans, either do without it or get it free by swearing they are paupers. There is a third way: a quarter of doctors' bills go unpaid. One-tenth of Canadians have no medical care in their last illness. Among the poorest quarters of the population, whose resistance to disease is lowered by malnutrition, poor housing, or dangerous occupations, and inadequate health education, illness comes more often, lasts longer, and is more likely to cripple or kill than is it in the general population. Yet far less is spent on medical care for these people than for the wealthiest quar-

(Continued on page 36)

Sounding the sky—at the U. S. Naval Air Station at Alameda, California

Official U. S. Navy Photograph



Charting the sky at the Alameda Naval Air Station. These are aerology charts

Official U. S. Navy Photograph



A Wilderness Crying

Murray H. Leiffer

for a Voice

CHOOSING a vocation is like getting married. Some people take whatever comes along; occasionally they have the rare good luck that strikes all kinds of gamblers, but more often they are left with an unhappy memory of the whole affair and an urgent desire to begin again. There are other unfortunates who cannot make up their minds (as true of vocations as of love) and keep shifting from one job to another, never content in the present and never clear as to future objectives.

Our work, like our home, affects every aspect of our living. "It is, therefore," in the words of the marriage ritual, "not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God." People who view their job simply as a way of earning money so as to pay the baker and the landlord are as badly mistaken as those who get married because that is a way to secure the physical comforts of a home. Income one does need and should receive for his work; it is legitimate for everyone to have the security of a home. But these are only aspects of the larger and primary relationship.

The fallacy of "marrying for money" is generally recognized, but many people still select their life's work on the basis of the amount of money they can make at it. Obviously pathetic is the plight of people who have struggled to obtain wealth and, along about middle age, discover that life has no meaning for them. The man or woman who has purpose in life is fortunate. Doubly fortunate is he whose purpose leads him in the direction of other than kudos and monetary rewards in his job. One's work can be a source of day by day satisfaction, for in it he can find joy and, what is especially important in a time like our own, a sense of personal significance.

Two men may own neighboring farms. The one cultivates the soil, sows, reaps, and sells. The other follows the same procedure, but throughout the work he sees himself and his daily routine activity in the light of the world's need for his services; the world is dependent on him for its daily bread. *What makes a vocation Christian is our attitude toward the job and its contribution toward wholesome, kindly Christian living.* Farming, railroading, factory work, and dentistry are among the several hundred vocations which may afford us an opportunity to contribute our small part toward the building of a more beautiful, more happy and more Christian America. Certain types of work, however, offer greater opportunities for service than others. Here are a few of them.

EVEN in normal times from twelve to fifteen persons out of every thousand are permanently physically handicapped. This proportion, due to the war, is being rapidly increased. Our Christian hospitals and Good-

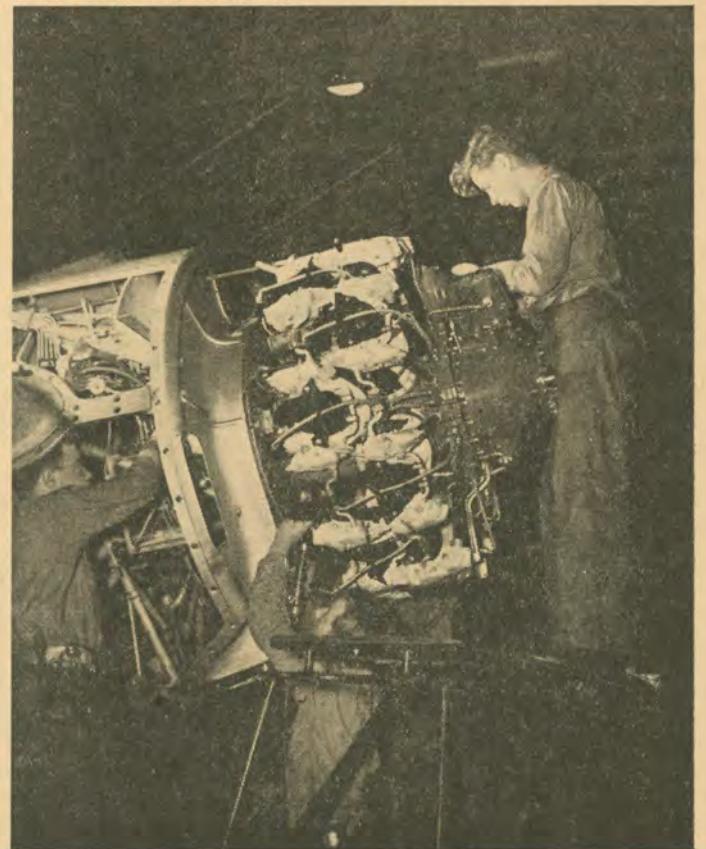
will Industries are much in need of consecrated men and women trained in nursing or occupational therapy or religious social case work to assist in the physical, vocational, and spiritual rehabilitation of the men returning from the battlefields as well as those who have been injured in industry or handicapped by illness.

We Americans are moving about from farm to city and from state to state. We have fewer and weaker roots than our forebears. Our communities and people are becoming more disorganized; delinquency is mounting. The two great cohesive agencies in the community have been the school and the church. But both school and church lack trained leadership. This is not simply the result of the war, although the war has aggravated the situation. Our community life must slowly and patiently be reconstituted. This calls for many thousands of able teachers and religious leaders in urban as well as rural areas.

The Christian Church is becoming increasingly aware of its social mission. Within the next decade there will be

Naval aviation machinist's mates service a plane for a morning take-off

Official U. S. Navy Photograph



thousands of openings for men and women trained in the skills of teaching, social case work, group work, religious education, and counseling. They are needed on the inland frontiers of America, the underprivileged mountain regions, the Indian reservations. They are needed in the institutional churches and settlements within the deteriorated areas of our cities (areas whose vote is often the determining factor in state and national policies and elections). Tens of thousands of churches in the more comfortable and "normal" areas of our towns and cities must have Christian leadership with similar social vision and consecration if the children, citizens of the future, are to be lifted above the attitude of smug materialistic complacency which has characterized their parents.

AMERICA, said Morris Markey some years ago, is a wilderness crying for a voice. But America will not be satisfied with voices of cynicism and sophisticated urbanity. The prophetic gospel of Jesus Christ must be heard throughout the land if there is to be a renewal of faith and vitality. This gospel will not be heard unless in increasing numbers young men with ability and conviction decide to give their whole energy to the job of Christian leadership. In the next ten years approximately ten thousand of the ablest young men of America should be enlisted in the ministry of The Methodist Church alone. This is more than twice the number recruited in the preceding ten years. At present in many areas over half the churches are being temporarily served by laymen who have had no training for this work. Only a small proportion of these openings can be filled by chaplains returning from the services.

"But why," asks a college man, "should I throw in my whole life with a cautious, stodgy institution like the church, dominated by old folks? I'd like to tie in with an outfit that is not afraid of change." The answer is that every institution has or soon develops a conservative core in its membership, but the church, because of the inherent dynamic in the gospel of Jesus, always has room for the sincere prophetic spirit. Today more than at any time in the past two centuries there is need for just such persons in the ministry. The question is not "Is the job good enough?" but "Are we good enough and skilled enough for the job?"

If you enter this profession it will not offer you the fabulous remuneration of the movies, but in it you will secure an adequate living. You will receive no notoriety or lengthy press notices, but the deep affection and gratitude of hundreds of men, women, and young people will be yours. You will have an opportunity to interpret the Christian message in terms of the daily problems and needs of men and nations, to help formulate the goals and elevate the ideals of youth and, through them, of the nation, to proclaim the will of the eternal God. You can *become* the voice of America and America now desperately needs you.

Murray H. Leiffer began his higher education at the University of Southern California, migrated to Garrett, the University of Chicago and Northwestern where he did his Ph.D. work. He has been professor of sociology at Garrett since 1929. His study of and interest in the city church has resulted in several books and monographs.

It's Easy to Be a Preacher. O Yeah?

William K. Anderson

THE preacher's daughter came home from school worried. "Druckey says it's an easy job to be a minister. What shall I tell him?" "Tell him," the preacher answered, "to get ready two twenty-five minute sermons between now and next Sunday, good enough to bring anybody back the next week—and to count that about 20% of the whole job."

Next day. "Did you tell Druckey what I told you?" "Yes." "What did he say?" "He said maybe he was wrong."

It is a singular fact that so many people think the ministry an easy profession. That impression may grow out of a limited idea of what hard work is. It is generally assumed that the man who has to put forth heavy muscular effort is working hard. The railroad fireman or section hand, the hotel cook, the open hearth worker, the structural iron worker, the coal miner, all these we credit with hard jobs. Perhaps because the minis-

ter doesn't do this type of thing his task looks easy.

Another criterion of hard work also does not apply to the ministry—punching the time clock and staying till the whistle blows. The store or office clerk may not perform heavy physical labor but does have to get up early and report to work. So do millions of other wage earners whose time is not their own. They are generally credited with having hard jobs even though their actual labor might be light and easy. The minister's schedule is always adjustable. No one tells him when to get up or what to do at any particular moment of the day. The clock puncher may think of the preacher as follows: "He can sleep late, eat three meals a day at home, spend two or three afternoons a week on the golf course, and have time to visit anybody who comes along." So it appears to the outsider. Therefore, the minister has an easy job. Q.E.D.

But heavy manual labor and exact hours of semi-incarceration do not constitute the only criteria of hard work. The airplane pilot—does he work hard? When on the job he just sits still and his actual hours of labor are light. He has an easy job therefore? No, because hard work may be done by the nerves as well as by the muscles. When something is at stake, when important results involving either the welfare of others or a man's own reputation hang on a person's performance, there is a situation to produce nervous tension. When anyone has a task involving the proper exercise of a skill and the outcome may be either good or bad, there is nervous tension in the making. This would be true of a circus performer, an athletic contestant, a concert singer, a surgeon performing a delicate operation, a lawyer trying a case, a radio entertainer, a preacher before a congrega-

This is one reason why Dr. Lucecock can say, "Preaching is a terribly demanding profession." It involves standing before a congregation periodically to deliver a message of importance, which shall be worthy of the gospel of Christ and shall command the respect if not the approval of people. This necessarily places a drain on the man's nervous energy. In addition the sermon must be an original message. The singer sings other people's songs, the radio entertainer can use material from various sources. The ministry is a job which requires continuous mental creativity. The minister must earn his bread by the sweat of his brain. And this is harder and more exacting labor than that of the body.

I HAVE used the phrase "earn his bread." Here again is an item that makes the work of the ministry difficult. Compared with many vocations it is poorly paid. If the church is to prosper it must have in its clergy men of personality and ability who could make more money by going into business. It is interesting that many turn away from the ministry because of its hardships and still claim that it is an easy profession. For the amount of education required, its financial rewards are often very meager. Full preparation calls for four years of college and three in seminary. Yet the seminary graduate will often have to begin on a charge paying little more than a stenographer would get after high school and six or nine months in business college.

One of the questions asked of ministerial candidates is, "Are you willing to face any sacrifices that may be involved?" The answer must be "Yes." After asking that question a bishop recently said to the class, "If you ever lose the sacrificial aspect of your ministry you have lost out." He was right. The cross is at the center of the Christian religion, and the cross is pre-eminently the symbol of sacrifice. If the spirit of sacrifice is not present in the minister the people are not long willing to trust his leadership. Part of that sacrifice is financial. This is quite generally understood. Many a youth turns away from the ministry because he wants more money than it is likely to pay him. I am contending that when he does so, it is hardly fair of him to maintain that the ministry is an easy job.

NOT long ago an important member of Congress accepted an invitation to speak to a club of men. Arriving, he was escorted to the door of the large room in which the crowd had gathered. There boisterous laughter and the clink of glasses warned him of what he would meet. He stopped and, turning to his escorts, said, "Gentlemen, I don't drink." What do you call that—in a politician or



anyone else? It is called moral courage. It is one of the most difficult virtues a man is called on to exercise. But it is an everyday requirement of the preacher.

We live in a country which is called Christian. In some senses it is; in many others it is not. If we have studied even a little we know the difference between morals and mores. Morals are matters of right and wrong; mores are matters of custom. It used to be heard that "whatever is customary is moral." And that has often been used as an easy out for the moral cowards who excuse their participation in evil on the basis that when in Rome one should do as the Romans do.

But every man of conscience knows that there are frequent glaring differences between morality and custom, and every man follows his conscience or fails to, depending on his degree of moral courage.

The ministry places a man in charge of an institution—a church—and makes him responsible for its welfare. It also holds up before him a standard of judgment and conduct which must fairly approximate that of the New Testament. It is here that he must exercise his moral courage if he is to be worthy of his calling. If he differs widely from his people he knows this may diminish their loyalty. If he shares in un-Christian practices, be they ever so popular, he knows he is false to his Lord. He is always on the spot in this matter. This is another item of consideration for the scoffer who says the ministry is easy.

A FOURTH aspect of the profession deserves consideration in this connection. Man, in general, is gregarious, and for that reason most people find life more interesting when they work with

people. The minister works with people. That is one of the most enjoyable aspects of the profession. The minister goes to a strange home in the community and meets an inquiring look. He says, "I am the minister of St. Paul's Church"—and the door opens. Homes, business houses, schools, clubs, open their doors to him and keep them open generally unless he proves himself unworthy—or a bore.

All this is very pleasant—until one recognizes that the minister has a responsibility to do something with those people. His responsibility begins with a friendly attitude but does not end there. He must persuade them toward Christian ends and purposes. And persuading people is always difficult.

The minister has to build an organization. In a busy world he asks people to put the Church into their schedules—attendance, giving, active participation. He must get capable people as teachers in his Sunday school, he must claim the interest of sagacious business men in the management of property, he must help to find talent for choir and kitchen and usher's association. With no money to pay for such services, he must develop or keep going the friendly spirit of co-operative service which mans all these necessary activities of a going enterprise. Easy, isn't it? No. All these items take time and effort. The layman who hears the preacher on Sunday may wonder why, with all the time he has on his hands, he cannot produce a better sermon. The layman couldn't possibly visualize the demands of a congregation on a minister's time unless he spent twenty-four hours with the preacher some day.

But that isn't all. Even harder, the minister's work with people is not finished until he brings them to see life in Christian terms and to adopt Christian attitudes. When we think of how our attitudes are so often controlled by less than Christian considerations, how easy it is for us to be selfish and material-minded, how hard it is for us to follow Christ, we shall begin to see how difficult is the minister's task in this his principal responsibility.

Still other things have not been mentioned—funerals, marriages, looking up new members, instructing membership classes, calling on the sick, working with youth, participating in community enterprises and the like. They help to fill up any empty hours as the days pass.

I was asked to write an answer to the claim that the ministry is easy. Now let me make a confession. I used to think that myself. It took a plunge into the pastorate to persuade me that here is enough of a job to challenge all there is in the best of men. The ministry is not *all* difficulty. It's rewards over-balance the hardships—but that's another article.



FORTY-EIGHT MISSION BOARDS WANT THESE WORKERS

Chart Furnished by Winburn Thomas and the SVM

Mission Fields	Agricultural			Evangelistic			Educational			Industrial			Medical (Doctors)			Medical (Nurses)			Literature & Literary			Totals
	Number of Workers			Number of Workers			Number of Workers			Number of Workers			Number of Workers			Number of Workers			Number of Workers			
	Present Field	Post War		Present Field	Post War		Present Field	Post War		Present Field	Post War		Present Field	Post War		Present Field	Post War		Present Field	Post War		
		Temporary	Permanent		Temporary	Permanent		Temporary	Permanent		Temporary	Permanent		Temporary	Permanent		Temporary	Permanent		Temporary	Permanent	
Africa	10		15	128	2	106	61	3	50	15		13	28		20	41	2	46	1	2	6	549
Far East	2		19	213	3	396	53	6	201	5	4	15	39	1	106	37	2	103	1		8	1214
Near East			6	11		36	9		24				3		14	1		9				113
South West Asia	3	3	2	5		41	4	10	27		2	5	3	1	5	1		10			4	126
Latin America	5		5	147		105	58	4	59	2		1	1		2	12		16			2	424
North America Home Missions				47		36	2		5						1	5		4				100
Europe				4		8	3															15
unassigned				5																		5
Totals	20	3	47	560	5	728	190	23	366	22	6	34	74	2	148	102	4	188	2	2	20	2546

To Help You Find Your Place

Pamphlets and Magazines Designed to Help Vocationally

Trends in Occupations and Vocations

Compiled by

Walter J. Greenleaf

Editor's Note: The following list is compiled by Mr. Greenleaf and is published as Guidance Bibliography No. 1 (1940) by the U. S. Office of Education, Occupational and Guidance Service.

There is no single source of vocational trends which can answer all questions. Even when National and regional trends in occupations appear to be clearly defined, these trends must be interpreted to reveal what implications, if any, broad national movements will have for local industries.

However, there are a number of sources of information, such as published articles, research studies and compilations of current statistics, which may be used to follow group trends in occupational opportunities. These are generally available in public libraries.

Material in the following publications is suggestive in inquiring into such questions as: What occupational fields are least overcrowded? What jobs appear to have a promising future? What industries have shown marked expansion since 1930?

* * *

SURVEY OF CURRENT BUSINESS, published monthly by the U. S. Department of Commerce, Bureau of Foreign and Domestic Commerce, Washington, D. C. Contains a summary of the business situation for the current month, together with charts and statistical data with an index to monthly business statistics.

SURVEY OF CURRENT BUSINESS (weekly supplement to above publication). Summarizes business trends, and includes charts on steel ingot production, electric power production, freight car loadings, automobile production, bituminous coal production, commercial loans, crude oil runs-to-stills, miscellaneous car loadings, F.H.A. home mortgages, department store sales and prices of 350 industrial stocks.

MONTHLY LABOR REVIEW, published by U. S. Department of Labor, Bureau of Labor Statistics, Washington, D. C. Includes material on industrial relations, labor conditions, national income, cooperation, labor laws, costs and standards of living,

minimum wages and maximum hours, wages and hours of labor, employment offices, trend of employment and pay rolls.

LABOR INFORMATION BULLETIN, published monthly by U. S. Department of Labor, Bureau of Labor Statistics. Includes articles on production, employment, pay rolls, apprenticeship, business and economic conditions.

THE WOMAN WORKER, published every two months by U. S. Department of Labor, Women's Bureau. Includes articles on earnings, wages and employment of women in industry.

EMPLOYMENT SECURITY REVIEW (until January, 1940, called "Employment Service News"), published monthly by Federal Security Agency, Bureau of Employment Security, Washington, D. C. Contains articles on population trends, unemployment, employment security problems, job opportunities, and cooperative training.

THE OCCUPATIONAL INDEX, published monthly by Occupational Index, Inc., New York University, Washington Square, New York City. An annotated bibliography of books and articles on occupations.

OCCUPATIONS, The Vocational Guidance Magazine, published October to May inclusive, by the National Vocational Guidance Association, 425 West 123 Street, New York City. Contains a wealth of material of interest to guidance officers.

VOCATIONAL GUIDE, published monthly by Science Research Associates, Chicago, Illinois. An annotated bibliography of current articles on occupations.

VOCATIONAL TRENDS, published monthly by Science Research Associates, Chicago, Illinois. A magazine concerning employment, careers, and professions.

VOCATIONAL GUIDANCE DIGEST, published ten times a year by Stanford University Press, Stanford University, California. A digest of material in current periodicals and in unbound form.

RESEARCH BULLETIN, published five times a year, January, March, May, September, and November, by the Research Division of the National Education Association, 1201 Sixteenth Street, N.W., Washington, D. C. Contains a variety of useful material on trends with particular reference to schools and school employees.

STATISTICAL ABSTRACT of the United States, 1939, published annually by Department of Commerce, Bureau of Census. A volume of authoritative statistics relating to industrial, commercial and governmental activities of the nation.

