

Creating the New World

By Understanding

Education for Living

EDUCATION may be called the process whereby a person becomes aware of his world, its past, present and its future possibilities, and learns how in this world he can best construct a life that will allow the fullest expression of individuality for the largest benefit to the social group. It is a continuing process throughout life. At the student age level it is intensified particularly in fact gathering about the past. It is a cramming period at this time.

Yet the education of the whole man—his intellect, emotions and his physical body, must be an unending process. Each time we meet another person, hold a conversation, read a newspaper, listen to the radio, see a movie, we are in the process. We are accumulating new data and new experience.

This is the process. But a stuffed shirt cannot be called an educated man. Mere accumulation of facts cannot make a man educated. It may make him learned, but he may still be far from the ideal of an educated man.

True education not only gives us the techniques of finding knowledge, it also gives us disciplines that help us use the knowledge in the most efficient ways. It gives us appreciations that lend enjoyment to life. It enables us to make distinctions and judgments.

All of this would still be a futile process, however,

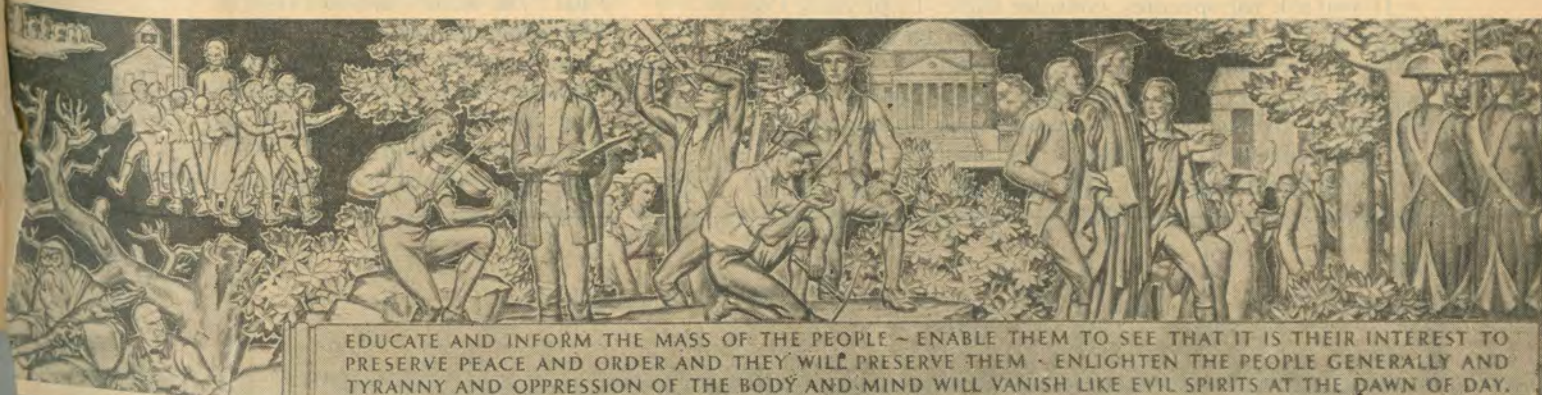
unless certain other considerations enter into our living. A learned man may not be a wise man, nor does erudition of itself guarantee happiness.

"Though I speak with the tongues of men and of angels and have not charity!" Here is the heart of the whole matter. What is important is what one does with his knowledge, how he uses it. A man may know all about chemistry and yet have no regard for personality. A man may speak fifteen tongues and not know the meaning of love.

This is where religion comes in. For education that is motivated by religion is education for life that is lived in a certain way, that takes into account certain concepts and standards, and is motivated by them. Education that is motivated by religion is directed education. It makes discipline have meanings that lead to more than efficient living. It is the education that instills in us a high regard for human personality and considers that personality in relation to all humanity. It is the education that works toward human betterment and to eventual brotherhood. It is education with a purpose.

Toward that kind of education we dedicate this number of **motive**, respecting, as we do, thorough-going scholarship that has as its end the greatest good for all men everywhere.

A portion of the Jefferson murals in the Library of Congress, Washington, D.C.



EDUCATE AND INFORM THE MASS OF THE PEOPLE - ENABLE THEM TO SEE THAT IT IS THEIR INTEREST TO PRESERVE PEACE AND ORDER AND THEY WILL PRESERVE THEM - ENLIGHTEN THE PEOPLE GENERALLY AND TYRANNY AND OPPRESSION OF THE BODY AND MIND WILL VANISH LIKE EVIL SPIRITS AT THE DAWN OF DAY.

Toward a Genuine Christian College

J. Herschel Coffin

THE College of Liberal Arts is in deep trouble. The trouble started during the first World War; but it is greatly intensified by the present "emergency." Every young person in America—whether he goes to college himself or not—has a stake in the way in which the College solves its difficulties.

The American college of liberal arts is unique. There is nothing like it anywhere else in the world. It was originally and still is, typically, a church-related institution. The best traditions of liberal education in America have been carried on by the private, independent colleges founded by the Christian churches. But now the fate of liberal Christian education hangs in the balance. What is the nature of the trouble into which the colleges have fallen? What would genuine Christian education be like?

I

THE trouble is two-fold—say the critics. The college is no longer Christian; nor is it efficient as a liberalizing influence.

But what is the evidence, you ask. Your college is surely Christian. It has a department of religion, hasn't it? Yes. But religion is just another department of instruction among many, well along in the alphabet. Look up the list in the catalogue. It reads: Art, Biology, Chemistry, . . . Psychology, *Religion*, Romance Language, Sociology, Zoology. Of course your college requires six credits in religion for graduation. But do not students generally regard this as merely another one of those necessary evils like required English, college algebra, foreign language?

Nor is that the worst of it. There is a fundamental secularism which contradicts the Christian claim. John C. Bennett defines secularism as "the organization of life apart from God, as if God did not exist." And, for the most part, the college has organized its "subject matter" precisely in this way. The college has not often actually taught atheism, but in putting the emphasis upon competitive departmental content instead of upon functional relationships, it has done something even worse. It has *ignored* the fact of God. It has organized the curriculum "as if God did not exist."

If you ask for specifics, consider these: In physics, Professor F. is a frank materialist; Dr. S's viewpoint in biology is mechanistic; he scoffs at religion. The psychological point of view is strongly behavioristic; Mr. M. teaches a rank economic determinism in history; Professor R's philosophy is agnostic; while Mr. C's ethics is hedonistic libertarianism. In political science Dr. D. preaches power politics, balance of power and alliances in

international relations. And in his economics, Dr. G. believes in the cosmic necessity of business cycles and defends the "economic royalists."

So, religion is just another department of study which is either ignored or discredited by the other departments, and the whole curriculum is organized on the basis of secularism. All the other faculty members defend their position on the basis of "objectivity" or by taking refuge behind the statement that religion is not their "field." It all adds up to the statement that the college is really unchristian.

But, you ask, what about this other alleged difficulty—the one about being inefficient. Your college is on all the approved lists, isn't it? It is widely known to maintain very "high standards."

Yes. But you go to college for four years, earn a Phi Beta Kappa key, and come out with a Bachelor of Arts degree; and what have you got? Anything besides knowing some of the right people? Was it worth the time and effort and the money?

It's doubtful, again say the critics. The trouble with higher education is that it has got so high it is out of touch with reality. It is an ivory tower enterprise preoccupied with "art for art's sake," "thought for thought's sake," "scholarship for scholarship's sake."

For example, what does the faculty mean by high scholarship? Generally the A grades go to those who have high linguistic abilities; to those who can remember and reproduce what they have been told. Accurate, well defined learning, reproductive memory, excessive subtlety, erudition, emphasis upon pedantic formalism, verbal facility,—these are the things that usually pull the A grades, aren't they?

II

WHEN you look for the causes of these maladjustments in the college, you discover a series of academic stereotypes which have gradually developed over the last half century or more. Some of these ideas which are so uncritically believed that they prevent unbiased or clear thinking—even on the part of the faculty—are:

That "the mind" means intellect.

That education consists of learning and retaining information; that the test of education is the ability to recall and to reproduce information.

That the individual should "acquire" an education and later "go out" into life.

That education is something the teacher does to the student.

That education is transmission of information: "subject matter."

That telling is teaching. The school therefore is organized about talking periods for the faculty.

That since research is a highly specialized, departmentalized process, instruction must also be strictly departmentalized.

That the curriculum must be organized in watertight compartments, that is, departments of instruction.

That "whatever exists, exists in some amount and can therefore be measured." That the amount of education an individual has acquired can therefore be measured.

That there is a standard degree of fullness (of information) for the educated person.

That this degree is known as the Bachelor's degree.

Of course, no college professor would admit that he believes all these things, but the educational machine is constructed and the academic process is carried on as though the faculty believed them. (Note the rules and regulations they set up to govern the procedures of the Registrar's Office.)

From these stereotypes a number of artificial procedures in academic affairs have developed. A couple of illustrations will have to serve. The first and worst one is the universal departmentalism. The bad part of this is the assumption that the business of the college is to transmit knowledge; and that the way to do this is to chop departmental knowledge up into little daily doses. The college thus becomes a sort of glorified atomizer. It vaporizes knowledge and then tries to spray it on by means of the lungpower of the faculty. Most of this precious matter (subject matter) is lost in transit. That which does finally land soon evaporates because it is irrelevant to life.

Second, a sort of standard academic monetary system has evolved. The result is the "credit" and grading system with its "units" and "points."

The Registrar's Office is a sort of intellectual savings bank in which one may make deposits at stated intervals, at the rate of about 16½ units per semester. At the end of eight semesters (if one is lucky) one may then cash in on the deposit slips and draw out a certificate to the effect that he has achieved a standard degree of fullness of information,—i.e. the Bachelor's degree. He is then certified to have "acquired" an education.

Moreover, great standardizing agencies like the Association of American Universities and the various regional associations of colleges and secondary schools determine the pattern to which an institution must conform if it is to be "accredited." This standardizing procedure precludes individuality among colleges and stifles experimentation. The institution's name is expunged from the accredited list the moment it falls short of, or deviates from the set pattern. The standard pattern is based almost completely upon the stereotypes noted a moment ago.

These stereotyped ideas and practices are essentially untrue to reality, and an educational system based upon them cannot be true to the Christian way of life. What actually has happened is that modern higher education has become at best unrealistic because it is irrelevant to life; and at worst, disintegrative. Having placed the em-

phasis upon analysis, the college has accumulated—like great grain elevators—a stupendous mass of information which it has then laid down in great barrages upon adolescent generations. And this, with little hint as to its meaning for life, or as to any principle of synthesis.

III

WELL!" you say. "You've certainly laid the college out. Apparently there isn't anything good about it. It's a total loss, not to say a disaster, judging by what you have said."

Not at all! There is a tremendous lot of good about it. It represents tremendous resources. The difficulty lies in the principle of organization.

In a word, the cure consists in a switch from the content principle to a *functional* principle. We could kill two academic birds with one stone. The birds are—as we have just been saying—the secularism and the inefficiency. And the stone would be—one major operation.

Now, what about the operation?

There are two steps in the operation: *first*, a new set of objectives, and *second*, a new technique.

1. Suppose instead of the idea that the function of the college is to transmit knowledge and develop "high scholarship" we should substitute two other ideas. Imagine a college, for example, whose basic objectives were:

- a. That every individual should, up to the full measure of his ability, become a mature, healthy, efficient person.
- b. That the social order in which persons develop, should become a mature, healthy, efficient social order.

a. In the first objective, those four words—ability, mature, healthy, efficient—need clarification.

The intelligence testers have defined ability in terms of I.Q. To them, I (intelligence) means intellectual ability which is closely tied in with linguistic aptitude. But what we need to remember is that there are also two other kinds of intelligence, namely, social intelligence and mechanical intelligence. So, the first objective should read, *That every individual should, up to the full measure of his intellectual, social or mechanical ability become a mature, healthy, efficient person.*

"Mature" should mean, in turn, social and emotional maturity as well as physical maturity. There are plenty

When Is a Man Educated?

When he can look upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things and yet have faith and courage.

When he knows how to make friends and keep them, and above all when he can keep friends with himself.

When he can be happy alone, and high-minded amid the drudgeries of life.

When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin.

When he knows how to live, how to love, how to hope, how to pray—glad to live and not afraid to die, in his hands a sword for evil and in his heart a bit of song.

—Joseph Fort Newton

of people twenty-one years old or older who are neither socially nor emotionally mature. These are the folks who foment the social conflicts which bedevil our society. Closely related to maturity is the matter of health. Of course we still have a long way to go in the proper conservation of the physical health of our people. But the most difficult as well as the most crucial health problem is the problem of mental health. Even more human misery springs from mental ill health than from physical sickness.

"Efficiency" likewise needs an extension of meaning. It is not enough that a man or woman shall be skilful at his job. More failures occur from the inability to get along with folks than from lack of knowledge and skill in the job itself. Job efficiency must therefore be supplemented by social efficiency.

b. With respect to the second objective, namely, a mature, healthy, efficient social order, the same kind of extension of meaning must be read into these adjectives. A mature social order would be a democratic social order. In the most primitive level of culture, you have a high degree of social "solidarity," but not democracy. There is little social differentiation; instead, it is a "primitive-we" situation in which all members of the group function in concert. The next stage of development is the patriarchal, feudalistic, authoritarian stage. There is no democracy here either. A society is *mature* in proportion to the degree to which it is able to tolerate and to support democracy. A democratic society has grown out of the primitive-we stage into the mature-we, where the personality of each is the end-value; and the state is the means.

Again, a social order is *healthy* in so far as its corporate life is free from social diseases like delinquency, crime, pauperism, racial conflict, graft. And finally a social order is *efficient* in so far as it achieves its main objectives, namely, the conservation and the enhancement of personal values on the one hand, and the health of the social order on the other hand.

2. Now about the new technique. Let us try to get outside of the usual frame of reference in terms of which we think of the meaning of "college." If we approach the problem of education from the point of view of the actual life situations which everybody faces we shall discover that there are five major situations to which every individual must adjust himself if he is to have a full and satisfying life. Let us call them:

the Sex-Marrriage-Home situation
the Job situation
the Leisure Time situation
the Community Life situation
the Life Philosophy situation

In the light of these, the objectives of education now take on new and fuller meaning. First, an individual becomes a mature, healthy, efficient person in so far as he meets these five situations in a mature, healthy, efficient manner. And if education is really to be worth the time and the effort to him, it must help him meet precisely these life situations. Second, a social order is mature, healthy and efficient in so far as the family life, the work life, the play life and the community life of the group conserves and promotes the welfare of all persons without discrimination.

Therefore, why not go directly at the educational objectives by substituting the situation technique for the subject matter technique? This will be the second step in the major operation.

The traditional academic method of instruction is the subject-matter technique. This is based upon the assumption that the task of education is the transmission of information; that this can be done best by specialists in the different subject fields; that an educational institution must have subject-matter departments of instruction; and that the student must climb many separated ladders of learning.

It is a fact that for purposes of research, specialism is absolutely essential. Departments of research are mandatory. From this fact we have slipped into the easy but utterly false assumption that the education of the adolescent and the young adult requires corresponding departments of transmission. But this is not true. The psychological approach would be to substitute functional divisions for the traditional conventional departments of instruction. Therefore, let our curriculum consist of five divisions:

the Division of Family Life
the Division of Vocations
the Division of Avocations
the Division of Social Planning
the Division of Philosophy and Religion

The situation technique then will proceed by two steps.

a. It must always start with a problem or a project. The problem or project will lie in one or another of the above divisions. It must be a very real, practical, and personal problem. It may be "What vocation shall I follow?"; "How to handle a gang of incorrigibles"; "What kind of world government to advocate"; or "Do I really love this girl?" There are plenty of problems in these five divisions to keep one busy throughout a four-year period.

b. Once the problem is clearly defined, the next step is to canvass all relevant "subjects" for principles and insights that will throw light upon the problem. In the case of incorrigibles, for example, this would lead one immediately into many branches of psychology—developmental, social, mental hygiene—into applied sociology, and into economics, government, education, ethics, etc.

This method breaks down or obliterates departmental fences. The student seeks a solution for a problem, and does not attempt at the moment to master and to remember the logical structure of all branches of psychology, or of sociology, or of economics, by little daily dribbles. If he should become interested in studying the logical structure, so much the better, but in that case he would then have a natural motivation for doing so.

Departmentalization and specialization are necessary for research, but *correlation and synthesis are the keys to good teaching*. We have known for a long time that we learn best by doing, but we have actually proceeded as though we learn best by being told.

I am keenly aware of the academic objections to the situation technique. One of them is: "You have to know your subject matter before you can apply it." No! The learning situation involves an immediate problem that demands personal knowledge as a tool. The way to learn biology or psychology is in relation to a concrete prob-

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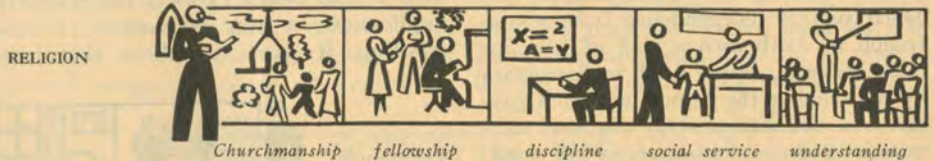
Ideals With Hands and Feet

The People's College

C. Arild Olsen

WE cannot comprehend fully the nature and the shape of things to come. We do know, however, that the postwar world, for which the hearts of mankind yearn, must be a very different kind of world from the one which brought on the crises of today. We know, too, that higher education will play a role in shaping the destiny of the decades to come. Will it be a significantly new, vitally effective role? Is higher education in America today penitently conscious of its share of responsibility for our current catastrophes? Is it willing to revamp and revitalize itself so as to cope courageously with the major problems to be met in the century of the common man?

May it not be that the new educational ventures to be developed along the people's highway into the people's century must include the people's college?



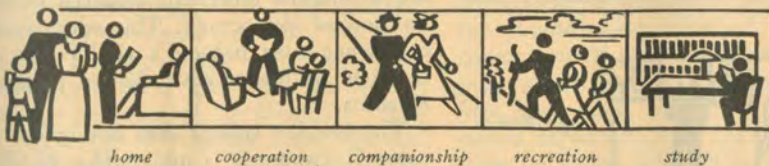
RELIGION

Churchmanship fellowship discipline social service understanding

in relation to these issues. Its patterns and procedures are neither universally uniform nor systematically stereotyped; they are as varied as the problems and the needs of life. It recognizes the various types and concepts of adult education, each with a primary purpose, be it vocational efficiency, cultural enrichment, social reconstruction, or the like; in its own purpose and function it is concerned broadly, as well as in every phase of its activity, with the need for a larger and a more abundant life, individually and personally in its students, socially and col-

lectively in the community and in our national being. demands a new type of education, new principles and new methods. The primary function of the people's college is to teach how to live and not only how to make a living. Learning how to live, education for the living of a life, this task we must accomplish, or the postwar era will become another prewar period.

The world of tomorrow does not need more streamlined tanks or more super-powered skyfortresses; it needs better men and women. The main concern of the people's college is the development of personal character, rather than the giving of specialized, technical instruction. Its purpose is to prepare young men and women for a more effective and abundant life at the "level" of family and community living, rather than for vocational activity at the professional level. Therefore, to the people's college, the way of school living is as significant as the "curricular content." Character education is not a matter of mere ethical exhortation; it is the result of a certain kind of living. As a consequence, the people's college seeks to awaken the inner life of its students and to give them a sense of human, national, and spiritual fellowship; to arouse a yearning for knowledge, a desire to work, a passion for perfection, beauty, and justice; to enkindle with high purposefulness and to make permanent the enthusiasm generated by new ideas and new ideals. It creates a genuine culture of the heart and mind, which, projected into everyday living, produces better men and women, and therefore better



FAMILY AND HOME

home cooperation companionship recreation study

IT is not possible briefly to give a detailed blueprint of the people's college; only an outline of its philosophy, its purposes, and its significant relation to fundamental problems of the postwar world can be indicated and sketched here.

We are prone to believe that we can solve our problems by adding another course or block of courses to the curriculum, when what we need is an entirely new approach. The people's college is a new school, not merely the addition of the word "people" to the traditional "college" pattern.

Many of our problems of today have arisen and become tragically acute because of our failure to deal profoundly with basic issues. The people's college deals significantly with fundamental questions. It recognizes the unquestioned primacy of certain basic issues and organizes its policies and patterns, its methods and mechanics, in light of and

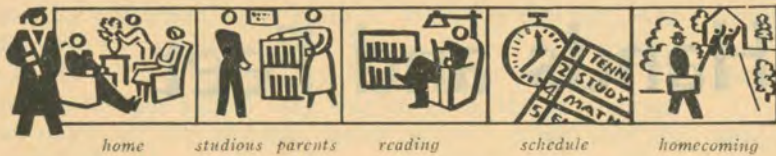
lectively in the community and in our national being.

The people's college is a school for life, akin in spirit, philosophy, and method to the famous folk schools of Denmark, but growing out of our American soil of home and community. "It is the will of my father that you shall have life and have it more abundantly." If the ultimate objective is a richer, fuller life, it is necessary to begin to live more abundantly now, in the formative years of youth. Institutional patterns, educational philosophy and techniques, everything must be organized with this purpose in mind and shaped in terms of human living. This



HEALTH

quarters good food study enough sleep purpose



SCHOLARSHIP

farmers and artisans, more wholesome and happier community, and thereby a wealthier and healthier national being. This is America's great need.

A FREE, democratic world needs an America with a renewed faith in and enthusiasm for the philosophy and the instruments of its national being. The heart of American history is a struggle to transform the preamble of our declaration of independence from a confession of faith into a way of life. We must recover a living faith in democracy by revitalizing the principles which gave birth to our nation. Our national affirmations and convictions are of the spirit; our democracy is not merely the machinery of institutional relations among men. A living faith and a new enthusiasm, not dictated doctrinally, but established experientially. Many young people have had virtually no experience in democracy. They have been dictated to in their homes and in their schools; or they have indulged in a license which is neither freedom nor liberty. To teach them how to live as the citizens of a true democracy requires more than the addition of another block of courses. It demands a new type of school living.

The people's college is of the people, by the people, and for the people; its

and considered in the great documents of our national history, a creature of God, with an invaluable, inviolable, individual personality, free and equal among men, so created by the "author of liberty."

These human values of our democracy cannot be dissociated from eternal purpose. Eternal purpose is nothing ethereal, visionary, abstract. Eternal purpose is a living God whose life and character is love. To the people's college the practical implication of this conviction is far-reaching. It dares to believe that love



PERSONALITY

(God) can live and function in the world God made. This is the realism which the people's century must possess. This is the real test facing youth today: do we really believe that it is possible to build a world founded upon the principles Jesus taught and lived? The people's college not only professes this faith; it is dedicated to the task of discovering and revealing how this faith can be woven into the warp and woof of our everyday socio-economic fabric to fashion a new

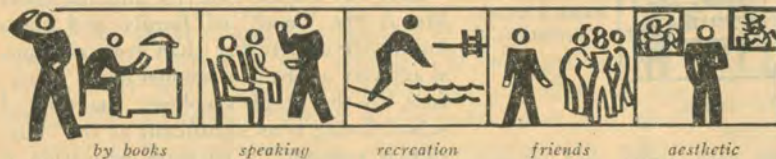
ing human living. Without this highest education our national being will not survive.

THE task of rebuilding our world community involves the task of regenerating the postwar American community. The restoration of the fellowship of community in all its aspects, locally as well as internationally, must be of primary concern to higher education in the postwar world. If the world is to be transformed, the small community must share in the transformation. World reconstruction begins at this focal point of neighborhood and community. Almost every problem of community, state, and nation is met with on a small scale in our ways of daily living. And if one does not belong to the neighborhood and the

community, at what point does one begin to belong to the nation? The personal and social nexus with the rest of mankind is the neighborhood and the community.

The people's college is life lived in the "spirit of community." Its pattern and framework is the family and the community. It leads young people, through experience in community, to new faith and confidence in their fellow-men, inspiring an impulse inherently essential to the fruition of democracy. This educational experience must become a vital factor in the field of higher education in postwar America.

The people's college does not indoctrinate; it expounds a philosophy of life which it seeks to impart inspirationally as well as informationally. Too many institutions, in their search for truth, are dominated by a bare fact-finding science. We are inclined to believe that the solution to our problems depends upon information. We do need information; we must have facts. However, postwar education must face the challenge of this issue: what are we going to do about the facts? A hell on earth, or a Kingdom in the making? Action is necessary to the solution of most problems. What we do about the facts depends upon our sense of values, our philosophy of life. Whether or not we act, depends upon the manner



OUTREACH

purposes and methods are determined by and responsive to their needs. It provides its students with a unifying, deeply satisfying school experience as it stimulates and leads them to love and live the kind of life which is the "American dream"—democracy as a way of life. The people's college is a demonstration of and an experience in this kind of life, in all its aspects, political, social, economic, cultural, religious.

Life is personal living in relation to other persons. Religion becomes vital at the point of human relations. Consequently, the people's college is deeply religious. It is not a denominational or church-related college, but a servant in the Kingdom of Heaven; not creedal, but a channel for the life of love the Master revealed. It conceives of man as he is conceived

garment for our national being. It proposes to give ideas and ideals hands and feet. It believes that the basic readjustment must be made at the very heart of human living, because the irreconcilable conflict centers in the issue between light and darkness, truth and untruth, life and death. The people's college at this point is not only in the field of higher education; it possesses the highest education. History is literally strewn with the wrecks of civilizations which lived as if there were no laws or spiritual forces govern-



MORALS



FINANCE

how to buy home influence pay bills no gambling careful shopper

and the extent to which our wills are motivated and mobilized. Postwar education must stimulate the will to act. It must be charged with a new enthusiasm.

There is an enthusiasm which is bred not of super-charged, superficially created emotional stimuli, but of an awakening of the human spirit. It brings a new courage which reveals itself in new ways of living, of action. It does not need the bombastic fanfare of brass and bugle, nor the covering mantle of mob-motion and crowd-control. It is courage which at heart is inspiration. It draws upon points of power generated by the source of life itself. It is courageous because it is creative. It is this enthusiasm, this courage at heart, this will to act which the people's college fosters and inspires.

THE people's college does not disparage vocational efficiency. It is not primarily designed, however, to develop technical competency, but to develop the capacity of people to adjust to a world of change. The student is not told what to live or what to learn; he is taught, through experience and the contagion of personal fellowship, how to live and how to learn. He discovers what he must do to learn how to live abundantly and effectively in the home, in the modern American community, in "one world." Learning to recognize, analyze, and solve his own problems today is the functionally effective way of preparing for the unforeseen problems of the changing world of tomorrow. Within the family pattern of the people's college the student shares in planning, executing, and evaluating his own learning experiences, and through this process he discovers what he must do to learn how to live in a world of change. Significant experience in continuous, elevated human living provides

the motivation and the equipment necessary to carry this continuity into and through subsequent adult years.

"One world" is a social organism, and as such it is a living whole. America is a part of this one world, and we must become conscious of and functionally integrated into this living whole. Unity, integration, and integrity must be achieved personally and individually, if they are to be realized socially and internationally. The people's college seeks to guide young people to ways of living which will enable them to maintain their human and personal integrity amidst the complexi-



SOCIAL RELATIONS

father and son athletics dating church social contacts

ties, confusions, and compromises of modern civilization. It contributes in many ways, also, to the correlation and the integration of human experience. It integrates culture and work with daily living; it reveals, for example, that a cultural and an agricultural life are not incompatible. It lives and expounds life as a related whole. Its curriculum is one, the whole living process. Its "courses" are unified and harmonized into integral units, not divided into detached and isolated compartments of human knowledge. Its institutional pattern is the family, a unified, basic social organism; its method is shared experience in a highly integrated, intimate group other than the family, a group based and functioning, however, on the principles of family living. The teacher gives not only information, but himself, his whole self; the gift without the giver is bare. The people's college compartmentalizes neither process nor

student. It recognizes the student as a whole person and deals with him, in all circumstances, as an inviolable oneness. It leads its young people to discover and to become profoundly aware of the unity of life, that they are one, and one with their fellow-men and with their God. This experience must become the source and the cement of one world and one America.

The people's college is for all youth. Student mortality in the transition from grade school to high school, and from high school to college is high. An extremely high percentage of adults, twenty-one years of age or over, is recorded as not having completed high school. We have solved in some measure the problem of training the specialist and the technician; the great problem of providing for adequate general education for all youth has not been solved. The people's college

meets this need in a new, fundamentally significant way. Its term may be three months or two years; its enrollment may be fifty or one hundred and fifty. It is non-academic, though thoroughly scientific; neither pre-collegiate nor pre-professional, but pro-life. No specialization by one in civic living, nor majoring by another in intellectual living; *the only major is life itself*. It gives neither grades nor diplomas; its results are measured in terms of human living. It distributes no medals and confers no honors. Excellence in the service of fellow-men, successful achievement in significant tasks, advance in cooperation and in creativeness and other like accomplishments are their own rewards; the returns are bestowed in the fruits of an abundant life.

The new educational ventures to be developed along the people's highway into the people's century must include the people's college.

Great god science

So deep is the veneration for science and scientific methods of thinking that philosophy and theology anxiously stake claims within certain aspects of human experience which they can study scientifically. In such an atmosphere philosophy in its classical sense, as the attempt to encompass in one systematic scheme "the whole choir of heaven and furniture of earth," finds itself an alien in a foreign land. Younger teachers of philosophy, therefore, have lost self-confidence and have rejected traditional metaphysics

in favor of the barren creed of "logical positivism." In their hands, philosophy has sought to justify the ways of man to the great god science by confessing that the metaphysical pursuit is the most profound error which the human mind can make and by promising never to do it again. In return for this self-abasement it has been allowed to find in analysis of the meaning of words and the use of language a field within which, to use Kant's phrase, "It can follow the sure course of a science."

—Arnold Nash in *The University and the Modern World*

Education and religion

We have supposed that it is possible to provide education which is religiously neutral, to which religion can then be added in greater or less measure. But, in fact, an education which is not religious is atheistic; there is no middle way. If you give to children an account of the world from which God is left out, you are teaching them to understand the world without reference to God. If he is then introduced, he is an excrescence. He becomes an appendix to his own creation.

—Archbishop of Canterbury in *The Hope of a New World*

Steps in Educational Reconstruction

I. RESTORATION AND RECONSTRUCTION

Conference of Allied Ministers in London set up machinery for determining needs for trained personnel, school supplies, books, libraries, equipment for teaching, and research laboratories.

II. THE UNITED STATES COMMITTEE ON EDUCATIONAL RECONSTRUCTION has established a World Education Service Council,

"to give to the schools, pupils, educators, and friends of education in this country a chance to participate directly and in a personal way" in reestablishing conditions in devastated countries.

For children: Schools are urged to prepare student kits containing pencils, notebooks, paper, sports equipment, and scrapbooks. To develop realistic understanding and good will.

For adults:

- (a) Establish International Teachers' Recreation Houses to which teachers can come for three months' stay. Americans will serve as hosts and friends. Discussion on cooperation and education.
- (b) Books collected for devastated libraries.

III. COMMISSION OF INTERNATIONAL EXCHANGES AND SCHOLARSHIPS

- (a) Three groups will be brought to this country.
 1. Individuals who can be used immediately in rebuilding of their country. (Short, practical courses.)
 2. Men and women who want more academic preparation—intensive, refresher courses.
 3. Regular students working in professional studies and research.
- (b) Exchange students.
- (c) Department of State—to bring to this country 1,500 students—for quick training (action now pending in Congress).

IV. UNITED NATIONS COUNCIL IN EDUCATIONAL POLICY

(Harper's Ferry Meeting of the Liaison Committee for International Education)

V. UNITED NATIONS ORGANIZATION FOR EDUCATIONAL AND CULTURAL RECONSTRUCTION

Allied Conference of Ministers of Education—London, 1944.
Draft for Constitution.

Proposed Constitution for a United Nations Office for Educational and Cultural Reconstruction

As summarized by the Secretariat of the Allied Governments

"The first [section] contains a statement of the underlying reasons why international cooperation in educational reconstruction should be attempted.

"The second defines the functions of the projected organization in terms which should permit it to work effectively in the fields of educational and cultural rehabilitation and reconstruction and to develop ultimately into a permanent body with broader activities.

"Section three declares that membership shall be open to all the United Nations and Associated Nations and to such other nations as shall be accepted by the assembly, upon application thereto, after the cessation of hostilities with the Axis.

"Section four, which lists the agencies of the proposed organization, provides for an assembly with equal representation and votes for all member states, an executive board to be elected by the assembly, and an international secretariat.

"The fifth, or financial section states that administrative expenses shall be shared by the member nations on a basis to be agreed by the assembly. It also provides for the creation of an emergency rehabilitation fund controlled by the emergency rehabilitation fund committee. National contributions to the rehabilitation fund will be fixed by the committee subject to the approval of each contributing nation, and the committee will also make allocations from the fund. The committee will consist of representatives of the three States making the largest contributions for administrative expenses and three members elected by the executive board.

"Section six contains provisions relating to ratification, amendment and interpretation which follow closely those in the statutes of other international bodies.