MISCELLANEOUS: Trade publications of trade associations, labor unions, government departments and bureaus, and professional organizations.

And in Addition

WOMEN'S WORK AND EDUCATION, the *Newsletter* of the Institute of Women's Professional Relations, with headquarters at Connecticut College, New London, Connecticut. Published four times each year, \$1.50 a year or forty cents per copy. Most of the material is items and abstracts from newspapers and magazines, with book reviews and reading lists.

OCCUPATIONAL BRIEFS OF POSTWAR JOB FIELDS is published by the Science Research Associates, 228 S. Wabash Avenue, Chicago 4, Illinois. Fifty of these Briefs are published during the year. Each is on a specific vocation. Yearly fee, \$5.00. Each Brief sells for fifteen cents.

OCCUPATIONAL REPRINTS AND ABSTRACTS is published by the Science Research Associates, 228 S. Wabash Avenue, Chicago 4, Illinois. 167 have been published. Twenty-seven issues per year cost \$2.50 or fifteen cents per copy. Twenty or more copies are ten cents each. Fifty or more are five cents each. These are papers on vocations written either by persons in the vocation or by vocational experts.

OCCUPATIONAL INFORMATION AND GUIDANCE SERVICE. Federal Security Agency, U. S. Office of Education, Vocational Division,

Washington 25, D. C. Publications that discuss opportunities in various vocations. The Office of Education likewise publishes a long list of monographs and bulletins dealing with many kinds of work. A list of these may be obtained from the Office in Washington.

THE TRAINING OF VOCATIONAL COUNSELORS, a booklet published by the Bureau of Training of the War Manpower Commission, Washington, D. C. A very good analysis of the job and the need, with a description of federal agencies involved in vocational counseling programs. Excellent bibliography on counseling.

AMERICAN YOUTH COMMISSION OF THE AMERICAN COUNCIL ON EDUCATION, 744 Jackson Place, Washington, D. C., has published a good many books and a few pamphlets on the problems of youth. The general report of the Commission is an impressive book on the program for the care and education of young people. Dorothy Canfield Fisher's closing chapter on "Meaning for Life" is well done. Good material in other publications on Negro youth.

GUIDANCE LEAFLETS, published by the U. S. Office of Education, are vocational guidance analyses on the main vocations. They sell for ten cents and can be secured from the Superintendent of Documents, Washington, D. C.

THE NATIONAL ASSOCIATION OF MANUFACTURERS have published at least three pamphlets on jobs: *Jobs in Peacetime*, a panel discussion by leaders in labor and industry; *Postwar Industry and Jobs*, addresses by K. T. Keller and Wilfred Sykes; and *Jobs, Freedom, Opportunity in the Postwar Years*, preliminary observations by the Postwar Committee of the Association. This last publication is a fairly complete summary of the postwar situation from the Association's point of view.

INDUSTRIAL ARTS AND VOCATIONAL EDUCATION, the Shop Teacher's Professional Magazine, is published ten months of the year by the Bruce Publishing Company of Milwaukee, Wisconsin. Subscription \$2.50 per year.

THE AGRICULTURAL EDUCATION MAGAZINE is a monthly magazine for teachers of agriculture edited by the Agricultural Section of the American Vocational Association, published by the Meredith Publishing Company, Des Moines 3, Iowa. One dollar per year.

AMERICAN VOCATIONAL ASSOCIATION JOURNAL is published quarterly by the American Vocational Association, 1010 Vernon Avenue, N.W., Washington, D. C.

Various state vocational education departments publish bulletins and magazines. The *Michigan Vocational Outlook* is typical of the better quarterly publications.

Any man of authority who promises people that through legislative magic the struggle of life will be abolished and that there will be equal awards for the indolent and the industrious is not a leader but a misleader of his people. . . .

Those who read history know that the only source of wealth and national power is the industry and enterprise and hardihood of human beings, that all wealth is produced by work intelligently directed and energetically carried on and that it cannot be produced by legislative enactments.

—From an article, "The Qualities of the Early Americans," by George W. Maxey

Let's Think About Social Work

Welfare, health, and recreation agencies, *public and private*, must increasingly work and plan their services together, declare Ruth Lerrigo, Editor, of Com-

munity Chests and Councils, Inc., and Bradley Buell, Executive Editor of *Survey Midmonthly*, in a pamphlet, "Social Work and the Joneses," issued recently by the Public Affairs Committee.

Miss Lerrigo and Mr. Buell, in this popular statement of what social work is, emphasize the need for community-wide planning by all social agencies in order to provide uniformly good service and higher standards, to eliminate overlapping services, and to anticipate new needs.

Many American communities have already worked out such a plan as a result of the pressing needs of the war and an increased awareness of the problems of the postwar.

"What should be generally understood about social work," the authors say, "is that the various services of tax-supported and voluntary agencies alike aim at the relief of the same four basic human problems: economic need, health, behavior problems, and recreation needs." In other words, social work's job is people.

The pamphlet provides a broad picture of the contribution of the two types of social work, the government services and private social work.

"Social Work and the Joneses," by Ruth Lerrigo and Bradley Buell, is the ninety-seventh in the series of popular, factual, ten-cent pamphlets issued by the Public Affairs Committee, Inc., a non-profit, educational organization at 30 Rockefeller Plaza, New York 20, N. Y.

SOCIAL WORK — A SMALL PROFESSION



PICTOGRAPH CORPORATION FOR PUBLIC AFFAIRS COMMITTEE, INC.

The Co-ops Have WORK for You

ANNABELLE MORRISSETT

A STUDENT planning his vocation sometimes decides that he would like to have it compatible with, if not an implement of, some of the theories and social concepts he has developed in college. The middle-aged smile indulgently: they, too, had ideas of changing the world when they were young. But what work can one do in structures of society which make for a disillusioning and contempt of rationally sound ideals? It is a question as old as the existence of the smug and lethargic in society, and as ever-new as the active and the sincere who form the spearheads of progress in a society.

The average school, more intent on adjusting the student to society than on adjusting society, sidesteps the problem, and retains its institutional traditions and competitions, its hierarchies, and its *separation of vocational from intellectual training*. Thus we have students, except for some social workers, teachers and other necessary but insufficient safety valves on our boiler society, going into the usual patterns which perpetuate the necessity for society's frequent explosions. This would seem to condemn most of our parents, relatives, acquaintances and everyone else engaged in what is known as "profit business."

But the 100 million cooperators throughout the world do not urge condemnation and destruction. They offer instead a working model, in farm communities, in urban areas, even on college campuses, of a system which does not, in the long-run, have to stand on a soapbox and argue for itself. Brotherhood, in economics as elsewhere, does not have to plead for its existence. Either it must exist in some growing measure or what cohesion human society does have must disintegrate.

Those students who do not find themselves suited for the traditional "non-profit" fields of teaching, relief work, unionizing, and so on, may find their careers within the co-ops, which are working quietly to trade in the old boiler for a new model in the ordinary businesses.

A person who sees his greater interest in farming, art, personnel work, retailing and merchandising, writing, the handling of machines, etc., may find vast fields for cooperative pioneering. Many people, of course, have actually developed primitive

cooperative structures along some of these lines without knowledge of the wider cooperative movement. The development of common ownership for the expansion of individual ownership is most natural, and most vital, in places where the need is greatest. This means that the cooperative idea is the greatest threat to monopolies and other structures which exploit men and resources and create scarcity. A cohesive cooperative movement can, at the same time, draw on the advantages of the efficiency of a large organizational structure.

Your work in developing cooperatives in your field of interest will be important, however, not merely in helping ownership of commonly-used goods and services to be returned to the common people, but in its development of the other ideals inherent within the movement. The members of your co-op house, buying club, farm, grocery store, play co-op, factory, cannery, are not merely controls on exploitations and profiteering. Their interest, transferred from their own security, is in the security of the consumer as a whole. Their racial prejudices, their class snobberies, their fears and rivalries are subordinated to this greater interest of collective security, and their methods of achieving this security are *democratic methods of self-expression*.

The difficulties of the organization and growth of cooperative enterprises are not to be minimized, nor the thousands of factors which make for imperfections in the cooperative structure within semi-chaotic national and international structures. Individuals change greatly through changes in their institutions, but change



in institutions comes just as much through changes in the individual. The question that you, an individual, must answer for yourself is "What is my motive?" Is it profit, or service? If it is the former, you are in for a lot more wars and human disasters. If it is service, you are in for a hard, but a winning, fight. Whatever your talent, the co-ops have a world for you to build.

Man . . . has an incipient sense of obligation to develop and use his faculties to the best advantage in the service of his fellows, and this matures into the august conception of a divine vocation. If we hold that God is the creator of all the goodness and beauty of this material world and has made man a fellow worker in the completion and use of this wonderful world, then we have to give scope to every man to find a real vocation in the way in which he earns his living.

—From a pamphlet, "Social Justice and Economic Reconstruction," issued by the Commission of the Churches for International Friendship

Just as we must choose between high politics and none, we must also choose between conscientious business and none. . . . If we could teach ourselves that business is not a thing apart, but an essential element in the total experience of life, we would no longer have one standard for the office and another for the outside world. We would realize that when we accept an inferior moral standard anywhere the wall is breached, and sooner or later the house will fall. It is all one house. . . .

—From *A Time for Greatness*, by Herbert Agar











We have always assumed (because in the past work had seemed to be identified with avoiding starvation) that people need useful employment only as a means of earning their living. We now know that mental health and spiritual stability depend upon the certainty of doing one's share in what our group needs to have done. And we begin to perceive that young folks no longer get a chance to learn how to do their share, as used to happen before the age of the machine and the subdivision of labor.

—From *Our Young Folks*, by Dorothy Canfield Fisher

The ideal adult education set-up for the future, so far as vocational training is concerned . . . will provide, as medicine and engineering now do, for special refresher courses to keep pace with change.

—From an article, "The Unending Quest for Knowledge," by Malcolm S. Maclean

HOW FACTORS OF SUCCESS ARE RELATED

	 HEALTH	 SCHOLASTIC	 FINANCIAL	 FAMILY & HOME	 RELIGION	 MORAL & DISCIPLINARY	 PERSONALITY	 SOCIAL	 LIVING CONDITIONS	 OUTREACH	
CLOSE RELATION INTERRELATION COEFFICIENT .50 AND OVER	PERSONALITY	MORAL & DISCIPLINARY PERSONALITY FAMILY & HOME	LIVING CONDITIONS FAMILY & HOME	PERSONALITY MORAL & DISCIPLINARY LIVING CONDITIONS SCHOLASTIC FINANCIAL	MORAL & DISCIPLINARY	FAMILY & HOME PERSONALITY RELIGION SCHOLASTIC OUTREACH	SOCIAL LIVING CONDITIONS FAMILY & HOME MORAL & DISCIPLINARY OUTREACH HEALTH SCHOLASTIC	PERSONALITY LIVING CONDITIONS	PERSONALITY FINANCIAL FAMILY & HOME SOCIAL	PERSONALITY MORAL & DISCIPLINARY	CLOSE RELATION INTERRELATION COEFFICIENT .50 AND OVER
FAIR RELATION INTERRELATION COEFFICIENT .30-49	LIVING CONDITIONS FAMILY & HOME SOCIAL RELIGION MORAL & DISCIPLINARY	LIVING CONDITIONS OUTREACH FINANCIAL RELIGION SOCIAL	SCHOLASTIC OUTREACH MORAL & DISCIPLINARY PERSONALITY SOCIAL	OUTREACH RELIGION SOCIAL HEALTH	FAMILY & HOME PERSONALITY OUTREACH LIVING CONDITIONS SCHOLASTIC HEALTH	LIVING CONDITIONS HEALTH FINANCIAL	RELIGION FINANCIAL	OUTREACH HEALTH FAMILY & HOME FINANCIAL SCHOLASTIC	SCHOLASTIC HEALTH OUTREACH MORAL & DISCIPLINARY RELIGION	FAMILY & HOME SCHOLASTIC LIVING CONDITIONS SOCIAL RELIGION FINANCIAL	FAIR RELATION INTERRELATION COEFFICIENT .30-49
LITTLE REL. UNDER .30	SCHOLASTIC FINANCIAL OUTREACH	HEALTH	HEALTH RELIGION		SOCIAL FINANCIAL	SOCIAL		RELIGION MORAL & DISCIPLINARY		HEALTH	LITTLE REL. UNDER .30

Message from Latin America

On the next two pages

motive

presents

Enelida Geymonat

THE Protestant movement in Latin America is in a very important period of its evolution. We Latin Americans have now been given the opportunity to see some of the fruitful efforts of missionary work.

The evangelical youth have been organized and constitute a movement that is a challenge to the continent. Evidences of this are the assemblies, such as the Lima Congress of 1941. One of the many results of this Congress has been the sending of a young couple to work among the Indians in the interior of the Argentina, Chaco. This couple is now being supported by the work of the evangelical young people.

The Church is vigorous; it produces numerous qualified young people who enter the ministry. Our Seminary in Buenos Aires has more than forty young people from six different countries of the River Plate who are preparing to dedicate their lives to Christian service. This does not include the young people from the Baptist Seminary, the Mennonites and the Nazarenes.

A young woman from Argentina has been sent as the first national missionary to Bolivia. This missionary is being supported by the Methodist Woman's Federation. All this interest gives proof of the efforts of our present evangelical youth to continue the evangelical work and make it possible for others to be benefited by the contribution that is being made by Protestant missionary work.

Under the auspices of our seminary in Buenos Aires, important pieces of work have been performed, such as the translation and publication of evangelical literature; the publication of a valuable magazine, "El Predicador Evangelico" (The Protestant Preacher), which is of great assistance to the minister, the student in theology and the lay worker.

A great project and a movement among nationals is the proposed Evangelical Hospital, to be built in Montevideo, Uruguay—a dream which will soon become a reality. A campaign with similar purposes is to be started in Argentina.

Another important contribution being made by the Protestant Church is in the field of education. The mission schools in Latin America increase in enrollment each year. In many of the countries, the number of students attending these schools has increased two and three times in re-

cent years. Cases can be mentioned where in some of these schools registration is filled up some time before the month of enrollment. This gives one more evidence of what the evangelical church is doing in Latin America. Its contribution to education is of great value, and many young people are being prepared to occupy positions of responsibility. A graduate of one of our mission schools now occupies an important position in the government as Minister of Education.

All this progress of the Protestant Church has alarmed our brothers, the Roman Catholics. An intensive campaign was started by one of the prominent men of that church to prove that the missionary work in Latin America is an obstacle to the Good Neighbor Policy. This Catholic propaganda has created certain doubts in the minds of the people to such extent that the evangelical youth have thought it advisable to send a letter to our brethren in this country, with the purpose of clearing up this situation. We quote some of its more important points:

"TO OUR FELLOW CHRISTIANS IN THE UNITED STATES

Last year the Central Committee of the Latin American Union of Evangelical (Protestant) Youth sent a letter to the President of your country, Mr. Franklin D. Roosevelt, expressing its points of view in regard to the campaign against Protestant missions in Latin American countries which was being carried on at the instigation of the Roman Catholic Church. In that note we pointed out:

1. That the influence of Protestant missions, from all points of view, spiritual, moral, cultural, social, educational, and civic could hardly have been more beneficial, and that it has even benefited the Catholic Church itself because she has thus been obliged to examine aspects of her own position and to try to correct some faults.

2. That only theoretically does the Roman Catholic Church include the great majority of the inhabitants of Latin America in its membership, because almost all of those who call themselves Roman Catholics are such only by tradition, conveniences, superstition or fear. The Catholic Church counts many as members who no longer really consider themselves to be so.

3. That Protestant missions, far from

THE LITTLE CHAP-BOOK

for

Pocket and Kitbag

compiled by

B. Cumming Kennedy

Editor's Note: Miss Kennedy has been kind enough to allow *motive* to publish her Little Chap-Book (a chap-book is any small book containing poems or ballads—called so, because it was sold by a chapman). We shall present the book in four numbers of the magazine. We have published the Chap-Book as a booklet. It is available now.

being an obstacle to the Good Neighbor Policy, are rather a factor which favors that policy, in as much as the people respect them, knowing that they are disinterested and constructive.

We address ourselves to you, our brothers in the United States, so that you may understand the situation and not be misled by possible misinformation.

We firmly reject the idea that Protestantism is an exotic plant in these countries. Protestantism is a Christian movement, adequate for any people. If it were not, why does it have so many devoted and enthusiastic members among persons of widely differing races and national traditions?"

Cordially yours,

p. Commission Central Provisional
Rafael R. Hill
President

Maruja I. de Lura Villanueva
General Secretary

(Miss Geymonat is at present studying at Scarritt College in Nashville, Tennessee.)

Every duty we omit obscures some
truth we should have known.
—John Ruskin

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
—Howard Arnold Walter

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must.*
The youth replies, *I can.*
—Ralph Waldo Emerson

Commonplace though it may appear, this doing
of one's duty embodies the highest ideal of life
and character.
—Samuel Smiles

Let us do our duty in our shop or our kitchen,
the market, the street, the office, the school, the
home, just as faithfully as if we stood in the front
rank of some great battle, and we knew that
victory for mankind depended upon our bravery,
strength and skill. When we do that, the humblest
of us will be serving in that great army which
achieves the welfare of the world.
—Theodore Parker

Ah! Freedom is a nobler thing!
—John Barbour

Easier were it
To hurl the rooted mountain from its base,
Than to force the yoke of slavery upon men
Determined to be free.
—Robert Southey

We fight not for glory, not for wealth, not for
honor, but for that freedom which no good man
will surrender but with his life.
—Manifesto sent by the Nobles and
Commons of Scotland to the Pope in 1320

For, under God, we are determined that where-
soever, whensoever, or howsoever we shall be called
to make our exit, we will die free men.
—Josiah Quincy

The greatest glory of a free-born people is to
transmit that freedom to their children.
—W. Havard

For *This shall not perish* is a vow that's
deeply sworn,
And *These have not died in vain* our pledge
to the Ages yet unborn. . . .
Oh not alone we hold the Gate of blood-won
Liberty—
The watching hosts of Heaven lend strength
to men who would be free!
—B. Cumming Kennedy

Conquer thyself. Till thou hast
done that thou art a slave.
—R. E. Burton

No man is free who is not master of himself.
—Epictetus

Men are not really free when they are released
from bondage. They are only freed men. They are
not free men until they are the captains of their
souls and know that they themselves have the power
and the duty to choose between good and evil.
—Walter Lippmann

Men are qualified for civil liberty in exact pro-
portion to their disposition to put moral chains
upon their own appetites.
—Edmund Burke

I gave my son a palace
And a kingdom to control:
The palace of his body,
The kingdom of his soul.
—Julia Ward Howe

Lord of himself, though not of lands;
And having nothing, yet hath all.
—Sir Henry Wotton

Night brings out stars
As sorrow shows us truths.
—Philip James Bailey

Do not pray for easy lives. Pray
to be stronger men!
—Phillips Brooks

We are sent into this world to acquire a personality
and a character to take with us that can never be
taken from us. Those who just eat and sleep,
prosper and procreate are no better than animals
if all their lives they are at peace.

I firmly believe that evil things are sent into the
world to try us; they are sent deliberately by our
Creator to test our mettle.
—Quoted from *An Airman's Letter to His Mother*

In order to see into mankind, into life, into our-
selves, suffering is requisite.
—Jean Paul Richter

Help us to believe that a time will come when we
shall be grateful not only for things given but for
things denied; not only for laughter but for occa-
sional tears; not only for the pleasure that has re-
freshed us but also for the pain that has refined
us and for the adversity that has opened our eyes
to the great and enduring values of life.
—Ernest Fremont Tittle

But felt through all this fleshly
dress
Bright shoots of everlastingness.
—Henry Vaughan

There is in the minds of men a certain presage,
as it were, of a future existence; and this takes
the deepest root, and is most discoverable, in the
greatest geniuses and the most exalted souls.

—Cicero

All great men find eternity affirmed in the very
promise of their faculties.