"Section seven contains provisions requiring member nations to supply information about education and cultural matters, defining the legal status of the organization and its staff, providing for cooperation between the organization and existing international organizations in the educational and cultural fields and governing the relationship of the organization to any agency for coordinating public international organizations."

Education for International Security

A Report of the Harper's Ferry Meeting of the Liaison Committee for International Education
Proposed Educational Procedures for the Axis Powers

1. "That appropriate steps be taken to terminate . . . all Axis propaganda, whether carried on through press, radio, educational institutions or so-called cultural agencies;

2. "That the people be informed about recent events and about the United Nations' purposes and plans for achieving world security, through the schools and other established institutions, through radio and the press, and through printed matter, films and recordings prepared in advance;

3. "That advantage be taken of the use of schools as relief agencies to build the confidence of the community in the schools and to increase the use of schools as centers for community activities;

4. "That local committees composed of known opponents to Nazism, fascism, and Japanese militarism be set up for the purpose of aiding United Nations administrators in eliminating all teachers and school administrators whose past records have been manifestly anti-democratic, and for the purpose of recruiting trustworthy substitutes;

5. "That youth organizations controlled by Nazi, fascist or the Japanese military parties be disbanded; that educational, religious, and other appropriate agencies be encouraged to revive or create youth organizations committed to the democratic way of life."

Following these steps, new educational policies and procedures can be developed under the auspices of an international organization with the assistance of professional educators. These would have in mind:

6. "That a program of teacher education be instituted, based on new educational needs, new national and international goals, and new social conditions, such program to make use of international fellowships and exchange, in-service training, short courses, foreign lecturers, and educational conferences;

7. "That new teaching materials be introduced in the schools to replace Axis inspired materials;

8. "That a system of youth and adult education be established which will promote widespread citizen participation in the study and solution of community, national, and international problems through schools and universities, through public forums, study and discussion groups, through maintenance of free public libraries and wide dissemination of books, pamphlets, and audio-visual materials."

An Instrument of Education

First Place

Charles Winter and
Albert Kreinheder

THE college we shall attend, if we go again, will not be of brick and mortar. It will be a well-knit community of men and women who study courses but do not "pass" them, who earn degrees but do not get them. It need have no land, no library, no laboratory, no fixed location.

The normal youth with a good blood count and some muscle under his flesh is eager to be about his business. In this age of waste and war and crime and inequality, his business is in society. The instrument that educates him is the guiding hand that opens society to him, encourages him to interpret society; to increase his knowledge and refine his skills so that he may better serve in it.

Suppose an educational group is operating in Los Angeles. Previously a committee of students and faculty has surveyed the city, assaying its opportunities. They have rented several meeting rooms in a centrally-located building. This is the educational workshop. Two blocks away is the Los Angeles Public Library. The YMCA and the YWCA, both nearby, have made their recreational facilities available.

In an older residential section is one of several cooperatively-run houses. Here a portion of the student body and some faculty members reside. There are no faculty-imposed rules or restrictions. For both men and women students this is a home, as respectable and normal as that which they hope to achieve.

The new student will confer with faculty members and representatives of the student body. He will prepare in broad outline a study and work program to extend for six months.

What are his interests and skills? School paper, photography, dramatic club, cafeteria, carpentry, and school store.

An interest-related work program of educational value will take him into the community about four hours each day, providing him with sufficient income to pay his own way. Necessary arrangements have already been made for part time work with: a metropolitan newspaper, photographic studio, community playhouse, restaurant, construction company, or local department store.

Other students express a preference for work that is more in line with specific

high school courses that have interested them: foreign language, office practice, social science, physical science, mathematics, or American history.

Arrangements are made for these students to work in related enterprises: foreign language paper, law or business firm, labor union, chemical preparation firm, statistical research department, or American Civil Liberties Union.

Along with this work program the student arranges for daily conferences and group meetings at the educational workshop. Gradually he realizes that the work he is engaged in is not a compartment of life but rather, if he sees it clearly, a cross-section of life. Aware of his small knowledge in economics, science, sociology and political affairs, he sets for himself some real learning tasks. At his disposal are specialists in various fields, a modern library, and the vast resources of a large city. The educational workshop duplicates nothing that is in existence and which can be put to good use.

In pursuit of these growing interests

the student moves under his own momentum. He imposes his own tasks, carries them out, and decides in his own mind what achievement he has made. Books and teachers are convenient guides, and as such, he is encouraged to utilize them. The teacher suggests books and tried techniques that will streamline movement upon the objective. But neither books nor teachers should obscure the student's focus upon the life problem that he is solving.

PICTURE a student who is working in a newspaper office. He sets for himself the task of discovering the editorial opinions of the local newspapers on current national issues. It seems important to him that he know this. With faculty help he draws up a week's program based on this problem. He will read John Milton's *Areopagitica* and John Stuart Mill's *Essay on Freedom* in order to sense the full social significance of his problem. He will dip into the work of journalistic masters to see their use of

motive

announces

the results of the

CONTEST

for the best essays

on

THE KIND OF COLLEGE I WANT

First place: AN INSTRUMENT OF EDUCATION by Charles Winter and Albert Kreinheder.

Second place: THE KIND OF COLLEGE I WANT by George Leavitt.

Third place: PROJECTIONS OF PACIFICUS by Curtis Zahn and THE KIND OF COLLEGE I WANT by Marytha Smith. (The prize is being divided.)

Honorable mention is given to Betty Clark of the University of Wisconsin, Jeane Siskel of Butler University, Martha Lewis of Illinois State Normal, Anita Strickland of Willamette University, Sue Benson and Addie Wood Smith of Martin College.

The judges of the contest were Professor Stephen M. Corey of the University of Chicago and the editor of *motive*. The first four essays are published in this number.

the editorial bias—Addison and Steele, the Federalist, Thomas Paine. He will make a bibliography on the subject, scanning promising material and taking notes. He will interview reporters. Do they slant the news? He will talk to readers of newspapers. Why do they read a certain paper? What do they believe to be its editorial opinion? Finally he will give an oral account to interested students and will prepare a written report which will be filed in a permanent progress record.

But this bald account does not cover his total activities at the workshop. The notes he has taken are carefully scrutinized. His written report is read and discussed with him. Because his oral presentation could stand improvement, he is encouraged to enroll for a short period of intensive drill in public speaking. Meanwhile he has continued his attendance at small study groups in introductory science, religious philosophy, economics, sociology and the arts.

As a student exhausts the resources of one job, he will take work in some related industry or in an entirely new occupation. He may in the course of his explorations work in hospitals, with political parties, with radio stations and on movie locations. Smaller groups will take side excursions into rural areas. There, following the general pattern, they can try their muscles at the plow, feel the rural folkways, and match man's civilization against the serenity of nature.

THE eighteen-year old entering this life expands his vision and submits his efforts to scrutiny and guidance. He breaks from the old borders of home and classroom for a frontal movement upon reality. Whether or not the student gains a liberal education from this kind of program depends, according to an immutable

Charles Winter was born and raised in the city of New York. His education is characteristic of metropolitan life in the shadow of the skyscraper. He attended Long Island University, majoring in education and chemistry. He has been employed as a factory worker and a salesman. He has taught at the Henry George School of Social Science. He was assigned to Civilian Public Service two and one-half years ago, he is at present a member of the Glendora camp.

Albert Kreinheder, born in Buffalo, New York, attended Buffalo State Teachers College and Syracuse University, majoring in education and literature. He has watched the operation of education from various viewpoints: as a student in a small college and in a larger university, as a practice teacher in experimental schools, as a teacher in a public high school, as a counsellor to freshman college students, as a summer camp waterfront director, as a worker in restaurants, in bakeries, in factories, in orange groves, as a steam presser, truck driver, and art model. For the past three years as a draftee in a Civilian Public Service Camp he has participated in an effective kind of education—that of men living and working closely together.

law, largely upon himself. We who have tried the other wish for a general amnesia that would wipe out memory of the university and its load of impedimenta. We wish for concerned men who will forget the institutions and look again to the men and women these institutions were originally formed to serve.

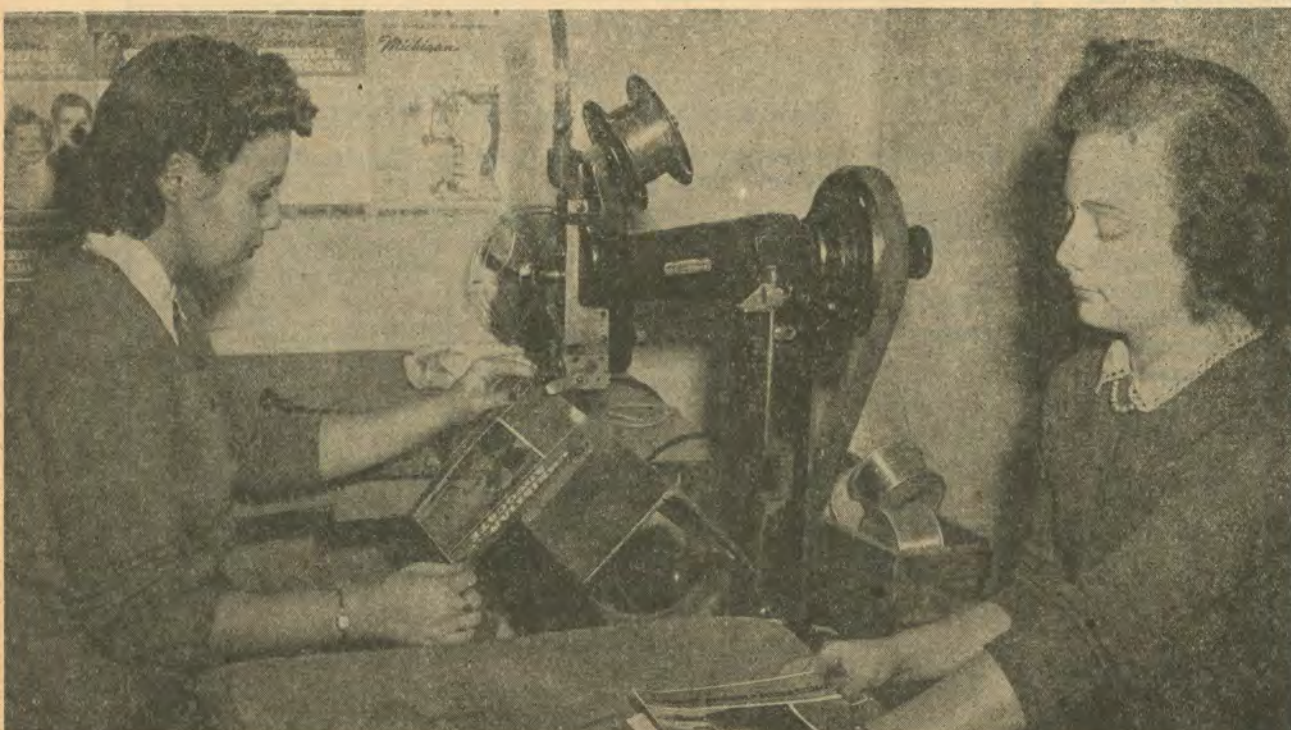
Will not the college we suggest also finally dig in and guard its vested interests, concerning itself with its own perpetuation? This is unlikely. There are no buildings, no invested capital, no endowments. Work is the principal form of wealth. In the general fund is only enough money to facilitate mobility. The student,

out of his earnings, pays his own tuition. Faculty, who spend approximately one-half their working day in the educational effort, receive a minimum wage regulated to need and ample for a simple livelihood. Thus, they have the security that enables them to perform unremunerative work in social service, art, or pure science. They are expected, as are the students, to serve in the larger society. Some will engage in work that is highly lucrative. These are entitled to their supplementary earnings—all except 20 per cent which will go to the general educational fund.

This educational system purports to be a functional instrument for shortening adolescence. It is a plan for practical action and can be started when the first five people show up. But fundamentally it is a faith that has been expressed concretely in a program. It is a faith in God and a faith in Man. We believe in a divine inner compulsion that urges men to creative effort. We regard all men everywhere as discrete and special souls not to be violated, exploited, coerced, or corrupted.

As important as the outward social action is the nuclear interaction of close personal relationship. It is here in our living together that subtle unmeasurable things happen. And it is a hidden hunger for just these things that now weakens our society.

The inward community of the educational group may or may not approach a state of ideal perfection. It seems improbable that it will exhaust its energies in mutual admiration. Rather will it be a laboratory in human relations where loyalties and friendships are a reservoir of strength that help to pull the bow and sharpen the direction. One does not dally in self contemplation when he has discovered talents that serve mankind.



Two coeds staple copies of the *Michigan Christian Advocate* at Adrian College under the self help plan.

The Kind of College

Second Place

I Want

George Leavitt

THE enthusiastic reception given Professor Corey's sketches of "West Dakota College" reveals a widespread dissatisfaction with the traditional mode of higher education. Concrete evidence of the inadequacy of the traditional forms was presented in a study of former students and graduates of the University of Minnesota.¹ Specifically, their civic activity was usually limited to voting, their interest in current affairs satisfied mostly from biased sources, their leisure-time activities were almost entirely passive rather than creative, their homes were not so efficient as they might be, and their ambitions were too often self-centered and narrow. This condition would not be expected to be limited to this university, which is rated among our better schools.

To counteract the apathy resultant from a poor understanding of the complex interrelationships of contemporary society, a college must approach not only the "whole individual" but also the dynamic relationships between the individual and his society. We are not forced to pioneer into unknown territory to find and test such new forms, for there are numerous educational experiments upon whose experience we can build.²

The ideal would have to avoid either sacrificing the student to the doctrinaire educational theories of the faculty or to the students' own inexperience and immaturity. Methods, theories, and techniques would be flexible, tentative and always open to criticism. They would be accepted, changed or discarded depending on whether or not they contribute to the growth of the student.

Living as we do in a world of exploding atoms and rocket bombs that travel faster than sound, we, like the harried Chinese universities, would base our institution on the student-faculty relation-

ship rather than upon a curriculum, an endowment or a group of buildings. The college would be on a "pay-as-you-go" basis, with the buildings and grounds investment held to a minimum.

Students would be housed either in homes with a background interesting to the student, or in student-built, student-controlled cooperative houses for a single sex, or coeducational co-ops, which have been quite successful. Some of these would be made up of students interested in a particular field. The housing choice would be made with the student in the light of his needs, interests and maturity. Each living-unit would have a selected library, a laboratory for its particular interest, whether physics or the fine arts, and a large basement for everything from lectures to dances.

Separate from the faculty, but cooperating closely with them, would be the Director of Student Personnel Services whose responsibility it would be to coordinate the individualized, work-study program. His office would administer the testing program, presenting and interpreting the results to the faculty-advisors. It would select, train and counsel the student counsellors. The Director's door would always be open to any member of the community who might wish to consult him about a problem.

With few exceptions, the faculty would be chosen primarily for their mellow perspective, interest, and skill in counselling students; secondarily for their mastery of a field of learning. As Aldous Huxley suggests, the faculty will be expected not only to attend educational laboratories, but would periodically work for remuneration outside of the college, just as the students do. In this way we can resist the tendency for the college to become alien to the society it hopes to serve. It would be the responsibility of the faculty-advisor to study the student with the aid of his personnel file, suggest possibilities and limitations and, without imposing his ideas, to help the student develop the capacity for independent thinking and sustained work at the earliest possible moment.

The community council, advised by the political science professor, would pro-

vide students (as at Antioch College) with work experience. The community manager would be a government student, the secretary might be aiming at a position of private secretary, and both would be paid for their work. The social life of the college, community projects (such as building a new living unit), intramural athletics and disciplinary questions would be handled by the council.

TO illustrate the impact of the college on the individual student, we will trace the experience of the hypothetical Joe Smith. Joe had been interested in our college because he had been educated through nursery, primary and secondary school in the so-called "progressive" tradition, and our program looked similar to the educational methods he had learned to enjoy.

After being tested, interviewed, and investigated, Joe was accepted. His first experience was a week-end camp of all the new students, the older student counsellors, and the faculty-advisors, who came in for the last afternoon to get acquainted and have a good time. Here the natural stiffness of a strange situation left him. He met everyone and made a few good friends of both sexes.

Back on the campus, he talked with his advisor, the journalism professor, with whom he had already struck up a friendship. As Joe wanted to be a sports writer, he asked if he couldn't live in the co-op of which his advisor was resident faculty member. There was room, and the professor suggested that Joe move in and meet the co-op members. The house had been built by the students under the direction of the registrar who is an amateur carpenter. There were separate wings for the men and women, common dining and living rooms and an apartment for the professor and his wife, the charming house mother.

As Joe's advisor explained, one's vocation isn't just a source of money but rather a complete response to society, if one is to get the greatest satisfaction. In planning Joe's reading program, his conference schedule and his new job in the "morgue" of the local newspaper, they tried to plan not only a functional train-

¹ Pace, C. Robert. *They Went to College* (Minneapolis: University of Minnesota Press, 1941).