—Emerson

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,

But trailing clouds of glory do we come
From God, who is our home.

Though inland far we be
Our Souls have sight of that immortal sea
Which brought us hither.

—William Wordsworth

Immortality! It throws open
the portals of the vast forever.
—George Douglas

Who knows we have not lived before
In forms that felt delight and pain?
If death is not the open door
Through which we pass to life again?
—David Banks Sickels

There is no death! What seems so is transition.
—Longfellow

Pain halts the breath; mist blinds the eye;
Cloud drives the glory from the sky
And speeds the Dark descending.
Brief Life—
Swift day of shining hours,
Spring way of sun and flowers—
Brief Life, sweet Life,
Is ending. . . .

Yet,
This is not all:
Love does not end.
The vow that Life has sealed will hold
You with me still,
Will hold you with me till
The flaming orbs of Heaven grow cold
And fall.
This is not all!

—B. Cumming Kennedy

Infinite is the help
man can yield to man.
—Thomas Carlyle

The race of mankind would perish did they cease
to aid each other. . . . We cannot exist without
mutual help.

—Sir Walter Scott

BATTLE GROUND

'In the wilderness . . . angels came and ministered
unto him'

In desperate stress, He was not left alone:
Great luminous wings made clear the unknown Way,
Disarming menacing sand and mocking stone,
Transmuting enemy Darkness into Day.
He felt the compelling might of hands that poured
Sweet water for His need; of arms that brought
The secret bread God's banquet halls afford:
From these He drew the fortitude He sought.—

This sere Hell knows no starlight host, no brood
Of shining wings. Yet Heaven's renewing power
Flows here, through human hands, and fortitude
Springs, singing, at their touch. You lend this hour
Strength to lift high again the waiting load,
Courage to find . . . and face . . . the unknown Road.

—B. Cumming Kennedy

Who would not try to win a heaven
Where all we love shall live again?
—Thomas Moore

The loves that meet in paradise shall cast out fear;
and paradise hath room for you and me and all.
—Christina Rossetti

And if the winds of Night
Blow and throw our light
Unbodied souls apart,
And you go stumbling on alone,
Still, still will I find you,
Dear my own!

Cry but my name, Belovéd, cry!
And I with yours will make reply.
There in that quiet and vast abode
The mingling music of our names will ring,
The weaving music of our names will sing,
Will cling and echo through that listening hush
Until our seeking souls together rush
Again to meet,—
Light of my life, again to meet!—
Again to meet and mingle
In the secret ways of God!

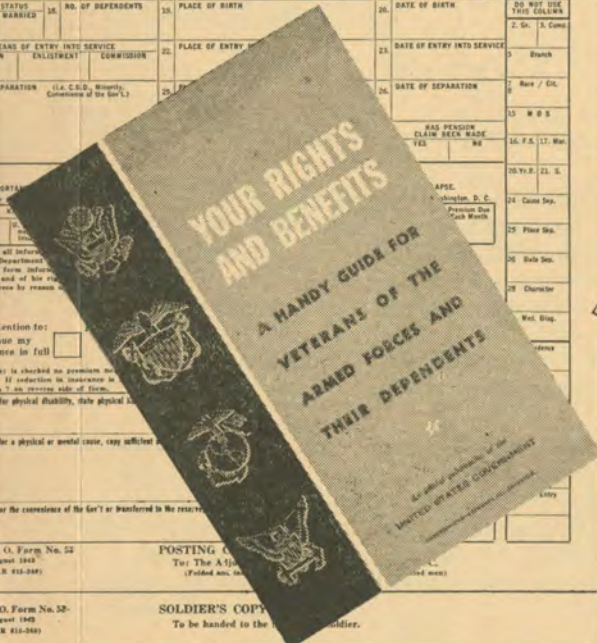
—B. Cumming Kennedy

Ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—John Luckey McCreery

REPORT OF SEPARATION

1. FIRST NAME	2. MIDDLE INITIAL	3. ARMY SERIAL NUMBER	4. GRADE	5. COMPONENT
6. BRANCH OF SERVICE AT SEPARATION				
7. RACE				
8. U. S. CITIZEN				
9. EDUCATION (19 YEARS)				
10. GRADE				
11. FOREIGN SERVICE				
12. IS JOB AID DESIRED				
13. MILITARY OCCUPATION				
14. SPECIAL SERIAL NO.				
15. DATE OF BIRTH				
16. DATE OF ENTRY INTO SERVICE				
17. DATE OF SEPARATION				
18. PLACE OF BIRTH				
19. PLACE OF ENTRY INTO SERVICE				
20. HAS PENSION CLAIM BEEN MADE				
21. APSC.				
22. POSTING OFFICE				
23. SOLDIER'S COPY				



RESOURCES PLANNING BOARD

DEMobilIZATION AND READJUSTMENT



NAVY DEPARTMENT

Personal Affairs of Naval Personnel and Aid For Their Dependents

NAVPER 15.014



AUGUST 1944

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GOVERNMENT

J. GORDON

THE PRINCIPAL FEDERAL AGENCIES RESPONSIBLE FOR THE DEMOBILIZATION

United States Employment Service

Through its 15,000 local offices across the country the U.S.E.S. will have a very significant role to play in helping veterans get jobs. The vocational rehabilitation program of the Veterans Administration must be geared to the shifting vocational needs. U.S.E.S. must keep its finger on the occupational pulse of the country, provide counseling service, place and replace veterans in search of work.

U.S.E.S. has been made one of the three agencies (along with Veterans Administration and Selective Service) to have a complete information service for veterans in every community where there is a U.S.E.S. Office.

Bureau of Selective Service

The Selective Training and Service Act was passed in 1940 to establish a system for selecting young men for a year of military training. A provision of the Act (Section 8) was that if a selectee left a permanent job, that job should be waiting for him at the end of the year. Though the Act was not designed for a war period, it was carried over and still stands. Selective Service officials estimate that about 30 per cent of the men in service have re-employment rights.

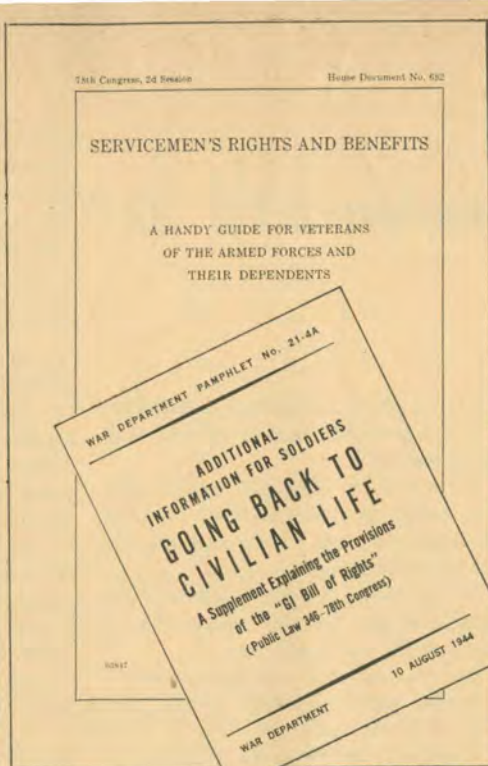
Helping veterans get their jobs back is the responsibility of the Reemployment Committeemen (two or more) attached to each Draft Board.

Bureau of Labor Statistics (Department of Labor)

This is a different kind of agency. It is not administrative. Rather through its Postwar Division, primarily, it is serving in a very essential capacity by studying previous experience in demobilization, following the trends of employment and the labor market, showing the relation of strictly demobilization problems to the general economic and social problems that the nation must face in the post-war era. Studies by the Bureau are used by all other federal agencies in making their plans. It is well to look at the postwar problems of demobilization through the eyes of a labor agency, for employment is basic to successful demobilization. Unless the veterans can find jobs, decent, meaningful work, reintegration into civilian life will be next to impossible and the eventual consequences for the nation can only be tragic.

Veterans Administration

Nearly every veteran of any war involving the United States will be served at one time or another by the Veterans Administration. It is responsible for administering all laws relating to the relief of, and other benefits for, veterans, including insurance, disability compensation, death benefits, retirement pay, adjusted compensation, hospital and domiciliary care, pensions and vocational rehabilitation. With the passage of the Serviceman's Readjustment Act (G.I. Bill of Rights), the Administration's work was greatly increased to administer provisions for unemployment compensation, educational benefits and loans for the purchase of home or business. By 1970, when the service load will be heaviest, the Administration plans to have 300,000 beds in its hospitals.



FOR THE PEOPLE CHAMBERLIN

for demobilization rests
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g is over.

THE PRINCIPAL FEDERAL AGENCIES RESPONSIBLE FOR THE DEMOBILIZATION

Pre-discharge Education Program

In October the War Department announced a new program to be instituted whenever and wherever the fighting is over for any military unit. If, for instance, military duties take only two hours daily for soldiers in Iceland, the rest of the day is to be spent in taking educational or recreational work set up by the commanding officer. Text-books are being distributed already and more are stored in England awaiting the occupation period in Europe. There will be a heavy emphasis on civilian occupational training. Machine shops, radio equipment, repair facilities—all can be used for classes taught by qualified men in the unit.

Retraining and Reemployment Administration

Immediately after Mr. Bernard Baruch issued his famous report on war and postwar adjustment policies (February 15, 1944), an Executive Order set up the R.R.A. Congress incorporated provision for this new agency in the War Mobilization and Reconversion Act passed in September, making it a part of the Office of Mobilization and Reconversion. The responsibility of R.R.A. is to coordinate the activities of all federal agencies (except the Veterans Administration) that will or could share in demobilization services. In its first general order, the Veterans Administration, the U. S. Employment Service and the Bureau of Selective Service were declared the channels through which R.R.A. shall work.

Discharge Centers

Before the war there were several hundred army establishments from which one could be discharged. Now it is different. Using the experience gained in an experimental center in Fort Dix, New Jersey, a new kind of army separation center is evolving. Each center will be geared to an efficient and complete 48 hour schedule including physical check-up, medical services that may be needed, filling out of all separation papers, interviewing representatives of Selective Service, United States Employment Service, Veterans Administration, Red Cross, and veterans organizations, receiving any back pay, mustering out and travel allowance. Workers are getting training now in five such centers to staff the eventual eighteen or twenty.

Armed Forces

The beginning of demobilization is always a military matter. Military authorities must decide who shall be discharged and when. Two services provided by the Army and Navy are significant in preparing a man for return to civilian life:

The U. S. Armed Forces Institute is the largest educational institution in the world. More than 150,000 men and women are enrolled for correspondence courses of one kind or another and many hundreds of thousands are taking U.S.A.F.I. sponsored group study courses. It is possible through U.S.A.F.I. for a fellow to finish high school or college while in uniform and be discharged with a degree. Practical vocational courses are offered which will assist in finding a job. Perhaps as significant as anything is the meaningful tie such courses give to civilian life and interests.

Shouts AND Murmurs

By the editor

Portrait of a President

At last! A psychologist who can appraise personalities scientifically! For instance, you will be glad to know that the president we have just elected is rated .9w .8g .4f .4p and .8c. Now the .4f we can understand, but the rest? It is a psychological portrait. Professor Raymond B. Cattell of Duke is responsible. He took about 4,000 words which describe personality and reduced these to 171 by eliminating synonyms. Then he "measured" several hundred men and women with the aid of these traits. After working out the final analysis, Dr. Cattell finished with about a dozen basic personality factors by which personality can be appraised. General mental capacity is "g"; character integration is "w"; extraversion, "c"; a bohemian factor "c 1"; neuroticism, "f"; rigidity, "h"; and two others. "Vocational guidance," says the professor, "and industrial personnel work is today far short of the pitch of reliability it could reach if the assessments of personality are based on measuring the right things. Here's for more "c 1's"—and power to them!

Naughty, naughty!

Table tapping, seances and other magic methods of communicating with the dead or seeking information about the living are not new. But we've been buying games lately, and we rise to protest against the inclusion of "ouija" in the children's toy departments. The "ouija" craze is upon us, to be sure, but why must it be included in the children's department? Children have more sense! Furthermore, if grownups must resort to "ouija," why not wait until the children have gone to bed—or better still, why not just wait!

Declaration of Interdependence

From Will Durant comes a Declaration of Interdependence which we'd like to give wider publicity. Here it is:

Human progress having reached a high level through respect for the liberty and dignity of men, it has become desirable to reaffirm these evident truths:

That differences of race, color, class, or creed are inevitable by the nature of things and that the competition of diverse groups, institutions, and ideas is a vital element in the development of man;

That to promote harmony in diversity is a responsible task of religion and statesmanship;

That since no man can express the whole truth, it is essential to consider with tolerance the views and experiences of other men;

That by the testimony of history, intolerance is the door to violence, brutality and dictatorship; and

That the realization of human interdependence and solidarity is the best guard of civilization.

Therefore, we solemnly resolve,

To uphold and promote human tolerance and fellowship through mutual consideration and respect;

To champion human dignity and decency, and to safeguard these without distinction of race or class or creed.

To strive in concert with others to turn back the tide of mutual hatred, to discourage intolerance of any kind, and to unite all groups in the fair play of civilized life.

Rooted in freedom, bonded in the fellowship of danger, sharing everywhere a common human blood, we declare again that all men are brothers, and that mutual tolerance is the price of liberty.

Visimonth

GI Joes coming home from the wars are warned by the dean of men of Penn State, Ray Wanock, to wait a little while before marrying. The dean also suggests that the returning veteran spend the first month at home just looking around, visiting and getting caught up again. To all of this we say "Amen," and we'd like to suggest further that we establish a sort of "visimonth" as a recognized event in the life of every veteran. "Have you had your visimonth yet?" will be heard currently. "No, I'm taking my visimonth with my girl. After that, we expect to get married."

Item: for future articles

We can get some idea of what soldiers are thinking about from the list of topics they proposed for discussion in an army hospital. Here is the list: Postwar education, the attitude of civilians toward the armed forces, postwar economic outlook, present and future labor policies, labor relations, education for service men, new postwar industries, the extension of re-

ligion, civilian rehabilitation, peace settlements, labor, international banking, United States foreign policy, industrial security, postwar aviation, human psychology, money and its value, latest chemical developments, radar, television and plastics, can the United States settle Europe's problems? why can't the United States stay aloof and yet be friendly? aiding members of the armed forces in the future, why a worker is allowed to strike, is communism growing? what about home life, its position and prospects for children? politics, economics, finance, a labor-management forum, role of the Government in industry, a Government-industry forum, a veterans' re-employment administration executive, merchant marine—shipbuilding and operations, a debate like Town Hall, Henry J. Kaiser, Congress' plans for veterans, Norman Thomas.

Etc.

We're at it again. The latest move is to change the name of American cities called "Berlin." All this seems stupid to us. Maxwell Anderson has been trying to get some community to take the name of Distomo, the Greek city destroyed by the Nazis. We think the idea is pernicious, not only because it smacks of false sentimentalism but also because we'd like to start a movement for more meaningful and characteristic names of cities. . . . And we would like to second the idea that if we must have war memorials they be "living memorials," such as community centers, auditoriums, parks and recreation centers. The Federal Security Administration's consultants are available to communities planning memorials. . . . Richard T. Baker, *motive's* kinfolk in China, is back from the war fronts and is again teaching in the Graduate School of Journalism in Chungking. Dick's dispatches have been appearing in Religious News Service. . . . The Chinese Ministry of Education announces that a total of 1200 Chinese students will be studying abroad by the end of the present school year. The best ambassadors of good will we know about!

Big business did not build the wealth of this country. It was individual, hard-hitting, and hard-working men who built it. These men started small, independent, competitive businesses. Such men and the business they start will continue to build the country if it is to continue being built.

—From "Young Man, Be Your Own Boss," by William Burton in *Reader's Digest*

Arise, therefore, and be doing, and the Lord be with thee.

1 Chron. 22:16

The Negro and the War

Frank P. Graham

Editor's Note: The distinguished president of the University of North Carolina has given us permission to print part of a speech he delivered both at Howard University and at Tuskegee Institute. We shall use other parts of the speech in later issues of the magazine.

IN this struggle there is no more loyal group of our fellow citizens than the American Negroes, north and south. In defense of America they spring to arms in the spirit of Dorie Miller of Texas, the Negro messboy, who, when the machine gunner on the "Arizona" was shot down, jumped to his place and shot the last rounds while the ship was sinking in Pearl Harbor. Whether as fighting men or for production of food and munitions, America needs the Negro and the Negro needs the equal opportunity to work and fight for America. The Negro is necessary for winning the war and is a test of our sincerity in the cause for which we are fighting. Any lag of the Negro becomes a handicap to our whole nation; any progress of the Negro becomes a reinforcement of our democracy.

In reviewing some points in the recent progress of the Negro in the United States we must have a sense of historical perspective in America and of interracial relations in other parts of the world. The progress of the Negro must be viewed against a background of slavery, unjust discriminations, legal segregation, and of racial imperialism whether in the United States of America or in the Union of South Africa. The problem of the races is basically not so much a matter of sections and regions as it is a matter of numbers, whether in Atlanta, Detroit, or Johannesburg. In spite of all the handicaps of the old slavery and the new discriminations, the Negro in the United States has compressed the most progress in the shortest time of any race in human history. Slavery gave the Negro his Christianity. Christianity gave the Negro his freedom. By cooperative effort this freedom must give the Negro equal rights to home and health, education and citizenship, and the equal opportunity to develop, to work, and to fight for our common country.

Despite the Ku Klux Klan in the south, or the race riots in the midwest, the Negro is on the march on all fronts. The lynchings of Negroes in the United States have decreased from fifty-seven in 1920 to five in 1941, and fewer still today. The life span of the American Negro has increased in ten years from forty-nine to fifty-five years. Illiteracy among Negroes has declined from 70% in 1880 to 10% in 1940. In my own state of North Carolina, the recent legislature provided a twelve year-nine months state supported school system for both the white and colored children, and in three years will complete its program for the equalization of pay of the teachers in both Negro and white schools. In four years the increase in the salary of Negro teachers in public schools is from \$120 per month for eight months, to \$145 per month for nine months. The University of North Carolina and Duke University are cooperating in helping provide professional and graduate work at the North Carolina College for Negroes in Durham. In the last decade, more Negroes graduated from American colleges and universities than in all the previous history of the race. North Carolina long ago led the way in abolishing the Poll Tax as a prerequisite for voting and, consequently, a gradually increasing number of educationally qualified Negroes are voting each year in the primary and general elections in that state.

The Negro in America has, in recent years, won more opportunities in industries, education, the professions, in military and naval services than in any part of the earth or in any other period of history. Much more remains to be gradually achieved through intelligence, cooperation, and good will. On June 25, 1941, the President issued an executive order providing for equitable participation of all workers in defense industries, without discriminations because of race, creed, color, or national origin. The National War Labor Board abolished wage discriminations against colored laborers and granted special wage increases to Negro workers which placed them on a basis of economic equality with the white workers in the same classification in

source _____

The real danger

Rancor and bigotry, racial animosities and intolerance, are more dangerous than any external force, because they undermine the very foundations of democratic effort.

—Chief Justice Charles Evans Hughes

Threat!

Dr. H. Scudder McKeel, University of Wisconsin anthropologist, prophesies that the Ku Klux Klan or something like it will be revived shortly after democracy wins abroad. Maybe so, but if it is, it will encounter tough sledding if it invades the various Negro communities. It didn't get off so lightly last time.

—Pittsburgh Courier

Japanese-Americans

Twenty-five hundred Japanese-American students are enrolled at present in 550 colleges and universities of this country. Most of this number are young evacuees formerly in relocation and assembly centers who wanted college training. Through relocation to campuses away from the Pacific States the college population of Japanese-American students has climbed back to the level existing at the time of Pearl Harbor.