² Pioneers in new educational experiments are the following colleges and universities: Black Mountain, Berea, Reed, Sarah Lawrence, and Whittier Colleges; University of Chicago, Cincinnati University, and Pacific International University in Los Angeles.

ing for a specific vocation but to provide opportunity for a broad cultural experience. Joe immediately decided that he wanted to spend a major portion of his time in the communications lab, where he was helped to speed his reading time, improve reading comprehension, and best of all, was given careful criticism on his writing style. He won a role in the first play of the speech department, and he had to work hard with the drama coach to improve his technique.

He became interested in a girl who made dishwashing a game when he had thought it was just a necessary evil in "shared living." She was a Young Friend and he was soon attending their daily fifteen minute quiet period. They enjoyed living with their favorite professor as they could compare notes from their jobs, reading or lectures, and the advisor was able to point out hidden implications and new techniques in informal bull-sessions. They would often have a newspaper man for dinner and would fire questions at him so fast that he would usually stay till late answering them—and asking some of his own!

Joe secured a job, sports-casting high school athletic contests for the local radio station, because of his voice-talent, discovered and developed by the drama coach.

WITHIN a year, Joe had advanced in the newspaper office to where he could "cover" entertainment and cultural activities. An interview with a beautiful ballerina was enough to start him on a month's research resulting in a very creditable paper on choreography. An assignment to an electronics exhibit sent him to the physics professor to learn enough to write it up intelligently. The physics professor skillfully encouraged him till Joe was working on another paper—this time on the social values of frequency modulation broadcasting. As Joe's

George Leavitt received a B.A. from Macalester College in St. Paul, Minnesota, majoring in economics-political science and minoring in Spanish and psychology. He was in Mexico with the AFSC Service Seminar in the summer of 1942, and counselled the oldest boys at the St. Paul "Y" camp in summer of 1943. That fall he first worked in industry in Berkeley, California, then spent two months in the Post War Relief and Rehabilitation course at Pacific School of Religion from which he was inducted into Work of National Importance on December 28, 1943. He did trail maintenance for three months at Chilao, cooked for three months at Tanbark, both spike camps of C. P. S. No. 76. For the last six months he has been a smoke jumper in C. P. S. No. 103 at Huson, Montana.

seemingly diverse interests were explored, he became more and more convinced that though he would always be interested in sports, fine arts, and science, his dominant interest was in doing his part to make up the lag between technological advance and human brotherhood.

The more he talked with the men at work, with his fellow students and the faculty, the more he realized his need of a broad knowledge of the social sciences. He found the professors of these subjects willing and anxious to channel his thirst for knowledge. He spent two years studying, traveling, observing and working in the institutions and movements that mold, reflect and respond to public opinion. His frequent written reports and talks before interested students were evaluated, criticized, and questioned. Joe spent weeks in the library—reading, thinking, and writing; then he hitch-hiked to Mexico for the summer to observe and become a temporary part of that nation's colorful political life. Finally he decided to be a political analyst, writing an unbiased column for a chain of newspapers.

We dare hope that our college may take its place as a virile part of the leaven in the lump of society, learning from the past and, in its turn, passing on the benefit of its experience to the knowledge of the race.

Projections of Pacificus

Third Place

Curtis Zahn

LIKE "Ed. U. Kater's" West Dakota College, *Pacificus* is entirely a state of mind. It celebrated its second mental anniversary only last week—quietly and modestly, of course—despite floods of congratulatory telegrams from juvenile homes, prisons, Rotary Clubs, the Brotherhood of Pullman Car Porters and, for all I know, the American Legion.

For an air-castle, *Pacificus* is a modest campus. Located on the Monterey peninsula about one hundred miles south of San Francisco, it overlooks the entire Pacific Ocean. It overlooks more than that, too—the theory, for instance, that its western neighbors in Tokyo are barbaric. It overlooks Germanic atrocities, Italian Fascism, Russian Communism and U. S. pressure groups. Its outlook is as International as *okeb*; its forgiveness is monumental. Yes, its enrollees are interracial—

but why stop there? *Pacificus'* purpose is to act as go-between for soldiers and pacifists; jitterbugs and symphony worshippers; high foreheads and low mentalities; hard-headed businessmen and moon-eyed mystics; creators and destroyers; Republicans and Civil Libertarians. The patron of *Pacificus* believes that a good deal of the world's trouble lies in the rugged, drugged intolerance of one group for the other. "Drugged" because it is based upon the hypnotism of prejudice instead of on fact, logic, insight. He suspects that the religionist and the thief have a lot more in common than either may care to admit. A superficial quoting of *mores* is not sufficient to persuade a Pacifican that all AFL members are Communists or that the only good Nisei is a dead one. All jitterbugs are not juvenile delinquents; *Okies* do not come always from Oklahoma

and Boy Scouts are not necessarily angels; alcoholism is not peculiar to the soldier; some artists do take baths; and the writer once knew a barber who didn't try to forecast the presidential election. *Pacificus* patients, when they go shopping for knowledge will not look for the label—they'll find out what's inside. It is not the outward action but the inside motivation (bent by environment and heredity) which comprises the story behind the news. Given a two minute handicap, anyone can explain away anything and finally boil it down to the truism that "everybody's human after all" when you get to know them. Trouble is, few persons take the trouble.

The planner of *Pacificus* College likes to think that the admixture of dozens of conflicting values complement each other. He would like to pit the one group

against the other and let the best man win; begin with a realistic examination of the facts and cause the students to build on that. The entire excuse for the campus as he has dreamed and schemed it is based upon a sought super-knowledge. The working plan of *Pacificus* then may not be adventurous to those wise in the imaginative planning of the model college. And to describe its subtle approaches in this fifteen-hundred word essay is equivalent to condensing the Bible into two paragraphs. At best, *Pacificus* asks only that the students gain knowledge on a twenty-four hour a day basis. At the very worst, it offers its faculty a chance to teach and eat at the same time, and to empty the kitchen garbage pails during leisure hours. Salaries are "out," menial chores are in, and accredited units may be as far away as the realization of *Pacificus* itself. Physically, the college will emerge as an informal group of cottages, mostly windows. Neither modern nor monumental but rather rustic. If a philanthropist cannot be coerced, the students may construct it, starting first with a roof, adding a wall and finally installing furniture. Meanwhile, education will be going on all the time. In any case, classes will be held out of doors whenever possible; around a bonfire at night under a million stars or under trees on sun-smitten afternoons. Albeit, the psych professor may take his class out and simply start walking, observing everything. Perhaps they'll learn philosophy, natural history, geology and navigation at the same time. And, as Dr. Millikan once said (I believe), "learn more and more about less and less, until finally they know everything about nothing."

PACIFICUS students will need no entrance examination because they will get no final examination. They'll take tests all the time. But this will not be to measure what they know. It will be to instill curiosity, desire for the answer, into the student. Tuition will be a matter of conscience multiplied by the contents of the personal pocketbook. The majority of enrollees will pay none because they'll have nothing. All will be invited to work part-time in cooking meals, maintaining grounds and buildings, accounting and bookkeeping and turning out farm produce, woodwork crafts and printed miscellany. They will not merely earn while they learn. Rather, they'll get the minimum necessities—food, shelter, clothing. The more they work, the higher material living standard. But in general, earned profits will go to help more poor people get more education. Farming, printing, ceramics, painting, carpentering, sketching, writing, machine-shop working, furniture manufacture, rock collecting, automobile repair, barbering, laundering, dance-band music

—these will be a few of the occupational items we would try to install. *Pacificus* is a village, a cooperative, a jack of all trades. Anything that will turn a dime can be tried. The dimes will go back into the operative fund. Yet, dishwashers will change jobs with writers. The cook may help teach philosophy. The camp pants presser may assist the college prexy. One of the few "fast" rules will be that nobody will do a single type of job for more than a few times in a row. Every person on the campus—and this includes the entire faculty—will be cordially invited to rotate jobs. In a year's time, if *Pacificus* Man is physically and morally able, he will have learned all of the above occupations and infinitely more. Reason? It goes back to "cults" again. If the dreamer exchanges philosophies with the schemer, both benefit. And why shouldn't potato peelers learn about certified accounting or pen and ink sketching? A rich, masterful worldly experience must consist of a working knowledge of every occupation that faces those around us. Understanding, tolerance and, I think, respect, go hand in hand with intimacy. *Pacificus* people will not be spectators of the world's passing show; they will participate in it. Finally, the perversion that comes with overindulgence in the arts and the frustration that comes from turning nuts and bolts all day can be erased by the common denominator of the balanced life.

Perhaps I seem overly conscious of the importance of daily chores. Lest my idealism border upon realism, I must immediately point out that *Pacificus* must be nearly self-sustaining. Too many colleges are topheavy with financial obligations acquired by allowing pompous and monumental enterprises to be erected. *Pacificus* can be virtually financially free. It will not have to enter politics and repeat slogans in order to assuage its sponsors because it will have no sponsors on that basis. In short, then, it probably will have no sponsors. That is why it must work its way through college. But it will be able to accept paroled prisoners, ex-soldiers, old women, young men, crackpots, Rotarians, rabbit-like clerks and tired tycoons. Add Communists, Democrats, Republicans. It will be able to take the man off the street and provide him with twenty-four hours of learning per day. Every person who sets foot on our campus will automatically enroll in a course called Science of Living. He will major in a give and take philosophy. Our drag-net will be a catchall for persons who ordinarily don't belong in ordinary colleges. They might be men without background or foresight; men who want only food and shelter—soup kitchen candidates who otherwise are working only for the Third Degree. We would take them off laundry trucks or relief; we'd solicit

a few dyed-in-the-wool hitchhikers, border-jumpers, Bohemian long-hairs, Harvard BS graduates, New England bluebloods, U. S. Marines and Chinese coolies. Our Dean would comb the pool halls, night clubs, country clubs, offices, factories, waterfronts, jails. We wouldn't care what he brought back to *Pacificus*, so long as he brought them back alive. We would offer twenty-four hours per day of education for, say, four or five hours work. *Pacificus* people will roam the color chart from black to white, playboys to proletariat. Many of our future students at this moment may be in solitary confinement, I don't know. Others may be potential public burdens. My college will not only make life easy for its enrollees, but it will make things easier for the entire world.

OF course, a good many fine students and teachers are wanted—enough, at least, to keep ignited a spirit of brotherly love. Yet, all faculty members will be asked to enroll in courses as "students" so that they will retain the humility and eagerness so notoriously absent in the average professor. The fact that a math teacher has to start at scratch with some of his students in Psych 1-A may bring about more mutual respect. He might get a few pointers about hum-drum, sing-song lectures by a Prof who sooner or later will get a similar revelation. *Pacificus* professors won't have to have a college background but having same will not necessarily disqualify them. They will be picked for their inherent, insistent desire to teach—and to teach all the time. They will have to have knowledge too, but will have to express a willingness to live with the students, go fishing or swimming with them. But eating and sleeping with the students is not all they'll have to do. They will do part of the "chores." The fact that an art student has to help a music professor on garbage detail should prove interesting. When a philosophy instructor is called upon to repair a broken door-knob, the result may even go so far as to be entertaining. Everybody on the grounds will be learning—about drudgery, about psychology, about personality. I'd like to know if a plumber could learn to respect a physics teacher as he watched him install a washer in a leaky water closet. I think mutual respect might be born some night if a theologian took a bobby-sox coed to the symphony and later allowed her to drag him through a jitterbug contest. Perhaps Wagner would have been still greater if he'd heard Frank Sinatra sing.

Nevertheless, the long-suffering faculty of *Pacificus* can take refuge in the fact that they wouldn't have too much at one time of the above outrages. Assigned to dishwashing duties, the *Pacificus* man need not think he's stuck there while

somebody else gets it easy. No one will work more than one hour at a time at anything. Work and studies—if you care to draw a line between the two—would be alternated all day and night. Our student may attend a one hour lecture, work in the garden for an hour, study one hour, swim one hour, attend lab one hour, paint one hour, work in the machine shop one hour, and so on. Contrasts of occupations have a lot to do with aptitude. The man whose posterior is glued to a chair all day learns less than the man who has his physical ups and downs. He does a better job of both tasks that way.

Finally, every "chore" in *Pacificus* would become an art. Every task, from feeding pigs to eating pigs will be done in a *studied* way—efficiently, unhurriedly, understandingly. If you've watched a

carpenter make a cabinet or heard a garage mechanic quote the saints while overhauling a Buick, you have run the gauntlet of good and bad art. In most colleges, odd-jobs are a necessary evil. In *Pacificus*, the students also will be odd. They will learn that there is something spiritual about humble tasks. They can come and go whenever they like but they can never graduate, because death is the only thing that stops people from learning during

Curtis Zahn has just been released from the Tucson Federal Road Camp and is at present living in San Diego, California. He has attended the University of California, San Francisco and San Diego State Colleges. He has contributed to quite a number of magazines. He is a Christian Scientist.

their short stay on earth. There is no ultimate in the *Pacificus* program unless it be the somewhat lame assertion that they have entered a kind of junior college to prepare for a course in life. And I often wonder whether life is a learning or an unlearning process. *Pacificus* students will have to turn the speedometer back to zero and start over again regardless of age or occupation. However, if one is only "as old as he feels," then this younger generation of older people may imbue the tired world with contagious adolescence. I may change all of this on that fantastic day when *Pacificus* becomes a physical reality. The college curriculum, like my ideas, is to be a flexible thing (something like a political policy) but formed only by an honest and sincere motive, willing to learn and un-learn.

The Kind of College

I Want

WHEN the cloud of my sentiment for the ivy on the chapel tower or for the rustic bridge that spans the stream running through our campus has been brushed aside, I see, standing stark and insistent, my desires for a finer campus founded on a more realistic basis. It is when the excited, whirling pace of the freshman year has simmered down to the more mature, yet involved and momentous upperclass years, that these desires step out to make themselves known—sometimes subtly and unconsciously, yet sometimes urgently and disturbingly. How often are these wishes suppressed and rejected as being out of pattern! The unsung college creed rings constantly in our minds, "Follow the crowd!"

Within the past thirty years, we have seen the invaluable contributions of higher learning to science, education, sociology and other fields. To colleges over the nation, let me offer this word: these efforts, brilliant as they are, will be all in vain if they do not serve the needs of the individual. Let the colleges ask themselves: *which is of more importance on this campus—the development of the personality or the accomplishment of the goal?* Person or project, which shall it be? Every administration that is to guide effectively its campus needs to decide where that emphasis shall be placed.

The kind of college I want gives its entire devotion to the growth of the per-

son. It believes that the curriculum was made for the questioning youth, and not vice versa. It seeks to practice what it preaches, that "education is for the purpose of helping the individual lead a more personally satisfying and socially useful life." A greater understanding of the individual and what he really needs is sought by the administration of the college I want.

There can be no better approach to this than that of instituting the true meaning of the word "education" as it comes from Latin. *Edu-care* means "to lead forth." What better phrase could describe the role of a college professor? Inasmuch as it is impossible to work with people and yet remain unchanged, the professor and students both find the class year an experience of discovering and growing together. At the end of the year, one might expect to find the outcomes divergent and valueless, falling short of the goal. However, no experience such as

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Third Place

Marytha Smith

this would be worthless if, guiding it throughout the course, was a goal understood by all. A college founded on the principle that man's worth is supreme, would agree that in any course the goal to be attained is a working philosophy that would best enable the individual to find his fullest self. The main emphasis of the college, therefore, would be on the moulding of a working credo of standards and actions.

What, you ask, is man's fullest self? By what standard will one measure the degree of his perfection? There is the crux of the problem, and at this balance point the college must make the final decision as to where the final counter will be placed. One scale concerns the development of self for self's sake. If this way is chosen, one has used the scale that measures the world today. The rising desire for power, the invasion of other countries for this end, the breaking of treaties, and the breaching of international understanding give witness to this today. If the weight is cast on the other side, one has chosen the development of self for others' sake. It naturally follows that a socially useful life brings in its wake a personally satisfying one.

With an eye on the individual, the program building committee of such a college should have in mind a two-fold purpose: to help the individual better to

(Continued on page 46)

SO THIS IS COLLEGE--THREE TYPES OF CURRICULUM

CONVENTIONAL

KENNETH I. BROWN

PERHAPS the title should be "In Defense of the More or Less Conventional." There is much to be said in justification of the conventional when "conventional" is so qualified. The conventional, as I understand the term in respect to these articles, is applied to those colleges which still hold to the great tradition of American education. They accept without question the need for continuing modification of the pattern to fit the changing needs of contemporary society. But essentially they choose to continue on the well-beaten, well-tested, and well-proved highway which wisdom and experience have fashioned.

The editors of this issue of *motive* have chosen Denison University, a co-educational institution of approximately a thousand students at Granville, Ohio, as an example of the "more or less conventional." It is probably true that it represents that great body of American colleges which have not evolved a plan or gone far astray from the recognized educational pattern.

Denison is a four-year senior college, granting the degree of Bachelor of Arts after four years of reasonably diligent effort. Denison has no ambition to delve down into the two upper years of the high schools or to reach forward into graduate work.

Denison is a liberal arts college, at the same time recognizing that within the liberal arts there must be new recognition of the vocational needs of the college student, needs that must be met with appropriate guidance, with counselling, and with assistance at vocational placement.

Denison accepts the more or less conventional pattern of departments, named traditionally for major divisions of subject matter—English, history, art, chemistry, and the rest. At times, in accordance with the change in educational thought, Denison has looked toward a divisional arrangement whereby certain departments, naturally allied, would be grouped into a division. Within such a divisional arrangement, students might major and there would also be orientation courses. Many of our American colleges, "more or less conventional," have moved in this direction.

(Continued on next page)

GREAT BOOKS

SCOTT BUCHANAN

ANY brief statement of the St. John's program of studies in the liberal arts appears nonsensical or violent if certain general conditions of modern common life are not recognized. Religious, political, economic, social, and institutional activities are frustrated; they do not accomplish their ends. Intellectual activities lack unity in their objects and in their methods; the sciences and the arts are not concerned with truth. The powerful and successful enterprise of technology is anarchic with respect to theory, principle, and purpose. Under such conditions, the individual is lost, insecure, and therefore susceptible to exploitation by quack, charlatan, thief, and impostor.

Among the causes of these conditions is a universal ignorance and neglect of the traditional liberal arts and sciences which many times in the past have brought light and courage to the world by reviving and transforming themselves in the minds of men. The faculty and students of St. John's College can now bear witness that this can happen here again. They can also warn the enquirer that the treatment is drastic, the job tough, and the opposition lacking in sympathy and understanding.

The use of a hundred great books, more or less, which are masterpieces of the liberal arts, and the construction of a modern version of the liberal arts and sciences which will articulate language, mathematics, and the laboratory in one discipline in search of truth, are having success in two modest but fundamental respects. We are recovering a lost common language of humanity, a language in which fact can be recorded, opinion stated, controversy carried on, and appeal made to reason and evidence. The great books, as symbolic masterpieces, make serious conversation possible because they are themselves parts of a great conversation. The liberal arts and sciences make communication possible because they articulate symbols and set them in intelligible motion.

The arts of grammar, rhetoric, and dialectic that result, bring the individual within reach of the great ideas with which our tradition informs our memories and teases our imaginations. These ideas—justice, reason, virtue, knowledge, opin-

IDEAL

STEPHEN M. COREY

THE best possible college would be a place where young men and women who cared to do so could find the physical and human resources that would enable them: a) to learn what questions are germane in the long run to their own welfare, and, b) to work hard getting answers to these questions. This college would be quite different from the conventional college because all of the students would be spending all of their time trying to reach answers to questions *that were important to them*. Inevitably, in the course of getting answers to these questions, or working at it, young men and women would learn that there were other questions that they had overlooked, but which were crucial, too. This would be the case if the faculty of the college were helpful.

A college of this sort would assume
(Continued on next page)

ion, tragedy, nature, free-will, common good, God—once recovered and the process of clarification begun, initiate the transformation of all the symbols by which we understand and enter the world as free intellects. This process, once begun, will perpetuate itself in any normal mind, and kindle beacons in other minds that see the light.

The machinery by which this end is achieved must involve a single, all-required, integrated curriculum which any child of man may follow. At present it seems to call for five hours of mathematics each week, five hours of language each week, three to six hours of laboratory each week, four hours of seminar discussion each week, and two hours of lecture and discussion each week for four years. It appears that anybody can and therefore should participate in this exercise as early in his short life as his maturing powers and condition of living will permit.

This much is doctrine or dogma held with common agreement and conviction. The rest, the teaching and the learning which it supports, must be left to teacher and pupil, who will not become free unless they teach and learn freely.

(Scott Buchanan is dean of St. John's College, Annapolis, Maryland.)

CONVENTIONAL

(Continued from preceding page)

Denison University believes in the educational value of extra-curricular activities. It recognizes, as Antioch does, the importance of work experience, but whereas Antioch has revised its program around the work experience, the more or less conventional college holds the work experience to a subordinate place.

Denison University also accepts for the most part the traditional content of courses. It is true, however, that even on the more or less conventional college, St. John's with its "great books" has exerted a most healthy influence in making education aware how often it has gone, not to great classics, but to textbooks about the great classics.

Denison believes in the importance of a testing and counselling program which has been given additional emphasis in our American colleges in recent years. It is important that counselling be looked upon, not only as an essential part of teaching, but also as an integral part of the educational process. Like many another American college, Denison is looking forward to an increasing emphasis upon counselling, recognizing the need for the special training of these counsellors, and for the well-organized testing program as the basis for wise counselling.

Denison likewise believes in the more or less conventional academic calendar. At the same time, we are moving in the direction of requiring that our students make constructive use of their summer months. No longer can the lazy summer be justified, and it is reasonable to have in the personnel records of every student a full statement as to how the summer months have been used, with what profit, and with some evaluation by those other than the students themselves.

Denison accepts the importance of the conventional academic training for its faculty. With all of its faults, the Ph.D. still stands for a mastery of subject matter and an intellectual discipline. It is to be hoped that our graduate schools will continue to modify their graduate program so that for those planning to teach, a larger importance can be attached to the needs of the classroom than to the research laboratory; but the change should come, not through the abandoning of any demand for the higher degrees, but through a modification of the degree itself so that it more fully represents the kind of training and experience which will strengthen good teaching on the undergraduate level.

These are some of the items in the pattern of the more or less conventional college. It would be folly, however, to suggest that a college is strong or weak in

proportion to its conventionality or its unconventionality. A college's essential life does not lie in any of the items named above as part of our Denison campus. Neither, for that matter, does a college's life lie in some new-and-unheard-of plan or some non-conventional emphasis. The life of a college lies in the integrity, the scholarship, and the intellectual vigor and understanding of its faculty, in the desire of its student body to grow, and in the ability of the trustees and the administration to provide on the campus an atmosphere and an environment which assists the student in that experience of growth.

As we appraise both our trail-blazing colleges and our more-or-less-conventional colleges, we need to keep in mind that the objectives are the same, and those objectives are the strengthening of men and women to be intellectually competent, morally sensitive, spiritually mature, and socially adequate for the day in which they live.

(Kenneth I. Brown is president of Denison University.)

IDEAL

(Continued from preceding page)

that the basic motivation for college attendance is curiosity and that the function of the college is both to satisfy and arouse curiosity. Because curiosity is always personal, the ideal college would be adapted to dealing with the concerns of individuals. There might or might not be classes. Classes would exist only if, in the interest of efficiency, a group of students wanting answers to somewhat the same questions banded together for as long a time as their interests were common.

The materials of instruction used in this ideal college would be of a wide variety. Whatever the students did—whether they read books, or listened to their teachers, or worked in the laboratory, or took a month off to visit a large city, or wandered around the countryside, or wrote poetry, or corresponded with senators, or worked in the garden, or looked at motion pictures, or listened to the radio—would be done because the student and his teacher agreed that this type of learning activity was the best means for procuring answers to questions that the students thought important.

Any testing in a college like this would result from requests made by the students. The requests would come because the young men and women wanted to learn whether or not more mature and

well educated people, such as the faculty, considered the answers the students had learned to their questions to be good and true answers. Such tests when they were given would be of a variety of types. Sometimes they might be written. Sometimes they might involve leaving the college for six weeks to try a different way of living.

Because students would come to a college such as this, and stay only so long as they were able to get help with problems of importance to them, there would be no "majors" or "minors," no semesters or quarters or trimesters, no registrars, no credits, no honor convocations, no grades. Furthermore, students would be assumed to be adults socially. The college would not be interested in supervising their morals. Questions about morality would indeed be dealt with constantly, but only because young people are concerned about morality. The task of the college would be by definition to enable its students to grow in understanding. The college would consist exclusively of resources that could be used by students to enable them to grow in understanding. In no sense would this institution of higher learning be a custodial institution.

The major resources of this ideal college would be of three kinds. First, there would be an excellent library. Secondly, there would be good scientific laboratories. Lastly, and first in importance, there would be a carefully selected faculty. This faculty would be different from the faculties that teach now even at the best of our colleges. Each member would be chosen not only because he was competent in some special field, but also because he was well educated generally and a skillful counsellor of young people. Teaching would normally be individualized, and the teaching situation the personal or small group conference.

Evidence of having gone to a college of this sort would not consist of reporting that one had had forty-six hours of history, or thirty-two hours of chemistry or a double major in Sanskrit or membership in a Greek society. This college would insist that its students be judged in terms of the way they lived. The reputation of the institution would depend on the changes it brought about in its students. If the school were a good one, and ideal colleges always are, its alumni would be better citizens, and they would read better books and rear better children and form better friendships and fight for better causes.

(Stephen M. Corey is professor of educational psychology and superintendent of the laboratory schools at the University of Chicago.)

Wave of the Future

Winifred Ward

THEY called it "How Knowledge Outwitted Conceit," those sixth grade boys and girls who developed this Chinese play last spring at one of the schools. They chose China as the setting because they had found that country a fascinating study in social science. And their dramatics teacher had discovered a story from Chinese history which so fired their imagination that they voted to base their plot upon it.

It was the story of the vain emperor who caused the Great Wall to be built—that emperor whom Madame Chiang has said the Chinese children are taught to regard as "infamous." It told of his inordinate jealousy of those who had ruled before him—a jealousy which became so strong that he proclaimed that all the learned books telling of the wisdom and the deeds of his ancestors should be burned, and all knowledge should begin with his dynasty.

Aghast at this shameful decree, the scholars of his kingdom made a secret pact that they would memorize the finest of these books and rewrite them if the time came when they dared to do so. Accordingly, they stored them in their minds, and when, a few years later, the vain emperor was gathered to his ancestors, they set to work to reproduce them, while the whole country rejoiced.

For the vivid drama which grew out of this bit of history, the children wove a factual background like a tapestry, with threads from many sources. With their teachers they read various books on China. They studied the history of the period and visited the oriental exhibits at the museum to see the costumes. In their art periods they painted several large panels of Chinese heroes, made the books which the scholars were to reproduce, stencilled Chinese designs on their costumes. With their dramatics teacher they slowly developed the play itself, each child contributing what he could. At all times their work was characterized by the eager interest and zest which always accompanies a creative project.

The culmination of their work, a performance at the end of the semester, was a climax, though not the really valuable part of what they had done. Because the children had lived so long and so intensively with the production, this ancient Chinese civilization had come alive for them. They felt authoritative in what they were doing. It was their own, and each child could have played any part in the play.

WHAT the individual children had gotten out of this creative experience they could never forget. For they had *lived*, as it were, in those remote times, and in that far-off land, and their horizons could never again be so narrow as they were before. They understood, inso-

far as they were capable of understanding, a culture completely different from their own. And the China of today became more intelligible to them because of their experience in a period of its past.

All dramatic situations involve emotions, and when, from day to day, the children took their turns at playing creatively the cruel emperor, the patient scholars, and the crowd of citizens who begged for mercy, they had a legitimate outlet for many kinds of feelings. If they themselves had secret fears, here was a chance to play them out and so release the tensions they caused. When a child who was distinctly anti-social played the evil ruler, his own hostilities were brought out into the open and often minimized by the very act of putting them into his characterization of the emperor. And in a story such as this, where sympathies are rightly placed, no slightest danger could come from experimenting with emotions of many kinds.

As a socializing experience, it could scarcely have been more effective. The children were engaged in a project which seemed to them infinitely worth while and thoroughly satisfying. The incentive was strong, therefore, to work together harmoniously and to subordinate their individual desires for the good of the whole. Innumerable ideas were suggested by participants, and after evaluation by the group, they were either accepted or rejected. And by the most democratic procedure possible they built up a play in which all were proud to have a part.

When the day came for the final performance, the children did not recite lines memorized from a script. Yet no character could possibly forget what to say, for the play was his own creation, and every speech and every reaction came from inside. He might use different phrasing occasionally, but he was thinking and feeling constantly, never merely recalling words and directions.

And when the curtains opened on the climactic scene of the little drama, the audience of parents and friends was surprised to find itself swept into a dramatic situation which was amazingly real. A red glow from offstage lighted the faces of the frightened crowd gathered to watch the burning of the books. Amid harsh orders and mournful cries, the oldest of the scholars threw himself at the emperor's feet, begging him to save the most precious of the books. Angrily the emperor refused, and ordered that the man himself be cast into the flames. The climax was one to satisfy the most inveterate seeker after thrills, for, as the curtains closed, the man was dragged out towards the red glow, and a wail swelled up from the crowd which really made one shiver!

After reaching such a height, the last scene (supposed to be several years later) would have been anti-climactic except that the festivities celebrating the rewriting of the

books ended in a procession gay with music and colorful lanterns, and headed by a great green dragon propelled by the legs of many little boys! And so the play ended with a merry laugh!

THE rich experience of those sixth grade children in this creative project has been duplicated again and again by other boys and girls, and by men and women, too, wherever the opportunity and leadership have been afforded them. The pity of it is that the great mass of people have never been educated to think creatively in any field of work or play.

For the habit of creative thinking relates, of course, not only to the arts but to business, industry, science, home-making, and to every other activity in life. The world puts a high premium on the "idea" man who solves employment problems, invents substitutes for rare commodities, discovers new drugs to alleviate human suffering. But quite apart from the acclaim and the material rewards a person may win is the enlarged personality which always follows creative education.

Hughes Mearns, head of the Department of Creative Education of New York University, defines creative personalities in his illuminating book, *The Creative Adult*, as "those who come daily to original judgment, who respect their own sense of what is true and good and beautiful, who are unafraid of the imputation either of ig-

norance or of low taste, but only of the accusation of untruthfulness."

In the slow progress of centuries we have not come far along the road of independent thinking, as witness the mass assumptions, even of educated folk, which lead to prejudice, intolerance, and war. We need more people who create their own views by thinking through problems independently rather than believing anything which is said often enough or loud enough.

As one of the steps which need to be taken on the road to greater individual responsibility, we believe in giving our children experience in creative dramatics. It is an art which is strongly individual, yet highly social. It concerns both the intellect and the emotions. It has great potentialities in the field of creative education if taught with sensitivity and understanding.

(Winifred Ward is assistant professor of dramatics at Northwestern University's School of Speech and director of the Evanston Children's Theatre. She is also director of dramatics for the Evanston Public Schools. Her CREATIVE DRAMATICS and THEATRE FOR CHILDREN, are the standard books in both these fields. As the founder of the Evanston Theatre she has been a pioneer in this type of theatre for children, and as the leading exponent of the creative dramatic method she has become the authority in this other aspect of children's work.)

SOURCE

If You Want to Know More

Proposals for Public Education in Postwar America

Research Bulletin of the National Education Association, 1201 Sixteenth Street, N.W., Washington 6, D. C. 25 cents. Goals, training, readjustment of disabled persons, personnel and cost and summary of needed action.

Postwar Training and Adjustment—a statement of principles relating to the educational problems of returning soldiers, sailors, and displaced war industry workers.

Institute of Adult Education, Teachers College, Columbia University. The challenge to adult education and the community responsibility.

Postwar Educational Planning, a 75 - page brochure published by Louisiana State University, is a progress report of the Commission on Postwar Planning. The Commission was appointed last June by President Hodges of the University to investigate the activities of Louisiana State University, and Agricultural and Mechanical College with special reference to curricula, instruction and research, with a view to possible modifications.

Real difference

If a thinker is a Christian and believes in Christ he is not in the least bound to make his philosophy conform to the Orthodox or Catholic or Protestant theology; but he may acquire the mind of Christ and this will make his philosophy different from that of non-Christian thinkers.

—Nicolas Bergyaev in *The Destiny of Man* (London, 1937)

Intelligent bias

. . . they contend that education should aim at giving an unbiased view on controversial questions and that knowledge is worth pursuing for its "own" sake. . . . I cannot think of any form of legitimate instruction in which it is the business of the teacher to give an unbiased view on controversial questions. . . . The accepted technique of teaching chemistry does not imply that the Phlogiston theory has as much to be said for it as the Atomic theory. . . . Those who hold it (i.e., this theory of education) consistently would take pains to see that every citizen gave due weight to fool arguments concocted by military mystics to delude mankind into thinking that war is a picnic or a sacrament.