Each year about 400 of the 2,000 students who graduate from the high schools at the eight relocation centers leave to enter college. Since May 1 college applicants among these graduates have been accepted by more than 150 different institutions. The War Relocation Authority provides no funds to aid evacuee students, but various church groups, working with the National Japanese-American Student Relocation Council, during the last two years, have donated \$120,000 toward tuition scholarships.

On Wisconsin!

Arthur E. Burke, a Negro graduate student, was ousted from the University Club of the University of Wisconsin at Madison. Burke had lived at the club four days before he was asked to leave. Fifteen campus organizations opposing this discrimination included the University Religious Council, the United States Student Assembly, Student Board, Wesley Foundation, Evangelical Church, Hillel Foundation and the Campus Housing Clubs. A Committee for Democratic Housing was organized by the faculty. Among its members are Merle Certi, this year's Pulitzer Prize winner in history, Max Otto of the philosophy department, Walter Agard of the classics department and Harry Harlow of the psychology department. The ban was lifted and Mr. Burke has been given membership in the club.

Relies in our midst

The anti-Semite is a relic now. He speaks a dismal, slow-yielding heritage. In him yet is the contempt for fact that blackened fifteen hundred years of human living. His is the rolling eye of superstitious dread—his the loutish clamor of a self confounded by the witless choice of ignorance. But he is passing. Here in America, his ranks thin visibly with the dramatic, hopeful victory of these hours. Until he is altogether gone, he is our problem for he fabricates his problems out of lies. Steadfastly, he repents. This is the act that restores his vision, that lifts his head in true, free pride, that re-establishes his self-assurance and makes him, once more, a man among men.

—Philip Wylie

A scientist on race

Racial difference provides the most obvious excuse for antagonism that really springs from sheer selfish desire to dominate others and speciously to justify rivalry that is political, social or economic.

The hatreds that arise from human competition easily shift their emotional expressions from race to nationality to economic class to religious affiliation, or to any other handy pretext whereby an ugly sentiment, a sordid motive or downright viciousness may be rationalized or whitewashed.

It is for this reason that racial prejudices will persist in spite of scientific demonstrations that there are no hierarchies of physical, mental or cultural ability in human races and no rank lists of virtues and vices.

We shall have to improve individual human quality before we can get an amelioration of group behavior as manifested in race discrimination, class rivalry, religious persecution and warfare, but in my opinion the greater part of such human betterment will have to come about by segregating and preventing the reproduction of criminalistic, mentally defective, insane and constitutionally deteriorated individuals of whatever race, nationality and creed, and by studying human inheritance so that it will provide a knowledge that will enable us to breed better men.

Specifically, we shall have to have a better quality of whites before Negroes will receive the justice for which they clamor. . . .

Repeated mouthings of political and moral aspirations, whether emitted by idealistic individuals or by uncomprehending parrots, avail nothing unless they can evoke a response in behavior from men of good faith and at least moderate intelligence.

line with the general policy of the Board, with prophetic Americanism, and with the cause of the United Nations.

ECONOMIC and political discrimination on account of race or creed is in line with the Nazi program. America, in the days of its infant weakness, the haven of heretics and the oppressed of all races, must not, in the days of its power, become the stronghold of bigots. The world has given America the vigor and variety of its differences. America should protect and enrich its differences for the sake of America and the world. Understanding religious and racial differences makes for a better understanding of their differences and for an appreciation of the sacredness of human personality, as basic to freedom. The American answer to differences in color and creed is not a concentration camp but cooperation. The answer to error is not terror but light and liberty under the moral law. By this light and liberty, the Negro has made a contribution in work and faith, song and story, laughter and struggle which are an enduring part of the spiritual heritage of America.

The American Negro is in the forefront of the fight against any Fascist trends in America, and is in the forward march of the People's Revolution against the counter march of the Fascist Revolution. Above all discriminations and sufferings, the Negro holds on to the persistent hope of human brotherhood, reaching across 2,000 years, with spiritual momentum against the counter-revolution reaching around the earth.

More hundreds of millions of colored peoples in the United Nations are involved in the outcome of this global war than the combined populations of the Axis Powers. Under Hitler and his Master Race, their movement is backward to slavery and despair. In America and in the United Nations, the colored peoples have the freedom to struggle for freedom, equality of opportunity, and the gradual fulfillment for all peoples of the noblest aspirations of the brothers of men and sons of God without regard to color or creed, region or race, in the world neighborhood of human brotherhood. This is the American dream.

However, this does not mean that we must give up our protestations against evil and injustice. There is still some fertile ground upon which good seed may fall and germinate. The American Negro must continue to assert his rights to the equal and just treatment that Americans profess to plan for all peoples on earth. We ought to put our own house in order if we wish to clean up the whole human domicile.

—From an address by Prof. Ernest A. Hooton, of the Dept. of Anthropology, Harvard University, before the conference of the National Association for the Advancement of Colored People, in Chicago on July 16.

Books

Watkins, Sylvestre C., ed.

Anthology of American Negro literature; introd. by John T. Frederick. 498p. (bibls.) S [c.'44] N. Y., Modern Lib. .95

The views of the American Negro on contemporary problems and his contribution to our literature are shown in this anthology which comprises the short story, the essay, autobiography and biography.

Classic

Gunnar Myrdal's *American Dilemma* in two volumes (Harper, 1944) will undoubtedly take its place as *the* analysis of the Negro situation in the United States. With the perspective of a European and the thoroughness of a scholar, this treat-

ment will be authority for a long time to come. Students should know the book, dip into its mine of information.

Jewish Neighbors

Mildred Eakin has written a guide book for church school leaders of children called *Getting Acquainted with Jewish Neighbors* (The Macmillan Company, 1944). The book has a broader value in that it suggests the study of the people of the community. The author is director of the demonstration school in the Religious Education Department of Drew University, and the material in the book comes directly from practical experience.

Help

The Division of the Local Church of the Board of Education has Robert B. Eleazer (see *motive*, January, 1944) in charge of work relating to interracial understanding. Mr. Eleazer publishes a little bulletin called *Interracial Trends* and issues other material that will help in this difficult field. Groups wishing to study this subject will do well to write to Mr. Eleazer for his advice and suggestions.

Interracial Committee

For suggestions about the organization and work of local interracial committees write to the Commission on the Church and Race Relations, 297 Fourth Avenue, New York City, or to the Southern Regional Council, 710 Standard Building, Atlanta, Georgia.

I Pledge Allegiance to . . .

Liberty and Justice for All

ONE of the six Special 1944-45 Program Emphases of the Methodist Student Movement deals with Minority Group Tensions. That such tensions do exist and, under wartime conditions, continue to grow is evidenced not only by recent outbreaks of violence, but also by the mounting apprehension in the heart of the average citizen.

Such tensions develop chiefly in the relationships between the white Gentile Americans and the Negro, Japanese, and Jewish Americans. Our nation is the melting-pot of the races, and just now the pot seems to be boiling!

Race riots, discrimination, white primaries and the poll tax all testify to the tension between Negroes and whites. Tense feelings between Caucasians and Japanese-Americans are evidenced by our relocation centers, state legislation against Japanese holding property, and the Japanese exclusion act. Strained relationships between Jewish and Gentile Americans also have precipitated violence and discrimination.

It is singularly significant that these conditions should prevail in America precisely at the time American soldiers allegedly are struggling to destroy harmful racial doctrines on foreign soil! If the Christian student is to make any creative contribution to the relaxing of these unfortunate tensions, he will inform himself of their underlying causes, and then take such action as he thinks will be helpful. For it cannot be said too often that the basic test of democracy is not the rule of the majority, but respect for the minority.

The Negro

The student who makes an honest survey of the Negro problem in America finds many of that race who feel it is punishment to combine living in a black skin with living in America. Louis Adamic reports a recent illustration of this fact. In Columbus, Ohio, an essay contest was held, the subject of the papers being "What to Do with Hitler." A sixteen-year-old Negro girl won the contest by submitting, as her idea of the perfect punishment for the Führer, the suggestion that he be covered with a black skin and forced to live in America.

This sense of punishment causes many Negroes to assume that the white man really does not intend to include them within his circle of actual democracy. This is, of course, a national condition and not a purely regional one. No single area of the country may self-righteously accuse another.

An eminent American recently suggested that the solution to these difficulties is to put the Negro in his place; and that the place of any law-abiding, useful citizen is on a plane with all other such citizens. This means that the Negro,

in a democracy, would have as good opportunities for education and economic livelihood as any other type of citizen. It hardly needs to be added that this is almost totally unrelated to the matter of intermarriage, which neither race desires. As the prominent and representative Negro Citizens Committee of South Carolina recently stated, "Leaders of our racial group have never advocated, nor desire, the much talked of 'social equality,' which has been used to breed unrest, and even hate among the races."

There are many ways to improve Negro-white relations. Each student group must decide what methods will be most useful in its locality. However, certain things can be done anywhere: (1) Write your Congressman and Senators that you favor the establishment of a permanent Fair Employment Practices Commission. Bills with this in view have been introduced in both houses of Congress (HR 3986 and S 2048). Both bills have bi-partisan support. Enactment of this legislation would tend to improve the economic status of the Negro.

(2) While you're writing your congressional representatives, you can tell them also that a national law against the poll tax would be helpful! Bills toward this end (HR 7 and HJRes. 284) have been debated too long already, and they should be brought up for vote.

(3) Conduct worship services and study groups on our Negro problem—or, as Stanley Jones correctly says, our "Negro opportunity." For excellent materials, write the Methodist Board of Education, 810 Broadway, Nashville 2, Tenn.; Southern Regional Council, 710 Standard Bldg., Atlanta 3, Ga.; and the Comm. on the Church and Race Relations, 297 Fourth Ave., New York City.

Japanese-Americans

When the University of California distributed its 1942 commencement awards, the officials were unable to present the University Gold Medal to the student who had won it. This award, the highest scholastic honor conferred upon any member of the graduating class, had to be sent to Harvey Ako Itano in a Japanese evacuation center, to which he had been transferred prior to his graduation.

About 110,000 other Japanese-Americans were moved inland at the same time. Many of them, like Harvey, were natives

Christian Action

TOWARD A NEW WORLD ORDER

of America. Since that time, some of these uprooted citizens have been relocated into colleges (one was MOTIVE man-of-the-month in January, 1943) or have taken jobs. A large percentage yet remain in the centers.

More than 8,000 have gone into the U. S. Army and distinguished themselves by acts of bravery. *Time* magazine does not want America to forget that Maj. Gen. Charles W. Ryder declares that the best troops in his 34th Division are Japanese-Americans. These oft-decorated soldiers, the 100th Infantry Battalion and the 442nd Combat Team, have not only become extremely popular in the Italian campaign, but also have sustained heavy casualties.

Some people in America have reacted to this situation by passing laws making it impossible for Japanese-Americans, regardless of citizenship, ever to own property in their state. Some have even dogmatized that no one of Japanese ancestry will ever be allowed to work in their communities. In one state, an effort was made to bar an American-born Japanese

A Department
Conducted by

HOWARD WILKINSON

doctor from serving in a Tuberculosis Sanatorium, even though it would have resulted in the death of a number of patients, and even though the FBI had pronounced him absolutely loyal.

Many other Americans, however, are doing their best to see that the Japanese minority is not denied democracy. Students who wish to link themselves with this latter group may do so by taking the following steps: (1) Study and discuss the plight of the Japanese-Americans. For helpful materials, write the Methodist Peace Commission, 740 Rush St., Chicago 11, Ill.; Public Affairs Comm., 30 Rockefeller Plaza, New York City; and the American Friends Service Comm., 20 S. 12th St., Philadelphia, Pa.

(2) Support the Japanese-American Fund of the Methodist Youth Fellowship, which fund provides for the establishment of a hostel, or temporary home, for members of this minority racial group while they are finding jobs and permanent homes. Send your contributions to Lloyd White, Treasurer of the MYF, 810 Broadway, Nashville 2, Tenn.

(3) If there are Japanese students on your campus, go the second mile in making them feel that they actually "belong." If there are none, discuss with your college authorities the possibility of securing some.

The Jew

The present perverse persecution of Jews in Germany had small beginnings: an outbreak here and an insult there. Such

manifestations as those have already appeared in our land, particularly in Brooklyn and Boston. Bishop G. Bromley Oxnam is leading a movement to prevent the spread of this venom. Students who are concerned to keep democracy either meaningful or Christian will carefully guard against the contagion of anti-Semitism on their campuses. Thought-provoking material may be had by writing to the American Council for Judaism, 1321 Arch St., Philadelphia 7, Pa.

John Marvin Rast has brought to our attention a story which, although it comes from the hell that is Europe, bears a warning to America. One Sunday morning a pastor received orders and addressed his congregation thus: "All who have Jewish fathers, leave this house of God!" A few shamed individuals hurried from the church. The pastor spoke again: "All who have Jewish mothers, leave and never return!" Once more, a few fled fearfully. But the second group went unnoticed, for the congregation, beholding with horrified eyes, saw the great figure on the altar agonizingly tear itself from the crucifix, and slowly, sorrowfully walk down the aisle and out of the sanctuary. Actually, if we permit discrimination against the modern Jews, we thereby discriminate against that ancient Jew, Jesus.

Finally, Brethren . . .

Whatever things are democratic, whatever things are fair, whatever things make for Christian brotherhood—

work for these things; and the God of Peace shall be with us!

Democracy, like the servant in Christ's parable of the talents, must demonstrate its faithfulness "over a few things," before it can safely be entrusted with the many. Democracy is the political light of the world. Let us not put it under the bushel of discrimination.

Many Methodist students will join with the Congregational-Christian Council for Social Action, in that part of its recently-adopted "Chart for Social Action" which deals with minority groups:

"Science teaches that all men are of one blood. Christianity goes deeper, and asserts that God has made them so. We therefore shall work to:

1. Affirm the fundamental unity of the races and destroy all myths which deny this unity and all inequalities between racial and national groups.

2. Create patterns which allow equal mobility and equal opportunity to every individual without regard to racial identification, and break down patterns of discrimination and of segregation in every area of human association.

3. Overcome, as our primary responsibility, the racial segregation which is manifest within our own churches."

(Complete copies of this highly significant "Chart" may be obtained free, in limited quantities, by writing the Council for Social Action, 289 Fourth Avenue, New York City 10.)

Labor in Politics

HARVEY SEIFERT

NOW that the sound of political battle has somewhat subsided and the voice of the campaign orator is relatively silent in the land, perhaps it is possible the more dispassionately to analyze one of the major developments of the last national election in terms of its revolutionary possibilities for the future of the United States. Labor is now in politics with power. For a long time would-be public office holders have had to consider the votes of labor. There were so many working hands that might drop a vote into the ballot boxes that platform double-talkers and administrative double-actors have had to give some consideration to them. But never before has the political might of labor been organized as it is today. What does this mean for the future?

Labor might follow one of three

courses in its political activities. It might be content with so-called "non-partisan" action, using pressure politics and the lobby on behalf of favored candidates and measures, regardless of party label. Or, labor might organize to throw its weight behind a selected existing party. A third possibility is the organization of an independent labor party.

In one or the other of these ways, organized labor in the United States has almost always been concerned with politics. In fact, the only significant organization that completely rejected political action was the Industrial Workers of the World, which chose to rely instead on syndicalist direct economic action. The first labor party in the world was organized in the United States in Philadelphia during 1828. This was followed by other labor parties in New York, Massachusetts,

New Jersey, and states farther west.

In more recent years, however, labor has been less partisan in its political activities. The traditional policy of the A. F. of L. has been to support friends and to punish enemies of labor, regardless of their political affiliations. This did bring labor pressure to bear in the nomination of candidates, in the formulation of platforms, and in support of specific legislation, as well as in the election of endorsed candidates.

Blocks of A. F. of L. votes have without a doubt been influential. Federation leaders claim that their policy has been vindicated in many important labor gains, such as the establishment of the Department of Labor, anti-injunction acts, or wage and hour laws. The policy has been severely criticized as weakening the forces of labor by dividing them at the polls. Each political party has been able to enlist some prominent union officials, and members of the same A. F. of L. executive council have campaigned for opposing presidential candidates. Those endorsed as friends of labor have been a heterogeneous lot with confusing and

sometimes contradictory political positions.

Such a nonpartisan version of labor in politics was no longer satisfactory to the C.I.O., hence the creation of their Political Action Committee, which decidedly took sides and named party names. During the last election it hit the country with an exceedingly effective barrage of publicity. Ministers received mailings, newspapers and radio carried material, labor pages were filled with cartoons picturing Dewey as the mouthpiece of big business.

This policy of supporting a single existing party found itself in the most uncomfortable position of being bitterly attacked from both the right and the left. Some of the criticism was itself utterly partisan. One can scarcely object with sound logic, for example, to the collection for campaign funds of single dollars from workers while one is himself engaged in collecting thousands of dollars from industrialists for a similar purpose. Other objections will require the evidence of time. The degree of the influence of Communist fellow-travelers, for example, will be tested by the ease with which such an organization in the future contradicts the Communist line on any important issue.

The most trenchant criticism of this second possible policy of labor is that which comes from the left. Such is the claim, that the present C.I.O. policy is short-sighted and ineffective, since it underestimates the conservative elements in the present major parties. In trying to win political success in the reluctant company of big city bosses and poll-taxing Democrats, labor is in grave danger of compromising its demands to such an extent that victory becomes meaningless. This criticism would point in the direction of the third possible alternative for labor, the creation of an independent labor party. There are minds in the labor movement, although evidently in the minority now, who are convinced that is the way toward salvation.

Whichever of the roads it chooses to follow, labor is marching toward greater political power. What does that mean for the future of our country?

There are dangers, of course, that labor choose unwisely the platform that it seeks to enact with its newly won power, but that danger is also inherent in political activity by any other group. Democrats are also likely to be convinced that a Republican's version of national policy is dangerous because mistaken. There are undoubtedly obligations that accompany political prestige, a fact which the wise labor leader will recognize. Such is the obligation to use power for the social welfare rather than for the individual group advantage.

But, fundamentally, in a democracy

● Labor is now in politics with power.

● Labor might follow one of three courses in its political activities.

● There are minds in the labor movement who are convinced that the creation of an independent labor party is the way to salvation.

● Four recent pamphlets will provide exciting reading for those interested in this subject.

labor surely has as much right to political expression as does any other group—and that includes all three possible forms of such expression, since each of them is also open to every other group in society. Labor itself has the right to decide which form it shall use. Furthermore, this country desperately needs a clear choice between an honestly conservative and a genuinely liberal party. The bankruptcy of contemporary statemanship is demonstrated by the extent to which politicians of all political denominations employ the latest Gallup Poll as a ghost-writer, rather than expressing the integrity of personal convictions. Therein lies also a danger to democracy, that we be disfranchised not by losing the right to cast a ballot, but by the elimination of a choice between opposing points of view. A vote between "social security for all" and "social security for everybody" becomes as meaningless as a dictator's plebiscite between "yes" and "yes."

Any contribution, therefore, which labor can make to a revival of a genuine choice between differing American political parties, is a service to democracy. If this can be done at the same time that it arouses the common man to a new interest in political participation, we may be doubly grateful.

Four Pamphlets

FOUR recent pamphlets will provide exciting reading for those interested in the subject of this column.

Needed for a long time has been Jesse Cavileer's "Church-Labor Relations," one of the *Social Action* pamphlets of the Congregational Council for Social Action (289 Fourth Avenue, New York 10, N. Y., 15 cents). Cavileer, "Staff Specialist in Religion and Labor" at New York's famous Labor Temple, traveled across America seeking samples of cooperation between the church and labor. Read this forty-page study if you are interested in the C.I.O.'s recent appointment of staff members to cultivate relationships with the church, in industrial chaplains, in Catholic labor action, in labor churches (including one that includes among its catechism questions, "Why did Jesus condemn private wealth?" with the an-

swer, "Private wealth always represents exploitation of the workers by the owning class").