—Lancelot Hogben in *Dangerous Thoughts*

Ultimate

When studied with any degree of thoroughness, the economic problem will be found to run into the political problem, the political problem in turn into the philosophical problem, and the philosophical problem itself to be almost indissolubly bound up at last with the religious problem.

—Irving Babbitt in *Democracy and Leadership*

Plain and fancy notions

If we are going to have international cooperation, we must develop education in internationalism and see that it begins on the local doorstep. The education that people want today is in knowing where they get off. They want to know what the fancy notions mean in terms of the homes they will live in, the bread they will eat, the families they will raise, and, in my humble opinion, they are right. . . . No education will work any longer that is not associated with actual needs and interests. However wide and deep the strategies of the world may develop they begin in a man's job, in his community and in his immediate sense of interest.

—John Grierson talking to the International Labor Office

The Future of Children Is Now

Richard Williams

The Story of the Quiz Kids

Eliza Merrill Hickok

COLLEGE students, many of whom are just grown-up Quiz Kids themselves without knowing it, are apt to look at the Quiz Kids of radio fame as a bunch of youngsters who know a lot, but who aren't like other kids, and who will never amount to much when they get older.

I am writing this to prove you are wrong. I am the assistant program director of the Quiz Kids and, as such, I do everything from selecting and editing the questions, to auditioning potential newcomers, to tucking Quiz Kids into lower berths when we travel on war bond tours.

If there is any abnormality about the Quiz Kids, I maintain, it must be the staff. It must be John Lewellen, program manager, or myself, or Joe Kelly, the quizmaster, or the sixteen persons employed in the Quiz Kids office at 8 South Michigan, in Chicago.

It can't be the Quiz Kids. We often have thought that if they weren't so normal, they wouldn't be so strenuous on trips. They wouldn't be playing baseball with a tennis ball in hotel corridors, or clamoring to go swimming just before a broadcast, or spotting the amusement parks in a city before we have paid homage to the mayor.

They *could* be freaks—just as you could have been (I'm hoping you're not) if you had been pushed too fast in school and had been taken out of your right age group, thus becoming socially maladjusted.

But the Quiz Kids are fortunate in having been born into families full of good common sense. The parents want their children, first of all, to be happy . . . and they know they couldn't be happy if they were taken out of their age group.

Richard Williams, for instance, who is fourteen and is known as the "Super Quiz Kid," has the highest I.Q. ever tested by psychologists at the University of Chi-

cago. When he was nine, his parents were told he could do college work.

"No sir," they said, "he stays where he belongs."

So Richard has never skipped a grade. He is now a sophomore at a public high school in East Chicago, Indiana. He plays football, is a table tennis champion, and is always heading this committee or being elected to that office.

An intelligent system was worked out with Dick in his grade school. Unknown to the other pupils, he was given additional work to do . . . more advanced assignments in history or geography. Instead of taking spelling (he defeated the national spelling champion in 1942), he was allowed to go to the math teacher for a lesson in algebra.

Now in high school he is taking college calculus from his algebra teacher during the teacher's free hour, and he works out his calculus during his study period.

Richard is like the other Quiz Kids in school. He seldom raises his hand to volunteer information for fear of being conspicuous.

Joel Kupperman, the little eight-year-old math wizard, is in his right grade in a public school. The same system has been worked out with him. When he finishes his simple multiplication problems of twenty-six times four, as assigned to his fourth grade class, the teacher goes by his desk and hands him an algebra problem. He works on this until the class is finished with arithmetic.

Richard and Joel are as like the kid next door as your younger brother.

When Joel was asked for his New Year's resolution, he said—"I'm resolved not to put anything down the neck of the guy who sits in front of me at school!"

Crazy about football and baseball, Joel is the chief organizer of teams in his neighborhood. In the two weeks of spring



Joel Kupperman



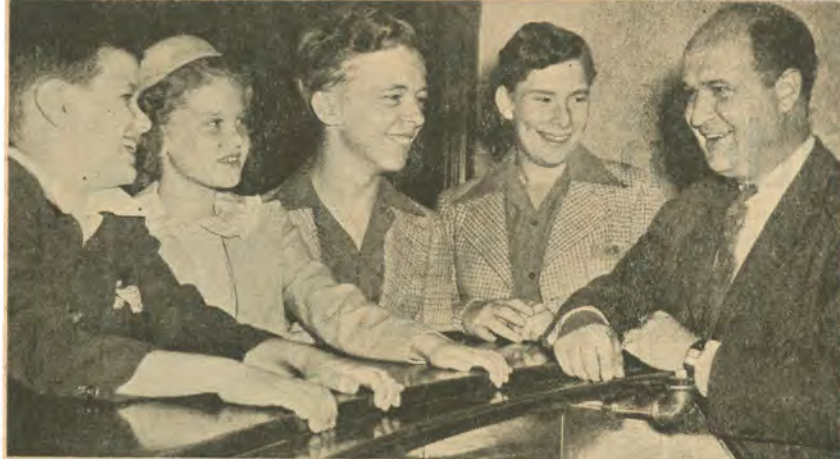
Ruthie Duskin



Harve Fischman



Joel goes to bed.



The Quiz Kids with Quizmaster Joe Kelly

vacation he completely wore out a pair of regulation Boy Scout shoes.

When he was seven, he wrote the manager of the Cubs, offering to help keep the accounts in exchange for a season ticket. This spring he wrote again applying as bat boy.

Joel is a convenient person to have in the stands. So thoroughly does he know the players' batting averages that, after a player has batted, he quickly figures out his new average, and yells it for the player and crowd to hear!

In football, his favorite team is Northwestern.

"I didn't know what to do at the Northwestern-Illinois game," he told me. "You see, my father went to Illinois and I didn't want to hurt his feelings—so I sat on the Northwestern side the first half and then changed over to the Illinois side the last half."

Quiz Kid Harve Fischman, fourteen, and Richard Williams are devoted friends. Although they live twenty miles apart, they get together each Saturday, playing football with Dick's gang one week, the next week with Harve's.

"When are you going to take us on?" Joel keeps asking them. "We got some big kids in our gang."

HARVE and Dick take Joel "on" when the three of them, plus Ruthie Duskin and their mothers, go on war bond selling trips. These four Quiz Kids have broadcasted in twenty-four different cities at war bond rallies from coast to coast and have gleaned \$93,250,000 in war bonds for Uncle Sam.

When the train has a ten- or fifteen-minute stop, the Quiz Kids leave their game of Monopoly or chess and make for the platform. There they play an improvised game of imaginary football which I could never figure out. But it's very real. If Richard is leading with 15 points at Cheyenne, they are anxious to get to the next stop at Grand Island, Nebraska, and even the score.

What about their studying on these trips? This is the most frequent question

The Kids inspect a B29 at the Boeing Plant in Seattle. Manager John Lewellen is with them.



I am asked . . . and the easiest to answer.

Because the Quiz Kids could easily do work three or four grades higher, their teachers welcome these war bond tours . . . as it makes them get down and dig a little. They often take home-work to do with them, or else they take a test when they get back and usually come out with the highest grade in the class.

Upon returning, each Quiz Kid in his own school is asked to tell about the historic spots he has seen, the colleges he has visited, the noted persons he has met. Before Joel goes on a trip, the entire class studies up on the history of that particular city and they discuss the historic things Joel should see and report on.

"Joel represents Volta school on the Quiz Kid program," his teacher told me in Joel's presence, "and he has a big job—representing 900 pupils."

Back of each Quiz Kid, as I have suggested, is an intelligent parent who is usually two jumps ahead of his offspring.

If Harve becomes interested in Gilbert and Sullivan, his mother helps him by bringing home books from the library or renting records from a nearby store. If Joel suddenly goes in for explorers, his father is right there to talk them over with him. When Ruthie Duskin, who has wanted to become a poet, a mother, a playwright, a teacher, and an actress all within three years, took an interest in chemistry . . . the Duskins were right there with her.

Conversation around the dinner tables in homes of Quiz Kid families is about the most stimulating you could find. The

parents believe that the dinner table should be a family open forum and they hash over all subjects from current events to problems in engineering.

The Duskins read a chapter from the Bible after each evening meal. Or they have a biography which they take turns reading.

We often think that the future of children is years ahead. The Quiz Kid parents realize that the future is now . . . and they want to make the most of it just as you *plan* to do with your future.

WHAT has happened to the Quiz Kids who have reached the "old age" of sixteen and have retired from the program?

There is Jack Lucal, eighteen, who recently entered Harvard. You'll find him at Standish Hall, B-23 . . . and about the most enjoyable fellow you ever knew. He has a keen sense of humor, is not at all bad looking, and is full of ambition. While waiting to enter Harvard last summer (on a scholarship), he worked on a construction gang for the Chicago Street Car Company. He's studying for the diplomatic service, taking three languages including Chinese, but hoping, however, that he'll soon get into the army.

There is Cynthia Cline, nineteen, a junior at Northwestern University, a member of Alpha Chi Omega sorority, who is majoring in American literature and minoring in German. She lists as her activities—promotion manager of the Northwestern Directory, a member of

(Continued on page 44)

Deep in the Heart of Texas

Margaret Schonerstedt

The Story of the Trouble at the University of Texas

STUDENTS are going to classes as usual these days at the University of Texas; but an air of unrest and uneasiness can be felt by any visitor on the campus. Underneath the casual pursuits of classroom learning is a tenseness, a conviction on the part of many students that they are in the midst of a fight that ultimately may mean more than what they are securing from lectures.

The Board of Regents of the University of Texas on November first hurriedly left their meeting room at a hotel in Houston, Texas, after a three-day session, and told assembled reporters, weary with their vigil, that they could get the story from the Board secretary. The secretary read a prepared statement that Homer P. Rainey, president of the University, had been fired.

This action brought to a climax a discord that had been brewing for nearly four years, as Dr. Rainey had time and again opposed the removal by the Board without trial of members of the University faculty with whose teaching and publicly expressed ideas they disagreed.

In bewilderment, Texas citizens today endeavor to evaluate a student strike protesting President Rainey's dismissal, endorsement of Rainey by the Main University faculty, a demand by the Ex-students Association Council that Rainey be reinstated, a protest against his reinstatement by the faculty of the School of Medicine in Galveston, investigations by the American Association of University Professors and accrediting organizations, and a Texas Senate Committee investigation which aired not only the issues under controversy but some foul-smelling charges against campus life as well.

"Is this," men are asking, "merely a fight for control by Rainey on the one hand and the Regents on the other? is it another Texas political fight? or does the controversy at the University of Texas involve a clash between

source

First: We hold it as self evident that the ideal embodied in the word "Freedom," an ideal sacred from the birth of this nation and costing untold sacrifices in our time and in other ages, should find nurture and protection in a university founded by free men for free men. We commend the chairman of the Board of Regents for his published endorsement of this ideal.

Second: We as Christians have no fear of any truth; indeed we seek it and welcome it, in the realm of science or religion, and truth is sacred whether expressed by the learned or the unlearned. It is, however, of splendid assistance to the forces of religion when a scholarly president of a great university can bear witness to Christian truth in his own life by word and deed, and in addition can endeavor with candor, humility and sincerity to work out the implications of Christian truth within the framework of the modern day.

—Two paragraphs from the resolution adopted by the Executive Committee of the Austin Council of Churches, the Austin Ministerial Association and the University Religious Workers Association.

Academic freedom is dead, say the students as they march to the state capitol.—Photo by Woody, Austin.

Ex-servicemen lead student parade to protest discharge of their president.—Photo by Woody, Austin.





President Homer P. Rainey has a chat with Mac Wallace, president of the student association.—Photo by Stanley DePwe, Austin.

Orville C. Bullington, regent, displays a copy of questionable book, *USA*, at investigation committee.—Photo by Stanley DePwe, Austin.

—A RESOLUTION passed by the student religious groups at the University of Texas, October 11, 1944.

RESOLUTION

Whereas, recent events have caused the policies and actions of Dr. Homer Price Rainey, president of the University of Texas, to be called into question before the people of Texas, we, the undersigned student religious groups at the University of Texas, desire to express the following convictions:

1) Freedom of speech is basic to American Democracy and its absence is an indication of fascism. This freedom refers equally to subject and occasion of speech.

2) The head of so great an institution as the University of Texas should be a deeply religious man and as such would feel definite responsibilities and his leadership would be recognized in all fields of living. This leadership should be available to all people and not restricted to the locale of the University.

3) We have found these qualities to be exemplified in the person and administration of President Homer Price Rainey.

4) We are proud of the progress the University has made during the past five years and have faith in its continued progress under the leadership of Dr. Rainey.

5) We deplore the action of any group or groups which seek to limit the freedom of speech of any person or seek to hamper the administration of President Homer Price Rainey.

Baptist Student Union, Canterbury Club (Episcopal), Christian Youth Fellowship, Hillel Foundation (Jewish), Newman Club (Catholic), Pilgrim Fellowship (Congregational), Presbyterian Student League, University Y.M.C.A. and Y.W.C.A., Wesley Foundation (Methodist).

conflicting ideologies which is taking place not only in Texas but throughout the nation?"

On the whole, the University of Texas student body cast its lot with Dr. Rainey; and, in a spectacular, yet sane, program demonstrated its protest against the firing of a man whose return to Texas a few years back met with as much festivity as the inauguration of a Texas governor. Backing the students in their protests have been two other groups who are concerned with the University's future, the ex-students and the faculty of the Main University.

Even before the firing of Dr. Rainey, religious groups in Austin and throughout the state had come to his defense. The first group to take action represented nine student religious groups on the campus. Quick to follow suit were the Austin Council of Churches, Austin Ministerial Association, the University Religious Workers Association, and the Southwest Texas Conference of The Methodist Church. Resolutions passed expressed confidence in Dr. Rainey's ability as a Christian leader and as an educator.

STUDENT participation in the controversy began with a "Spread the Facts" campaign in October immediately after Dr. Rainey had made public to the General Faculty, and consequently to the press, sixteen charges against the University Regents. At a mass meeting, students pledged their support to Dr. Rainey and contributed \$3,000 to pass the word around the state. When the firing of Dr. Rainey actually took place, the student group was organized for demonstrations. The next morning, *The Daily Texan*, campus newspaper, carried a detailed story of the Regents' action and announced a student convocation. After the convocation, five thousand students marched on the downtown State Capitol where their leaders asked that Governor Coke Stevenson intervene. During that day and throughout the night, students camped in front of the Main Building. Friday, they marched again, this time in a funeral procession in which was carried the casket of academic freedom to be placed in the rotunda of the Capitol. Saturday, the students held another convocation to which the Regents had been invited. Nine empty chairs indicated the Regents' inability to attend. To Mrs. F. D. Fairchild, only woman Regent, and one of the two Regents who had voted for Rainey, the students sent flowers. On Monday, students returned to classes but in most instances stated to professors that they were attending "under protest." Complete harmony did not exist. A girl who made the protest statement in a law class was booed.

Charges have been made that the actions of the student body were ill advised. Some have said that the students took a holiday and that a carnival

(Continued on page 47)

People

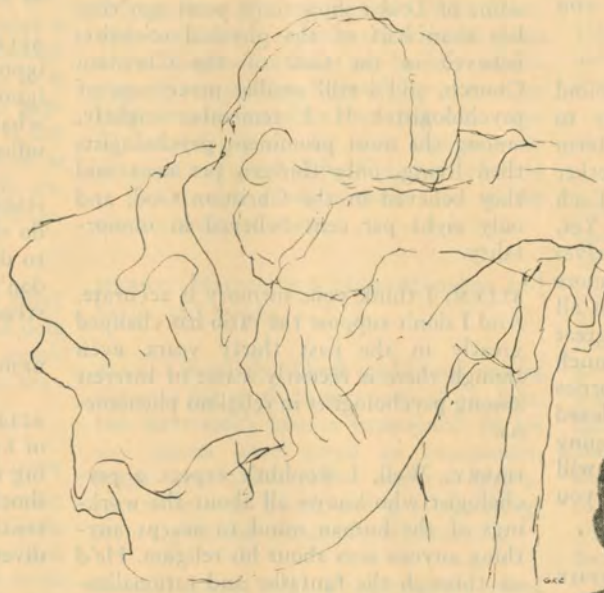
- these live
in
slums



Otis is a
sissy because
he looks
like a
girl.



Reno is
mechanically
inclined.



Granny sits in the
sun. She has
worked hard all
her life. Now
she is tired.

Bubber
wants his
kite
covered.



Lehman
likes to think.



Albert Lanier

The Roots

Gordon

[This article is published by the Editorial Board of the Church of the A. Brimmer Streets, at ten cents the through the cour the Editorial Bo

A dialogue between Harry Holworthy, Junior in College and his professor of psychology, Andrew Allen. The scene is the professor's office; the occasion, a conference to discuss Harry's term paper—a psychological autobiography, written for Allen's course, *The Development of the Normal Personality*.