Indicative of labor's growing interest in developing cooperation with the church is "Labor and Religion," issued by the Department of Research and Education of the C.I.O. (5 cents from 718 Jackson Place, N.W., Washington 6, D. C.). It is an exceptionally good presentation of the common ideals of the two movements, and of suggestions for cooperative action. Among the choice quotes to ponder is this. "Unfortunately, most socially enlightened, formally trained young ministers locate in middle class communities, far from the centers of the greatest need. There they become isolated from struggle by the very nature of the life around them. Ultimately administrative duties take all their energy, and religion loses its vitality. . . . Once humanity becomes the measure of both organized religion and organized labor, we can push forward together toward the good life. Together we must strive to organize a world based on love and order instead of force and rancor."

"The Avery Formula" issued by the United Mail Order, Warehouse and Retail Employees Union, Local 20 (518 W. Chicago Avenue, Chicago, Illinois, for 15 cents) nominates Montgomery Ward's Sewell Lee Avery (initials spell S. L. AVERY) as Tom Girdler's successor, goes into his private and public life in considerable detail, and describes the "Avery Formula," which is claimed to be to the old Mohawk Valley Formula, "as the stiletto is to the battle-axe," substituting million dollar damage suits for citizen vigilante organizations.

To document its case for a wage increase the Textile Workers Union of America (15 Union Square, New York 3, N. Y.) printed "Half a Million Forgotten People." With charts, pictures, and text, the pamphlet becomes a reminder to all of us that not every American is war prosperous. It points out that the average cotton textile worker receives about \$9 a week less than the WPA "Emergency Budget" brought up to date in terms of present prices—and that budget, even when expended in full, allows no radio, no books, no newspapers, one movie per family per month, and \$3.87 a year for an entire family of four for drugs and medicines.

The name of that aspect of health which depends on work is skill—not only literal skill with tools, but skill and practice in the use of time so that work gets done. *For the habit of working is far more important than skill in any one line.*—From *Our Young Folks*, by Dorothy Canfield Fisher

I Believe In the Religion of Jesus

THOMAS S. KEPLER

SEVERAL years ago Dr. James R. Angell, then president of Yale University, gave the baccalaureate address at Columbia University. While walking with the Columbia University faculty into the chapel where the exercises were to be held, he noticed on the *outside* of the chapel door the word "PUSH." He saw a sermon in that word, and decided to weave it into his morning talk as the key of his advice to the Columbia graduates. In introducing his address he said, "I am taking my text this morning, not from a philosopher, a literateur, or a biblical writer. Rather I have taken it from the one word engraved on the door of this great chapel, and offer it to you as the one thing each of you needs most when you leave the corridors of this university for the amphitheater of the world." Whereupon several of the seniors, sitting near the back of the chapel, turned around and saw inscribed on the *inside* of the chapel door—"PULL!"

As we turn this homily from the facile to the serious, man's life, if it be complete, is highly sensitized by his response to both the *push* and the *pull* of life: the *push* is the inner drive or motivation man has for being religious, while the *pull* is that outside of man which encourages or supports man in his good endeavors. Professor Harris F. Rall in his book, *Christianity*, speaks of these two essentials in religion:

"We may call the needs of man the 'push' of religion, that which impels man from behind. But there is the 'pull' of religion also. Religion is not merely desire, it is response. As the physical universe by its stimulus has created our organs of sense perception, and has called forth such varied responses in man as the scientific knowledge of its order and the creative control of its forces, so the impact of this spiritual world has brought forth religion. It has created the needs for which it affords satisfaction. Religion involves the belief in a higher world which has the answer to our needs."

Men have perennially attempted to define religion, and their definitions have been as diverse as those of Whitehead and Haydon. Says Professor Whitehead, "Religion is what one does with one's solitariness" (an *individual* stress); Dr. Haydon looks upon religion as "the cooperative quest for a completely satisfying life"

(the *social* stress). Dr. Harry Emerson Fosdick defines religion more comprehensively in these words: "Religion is the relationship of a man as a whole to the meaning of his life in this universe as a whole." While such a definition is a bit general, it nevertheless sees religion in its totality as something tremendous in the life of man. A good definition must be all-inclusive, touching four wide areas of man's experience: (1) Man's relationship to himself (the *psychological* aspect); (2) man's relationship to his fellowmen (the *ethical* aspect); (3) man's relationship to God (the *theological* aspect); (4) man's relationship to the problems of life which are not brought *directly* upon him by himself, his fellowmen, or God; we call them the problems caused by the natural world (this area includes the *psychological*, the *ethical*, and the *theological* aspects as man attempts to meet these problems).

It is interesting to note that when Professor Charles S. Braden sent a questionnaire to people of all ages and theological backgrounds with sixty-five possible reasons as to why they were religious, the six leading answers related themselves to the four main areas just mentioned: (1) Religion brings meaning to life; (2) religion brings help in time of stress; (3) religion motivates human kindness; (4) religion stimulates a person to better things; (5) religion furnishes a person with a moral ideal; (6) religion excites thoughtful people to believe in God and to worship him.

It is my privilege to make a survey of the world's living religions two or three times a year. I always try to approach every world religion—whether Hinduism, Buddhism, Taoism, Christianity, Confucianism, Judaism, Zoroastrianism, or Islam—with an open mind and with complete tolerance: and I must confess that I find relative good in every religion. After I make each survey I am always impressed with two facts: (1) Christianity offers the best *balance* of any of the religions, in so far as the four norms for a good religion are concerned; (2) since Jesus not only *taught* his intriguing ideas about religion, but *lived* them as well, he leaves a magnetic charm for others to try his insights: they were shown by him as possible in the kind of a universe in which we live.

DR. HARRY E. BARNES in *The Twilight of Christianity*, written twenty years ago, develops the thesis that Jesus is outmoded; that his religion belonged to a first century, Oriental civilization in a nomadic-handicraft culture; that Jesus never wandered more than a few miles from his hometown—he had only a provincial scope. Dr. Barnes feels that we ought to pay less attention to Jesus than to twentieth century American thinkers, with their feel of an Occidental machine age and their comprehension of an international pattern of events. Among the men of the present day with this touch of modernity Barnes mentions Kirby Page, Reinhold Niebuhr, Sherwood Eddy, and Bishop Francis McConnell; but little did Barnes realize that all of these men are the *results* of a tradition—in their homes, their environments, their colleges, their churches, their seminaries—all begun and stimulated by a person called Jesus. Their total adjustments and the culture they inherit as twentieth century Americans are largely due to the insights of Jesus in regard to man, society, God, and the problems caused by nature. As these men have added their contributions to Jesus' ethical-religious stimulus, they have led us into what Clarence T. Craig calls Christian conduct: "Conduct is Christian when in response to God's forgiving grace men seek to solve their human problems according to the principle of love, using the guidance of Jesus, the best ethical experience of the race, and the fullest possible contemporary knowledge of facts."

HOW does Jesus' religion help man in his total Christian conduct? 1. *Jesus' religion adjusts man to himself* (the *psychological* aspect). While fear, a sense of guilt, and the bearing of resentments are the chief "evils which lay waste life," they are really the *by-products* of self-centeredness: and selfishness is the central evil contributing to man's inability to get along with himself. Dr. William Burnham has said that until a child is eight years of age, his business as a child is to be selfish; but after that period he must get away from self-centeredness, else he will never be a maturely integrated personality. Today our hospitals and asylums are filled with people who have carelessly become inflated egoists.

The superintendent of an asylum in Ibsen's *Peer Gynt* vividly describes this selfish evil in the inmates:

"Beside themselves? Oh no, you're wrong. It's here that men are most themselves—Themselves and nothing but themselves—

Sailing with outspread sails of self.
Each shuts himself in a cask of self,
The cask stopped with a bung of self,
And seasoned in a well of self.
None has tears for others' woes
Or cares what any other thinks."

The tragedy of human nature is that people do not always graduate from this preliminary period of selfishness; and out of their own maladjustments they radiate unhappiness and trouble into their environments. They bar the coming of the kingdom of God within their lives, and consequently mar its coming into society: a tiny mustard seed which might have grown into a tree to shelter the fowls of the earth, is blighted by the evil of self-centeredness. The task of Jesus' religion is to get people away from this egocentricity. How different become the lives of people when they take seriously these admonitions of Jesus: "The greatest of all is a servant." "Take up your cross and follow me." "He who loses his life will find it." "Forgive seventy times seven." "Be not anxious for your life." "Judge not that ye be not judged." "Follow me." "Seek ye first the kingdom of God."

Rufus Jones has paraphrased the insights of Jesus in these words:

"There are many fine people who never succeed in gaining inward peace. They are in a constant state of nerves, rushing about perplexed and weary, fussy and irritable. The trouble with these individuals is that they never succeed in forgetting themselves. Inward peace cannot come to a person who is always worrying about the results of his work, always wondering what other people will say about it, always showing touchiness about attention, recognition, and preference. These are the very attitudes which frustrate peace, drive quietness from the heart."

2. *Jesus' religion adjusts man to his fellowmen* (the ethical aspect of religion). There is something compelling about the ethic of Jesus. A young girl remarked that "the Bible begins with *Genesis* and ends with '*Revolutions*.'" She was poor in biblical scholarship but correct in the interpretation of the Christian ethic: Christianity does revolutionize one to go out and remake the world in which one lives! The oft repeated stories of Kagawa, Grenfell, and Schweitzer are those of men whose lives were revolutionized by the Christian ethic: and the larger number of people like them is

legend. Caspar Rene Gregory is a classical example: In 1846 he was born in Philadelphia, Pennsylvania. He went to Germany for study and there he remained to become a famous New Testament critic at Leipzig University. He tied Christian ethics mainly into the needs of the laboring man in Germany. One rainy night, they tell of him, he saw a street-car switchman working in the chilly rain; Dr. Gregory went to the man and told him he would watch the switch while the switchman went into the cafe for a cup of hot coffee. When World War I came, Dr. Gregory—then sixty-eight—enlisted in the German army because he wanted to share the lot of the working man. In 1916, Gergory was killed in France. Says Martin Dibelius of Caspar Rene Gregory, "This man was indeed an illustration of the word: 'Greater love has no man than this, that a man lay down his life for his friends.'" If the real ethic of Jesus gets hold of a man, sacrificial living for one's friends must be the result!

What was the *real ethic* of Jesus? Several answers come to us from contemporary Christian thinkers: (i) Some scientific humanists say that if Jesus were living today he would ally himself with their group; that Jesus' main purpose was in giving man a set of ethical principles to follow; and that if we today follow Jesus' ethical demands we can *build* the kingdom of God. They feel that the world's main difficulty revolves about man's maladjustment with his environment: hence our panacea for the world's trouble is mainly that of improving man and remedying the sick spots of our environment. Man should give himself better education, diet, medical care; and at the same time man's environment should be improved by means of better working conditions, shorter working hours, improved tenement houses, ample playgrounds and social settlement houses. These realistic improvements will improve man's adjustment to society, which is mainly what Jesus meant by his kingdom preaching. If men will try to live like Jesus and join Jesus-like movements for the improvement of society, then men can gradually build the kingdom of God. Man has the potentialities for making this world like that which Jesus dreamed it might become. The main thing is that we treat each other ethically with the spirit of Christ! Even though the humanists' ideal is noble, I doubt if it is the *real ethic* of Jesus.

(ii) At the right wing of interpretation of the Christian ethic is a group of thinkers (largely influenced by European pessimism) who say that the importance of Jesus is not his ethical teachings, nor his ideals for us, nor even his character;

we are only concerned with him as one who was completely obedient to God's will. Jesus is basically of value to us as one who made the transcendent God known to the world, and only in so far as we emulate Jesus' submission to God has he value for us. When we are absolutely submissive to God by letting all pride creep from ourselves, then God can give us faith and make his will known to us. Such a pattern of thinking places man in a passive ethical state. This passive ethical state of man is vividly described by a European theologian in his words to Dean Sperry at the close of the Edinburgh Conference in 1937: "We have been speaking about the ethic of Jesus, through the medium of the Church, as the way to make the world the Kingdom of God. If the Kingdom of God ever comes, it will be *entirely* a gift of God. There is nothing which man can do about it." Such an attitude, however, sounds more like a misinterpretation of Paul's *Letter to the Romans* than a paraphrasing of Jesus' ethical attitudes.

(iii) Another school of Christian thinkers anticipates very soon the end of the world—we call them the *apocalypticists*. They see the Four Horsemen of the Apocalypse—war, famine, death, and pestilence—riding across the world; already some of the adherents of this movement see Adolf Hitler as the anti-Christ, the beast whose number is 666. Christ will soon return to lead the forces of righteousness at the battle of Armageddon. Hence the ethic of Jesus has little for the improvement of this world: this world is to be destroyed as soon as it has descended to its worst—and then will come the New Jerusalem for faithful believers. Everything one might do to improve the social structure of the world but retards the battle of Armageddon and the coming of the New Jerusalem. Maybe tomorrow will be the end—who knows? Recently I heard one of these apocalyptic preachers on the radio: he signed off with this statement: "Tomorrow I shall be on the air, unless Christ has come in the air!" In such a state of religious living the prime affair of every person is to keep himself faithful and loyal to Christ until Christ returns: but the ethic of Jesus has no driving improvement of the world's social structure. His ethic is one for keeping the individual holy and undefiled from the world. I have a personal feeling that Jesus would be much embarrassed were he to be here and hear such "ethical" preaching in his name!

(iv) The Christian ethic is a religious-ethic. A person is ethical toward his fellowmen as a *result* of his proper relationship to God. Ethics are the result of religious experience. Man adjusts himself to God through repentance and faith, which means that he allows himself to become

an instrument of God's *agape* (redemptive love): It means first an absolute surrender of self-will to the Overspirit (God) which surrounds him; secondly, it means an intellectual acceptance that God is *agape* (as revealed in the New Testament), and that Jesus Christ is both the incarnation of *agape* and the Messiah-Teacher who showed others how they might find the power of *agape* in their own lives.

As I write at this moment in my study an electric light throws its reflective energy upon my desk, not by what the globe and wires do by themselves, but by the energy they receive from a power plant to which they are related. Similarly man does not possess *agape* merely by "lifting himself by his own bootstraps," but rather by his normal relationship to the Creative Energy in the universe (God). "Emerson used to say that if you hold a straw parallel to the Gulf Stream the ocean will flow through the straw. It is true also that the moment a life comes into parallelism with celestial currents (God's energetic *agape*), the Divine will flow through it. In such a way an individual becomes an instrument through which God's *agape* flows; the results are seen in his relationships with his fellow-men.

The Sermon on the Mount (Matthew 5, 6, 7) gives to the ethical Christian a series of "guideposts" by which he can direct the channel of God's *agape* which flows through him: It guides a man to be merciful toward others; to love his enemies; to go the second mile—and the third—and the fourth; to pray for those who harmfully treat him; to forgive those who try to wrong him; to overcome evil with good; to refrain from censoriousness; to avoid anxiety. In every life-situation the Christian acts with redemptive love (*agape*) toward his fellow-men, since God treats him with *agape*: and if God's *agape* revolutionizes the life of a Christian believer, he becomes a natural medium through which God's *agape* flows into the organism called Social Reality. When God's *agape* can flow through all men as it transmitted itself through Jesus, then the kingdom of God will have come to earth.

The question is often raised as to whether Jesus' ethic was an *interim ethic* (meant for Jesus' first century followers for but a short time before the end of the present world), or an ethic for you and me today. Let us listen to three of the greatest contemporary New Testament scholars:

"These commandments were given not for the short time intervening between the present and the end of the world. They were given for eternity, because they represent the eternal will of God. Full obedience here and now is possible." (Martin Dibelius)

"John the Baptist marks the dividing line. Before him, the law and the prophets; after him, the kingdom of God. Any interim period is excluded. Not interim ethics but the opposite; almost all the ethical precepts attributed to Jesus are the deposit given by the Church to its members in the early years . . . not an interim ethics, but as a moral ideal for men who have accepted the Kingdom of God and live their lives in the presence of His judgment and His grace, now decisively revealed." (Charles H. Dodd)

"The Kingdom is a process sprung from the fellowship of men with Jesus, and still more important from their fellowship with him and each other after his resurrection. . . . Today through obedience unto faith, through following his guidance, through absorption of his spirit, through living his life . . . that is the Gospel as the New Testament understands it." (Frederick C. Grant)

3. *Jesus' religion adjusts man to God.* It excites thoughtful men to believe in God and to worship him. Man cannot be satisfied to worship himself (bad psychological religion!) or even Humanity (ethical but not good theology!); he must worship something more than himself or he cannot bear the burden of himself. Bernard Shaw, sometimes smartly and cynical, said in a great and serious moment, "I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence—or clearing the way for it." Jesus conceived the Kingdom of God as that "something better than myself" and he bade men to allow God's *agape* to flow through them so that God might work vitally in history. In this way could he give his kingdom to men!

When man has repentance and faith (characterized by both intellectual belief and psychological trust), he has exemplified the *push* of the Christian religion. But there is the *pull* also, which is outside man and is identified with the energetic mercy (*agape*) of God. In nature we call this *pull* the fact of evolution, a cosmic urge, an *elan vital*, the *nisus*; in religion we reverently call it *God*. Dr. Halford Luccock was met one day by a student's remark, "Religion is all moonshine!" To which Dr. Luccock replied: "I agree. Have you ever been in Panama where the moonshine *pulls* up billions of tons of water at the time of a 22-foot tide? The moonshine shows the *pull* of another world, unseen but resistless in force. Religion is like that: it is unseen but resistless in its *pull* upon the life of man!"

Isaiah felt the *pull* of God in the temple when he said, "I saw the Lord high and lifted up." Augustine understood this *pull* as he described it in his *Confessions*, "My heart is restless, O Lord, until it rests in Thee." The mystic showed a keen

insight into this upward urge as she told of her "flight of the alone to the Alone" where spirit touched Spirit. The gospel record expresses the constant *pull* of God in Christ as mediated on Jesus' lips, "If I be lifted up I will *pull* (draw) all men unto me."

Jesus has been the perennial *pull* for members of the Christian faith. A glance at his life has made men restless to live above the ordinary planes of existence: they have desired through repentance and faith to find the kingdom about which he preached: they have desired to fashion their wills in harmony with God's will (as he so intricately did) that God's *agape* might flow through them into the needy stream of humanity. Through Christ's total insights into religion have men been *pulled* into their proper adjustment to God!

H. G. Wells said of Jesus, "He is too big for our small hearts." But it is this bigness of Jesus—and his vast comprehension of religion—which keeps him the constant *pull* for most of us who echo the words of a twentieth century mystic: "there are times when I feel like washing my hands of the whole concern of living. But there is always that strange man upon his cross who *pulls* me back again—and again—and again."

Yes, I believe in religion in general; but more specifically, I believe in the religion of Jesus! In the words of John Magee's sonnet, the following of Jesus' insights lets one occasionally say,

"With silent, lifting mind I've trod
The high untrampled sanctity of space,
Put out my hand and touched the face
of God."

What more can one expect from religion?

The happiness of men consists in life,
and life is in labor.

—From *My Religion*, by Tolstoy

The war only heightens the trend shown by every census in recent decades; namely, a decline in the proportion of unskilled labor and a corresponding increase in callings requiring preparation—ranging from clerical to professional services. One recent investigation concludes:

Extensive studies generally agree that when the occupational field as a whole is considered, there is a declining demand for common labor of the strictly brawn type and a growing demand for workers, classified all the way from semi-skilled to highly trained technicians, professional workers, and executives.

—From "On the Vocational Outlook," by John K. Norton, published in *Community Life in a Democracy*

There Are No Theists in Foxholes

ROBERT H. HAMILL

ON the University of Chicago campus, Peggy Nickerson overheard two typical collegiates with clean-cut faces, wearing the familiar sport jackets, hold conversation. Now she retells the story.

The first said, "I was reading in the paper of a Russian aviator whose plane was shot up and disabled by German Messerschmitts. He bailed out, but his chute failed to open and he fell thirty thousand feet into a ravine filled with powdery snow. (I doubt, Peggy, that planes fight that high up, but on with the story.) A detachment of ski troops saw him fall; they rushed to the place, where they dug him out of the deep snow, unconscious but uninjured."

The second said, "Well, I'll bet that aviator believes in God."

The first replied, "Anyway, I'll bet he believes in snow-filled ravines."

And thereupon Miss Peggy makes some wise comment.

Now listen to a similar story, taken from that book which mixes good and bad religion:

"They that go down to the sea in ships,
That do business in great waters;
They mount up to the heavens, they go
down again to the depths;
Their soul melteth away because of
trouble.
They reel to and fro, and stagger like a
drunken man,
And are at their wits' end.
Then they cry unto Jehovah in their
trouble,
And he bringeth them out of their
distress.
He maketh the storm a calm,
So that the waves thereof are still.
Then they are glad because they are
quiet;
So he bringeth them unto their de-
sired haven."
(From Psalm 107)

Religion rescues a man when he's at his wits' end! Guaranteed life insurance. How crude it sounds back among the Hebrews, but what do you find when you read the best seller, *God on a Battlewagon*, or listen to Eddie Rickenbacker tell of dramatic rescue from a raft, or hear the story repeated in a thousand versions that "there are no atheists in foxholes"?

The Conversion of the Scoffers
How strange, Miss Nickerson, that the young generation now embraces what it once pooh-pooed: the comfort of

God's protection. Flaming young crusaders once persuaded themselves and their comrades in social reform that God is no pompous deity of the stuffy chancel, but, ever incensed at incense, He strides the streets with justice in His hands and dispenses judgment upon the dispensers of fraud. Now these same youth, themselves on the receiving end of injustice—victims of war's foolishness and the unfeeling cruelty of storm and disease—they begin to find in God some of the comfort which they laughed at in the churches. Hence the stories about no atheists: no atheists in foxholes, no atheists in bombers, no atheists anywhere. The scoffers believe! Hallelujah, Amen!

Then you cautiously ask about "just what we can let ourselves believe in—whether it's the lucky snow-filled ravine or our own frantic efforts or some outside power that saves our necks." Some people—apparently not the soldiers, however—remain cynics. "A comfortable policy, this cynicism. It's like Fibber McGee's closet, a convenient place to shove away all the troublesome questions involved in living."

On the battlefield, however, they do believe. Proof: "there are no atheists . . . !" The obvious danger in this sort of belief is the single fact, attested to by chaplains, that it soon wears thin. "Rescue religion" varies inversely with the square of the distance away from the foxhole. The voice of God is just as loud as the enemy guns.

The Danger of the Half-God

Yet, I wonder about this religion when it does persist. Even when it sticks, it may still be dangerous. To begin with, rescue religion sees only half of God. God loves and God judges. God creates and God destroys. Yet these sudden converts to the faith seldom finish the sentence.

"I form the light, and create darkness:
I make peace, and create evil:
I the Lord do all these things."

"Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work;

And I have created the waster to destroy."

"Behold, what desolations He hath made in the earth.

He maketh wars to cease unto the end of the earth."

What can those prophetic passages mean except that the day of the Lord is darkness as well as light? In our pollyanna desire to find God good, soothing and lovely to visit, we are afraid to know Him as the sturdy, terrible and compelling One. The poet spoke about a soft-hearted, soft-headed preacher:

"... for tender minds
He served up half a Christ."

For fearful minds, for pain-racked bodies, we serve up half a God—a God with a heart but with no muscles, a God who will rescue men from the consequences of their social sin and excuse them from judgment. God will protect our boys in battle because they personally are not guilty or deserving of death. He will withhold his fist and offer only His outstretched arms of mercy. Half a God!

You realize how risky it is for us to talk this way, Miss Nickerson. To undermine the morale of our fighting forces is punishable by fine and imprisonment, and to tell soldiers at their wits' end that God may not rescue them would surely undermine their morale; for men are able to keep up courage on a lie firmly believed in, better than by a truth that holds some tragedy in it.

Yet there are no theists made in foxholes, because there a man cries out for only half a God: he needs to receive God's protection, and to escape from God's wrath. I wonder how many theists there are in the blasted foxhole, or on the raft that sinks.

The Whole Armor of God

The trouble, you see, is that your Russian aviator does not always land in snow, the gull does not always land on the raft, the foxhole does not always give protection. Does God then fail? When there is no snow and no gull, is there no God?

The matter becomes worse when you remember that the aviator who hits bare ground from thirty thousand feet, the sailor who sinks with the raft, is often the better man: he is the honor student from the campus, the athlete with some Olympian flavor to him; he was the president of the League in the church back home. And, still worse, he got hit by that mortar shell precisely because he was out

ahead of his squad, showing the way, feeling out the land for them. Courage brings him death. Does that make sense?

Foxholes have no respect for saint or sinner. Religion is not worth two inches of steel plate. The New Testament in the pocket will not turn away bullets. The whole armor of God still does not protect from snipers.

"Well, when the Lord calls, He calls, that's all." So said to me the father of a service man in my church, and I had no heart to put him wise. Besides, I may be wrong. But that seems like bad religion and bad sense: what is to be will be; give God the glory but never the blame! Your Fibber McGee closet, Miss Nickerson, labeled "faith" instead of "cynicism," but still the catch-all for excess, disordered baggage of the mind.

The trouble is the same old thing: the orthodox believers believe too little, too little about God. They limit God to the snow in the ravine, to the gull on the raft, to the "miss" in the foxhole. They believe that God wields only the feathers of soothing comfort; they know nothing of His sword of judgment. They know He desires to protect; they forget that He must chastise and destroy. They feel that He wants to rescue the good; they cannot bring themselves to realize that in the solidarity of mankind and in the reaping of whirlwind from the wind, the innocent must suffer, the evil may prosper, and the confusion of life will surely confound our little schemes of what is proper and decent. The orthodox believe too little about God, Who must make desolations in the earth before He can

make wars to cease, and Who must allow the good to taste death before the wicked can be persuaded of their crimes.

So, in a foxhole, a man can hardly become a theist, for there he needs the protection of God, protection even from God's wrath. He needs half a God, and that situation can hardly make him believe in all of God.

Regretfully yours,

Skeptic

P.S. I wonder if there are not other foxholes than those on the beaches—when a fellow faces an exam the morning after a binge, for example; or when a romance breaks down because he was too foxy, or too wolfish; or when he cripples his career by some silly stunt? I wonder if he worships this same half-God then?

Reconstruction and a Christian Vocation

(Continued from page 12)

ter of the population, who require it least. Most people who are only moderately poor go to a doctor only when they are seriously ill and therefore less likely to get well and least able to meet the costs of medical care. Preventive medicine under such conditions is impossible. Our society will not support enough doctors to protect its health. Most American doctors receive under \$2,500 a year, yet in a given year Americans spent more money on highly advertised toilet articles than on doctors' bills. Our society has not decided human health is worth planning and paying for.

In similar fashion, every profession—education, agriculture, homemaking, commerce—is related to the social context in which the work is done. The one who seeks his own privilege at the expense of common welfare increases the burden of reconstruction. The person whose work is his vocation is a part of the reconstruction effort. He must be a conscientious student and master his science well. But if he wants to practice it scientifically and as a Christian vocation, his first responsibility is social.

(This article was first published in *The Canadian Student*, the magazine of the Student Christian Movement of Canada. Gordon Hatcher is a 4th year medical student at McGill University.)

The Song of Bernadette has been showing in Sweden, where it is described as "the finest film of the current season."

Opportunities for Service in Methodist Work Camps

IF you are about college age, able to do your share in living cooperatively with other college age men and women, to work and study, using your ingenuity and spiritual resources as well as your hands, with no return but the satisfaction of losing yourself in a job too big for you alone—here is an unusual opportunity for service in the summer of 1945.

You may work in one of the two schools of evangelism, one unit in the South and one in the Pacific Northwest or Mid-West. These units will follow the pattern of the Pascagoula, Mississippi, school of 1944. Or, you may work in Adrian, Michigan, a war boom city, under the direction of Dr. Harvey Seifert.

Announcement that another Catholic story, this time *The Scarlet Lily*, a story of Mary Magdalene written by a New Orleans priest, has been bought for a movie brings the usual charge that the movies pay no attention to stories with Protestant settings. But report has it that MGM has a standing offer of \$125,000 for a good Protestant story. *One Foot in Heaven*, you will remember, was an engaging movie, but certainly not an interpretation of the essence of religion as have been the movies based on Catholic stories. Perhaps if someone could produce a Protestant *Keys of the Kingdom* and it would be turned down, we would have a kick coming. As it is, it looks as if some Protestant—or Jewish—writers need to get busy.

A third possibility is the Chicago community service project where you would work under the direction of competent local leadership in settlement houses, churches, labor unions and other community agencies.

An excellent means of expressing the bond of love uniting all Christians regardless of race is by working in a War Relocation Authority camp for Japanese-Americans. Another field for developing world friendship is in an international work camp in Mexico in co-operation with the Methodist Church of Mexico.

For further information and application blanks, write to Harold E. Bremer, 810 Broadway, Nashville 2, Tennessee.

From an editorial in *The Crisis*, national Negro cultural magazine: "In its nation-wide hit film, *Going My Way*, Paramount has done exactly what thoughtful Negroes have sought to get film producers to do: include Negroes naturally and easily in a script in parts which are not stereotyped. One of the members of the street gang rounded up by the new young priest in the neighborhood and made into a church choir is a Negro lad. He is no dialect-talking clown for the rest of the gang, but a member in good standing. He has one of the solo parts in a featured song, 'Swinging on a Star.' Hats off to Director and Producer Leo McCarey and Paramount. May the other film companies go and do likewise."

motive



watch it!



WE CAME THIS WAY, NBC Univ of Air 30' Fri 11:30 pm. John Vandercook narrates historical stanza tracing world progress toward freedom. Formula:

dramatic incidents in lives of those who influenced struggles for human liberty and freedom of conscience. Van gives color, warmth, restraint, and simplicity to narration. Best part of show is production. Ira Avery receives plaudits for tight, well-rounded production. Music, composed espesh, tho unobtrusive, effectively teaches its share of history. Pass NBC a nod for no stinting on sustaining Public Service. Scripts can be improved with less narration, less history book and pageant reverberations—with more action, concentration, reality, and clarity. But we know the job is difficult. If history is viewed from internash eye, the stanza can be very, very hopeful.

fanfare!



James Lawrence Fly resigned from his chairmanship of the Federal Communications Commission. He finished the job he set out to do and did it well. A

few years ago top egseks of radio put Fly at top of detestation list. Times have changed and TIME reports egseks begged him not to quit and offered to ante-in 40 grand per year to up his salary. Biggest accomp was blockbuster, in '43, Supreme Court dropped on radio, ruling FCC power to enforce its regulations. It was then thought Fly had killed radio. Now he is seen as bulwark vs gov ownership. Accomps: broke monopolistic grip of webs and gave freedom to local stations, separated NBC and Blue, fixed it so no man can own two stations in one city. Fly believes radio fails to see obligation as public service. He has taken good steps toward establishing edu radio and is mainly responsible for FCC's setting aside 5 FM channels giving edu a home on air.

EDITED BY
ROBERT S. STEELE

A Job in Radio

JANE, who in THE IMPATIENT YEARS leaves the divorce court still a married woman, shows she's learned a lesson when she tells the judge, "You just have to keep your feet in the housekeeping, but you keep your head in the clouds." Men and women who have done things in radio have also learned this lesson. Radio's a business demanding lots of hard work and plenty of practical judgment. But to be really effective, radio must also be an art, it demands creativity, vision, imagination, and showmanship techniques. When one or the other is forgotten or ignored, radio becomes either a talking advertising page or an aesthetic spree.

Without a footnote, the phrase A JOB IN RADIO doesn't mean much. Radio in itself is a means—it is a medium of communication. It's the content or nature of this communication that holds the potentiality for rich vocations. Of course there is a vocation in construction, repairing, and controlling the apparatus of radio. This is a mighty important job, but for the most part radio jobs are dependent upon the knowledge, skills, and talents of other vocations. For a job in radio you offer for sale something of another vocation which radio wants. In thinking of a job in radio, then, we think of those vocations which furnish content to the radio industry.

Here are a few vocations which find a place in radio: music, writing, acting, advertising, administration, speech, engineering, education, religion, agriculture, journalism, promotion, personnel, and library work. For the majority who work in radio, they must achieve some competency in a vocation and then adapt and build that vocation into radio. Perhaps it's a disappointment to some that an earnest desire for a job in radio isn't enough. But it's the fact that radio utilizes many, many vocations, which makes it a rich vocational storehouse.

Although there is much similarity, jobs in radio break down into two kinds, those with a local station and those with a network. If you're set on the life of a little town, on the big frog in a small pond idea, then you're marked for a lo-

(Continued on next page)

it's o.k.



The Radio Department of the International Council of Religious Education, Chicago, under Phil Landers, has a really sound plan underway for local station

religious programming. ICRE invited E. Jerry Walker, ed director WLS Chicago, to submit plan to cure some of religious programming headaches. Walker's plan stresses programs having something interesting, professional, and entertaining to offer stations. At cost of \$36,500, a step of plan began airing on Jan. 2nd. A series of daily 5' transcriptions "Victorious Living" are being aired thru co-op of ministerial assoc. and church councils. Scripture, a dramatization, music, prayer, invitation to church, and even moments for silent prayer are packed into 5'. Congrats to ICRE for this fine beginning. Let's hope they give a heap more profesh programming assistance to local groups and stations.

greybeard!



Luther said, "Music, the art of prophets, is the only art that can calm the agitations of the soul—it is one of the most magnificent and delightful presents God has

given us." We all know our greatest music is religious music and yet for the most part atrocities are committed on the radio in the name of religious music. Instead of great anthems, oratorios, and hymns, we have a sawdust melee of escapist and asphyxiating swinging jigs. It isn't the broadcasters at fault. It's the people. We dedicate our department of jigrocities to Charles E. Fuller's OLD FASHIONED REVIVAL HOUR . . . Box 1, 2, 3, Los Angeles 23, California. Place to begin is with some churches and listeners. Also let radio musical director know what you want. Churches can take responsibility for producing worthy stanzas. Ministers can help musical directors judge theology of hymns. We also must write new words for archaic hymns.

(Continued from page 37)

cal station. If you're set on living in New York, Chicago, or Hollywood, on the all out for a career in the big time idea, then you're marked for a network. Whichever you choose, you have a good chance to make a decent living. The average radio salary is the highest of any industry.

Most people in the radio industry are there because they like it—not because they had to take some kind of a job. They're there because radio can be fun, it can be one of the least monotonous of jobs. Talent and ability usually have a chance. It's the audience that casts the final vote, via a Hooper or Crossley rating, for you or against you. Radio is still a young and formative industry. Its future will be as good as the ideas and work of those men and women in the industry. The creed of radio, as put forth by the Federal Communications Commission, is to serve public interest, convenience, and necessity. That's a noble creed.

But along with the decision to work in radio, one should take out hospitalization. Unless you raise a blue ribbon set of stomach ulcers within your first five years, we would have to conclude you hadn't really done much in radio. Soft-spoken and disarming Elizabeth Hart of "Elizabeth Hart Presents" says "you must have the stamina of a horse to stick with radio." She also says you must be willing to give up all your friends—that is, outside radio. Because radio takes over the whole of your life, if you have any friends, they must come from the ranks of radio people. *Radio* may be here to stay but that doesn't mean *you* stay in your radio job for the rest of your days. You hold your job as long as you can do it better than anyone else. Radio is still show business enough to blast security when stagnation sets in. Also like show business, radio goes on—it is a slave to the clock. The bugaboo of the stop watch is unending.

Radio, like show business, has the headaches of unions to contend with. Unlike show business, radio is for the most part devoid of the thrill of appreciation from an audience.

But we've generalized enough about broadcasting. And it's only the people who have really done the job who have the right to say how to get ready for it and what to expect from it. So here are a few suggestions from radio people from nets and local stations. What they think is for the most part applicable to either situation.*

*Reprinted by permission—"Working for Radio" NAB, Second Ed.

Bing Crosby

BING CROSBY wants it known that anything he says about singing concerns popular singing only. "My advice to an ambitious young person is, don't waste your time thinking about a singing career if you don't have an ear for music. Go to a reputable teacher and get his decision as to whether you should make the attempt or not—be sure to go to a pop teacher unless you're out for opera. Listen to records by popular artists. Listen to the radio. Think about the words of the song you sing and sing as naturally as you can. In a nutshell, be yourself. Don't try to start at the top on a big network program. Try to get on your local station. Make records of your voice and study them. If you can, go to school and learn languages. Education never hurt anyone. Don't let anyone tell you it's a waste of time. Don't worry about getting to the top—those who get the breaks are those who least expect them. Don't try to get by with pull. The only pull that counts with the public is ability."

Milton Weiner

MR. WEINER is Musical Director for stations WLW and WSAI. "A job on a radio station staff is one of the most desirable jobs in the musical world today. Here are some suggestions how you may qualify. Versatility and experience are primary requirements. It is necessary to have ensemble and sectional experience and to be able to follow almost any conductor promptly and competently. Another primary requirement is solo confidence. You should also have specific knowledge of dynamics and what all dynamic symbols mean. You should be able to read from manuscript as well as printed music. You must have a disciplined temperament. Attend professional rehearsals and watch musicians at work. If you have attended recognized music schools, and studied under recognized teachers, that will be taken into account. Radio is a challenging field for the finest type of musicianship—it is that because for directors, conductors, and musicians alike it has become the dominant musical force in the lives of the American people.

Cecil B. DeMille

BERNARD SHAW says the way to learn to write is to write—and write. Similarly the way to learn to act is to act—and act. Good acting is an art, and for art there are no unbreakable rules except complete sincerity and hard work. The best beginning, of course, is to get a good teacher—if possible one who specializes in radio acting. Remember that acting for radio is different from any other form of the art. Our job in the

'Lux Theater' is to make the audience hear sight. A good radio actor projects the image of the character he's portraying over the air. But radio itself can give you better advice than I can. Listen to it. Study good and bad actors alike. Competent guidance, constant practice, complete sincerity and concentrated study—those are the instruments to guide you over the air lanes. They're a bit bumpy sometimes, but they open up the most exciting vistas in the dramatic world. Happy landings."

Edward G. Robinson

SPEAKING to the beginner in radio play writing, I would suggest that he will obtain a valuable ground work by the careful reading of the fine plays which have been written. In other words go to the masters for your first insight into the art of writing a story that is to be acted. Your story should be logical, and believable—something that could happen and something more than a fictional contrivance. It should begin at once with a situation that would arrest the attention of listeners. Make your characters talk and act like human beings! Above all, don't try to tell a complicated yarn. Keep it simple and direct." A reward of writing for radio is having a stupendous audience. Also the good scriptwriter is the foundation of broadcasting. Few productions are better than the scripts on which they're based. Money is good for the established writer. If you have the nervous temperament to stand the incessant grind of constant pressure, writing for radio is a pleasant job. After you've gotten a well-rounded education some ways to begin are writing commercials and continuity for a small station, or writing for a newspaper or magazine.

Edward L. Gove

MR. GOVE is the former technical supervisor for stations WHK and WCLE. There always seem to be plenty of jobs for the competent engineer and technical supervisor, so if you have the talent and interest give a careful look: "Transmitter operation requires a knowledge of both audio and radio facilities. In addition to presenting a transmitter license, basic requirements are outlined in STANDARDS OF GOOD ENGINEERING PRACTICE as set forth by the Federal Communications Commission. Educational requirements should start with high school, plus some radio school. Higher training, which approaches that of general engineering is also desirable. In the field of general engineering a college education is helpful and post-graduate work is desirable. The field is broad and the opportunities for desirable work are always present."