ALLEN: Won't you sit down? Have a smoke?—I've been reading your term paper, and find it interesting. What you say about not getting on well with your father, about feeling inferior at athletics, and being so self-conscious, and not regarding college as close enough to life, and not finding any values that you can take seriously, and being cynical and sometimes depressed—all very interesting. And then, the pages and pages you devote to your sex life: such pre-occupation, such worries, and such candor. It shows that you feel all tangled up, and yet that you can express yourself with very few inhibitions.

HARRY: Well, you know, I found it very interesting to talk about myself once I got started. Don't you think my life's an unusual mess, Professor? Do I need psychotherapy or something? Do you think I'm neurotic?

ALLEN: Oh, I don't know. You sound much like the Great American Boy to me. I have to be careful of these term papers. If I ever shuffled them together I'd never be able to sort them out. Each one reads so much like all the rest. Yet, nearly all you fellows regard yourselves as more introverted, more anxious, more inferior, than all the others, and you all complain that life doesn't make a great deal of sense. You don't realize how much alike you are, having the same worries about yourselves, and being perplexed about politics and the war, and hoping vaguely that the Army or Navy will somehow solve all your problems for you when you get in.

TROUBLE: THE FOCUS OF AUTOBIOGRAPHY

HARRY: Maybe I do take myself too seriously. I didn't know I was so much like the other fellows. But don't we have to take ourselves seriously? What else is there these days that makes any sense?

ALLEN: Of course, we have to take our own troubles seriously. If we don't, nobody else will. Trouble is the focus of every autobiography. Everyone has his pet pains and fears to contend with, and I have come to feel that no personality is entirely normal or mature until one's sufferings are secured in some long-range perspective. That is what I find lacking in your biography and in the autobiographies of nearly all students: the per-

spective that gives the stamp of maturity to personality.

HARRY: How do you mean?

ALLEN: I mean specifically that given his whole life to write about, with no restrictions whatever, only about one student in ten will mention anything in his personal document about his religious life. Can you perhaps tell me why that is so?

HARRY: Well, I never thought particularly about the subject while I was writing. Religion did come up once or twice but I left it out.

ALLEN: Why did you?

HARRY: I'll tell you frankly. I thought psychologists were beyond taking religion seriously. Didn't I read somewhere the statement that "the loss of the soul is one of the chief points of pride in the science of the soul?"

ALLEN: Probably you did; it's a telling paradox.

QUESTIONS A PSYCHOLOGIST CANNOT ANSWER

HARRY: And didn't a psychologist by the name of Leuba show some years ago that less than half of the physical scientists believed in the God of the Christian Church, and a still smaller percentage of psychologists? If I remember rightly, among the most prominent psychologists then living, only thirteen per cent said they believed in the Christian God, and only eight per cent believed in immortality.

ALLEN: I think your memory is accurate. And I don't suppose the ratio has changed greatly in the past thirty years, even though there is recently a rise of interest among psychologists in religious phenomena.

HARRY: Well, I wouldn't expect a psychologist who knows all about the workings of the human mind to accept anything anyone says about his religion. He'd see through the fantasies and rationalizations. For my part I've come to see what an illusion it all is.

ALLEN: We'd better correct one statement you just made. You say psychologists know *all* about the workings of the human mind. Actually they know very little; and Leuba's disbelievers knew very little. As a matter of fact, there's not one single basic question concerning the human mind that psychologists can answer. Where did it come from? Psychologists do not know. How is it related to our nerves and muscles, and to the material world? Even this fundamental question we cannot answer. Where is mind going when the body dies? The psychologist

doesn't know. Most important of all, what ought we do with our minds now that we have them? Again, psychologists haven't a word to say.

HARRY: You mean that so far as these basic questions are concerned we might as well believe theological dogma and let it go at that?

ALLEN: I mean, where psychologists are ignorant, and in all likelihood will remain ignorant, there is no logic in following what seems to be their collective prejudice against religion.

HARRY: Well, if they are so ignorant, why do they tend not only to disbelieve, but to disparage religion? You can't say they don't. Take Freud, or take that young instructor—

DEBUNKING, AN INEXPENSIVE DIVERSION

ALLEN: I know. Having a nickel's worth of knowledge, some psychologists are willing to spend it lavishly. Many invest it in shocks and surprises that gain them attention. Debunking is an inexpensive diversion.

HARRY: But isn't it natural? Even though they may not know any fundamental answers they do know a thing or two about wishful thinking, and about sex symbolism, and about escape mechanisms. They know about the psychological roots of religion. . . . Come to think about it, I recall a neat syllogism which I made in my notes after reading Leuba. It strikes me as good reasoning:

Major Premise: God in any knowable sense can exist only in human experience, and through human inference;

Minor Premise: All human experience and human inference are subject matter for psychology;

Conclusion: Therefore, God in any in-

of Religion

W. Allport

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for Advent Papers,
Mt. Vernon and
Boston, Massachusetts,
1945. It is printed here
by the author and
for Advent Papers.]

telligible sense is exclusively a psychological phenomenon.

ALLEN: Good! You've got the argument down pat. It says that the moment we have any consciousness whatsoever of God, or any thoughts of Him, not to speak of any joy, consolation, inner radiance, or awe, we make of Him an empirical God, and as such He becomes a *datum* for psychology and for psychology only. A purely metaphysical God, it is admitted, would be inaccessible to psychological science, but such a God is not the God people think about. As soon as any experience of Him is claimed, the entire question becomes at once psychological.

HARRY: Well, what's wrong with that? It seems to me perfectly logical, and does away once and for all with the possibility of taking religion seriously; as anything objectively valid, I mean.

PSYCHOLOGISTS DO NOT GO FAR ENOUGH

ALLEN: We've stated clearly certain premises of what is called the naturalistic view of religion. Although metaphysicians have attacked it fiercely, it has much to be said for it. Let's follow it for a while, because I happen to believe that for intellectual people like yourself the naturalistic road is the most congenial one to travel. The trouble is that most psychologists who have travelled it, don't go down it far enough. They get tired half way, and then sit down and write a book, as Leuba and Freud, and scores of others have done. Some, like James and Thouless, have gone far enough to glimpse a point of convergence where the naturalistic road and the supernatural seem to meet.

HARRY: Let's go. I've attended a lot of bull sessions on religion, but none with a psych prof before.

ALLEN: Then we'll start with a handful of simple facts that I think no one can doubt. They are all empirical facts of a natural order. Let's say they constitute some of the psychological roots of religion.

SOME OF THE ROOTS OF RELIGION

We know that people get their first ideas of God in childhood, and that these ideas are always twisted by the child to fit his own pint-sized mind. Many children confuse God with Santa Claus, some think their father is God. One boy thought an onrushing locomotive was God.

HARRY: You know when I was a kid I lived on a farm. My mother told me God was high and bright. For quite a while I went around thinking that the weather vane on the barn was God, because it was the highest and brightest thing I knew.

ALLEN: That's a good illustration for my point. Children, and adults too for that matter, think in terms of their own experience. What other terms can they think in? Remember, we're leaving out for the time being the hypothesis of divine revelation. Even the saints, and Christ Himself, continually represented what to them were religious realities in homely analogies. The parables, beautifully chosen as they are, are constructions out of everyday experience of the same type as your first idea of God. The Kingdom of God is like unto a mustard seed; God is like unto a weather vane. . . .

HARRY: Heaven is a place of palms and harps and wings.

ALLEN: Precisely. Those traditional images preserve for us the limitations of St. John the Revelator's human experience. In his day palms were given to conquerors, harps were the loveliest musical instruments he ever heard, and a bird's wings were the fastest means of movement.

HARRY: Aren't a lot of sex symbols mixed up in religious worship?

ALLEN: Wouldn't it be extraordinary if there weren't? Creation and procreation are linked, and sex is one of the most urgent of human experiences. Wouldn't anyone, excepting Queen Victoria, be likely to draw some religious images from the sexual sphere, just as from the sphere of nourishment: the land of milk and honey, the Bread of Life? Our little store of human experience is all we have to express. Food and love and security and sex must all be drawn on; for religious thinking, like other kinds of thinking, proceeds in terms of analogy.

HARRY: What bothers me is the way people run to religion just as soon as they get scared. "There are no atheists in fox-holes," you know, and all that. When I was a kid I was left alone one afternoon in the house and for some reason I was scared blue. I remember that I prayed and prayed and promised all sorts of favors to the Almighty if He would protect me.

ALLEN: Why not? Fear is undoubtedly one of the chief psychological roots of belief in the supernatural.

HARRY: But it seems to me that all these earthy roots just show that religion is nothing but a rationalization of human emotions, a fantasy to explain why we feel as we do. Freud calls it the Great Illusion. For example, don't you think that St. Paul's conversion might have been an epileptic fit with hallucinations?

ALLEN: It's quite possible, but did you ever stop to think that an epileptic fit might be the best avenue to the discovery of truth? And that we'd all be better off if we had more fits? The ancients suspected as much when they called epilepsy the divine disease.

HARRY: Are you trying to say that we'd all be better off if we were more abnormal?

THE ROOTS DO NOT INVALIDATE THE FRUITS

ALLEN: I'm trying to say that the psychological roots of religion have nothing to do with the validity of religious experience. Take an example from philosophy. Kant, you know, was a rationalist. Now a psychologist might point out that having a sunken chest and poor physical stamina, he was a failure physically and had few fundamental emotional satisfactions in life. Partly as a consequence, therefore, he evolved his famous doctrine of "pure reason," and said that emotions were nothing but "diseases of the intellect."

Here, let us say, was the psychological root of Kant's philosophy, but still he might have been quite correct in his conclusion. Perhaps rationalism is the truest philosophy, even though it takes an inferiority feeling like Kant's to produce the insight.

Or, take the example of George Fox, the founder of Quakerism, who was apparently psychopathic. Certainly he was eccentric, had visions, heard voices. But his powerful, if erratic personality, has affected countless lives favorably. To be specific, think of the Friends Service Committee and all that it has done to relieve human suffering. George Fox's psychopathy was one of the psychological roots of this organization, but the value of

the Friends Service Committee to mankind has nothing whatsoever to do with Fox's queerness.

HARRY: Sounds like what they called pragmatism in my philosophy course.

ALLEN: Perhaps it does. But pragmatism is only the first step forward out of the muddle we were in. Many naturalists keep their eyes glued on the glands and nerves and passions and neuroses that are the matrix of human nature, and they never see what grows out of this matrix. No working of the human mind is adequately characterized by describing its roots. The flower, the fruit, and the influence of a mental condition on its possessor and on other people are parts of the story of that mental condition.

HARRY: Your point is that naturalists being preoccupied with the roots of the mind ignore the fruits of the mind?

ALLEN: Yes, or put it this way. If they are so bent on disclosing causes let them disclose causes all along the line. Many psychologists have shown the effect of fear upon the development of man's religious nature, but few have commented on the effect of the religious outlook upon man's fear. If we define in terms of causation we'll have to say that religion is, in part, what grows out of human anxiety; it is also, in part, what abolishes human anxiety.

HARRY: Would you say religion is like a good bridge? If it holds up and does its job no one can disparage it just because the engineer who designed it had some fear or obsession or complex.

ALLEN: Yes, as a matter of fact, if the engineer was neurotically sensitive and cautious the bridge might endure all the better for it. I do not mean to imply that all neuroses are so benign in their effects. Many of them are vicious and crippling. But the point is that the existence of a neurosis in a given mind does not in itself invalidate that mind's religious thinking.

HARRY: I'm still worried about religious symbols. There seem to be more of them than are strictly necessary, especially in a liturgical Church. What are they good for?

ALLEN: Well, you'll agree that some symbols are necessary both for communication and expression of thoughts and feelings. To express or communicate the religious striving we are forced to use analogies all along the way. The imagery of hymns is an interesting study in this connection. So, too, is *The Book of Common Prayer*. Take the Prayer of Humble Access which contains the phrase, "We

are not worthy so much as to gather up the crumbs under thy Table." What a simple domestic image this is, but what a large thought and emotion it tries to express. William James put the matter in this way, "Religious language clothes itself with such poor symbols as our life affords."

THE CRUX OF RELIGION

HARRY: But what is it that is being symbolized? You spoke a moment ago of "the religious striving." Seems to me that is the center of our whole problem. Just what is the religious striving?

ALLEN: Still approaching the subject naturalistically, I should say that the root of the religious striving lies in the fact that people always try to do things far in excess of their capacities.

HARRY: I don't quite get your point.

ALLEN: Let's put it this way then: the human mind has the marvelous property of soaring way off miles beyond its own competence. For example, at the present moment, we are not able to achieve peace, or a world government, or a decent social order; but that inability doesn't prevent us from purposing a solution, working for it, and appointing innumerable committees to focus, and if possible achieve, our hopes and aspirations.

HARRY: Just what has that to do with religion?

ALLEN: It's the crux of the whole matter. Religious people in their religious moments are trying to get a satisfying solution to the persistent emotional and intellectual riddles that confront them. The human mind can hope for, and envision, a lot more than it can accomplish or contain.

HARRY: Freud says somewhere that religious experience is a sort of "oceanic feeling." Is that what you mean?

ALLEN: It is often "oceanic" enough. One sometimes feels a vague surging and longing without one's ideas taking a definite form or shape. Here is something H. G. Wells once wrote—and he is not ordinarily considered to be a religious per-

Gordon Willard Allport has his bachelor's, master's and doctor's degrees from Harvard. He did graduate work at the University of Berlin and at Cambridge. He has taught at Robert College in Turkey, at Dartmouth and at Harvard where he is now chairman of the Department of Psychology. He is the author of several books in the field of psychology and is editor of the *Journal of Abnormal and Social Psychology*.

son: "At times, in the silence of the night and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself. It is perhaps poverty of mind and language that obliges me to say that this universal scheme takes on the effect of a sympathetic person and my communion a quality of fearless worship. These moments happen, and they are the supreme fact of my religious life to me; they are the crown of my religious experiences." Note that Wells writes this passage, as he writes everything, from the naturalistic point of view.

HARRY: I remember once a few years ago I had gone for a walk alone and came to the top of a hill. It was a beautiful day, and I stretched out my arms, and had a most indescribable feeling of fullness and completeness. I remember I said out loud something that sounds foolish now. I said, "I know all, I see all, I am all."

ALLEN: That was a typical mystical experience. And it is one of the forms that religious consciousness takes. It signifies a longing to have a completely unifying explanation of everything that lies inside the scope of your own life, and everything that lies beyond, which you can now only vaguely imagine.

(To be concluded next month)

China

Education in China Today is Leaflet No. 69 of the U. S. Office of Education (U. S. Government Printing Office, Washington 25, D. C. 5 cents). Here in text and charts is a comprehensive statement of the educational situation in China today. Excellent bibliography.

On Adam Raymond Gilliland

If you have studied psychology during your college career, chances are that Dr. Gilliland has helped you understand more fully just what it is that makes people tick. For, in addition to initiating students into the mysterious realms of psychology through his classes at Northwestern University (since 'way back in 1924), he has written some very interesting and authoritative books on general psychology, genetic psychology, and psychology of the individual. His latest work is called *Psychology of Individual Differences*, which he, together with Mr. E. L. Clark, published in 1939.

Dr. Gilliland is no cloistered scholar—he's been putting his understanding of people to work in the immediate problem of helping returned servicemen get back into the swing of things. "The boys are going to be different when they get back," he says. "They aren't going to accept the traditional academic courses, but they are going to demand a streamlining of the curriculum to fit their more practical needs." And you can bet that Dr. Gilliland will be in there pitching to help meet the fellows' needs!

Casualties For a Cause

A. R. Gilliland

A FORMER student of mine, although himself an aviator, was on board the Hornet when it took Jimmy Doolittle on his trip over Japan. This student had already made one crash landing. Fortunately he landed near enough to a coral island to swim ashore where he was cared for by the natives until picked up by an American plane. Since the trip with the Hornet, along with many other successful flights, he has had two more rescues. The last time was in enemy waters and he was found only as the rescuing plane was turning back and as he was using his last flashlight battery for a signal in the growing twilight. Despite all these harrowing experiences, the last time I talked with this pilot, a year ago last holidays, he seemed well adjusted and in no way emotionally upset.

Another student was on board ship in Pearl Harbor on December seventh. A Japanese bomb passed through the corner of his cabin and exploded a few decks below. He escaped through the opening made by the bomb. He spent the next two or three days helping rescue and care for the wounded.

A recent issue of the *Saturday Evening Post* contained an account of the exploits of Ike Kepford, another Northwestern boy who for twenty-five minutes was boxed in by three Zero fighters. Only by a skillful ruse did he outmaneuver his pursuers and get back to base just as his gasoline supply was exhausted. The *Post* article ends with the following:

"That long chase was too much for the engine," Kepford said. "She was never the same afterward."