George F. Maulsby

MR. MAULSBY, Production Manager, Columbia Broadcasting System (now with overseas branch office of war information), gives a few requirements for an announcer: "An honest voice,—one that becomes to the listener a trusted friend—one that has no obvious trace of regional accent or distortions of artificial theatrical speech training—a college degree, an insatiable curiosity that keeps him awake driving for new knowledge, a keen interest in world affairs, a basic understanding of the English language, some knowledge of the phonetics of French, German, Spanish, and Italian, a quick mind, a good vocabulary, a natural adaptability, and complete poise and assurance. If in addition to the above, an announcer knows his sports, there is little more that can be demanded of him except the sincere use of his abilities."

It would be foolish to give a 1, 2, 3 step program for establishing yourself in radio. It's too much of an individual thing—it must be tailored to individual interests, aptitudes, personality, and ability. It must be dependent on what is available to you. We will be satisfied if this survey of some of the professions in radio serves as a few guide posts for you—having told you how some who have achieved success in radio advise you to begin. Perhaps more important than all of this is to admonish you to be ready, to keep your hands cupped, for whatever opportunities open to you. What is available to you may at first determine what you do in radio. Take it. Learn as much as you can about the whole of the industry. Get in radio and then begin to feel around for that area of specialization which you want. Most people advocate small station experience. Certainly at a small station you are less likely to hear, "Come back when you've had some experience." Small station experience can be worth while provided you get with a good small station with competent employees to teach you. It's entirely possible that by choice you may not only start but end your career in a small station. It's the small station where ultimately the F.C.C. creed of radio—"to serve the public interest, convenience, and necessity"—can be worked out most effectively. Radio people in New York, Chicago and Hollywood know something of what your area wants and needs. But they can't know it as you know it, if you live there. Take all the courses in radio you can. Take courses in dramatics, speech, debating, short-story writing, playwriting, music, and don't forget to learn to type. Read books on radio. Listen to the radio attentively! Radio is the people in it. It can be no better or worse than they make it. For the right person, it can be a very rewarding vocation.

Behold the Books

IT is commonplace to say that the greater the man, the greater the number of books about him. In the history of literature, we have definite studies of writers, and what has been said seems to close the door to additional comment. The new biography of Samuel Johnson was hailed by one of our leading critics as greatly needed—in spite of Boswell and all the books that have been written about Johnson. The material on Shakespeare is astonishingly large. But the critical commentary on Jesus must rank first in quantity. In Ralph L. Wood's anthology of writing about Jesus, called *Behold the Man* (Macmillan, 1944), one gets the impression that almost every man or woman of any consequence in any field of work has had something to say about Jesus. There are almost four hundred excerpts from writers of eighteen centuries.

The critical study of Jesus which brings together larger studies, such, for instance, as Professor Thomas Kepler's *Contemporary Thinking about Jesus*, is more satisfying if one is really interested in knowing something about Jesus. Mr. Wood has had a different purpose, to be sure. For use in speeches, sermons, discussions and general interest, this anthology is a joy. It is the sort of book that can be opened at any page and the reader will find an interesting comment. Not all of the material, obviously, is of the same quality. When Gerard Manley Hopkins declares, "In his body He was most beautiful," and literally raves about Jesus, or when well known writers are represented by trivial and hackneyed comment, then the value of the book may be questioned. Fewer writers with longer excerpts would have been more useful.

As the book stands, it is a gold mine for preachers who do not have the time, or who refuse to take it, to read more fully and exhaustively on this great subject. Here is the modern digest carried to its highest common denominator, and for us the book becomes the horrible example of 20th Century breathless living. As in any anthology one might quarrel over certain selections. Don Marquis and John Mansfield are both included, but excellent passages from other (and better) playwrights are not included (Anderson, O'Neill, etc.). One might also wish that some of the contemporaries had been left out to make room for a good many older writers—especially in the field of poetry and the novel. The compiler says that all the contributors had to be "outstanding," which seems to us open to a good many interpretations. And the fact that some of the writers are in the book shows the way

in which the word has been stretched.

We have a sneaking notion that congregations will hear quotations from the book for some time to come. We shudder to think of the dishonesty it will cause when the minister says, "as Oscar Wilde says," and then quotes, leaving the impression that Oscar Wilde has been read.

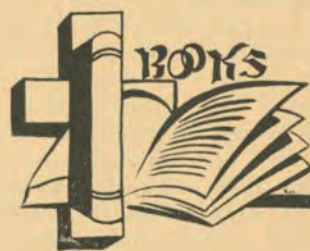
Students will find the book useful for program material. It is an impressive collection of tid-bits about Jesus.

If You Want to Know About Religion

In the letters column of this number of the magazine we published a plea for an understanding of the meaning and purpose of religion. We answered this letter at some length. Now comes to our desk Eugene W. Lyman's *Religion and the Issues of Life* (Association Press—Revell, 1944). It is the best answer to this letter we could recommend. Professor Lyman has outlined in clear, concise style just what religion is, its "four dimensions," its meaning in relation to truth, worship, ethics and philosophy. Here are simple statements that can be understood by the average student. The discussion on worship and the chapter on religion and philosophy are especially good. But the analysis of religion and science in the chapter on truth is equally good,—in fact, the whole book is excellent. We are grateful to the Hazen Foundation for adding this summary volume to its list of religious book imperatives.

Love and Marriage

We'd like to recommend *Love and Marriage in Wartime and After* (if it needs recommendation). For those who have followed the recommendation and have fallen in love and who would like to get married, the little pamphlet with this title written by Professor Ruben Hill is excellent. It discusses elementary, fundamental things. It was written for the Student Life Department of the Division of Christian Education of the Congregational Christian Church, and is published by the Association Press.



Acting--When Is It Right?

MARGARET FRAKES

MANY of the standards for excellences in direction which this page discussed last month apply also to acting. As we read about how all-responsible for effects the director is, it might seem that any actor will be able to tell a story successfully, given a director skilled and imaginative.

Such, of course, is not the case. The conception of character, or personality, which the audience carries away is in large measure dependent on how successfully the actor has projected that character and personality in his performance on the screen. The director may tell him what is expected, may set him in proper relation to others in the cast, and see that his finished bit is given its desired place in the whole scheme of things, but the final bit of projection is up to the actor himself.

The final test is whether or not as part of the audience you are able to *know* the screen character as a real person, to understand why he behaves as he does, to appreciate what goes on beneath the surface, and to appreciate the significance of his existence in the film as a whole.

In the first place, good acting can result only if the talents of the chosen actor are such as to fit the part to which he has been assigned. Because of the fact that many times an actor of really very mediocre talents may be built up to huge "fan" popularity by clever manipulation of publicity, often such an actor is assigned to an important part because it is felt he will do well at the box office. This means that the character to be presented may emerge as no more than a walking automaton, beautiful and charming, perhaps, but in no wise a figure of meaning or reality.

IN order to create a convincing portrait of a person, the actor must himself understand that person. He must appreciate life itself in order to appreciate what the relation of that person is to the other characters in the story, to the everyday scheme of things as they exist in the world of people. It is easy to tell if a given actor understands the part he plays.

Important as this awareness, this understanding of the part he plays is to the actor, it is still not enough to insure his getting that understanding across to us, his audience. He still must have the ability so to perform that the transference takes place. And such ability depends upon

● The conception of character which audiences carry away depends largely on the actor.

● Mediocre actors are often given important parts because of their box-office appeal.

● A good actor seeks to create an entirely unique person with each role assigned to him.

● Often actors are stars by grace of skillful press agents.

● MGM offers \$125,000 for a good Protestant story.

his having mastered the skill of effective acting.

He must be able to *live* his part, to be not himself but the person he is playing. He must handle his body so that every movement he makes tells us something about the person, and is characteristic of that person in such a situation. No motion can be permitted which is his own, or which is contrived just to fill up space, to prevent a feeling of awkwardness on his own part. Unnecessary "business," motions which have no bearing on the story, is a sure sign of amateurishness. So, too, is purposeless immobility, when the actors stand about stiffly, launching into motion only when it is time for them to speak or otherwise hold the center of attention. The good actor has a sure sense of "timing," so that his speeches are not simply responses to someone else's lines, but a combination of pauses and words, so spaced as to bring meaning to dialogue and interpret his feelings about the words he speaks and the motions he makes, to bring drama to passages of time that otherwise would be simply lines recited and motions made by an automaton.

A good actor is one who has learned to control his voice so that its very tones, its modulations and its emphases contribute to an understanding of the character's feeling about the situation in which he speaks. If the role calls for dialect or accent to give added atmosphere, he has studied until he makes that dialect not a thing of curiosity, but an important addition to the total impression given by the character. If the role calls for "normal" conversation, his diction is pleasing; there are no slurrings, no false pretensions, no mispronouncings to detract.

A good actor does not overact; he does not pose or play up to the camera as if it were up to him to make a personal impression on the audience as an *actor*. He does not call attention to himself when

the script calls for some other person to be emphasized at that particular place. Always it is the person he is creating, not himself, who is to be projected through his words and actions. Watching him, you should never be able to note that he is conscious that the eye of the camera is upon him.

A good actor seeks to create an entirely unique person with each role assigned to him. Despite the skill with which Lionel Barrymore once created the part of Dr. Gillespie, it is not good performance when he goes on being Dr. Gillespie in every role he undertakes, even in a short for propaganda purposes. Robert Montgomery through many films did the same sort of interpretation in every role, a *saucy* playboy at which he was successful, but certainly not creative. Then he tried something different, a psychopathic criminal in *Night Must Fall*, and critics everywhere acclaimed his work as at last showing skill, signs of maturity and creative understanding.

ABOVE all, we must not be misled into thinking it is only the stars whose names flash on the screen in huge letters and alone who are "good" actors. Often they are stars by grace of skillful press agents who have exploited their "glamor" value and manipulated "fan clubs" to publicize them across the country. And the performance of a "star" may turn out to be wooden and unconvincing, while that of a minor actor, perhaps, even a maid—may actually "put across" the personality attempted.

Skill in acting is the sum total of many little things, inflection of voice, facial expressions, telling movements of hands and body, significant "business" with objects, plus a real understanding of the *person* to be created and a feeling for the effect to be obtained, plus a willingness to subordinate self-display to the demands of the story. If the person in that story comes through clear and understandable, so that you realize why he is as he is and carry away with you a picture of him memorable and significant, the acting has been "right." If, on the other hand, all you have is a faint memory of someone beautiful, saying words because the words were there in the script to say, then you have had the work of an amateur. And the fact that the stilted words were spoken by a "star" cannot make the performance "good," no matter how fulsome the praise in the display ads.

Partners to Your Places

OLCUTT SANDERS

Partners to your places
And straighten up your faces.

THUS the caller invites the couples to arrange themselves for that most widespread and typical folk dance of America, the square dance. Like most things American, the square dance has European roots—including the 16th and 17th Century English country dance, French court dances, and miscellaneous sources appropriate for a "melting pot" nation. And also like most things American, the fusing of all these elements plus native inventiveness created something distinct.

The main element of a square dance is the caller or prompter, who generally has a free hand in creating the pattern of movements. The steady, insistent music is usually of British or minstrel show or straight American folk origin. Another important element is the group formation, making the couples only a part in a larger pattern. A further trait of the square dance is the flowing foot movement, gliding or flippety or shuffling, which keeps most of the dance on a horizontal rather than on a vertical plane.

If you have never done a square dance but would like to try, do not wait another minute. Find at least seven other like-minded persons, preferably four of the eight being boys and the other four girls. About the only other thing you absolutely must have is a relatively smooth floor space—not necessarily waxed hardwood, however. In the old West, square dances were often held in new buildings to knock the splinters off the rough-hewn floor boards. Other pioneer dancers were satisfied with dirt floors, and some even put up with the handicap of uneven stone.

In getting a caller you have some choice. You can look for an experienced square dance leader in your community, remembering that an expert caller is not always a good teacher. You can use one of the sets of phonograph records now available with both calls and music on the records. Or if you have a small and patient and friendly group, you can work out the figures from a book. There are many good books and almost none that are very bad. For instance, you might get the *Handy Country Dance Book* published by the Cooperative Recreation Service, Delaware, Ohio (\$1), the *All-American Square Dance Book* (see the

● The square dance, the most widespread and typical folk dance of America, has many European roots.

● The square dance calls for flowing foot movement, gliding or flippety or shuffling.

● Try to move like a streamliner and not like a jeep.

● For those lacking a caller or music, the best start is with singing games.

Sears-Roebuck catalog), or Grace Ryan's *Dances of Our Pioneers*, published by A. S. Barnes.

For music you can use phonograph records or whatever instruments you may have available. A piano is adequate; add a fiddle if you can, together with guitar or banjo to have a rather authentic square dance orchestra. An accordion is also excellent. The only caution for any musician is to keep a steady, brisk rhythm, free of syncopation. If you are interested, add other homemade and folk instruments—a washboard, paper on a comb, harmonica, ocarina, and the like—for an old-fashioned jug band. In a pinch, you can even follow a common Southern mountain practice; in the absence of instruments, the dancers, with the help of any persons on the sideline, establish a lively rhythm of light hand clapping (which they call "rattin'") and that is all they need.

Especially if you are lacking caller or music, probably the best start is with American play-party or singing games, the sung accompaniment providing music and often directions. (There is a companion volume to the *Handy Country Dance Book* called the *Handy Play Party Book*.) Thus, in "Skating Away" you will learn the right and left star figures; in "Brown-Eyed Mary" you will be preparing for an allemande left; in "O Susanna" you will master the basic grand chain or grand right and left.

Next step might be to try some of the square dances that have calls sung to specific tunes. These can also be done without instrumental accompaniment, if necessary. And everybody can learn to be a caller by singing in unison the instructions for such squares as "Darling Nelly Gray," "Life on the Ocean Wave," and "Golden Slippers."

After that, you should have sufficient background and confidence to try the

spoken or chanted calls. Begin with unadorned instruction. Only after both caller and dancers are experienced should you attempt the dressed-up patter calls; the rhymed nonsense is fun but also confusing to the novice. And if you will have every man as he leads his partner out to perform a figure with a second couple call his own figure, you will be developing several callers and a democratic tradition in your square dancing.

Continually remind yourself and the other dancers that square dancing is traditionally something natural and beautiful. Retain the true character of this type of dancing inherited from our fathers and grandfathers and great-grandfathers. It will be easy if you try to move like a streamliner and not like a jeep, like a merry-go-round and not like an elevator, smoothly around and not up and down. The association of square dancing with barns is no reason for "horsing" it up. And it has its own vigorous and characteristic rhythm without need for shifting to jitterbug style.

You will probably want to concentrate in your square dance study on the type done in your own particular section of the country. Then you will be able to take part most easily when you have the chance with those in your neighborhood who have been square dancing all their lives. Though a square dance means in most areas a formation of four couples on the sides of a hollow square, there are some regional variations. In the South, square dancing is commonly done in a circle with four or more couples, usually seven or eight; this is called the "big set" and is often defended on the grounds that it is more sociable, which can hardly be denied; on the other hand, it eliminates the use of many square figures in which first and third couples execute a movement and then the second and fourth couples do the same. In some sections of New England a "square dance" program is composed principally of longwise figures—with couples arranged in two lines like the Virginia Reel, which is only one of many longwise or "string" dances.

Some communities in the South and Middle West continue to frown on the square dance, which had unfortunate associations a half century ago with drinking and gambling. In its place the young people have developed singing games or play-party games, eliminating the "questionable" music of the fiddle and the

waist swing. Singing games have borrowed heavily from the square dance—to such an extent that the same figure is sometimes considered in one community to be a play-party game and in a nearby community to be a square dance.

To complete this definition of a square

dance, it should be noted that most square dance programs include some "round" dances—that is, couple dances with the couples progressing counter-clockwise around the hall. Most common are those dances of European origin introduced in the first half of the 19th Century—polka,

schottische, varsoviene (sometimes called "little foot" or "new shoes"), waltz, and a host of less widely known ones such as the Oxford minuet, the Badger gavotte, and the rye waltz.

Three couples on the floor;

Need one couple more.

Won't you join us?

music

Hot Music or Bach in Boogieland

HARRY B. KIRKPATRICK

By way of definition

HOT music, jazz or swing has its basis in music played in 4/4 time. But instead of the first and third of the four beats being accented, the second and fourth are accented, creating what is known as syncopation, a necessary characteristic though no guarantee of good jazz.

Jazz is further characterized by a constantly repeated rhythmic figure played by the rhythm section of the band—drums, bass, guitar, and piano, while the melodic section—trumpet, trombone, clarinet, and saxophone—plays music which is rhythmically contrapuntal to the foundation furnished by the rhythm section. In addition to this, the melodic section improvises melodic lines which are mutually contrapuntal with respect to melody and rhythm, but within the outline of the piece as written. One player may take a "ride" by improvising while the rest of the band quietly supports the rhythm section. Or one group of instruments (for instance, the trumpets) may play prominently while the band provides an harmonic accompaniment. Several improvisers may perform simultaneously, (characteristic of "Dixieland"), in which case a "jam session" is occurring. Playing of this type obviously calls for musicianship of the highest calibre with respect to both instrumental technique and creative imagination.

This somewhat lengthy description of jazz cannot, of course, bring out the reason for its peculiar fascination or make us like it. The only real way to understand jazz is to listen to it, and by jazz I don't mean commercial dance music. If the listener is not tone-deaf or hyper-refined and is willing to pay attention, he will probably like hot music.

The emotional expressions of jazz are of high intensity and short duration. And these may be either feelings of happiness or sadness, expressed with various shadings and nuances depending on the individual improviser. These are poured forth

with a machine-gun rapidity and abruptness unparalleled in serious music, with the possible exception of certain piano works of Chopin.

Instead of the long embellishments and developments of classical music, the jazz band presents its music with the rapidity and simplicity characteristic of other modern art forms. The emotional idea may be so fleeting in its presentation as to be implied rather than directly expressed. This is in pronounced contrast to the symphonic style, wherein a whole movement may be devoted to the development of a single idea, as in the "Marcia Funebre" movement of Beethoven's "Eroica" Symphony, or the "Waltz" movement of Tschaiakowsky's Fifth. Simplicity and rapidity of movement may present serious difficulties to the listener accustomed to the conventional style of classical music. A phrase which might occupy the strings of the symphony orchestra for five or ten minutes will be dispatched by a section or solo instrument of the jazz band in a few seconds.

Listening pleasure arises from the imaginative creations of the improviser and the virtuosity of his technique and from the intensely rhythmical precision or ensemble characteristic of small groups. An example of this last is Benny Goodman's Sextet, whose arrangements corre-

spond in the swing realm to the chamber works of serious music. As a matter of fact, it requires no great stretch of the imagination to detect a rather startling similarity between certain of the very best "hot" creations and the music of J. S. Bach. One French conductor has stated that the soprano saxophone rides of Sidney Becket have, "... a brusque and pitiless ending like that of Bach's Second Brandenburg Concerto." Similarly, the beginning of the Goodman Sextet recording of "Wang Wang Blues" has always reminded the author very strongly of the opening notes of the last movement of the Bach D Minor Piano Concerto in its terseness and severity.

Jazz, which has evolved into swing, symphonic swing, and commercial "sweet" ballads, had its beginnings in the nineteenth century music forms of the Southern Negro. This music of Negro origin included hymns, spirituals, work songs, blues, quadrilles, marches, and coon songs. From these came the early piano ragtime music of which Scott Joplin was the earliest significant composer. W. C. Handy ("St. Louis Blues") and Clarence Williams put on paper many of the traditional blues tunes. Early ragtime numbers such as "High Society Rag" and "I Wish I Could Shimmy Like My Sister Kate" were based on marches played by

The Duke clears up a fine point for Johnny Hodges and Otto Hardwicke before beating out the boogie.



Photo courtesy Victor Record Review

the many brass bands in the south, particularly in New Orleans. A fair example of this march-ragtime music brought up to date is Bob Crosby's Decca recording of "South Rampart Street Parade."

The quadrille, a dance popular around the turn of the century, gave performers an opportunity to insert their own improvised cadenzas during the breaks in the music. These cadenzas were the counterpart of "rides" in contemporary hot music. The well-known "Tiger Rag" was formed from a quadrille called "Get Out of Here."

These early ragtime and jazz musicians, W. C. Handy, "Jelly Roll" Morton, and Scott Joplin, together with famous hot bands of the time, the "Eagle," "Olympia," and the "Original Creole Band," began an exodus to the north during the late nineteenth century, many of them working up the Mississippi River on steamboats and landing in Chicago. Some bands even made European tours which were very well received and seriously studied, especially in France. These European tours resulted in the continent's acceptance of "hot music" as something well worth attention long before the musical elite of America even considered it worth investigating.

In Chicago during the 1920's, jazz attained its full stature and burst forth in all its glory. The "Original Dixieland Band" flourished in Chicago around 1914, and seems to have led a side movement toward New York from 1914 to 1916.

In New York, hot jazz developed very rapidly. From 1916 to 1924, the "Original Dixieland Band," the "Memphis Five," and the "Cotton-Pickers" flourished there. Later in the twenties came Fletcher Henderson, Duke Ellington, and Chick Webb. In the southwest, the most important sub-centers were Kansas City and St. Louis where such musicians as Frankie Trumbauer, Andy Kirk, and Count Basie flourished.

In the "Windy City," things were still popping. Bands got bigger and better, finally producing such famous Chicago alumni of this period as Louis Armstrong, the greatest Negro trumpeter, Cab Calloway, Earl "Father" Hines, Red Nichols, Miff Mole and Bix Beiderbecke of the delicately imaginative cornet, who played himself to an early death in all-night, backroom "jam sessions" during the depression of the early thirties.

The early bands in addition to their hot offerings played slower, more romantic or "sweeter" pieces for the benefit of the more sedate customers. This "sweet" jazz has continued into the present day and is still the popular form, offering as it does a simple escape mechanism in times of personal and national stress. No further discussion of this type of jazz will be

offered since it is unbearably common at present.

Another musical phenomenon of the 1920's was the rise of symphonic jazz which was and to some extent still is featured by Paul Whiteman, Andre Kostelanetz, Richard Himber, Nat Shilkret and Fred Waring. Both popular and serious composers of this period tried to fuse the jazz and symphonic styles into a new kind of music and were quite successful. Some of the more significant composers attempting this were Ferde Gofér (Grand Canyon Suite); Leo Sowerby (Monotony, a Symphony for Jazz Orchestra); William Grant Still (Lenox Avenue Suite); Morton Gould (Boogie Woogie Etude); Meredith Wilson and, of course, George Gershwin. Currently, jazz concerts are given at odd intervals in the larger cities, and Eddie Condon gives one regularly in New York's Town Hall which is broadcast Saturday afternoons over CBS.

By the end of 1929, the Golden Age of Jazz had reached its climax and was nearing its end. The basic structures of several different styles had been established, and hot jazz was in its refining and polishing stages. In 1929, the depression struck. Confused and dispirited people turned for escape to the sentimental never-never land of sweet music, which had always been the real money maker.

During the years 1929-1935, hot musicians, unable to make a living, took to playing with "sweet" bands, or to other occupations. Hot music was kept alive during this period only by the musicians themselves who resorted to playing after regular jobs in the back rooms of entertainment halls.

In 1934, Benny Goodman formed a swing band which finally caught the public favor in 1935, and thus he began his meteoric rise to fame.

Following Goodman's success, jazz in the form of swing began a phenomenal revival which reached its climax around 1939 when the present war began. Since then true jazz or swing has declined somewhat in popularity, due to the entrance of top-flight musicians into the armed forces and to a change in public taste which came about with the war. Of late many of the "name" bands have added string sections and have renewed the emphasis on "sweet" music in response to public demand.

Here is a brief outline of the main types of hot jazz, their outstanding interpreters, and some examples of each type:

DIXIELAND: A loose, relaxed type of collective improvisation characterized by its high spirits. Once described as "happy music" by a friend of mine. Outstanding

interpreters were, up to a short time ago, Bob Crosby and his "Bobcats" and the Chamber Music Society of Lower Basin Street. Good examples are Bob Crosby's recordings of "Smokey Mary" and "South Rampart Street Parade," also the Chamber Music Society's Album No. I (Victor).

CHICAGO STYLE: Emphasis on inter- and intra-section ensemble, with abrupt, terse phrasing and relatively few "rides." Outstanding exponents are Bud Freeman, Pee Wee Russell, and Eddie Condon. Refer to the new album of Bud Freeman recordings in Chicago style.

BLUES: Although the true "blues" form is very rigidly defined as to structure, I will not attempt a description of emotional content since it varies so much with performer and piece. Good Negro blues men are too numerous to list here. Outstanding white interpreters are Jack Teagarden and Woody Herman. Examples: "St. Louis Blues," "Basin Street Blues," "St. James Infirmary Blues," "Royal Garden Blues," "Sugar Blues." A very fine example of an instrumental blues number is Bob Crosby's recording of "Five Point Blues" (Decca).

BOOGIE-WOOGIE: Originally a style of piano playing characterized by a constantly repeated rhythmic figure in the bass with improvisations in the right hand. Boogie-Woogie is noted for its tremendous drive and power even when played slowly. Outstanding exponents together with representative recordings are: Albert Ammons—"Shout for Joy" (Col.); Meade Lux Lewis—"Bear Cat Crawl" (Col.); Pete Johnson—"Roll 'em Pete" (Col.); Freddie Slack—"Down the Road a Piece" (Col.); Bob Zurke—"Honky-tonk Train" (Decca); Earl "Father" Hines—"Boogie-Woogie on St. Louis Blues."

Harry Kirkpatrick received his B.S. degree from Baldwin-Wallace College in 1943 and did graduate work in Chemistry at Ohio State University before taking up his present task as chief chemist in an industrial plant. He has long been interested in music of all kinds, and though not a musician himself, he has done his best to further the best in music of all types.

Sammy Kaye's music is being preserved in other ways than on records. The Library of Congress in Washington, D. C., is preserving the manuscripts and arrangements from the Kaye library as they are discarded from the active band files. Kaye phonograph records of the arrangements are also being preserved, according to a report in *Variety*, national entertainment trade paper.

THE students and faculty of a Methodist school in Michigan, Albion College, have recently participated in a period of religious emphasis which may be suggestive to other colleges. This period was unique in that it was planned by students for students and was conducted by students in large measure.

The calendar committee of the college had always, in the past, included in the school calendar a period of one week which was known as Religious Emphasis Week. While it is true that the college went to a great deal of expense to provide speakers who were outstanding in their fields, it was a program that was placed on the calendar by the faculty and was planned mostly by the faculty. With the help of a small group of students the program was planned and merely given to the students.

Because of the uncertainty created by the war and the crowded conditions resulting from the stationing of an air

not be found because of the many activities and crowded facilities. Further, the question of out-of-town speakers was practically eliminated because of the difficulty of securing adequate transportation, especially for speakers who had to come from a great distance. The first decision, then, was to present a Religious Emphasis Period rather than a Religious Emphasis Week, and to present it simultaneously with the Lenten season. The theme, "For the Living of These Days," was chosen.

An Ash Wednesday morning worship service opened the period. *The Fellowship of Prayer*, Lenten meditation booklet published by the Federal Council of Churches of Christ in America, was distributed to students and faculty for personal or group devotions. Chi Epsilon, men's pre-ministerial organization, sponsored the service, which was in the form of an early morning matins.

The first few weeks of Lent were de-

students are thinking these days. The counsellors were faculty members in most cases, but a few "outside" counsellors were secured by various groups.

The last chapel service in the series was a Holy Week worship service with an address by Dr. D. Stanley Coors, Central Methodist Church, Lansing. The college choir presented special music for the service.

Four morning periods of Holy Week worship, arranged and conducted entirely by students, were held in the chapel on Monday through Thursday, just before the Easter vacation which started on Thursday noon. A student at the organ, a musical number by a student or students, and a short sermon by a student characterized the first three morning matins. The YMCA, the YWCA, and Zeta Epsilon Lambda, women's social service organization, sponsored the programs, and members of these organizations planned and conducted the entire program.

Every activity of the program was planned to lead to a climax of personal dedication with the celebration of the sacrament of Holy Communion, administered by the president of our college, Dr. John L. Seaton, on Thursday morning. The Wesley Fellowship was in charge.

In discussing the Religious Emphasis Period it must be said that Good Friday and Easter were much more meaningful for us after the period of preparation and emphasis.

After the period was concluded, students expressed satisfaction with the new type of program, and they felt that the theme of this period had been carried out remarkably well. We at Albion feel that this experience has been valuable for the living of these difficult days.

—Grant Dunlap

For the Living of These Days

corps unit on the campus, the calendar committee disregarded Religious Emphasis Week when they made out the calendar for the year. Instead, they decided to get several outstanding speakers who would add to the effectiveness of the chapel services.

A cub reporter on the *Pleiad*, campus weekly newspaper, needed an article for the paper and it was suggested that he might write a question box for the issue. A new type of religious emphasis program grew out of this need for a story. The cub asked the question: "Shall we have Religious Emphasis Week this year, and if so what form shall it take?" Some interesting answers were received and printed in the paper.

The Campus Religious Council, a student-faculty organization which in the past had always planned the Religious Emphasis Week, took many of the suggestions of the students and attempted to use as many of them as possible in a new type of program. Some students liked out-of-town speakers, some liked faculty members, and still others didn't care. With this lead, the following program was planned and presented by the Council with the help of many other campus organizations and, consequently, with the participation of many more students than usual.

A suitable week for the program could

voted to emphasis on personal religion, and the program became more intense during the last three weeks of the Lenten season. A series of three Monday morning chapel services was held, with an excellent speaker from various neighboring cities as the central figure in each service.

The opening chapel service included an address by Dr. King D. Beach, from First Methodist Church in Jackson on the significance of religion for these days. The chapel choir provided special music.

A close-of-the-day period of informal meditation vespers was conducted by Dr. Beach in the Exhibition Room of the library, when students were directed in thinking over the meaning of religion in personal and social living.

The following Monday featured another chapel service with an address by Dr. Charles W. Brashares, then of First Methodist Church, Ann Arbor, who spoke regularly to hundreds of college students on the University of Michigan campus.

The sororities, fraternities and independent groups cooperated in substituting informal evening discussion groups for the regular Monday night meetings. Each group selected a counsellor and made all arrangements for the evening themselves. These groups talked over the most important questions about which college

YOUR urges to write creatively are much more likely to result in something tangible, something of value, if you have some specific goal in mind when you write than if you just write to be writing: such a goal may very well be to write for *Power*.

Why not make creative writing—poetry and prose—part of your devotional life? Form the habit of putting into writing your deepest spiritual insights: join the ranks of such men as Augustine and Thomas à Kempis. And send your writings to *Power*, 810 Broadway, Nashville 2, Tennessee.

motive
F. C.

World Student News

United Student Christian Council Is Organized

H. D. BOLLINGER

THERE has been organized a United Student Christian Council in the United States.

It represents the spiritual and organizational togetherness of the campus religious agencies in the United States. This includes the churches and the Christian associations.

The Articles of Operation which have been adopted are printed below. The articles have been adopted provisionally with a view to final adoption at the next annual meeting of the Council, which is to be held September 12-14, 1945.

The Methodist Student Movement is one of the cooperating units of the United Student Christian Council. This means that the MSM will continue in all aspects of its work as a *movement* (working on the local, state—or regional—and national level) in the future as in the past, in cooperation with other campus Christian agencies.

*The Articles of Operations

ARTICLE I. NAME

The name of this organization shall be the United Student Christian Council in the U. S. A.

ARTICLE II. AIM AND PURPOSE

The purpose of this Council shall be to relate in the most effective manner the functions and concerns of the Christian agencies (churches and associations) in their work in the colleges and universities in the U. S. A.; to operate as the body through which these agencies maintain membership in the W.S.C.F.; to provide a nationally representative channel through which students and student leaders can come together in fellowship around our common task.

ARTICLE III. MEMBERSHIP AND REPRESENTATION

A. *Membership in the Council*

Membership shall consist of those agencies which are members of the World's Student Christian Federation at this date, namely the National Intercollegiate Christian Council (National Student Councils of the Y.W.C.A. and Y.M.C.A.), The Student Volunteer Movement, The Lutheran Student Association of America, and The National

Commission on University Work of The Council of Church Boards of Education (Northern Baptist Convention, Southern Baptist Convention, United Brethren in Christ, Congregational-Christian, Disciples of Christ, Protestant Episcopal, Evangelical and Reformed, Norwegian Lutheran, United Lutheran, Methodist, Presbyterian U. S. and Presbyterian U. S. A.) and such other bodies as may desire to become members and are eligible for membership in the World's Student Christian Federation.

B. *Representation*

Each agency shall be represented by student and staff and/or lay delegates to be selected by each agency respectively. The number of representatives allotted to each agency shall be determined on an equitable basis. The Council shall elect certain members at large not to exceed in number one-fifth of the total membership of the Council. Members at large shall include representatives of Church-related colleges and of the Council of Church Boards of Education.

ARTICLE IV. OFFICERS

The officers of the Council shall be: chairman, vice-chairman, secretary, treasurer, and chairman of the Executive Committee, at least two of whom shall be students; their duties shall be those usually assigned to such officers.

The officers shall be elected for one year at the annual meeting of the Council. A nominating committee appointed by the chairman previous to the annual meeting shall submit nominations for officers.

ARTICLE V. THE EXECUTIVE COMMITTEE

An Executive Committee with power to act for the Council between meetings of the Council shall be composed of the officers of the Council, the chairmen of regularly constituted committees, the executive secretary of the Council (if there be such) and not more than eight additional members elected by the Council. At least one-third of the members of the Executive Committee shall be students.

ARTICLE VI. MEETINGS

The United Student Christian Council in the U. S. A. shall meet at least once

each year. Other meetings of the Council may be called by the officers.

The Executive Committee shall meet at least three times a year. Other meetings may be called by the officers.

ARTICLE VII. COMMITTEES

A. *Committees of the Council*

1. The W.S.C.F. Committee shall deal with all matters which concern the Council in relation to the W.S.C.F., including obtaining adequate financial support.

2. The Finance Committee shall be responsible for raising and administering on behalf of the Council such funds as may be authorized for Council operations.

3. A War Emergency Committee shall handle such problems of the wartime and postwar campus as the Council may assign to it. (Continuing concerns accepted from the War Emergency Council.)

4. The Committee on Religion and Higher Education shall foster on behalf of the Council correlation of the work in this field of its constituent agencies and develop such a program as the situation demands.

5. The Committee on Unmet Needs in the Colleges shall give special attention to a more adequate coverage of the total student field, with special reference to church-related Colleges, Teachers Colleges, Junior Colleges, Negro Colleges, Municipal Colleges and Professional Schools.

6. The Committee on Organization shall deal with such problems of structure and resources, of finances and personnel as may be relevant to the achievement of the work of the Council in relation to member agencies.

B. *Committees Related to the Council*

1. The General Committee of the World Student Service Fund shall be the agency through which the Council functions in matters of student relief.

2. The Christian Commission on Wartime Campus Missions shall be the agency through which the United Student Christian Council in the U. S. A., in co-operation with the Federal Council of Churches of Christ in America, functions in relation to campus missions.

Letters

Letters

Letters

The best thing that had happened

Dear Sir:

I'm not one to advocate work on Sunday, but I feel that I've accomplished something today. Some of the boys didn't realize that it was Sunday until tonight. It seems that we live by the tides with no days or weeks, and hours recorded only by the changing watch and the shout, "chow down!" We are resting a bit now, but for nearly a month we were working on a twenty-four hour day basis. We slept when we could and while the work wasn't difficult, no day began or ended; they just continued.

We decided to make a day out of one of the cycle of seven. There is no chaplain left on the island so today we took matters in hand and began a Sunday Vesper Service which we plan to continue on Sunday evenings. There were about four of us on the fantail when we began, but the boys began to edge in. The songs we had chosen proved not to be familiar, but we sang anyway. We had prayers and a scripture reading. I read a poem from *motive* and said a few things about religion as a way of living. It was simple and impromptu, but the boys were interested and serious. My cook striker claimed it was the best thing that had happened to us—that at last he could hear the word God used as it should be used. We hope to plan something better for next Sunday. . . .

Ensign Robert Hodgell
Somewhere in the Pacific

Don't let us down

Dear Sir:

On the way to this country I happened to find your magazine *motive* in the ship's library. To a soldier on his way to a battle area, it made me proud to know such a magazine was in circulation back in the good old U.S.A.

Tolerance must be present in every American or the principles we are fighting for are false. There are times when I am discouraged, the Four Freedoms seem like an Utopian's dream, but as long as I know such a magazine as yours, reaching thousands of people back home, I am sure we shall make the Four Freedoms a reality. Don't let us down.

Tomorrow we shall lay down our guns and help you to make the peace that comes.

Please send me your magazine for a year.

Until victory,
Pvt. Jack Kasofsky
Somewhere in England

Acceptance and understanding

Dear Sir:

I am a student at Iowa Wesleyan College, and very interested in *motive* . It interests me because it is written for the perplexed youth of today, and we are perplexed!

I know I speak for the other students here when I say that this war has affected our thinking. Before, we were content enough to saunter casually through our classes and various social activities. But now—with the entire world in an uproar, and with our college working on an accelerated basis, we are caught in the whirl and left rather breathless by it all.

Our attitudes toward many things have changed, and especially our attitudes concerning religion. But then we hit a "snag" and we are appealing to you to "fish us out."

We are beginning to look at religion in an entirely different light. But we're still inclined to be rather skeptical about it. I think this is due mainly to the fact that we are ignorant about it. We believe that religion is beautiful and necessary, but as yet no one has bothered to tell us just what religion should mean to us. We want to accept it, but we want to understand it.

As you see, this is quite a predicament. Can you help us?

Very sincerely,
Elaine Thomassen
Mount Pleasant, Iowa

Typical Letter

Dear Sir:

Up to now I have never thought of myself as having led an especially sheltered life. That is to say I have been aware that there is room for improvement in many of our organizations and for changes in some of our ways of thinking, but I was completely shocked this week when the superintendent under whom I am teaching suggested that instead of paying any great amount to the church we should buy bonds. When I suggested that the church was doing a type of work that no amount of bonds would ever accomplish, he begged the issue by simply saying he wouldn't argue the question. I still have a sort of hollow sensation when I think of such an attitude. What makes it really tragic is this: he is not the only person to hold such a viewpoint.

More and more I can't help seeing the folly of completely secular reconstruction after this war.

In my present position I feel that as far as making a real constructive contribution I am sort of nil. In the classroom should be a good place to contact youth, but there is such a lack of good home influence that much time is lost in trying to make up to the children what their parents have failed to provide. Every day I find myself saying to someone, usually a grown person, "No, Jimmie, as far as I can tell, smells just like the rest of the second graders." Jimmie is a little Negro boy.

With our adults holding and subscribing to such baseless ideas, I suppose there is little to be wondered at when our youths decide that good English is foolish, singing is silly, etc. If the parents won't take the bother to train their children, it is a little late by the time we get them.

You will be interested to know that my copy of *motive* is having quite a varied group of readers. A Catholic girl who rooms here has many ideas, religious in nature, that tally with mine. When I read Knoke's article on a "Sane Tomorrow" I knew Lucille would like it. She did! And she wants to read more. Then my landlady picked it up and she was amazed and pleased by its content.

I have been having and I am still having a debate with myself as to whether I should take on a straggling youth group Sunday evenings.

I am going to be back at ——— this weekend and I am hoping to see President ———. Somehow he can usually help a lot in untangling threads I get myself wound up in.

Sincerely,
————— (a graduate of '44)
Iowa

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