"And you—are you the same?" I asked Kepford.

"Yes. My reactions were slow on my first flight. After that long sleep. But the second time I flew as well as ever. I'm O.K."

He was, too, as far as I could see.

We are told that thirty-five to forty per cent of those who have been returned from the South Seas have been classed as neuro-psychiatric cases. That is, they have broken under the strain of the war and must be rehabilitated before being returned to duty or released.

There are tens of thousands of men in the armed forces who have gone

through such harrowing experiences that they have developed some kind of mental quirk which makes them unable to get along in a normal way. Sometimes they lose their nerve and become afraid. Sometimes they lose a zest for life. Others become irritable and difficult to live with. Whatever their difficulty they must receive some kind of treatment before they are fit either to return to the service or to their former civilian life. Although the army and navy have done a good job in rehabilitating such men, they still have many problems in getting back into the normal walks and ways of civilian life.

THE men described in the opening paragraphs of this article were never classified as neuro-psychotic and yet as the *Post* article implies, they never will be quite the same men that they were before. In fact, the millions of men who have seen actual combat will never be quite the same men they were before. This is not to say that they will be mentally deranged or permanently disabled in any way, but many of them will have real problems in fitting back into their former social, educational and industrial life.

Space prevents more than a mere enumeration of some of the problems connected with this readjustment process. A boy finds himself about to be called up for service. He and his girl decide suddenly to get married before he goes away. There is a brief honeymoon and then the girl goes back with her parents to wait for her husband's return. This may be several years later. She as a married woman has many problems of adjustment in a war-torn world. He as a married man in the service may also have some difficulties in maintaining his marital status as society decrees it should be kept.

When he returns he comes back to a new home situation. This is an important adjustment for any man to make. It is doubly hard after some years in service. He is in a strange world. While most war marriages turn out successfully, this result is not achieved without many new adjustments by both husband and wife.

The G.I. Bill of Rights is going to provide further education for millions of

returned service men. Reports from those men who have already returned indicate that it is not easy for men who have lived in foxholes and spent days on a raft to give themselves over to serious study of trigonometry or American history.

Although men who have been employed are guaranteed their former jobs upon their return, recent studies have shown that a large percentage do not want their old jobs back if they can find a suitable new one. Then there are hundreds of thousands of men in the service who left school without ever having a job. Postwar reconstruction and reconversion are too large topics to discuss here but the future of the returned service man is going to depend in a large way on how these problems are met.

IT is not to be inferred from the above that the vast majority of the men in service will be permanently maladjusted as the result of the war. For most of them it will have been the strange interlude from which they will return and for the most part, except in their reflective moments, will forget. For many others with more serious maladjustments, the soundest advice that can be given them will be, "heal thyself." That is, by an understanding of their difficulties, these men will, by taking thought, be able to restore themselves to a normal life. In a very real sense, this is the only way in which they can be restored. While others may help, it is only through the cooperation of the man himself that rehabilitation can come. There are now several organizations preparing to render help to such people. Dr. Carl Rogers of Ohio State University, under the direction of the U.S.O., is spending the coming year in training counsellors for this purpose. The Red Cross as well as several government agencies are prepared to help men become reinstated in the social, educational and industrial life of their communities. But as stated above, these agencies can only *work with* the man in these processes.

For the more serious cases of maladjustment, hospitalization will be necessary. Several new treatments have been devised for what formerly were called war neuroses. Through the use of sodium penicillate and the various shock therapies many men are being cured of serious mental and emotional maladies. But war is a grim reaper and his casualties are by no means limited to the battlefield. Neither are his victims always condemned to death or physical injury. We can only be thankful that modern methods of therapy have reduced the fatalities from wounds to such a low percentage and that we have found how to restore so many to mental health and a normal life.

No Theists In Foxholes

Dear Skeptic,

CORRECTION please: "There are few theists made in foxholes." Although one cannot deny that your argument is well supported, I maintain that rescue religion which persists can just as easily see God in his entirety as in His half-self. Why should the question, "Why was I saved?" which might arise after some miraculous escape, make one think of God any more than one that would be raised from the sight of one's friends and buddies dying on all sides—"why did he die?" Surely both arise on the battlefields of today in a very real sense. Thus, if the answer to the first of the questions necessitates the recognition of a Supreme Being who acts as a protector, then the answer to the latter just as pertinently requires that one see God as a distributor of wrath and destruction. If the soldier in the foxhole attributes escape to an act of God then of a necessity he must recognize death too as an act of the Lord. Life and death are not independent of one another, they go hand in hand, one being the earthly end of the other. So, dear Skeptic, if you grant that there are those cases of rescue religion that persist then I assert that there is definitely a limited number of theists who are made by virtue of their dual contact with God in a foxhole.

The believers in God as a Protector and Redeemer only are classified as orthodox. If you would call them non-theists remember that at the same time you are calling numerous persons who profess the Christian faith today non-theists also. The members of congregations today are told so much more about God in his role of the merciful and kindly Heavenly Father than One who could deal out portions of wrath and destruction. Is it any wonder that orthodoxy doesn't believe enough? Is it surprising then that so many see only the half-God?

You would put the man in the foxhole in the class of half believers—orthodox believers. Realizing the great number of foxholers who do fall into this category it seems a matter of quibbling to take the other side. However, for the sake of those few who see God not only as a protector but as a destroyer also, who believing in one must believe in the other, I reiterate: "There are few theists made in foxholes."

Sincerely,

K. B. Rhodes

RANDOLPH-MACON COLLEGE

Dear Skeptic,

YOU'RE right, and thank you for waking us up to the danger of a half-God. It is an all too common human failing to try to do everything oneself without outside help until suddenly we find things beyond our control—when we are in the foxhole or the exam time arrives and we haven't studied. Then we build for ourselves something which we believe will help us out—a half-God, created in the image of the pollyanna side of us; a half-God who will save us from being hurt and will forget that we are fighting, who will help us to know enough of the answers to pass and will forget that we could and should have studied. And then if the shell misses or the questions are the right ones, we smile and say, "Ah, we believed in the right God," and put Him away until needed again. But if the questions are not the right ones, we either say "God failed us," or "Well, it had to happen that way" and we blame fate, not ourselves or God.

Yes, foxhole religion or rescue religion is "dangerous." "It wears thin." It does not protect life. "It varies inversely with the square of the distance from the gunfire." But can it not be a beginning? A great many people are turning to religion now, to God—your half-God—who were scoffers four years ago. Isn't there a chance that their willingness to know the half-God may lead them to the whole God? Not right away in the foxholes, but no real theists develop their complete conception in a few seconds, or even in a few weeks. There has to be a beginning somewhere, whether at a religious conference or in a revivalist's tent or in a foxhole, but the whole understanding does not come immediately. It may be slow and painful. God helps too, when we try to understand Him, or it would be a hopeless undertaking. He encourages us to come to Him for comfort—"Come unto me all ye who labor and are heavy laden, and I will give you rest." But that is not all. The verse goes on to say, "Take my yoke upon you." We must also accept the faith, the challenge, and the suffering that go with the comfort. I agree with you that the half-God is not adequate to meet the total situation of war or of ordinary living. Every human being is faced with tragedy at one time or another and the pollyanna God will fail in that time. Nevertheless, this God is a comfort—and a beginning.

There are a few points which I think you misunderstand, Skeptic. You seem to

have forgotten that this life is not the only one. Or don't you agree with Socrates—or Christ? Yes, sometimes it is the better man who gets killed. That is a great loss to us who are left, of course, but what about the man himself? If he were a true Christian (and there are quite a number of them, I believe) he would not have minded going. A man does not have to be a mystic or a *yogi*, he doesn't have to renounce this world to be a real Christian. On the other hand they care a great deal about this world and that is the reason they are willing to die if it will make things any better. They, just as much as any others, want to come back to clean sheets and a car and a girl. They are all fighting for security, whatever conception they may have of it. The half-God will not give them security, only comfort. But the whole God will give them a security of another kind, when they finally do come to an understanding of the whole God.

Another point I disagree with you on, Skeptic, is your concept of and your contempt for orthodoxy. Or else I misunderstand the word, orthodoxy. Orthodox believers believe in the whole God, not in the snow in the ravine, or the miss of the bullet or the sea-gull on the raft. They realize that in this far from perfect world, the innocent must suffer with the guilty and the evil prosper in the course of God's judgment. They also realize that the American concept of security—a job and a steak and a car—is not adequate to meet the tragedy encountered every once in a while in life, and very often in war. They have something with which to meet life, something which you again misunderstand, Skeptic—the "whole armor of God." I think you missed the purpose of this armor, too. No, it does not protect from bullets and snipers. Paul did not mean that it should. Nor did he mean that the armor was a New Testament in the pocket. You have been trying to fight in two spheres from the same center. Paul said, "For we wrestle not with the flesh and blood, but against principalities, against powers, against the powers of darkness in this world, against spiritual wickedness . . ." If you want to turn the bullets, Skeptic, put on a steel helmet, but if you want to be able to believe in a whole God, and so find a faith which will have an answer ready when the enemy has good sights, put on "the whole armor of God."

Sincerely,

Betty Stuntz

SMITH COLLEGE

Conscription *versus* Democracy

A FEW minutes ago, this columnist heard the radio announcer introduce a program entitled, "This Changing World!" That suggests the need for beginning any comment on current trends with the warning that, ere the ink is dry, "this changing world" may alter greatly the situation being discussed.

At the time of this writing, it is likely that the Groundhog will come out of his hole and find both houses of Congress busily considering legislation to establish permanent peacetime conscription, which legislation would be a radical reversal of historic American policy. Although this subject was discussed in some detail in the December *motive*, a further word must be written now.

Strong groups favor this legislation, and powerful elements oppose it. Broadly speaking, the professional military groups, who would profit from peacetime conscription, desire it, and the educational and religious groups resist it.

motive in general, and this column in particular, are unequivocally opposed to America's adoption of a foreign scheme which has never prevented a war, but which has made wars definitely more terrible and costly to all concerned.

WHY THE RUSH?

Several aspects of the current feverish attempt to pass conscription legislation arouse important questions in the thoughtful mind. First, if the proposed program will endure the test of reason, why do its advocates nervously insist that it must be passed quickly, while the nation's attention is diverted to other matters? If peacetime conscription were a meritorious plan, should not its supporters welcome and encourage a thorough public study of it?

REGARDING HEALTH

Advocates of peacetime conscription point with alarm to the large number of unhealthy persons in America, saying that compulsory military training is needed to improve the nation's physical condition. However, military authority desires in its ranks only those who are already healthy. This was made clear at the time our 1940 "emergency" peacetime conscription act was passed, when a spokesman said: "The government wants in the military service only those whose sound physical condition can be established. . . . They see no reason why their ranks should be filled with men who have

to be under more or less constant medical supervision."

In view of the fact that the unhealthy are not accepted for military training, how could military conscription possibly benefit those who most need to be helped? To pass such a law for reasons of health would be no more sensible than the proverbial imbecility of shutting the gate to prevent the escape of the horse which has already gone! Dr. William F. Ogburn, professor of sociology at the University of Chicago, pointed out this glaring inconsistency four years ago, in an article in the *New York Times Magazine*. He went on to show that conscription even "may result in the increase of the unfit in the future."

tary Affairs Committee, in 1940, that "The voluntary system is traditional, and I believe is as important a factor in the American way of free government as is free speech, the will to worship God as one's own conscience dictates, free assembly, and other American principles. . . . We must be assured when we adopt the compulsory system that we have unquestionably left the American principle based on the individual's freedom of action and have adopted a bill that smacks of totalitarianism."

In similar vein, the Hon. Josephus Daniels, formerly Secretary of the Navy, told a 1944 graduating class, at the University of North Carolina, that the chief evil which they should fight against in

Christian Action TOWARD A NEW WORLD ORDER

PRESERVING THE PEACE

Students of international affairs now realize that the choice between war and peace is a choice between a world of power politics and a world of order, law, and mutual cooperation. In the former, there is not the faintest hope of peace. In the latter, there is a definite possibility of peace. Unfortunately, the nations have not yet determined which course they will choose. Even the "Big Three" haven't definitely decided. Students who believe in a democratic world order will want to do everything possible, *now*, to weight the balances in favor of such an order. But America's adoption of conscription would have the opposite effect. It would cast a strong vote for a postwar world of power politics and huge, rival military groups.

LIBERTIES ENDANGERED

A fourth question disturbs us when we think of the effect of conscription upon such personal liberties as are suggested by the Bill of Rights. How can a system of universal compulsion, which does not even make provision for conscientious objection, possibly be squared with religious liberty?

The Hon. Harry Woodring, formerly Secretary of War, told the Senate Mili-

America, at the present time, is the program of conscription.

ACT WITHOUT DELAY!

Proponents of conscription planned to secure passage of the May Bill in December. An unexpectedly strong protest arose, however, and they temporarily retreated to reorganize their forces. The Associated Press reported on November 14, 1944, that "A mountain of opposition has piled up against plans of congressional leaders to seek early action on legislation requiring military training in peacetime." Nevertheless, a strong effort will be made to secure passage of this legislation in the very near future. Only a very powerful protest, registered now, can avail to postpone the decision on this legislation. Write your Senators (C/o Senate Office Building, Washington, D. C.) and your Congressmen (C/o House Office Building), as well as the President, urging that this legislation (H.R. 515) not be passed, at least until after the war.

A Department
Conducted by

HOWARD WILKINSON

Imperialism versus Democracy

PERHAPS the most encouraging sign that has recently appeared on the horizon of world peace is the action of our State Department in calling for the preservation of democracy in the liberated nations of Europe. The first major act which Mr. Stettinius performed upon becoming Secretary of State was to serve notice to all concerned that the American government would not endorse or support action on the part of any nation which sought to prejudice the internal affairs of another nation.

This courageous step came close on the heels of Mr. Churchill's unwelcome intervention in the political affairs of Italy, Belgium and Greece. Commenting upon this British meddling, Mr. Stettinius declared: "We expect the Italians to work out their problems of government along democratic lines without influence from the outside. This policy would apply to an even more pronounced degree with regard to governments of the United Nations in their liberated territories." (The latter reference is, of course, to Greece and Belgium.)

It would be difficult to imagine a policy more detrimental to world peace and

freedom than the one motivating Mr. Churchill's intrusion into the internal affairs of these nations. However, this not only presents a serious threat to international harmony and mutual confidence; it also is a flat contradiction of Article III of the Atlantic Charter, of which Mr. Churchill was co-author. Article III is as follows:

"They (the signatories) respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them."

At a time when Mr. Churchill is fond of criticising Mr. Hitler for violating his pledged word, it is particularly disillusioning to find Mr. Churchill, himself, denying the principles of a document which for three years he has permitted the world to believe he signed. Indeed, in his notorious handling of the Greek situation, Mr. Churchill issued strange orders to General Scobie regarding the treatment of the Greeks who for four years have been resisting the Nazi rule. These orders, as summarized by the U.

S. Ambassador to Italy, were that, in Athens, Scobie was "to ride as if he were in a conquered city," and he was not to "hesitate to open fire on any armed male in the Greek capital who assails the authority of the British."

So decisively has the British Prime Minister repudiated the Atlantic Charter that the Associated Press recently sent out of Washington a story which we quote, in part, below:

"Washington—AP—Memorandum to editors: The following may be sent to the classified department for insertion in the 'lost and found.'"

"'Lost—important document—one Atlantic Charter, slightly used. Bears the signatures of Franklin Roosevelt and Winston Churchill. Liberal Reward.'"

That the American State Department saw fit sharply to remind our allies of the democratic provisions of the Atlantic Charter, is a wholesome fact. It indicates that at least our State Department does not regard the Atlantic Charter as a mere propaganda weapon to be scrapped when its usefulness to the prosecution of the war ceases. Christian students everywhere will want to express their gratitude to our new Secretary of State for his timely action. Address letters to the Hon. Edward R. Stettinius, Jr., Department of State, Washington, D. C.

"The Constant Fire"

H. D. Bollinger

THE flame that is Jesus is the constant fire, the passion of the Christian pilgrimage, in the building of the Kingdom. Jesus, being "an essential fact about the nature of mankind," draws us into the unity of his fellowship as we work on the "design for living" which requires the Christian in this day to live differently from other people. Jesus is the constant fire who makes us come alive "to reveal the steady and stubborn faith for this day."

The above is an all too brief summary of the first part of *The Constant Fire*.^{*} Probably no religious writer of this day does a more direct and realistic job than Dr. Allan Knight Chalmers does in the second part of the book in meeting the common everyday questions which all of us face in these dark days "when the foundations shake." He meets the awful madness of our moment with the exact description of what it is, namely, man's stupid and tragic exercise of human freedom in a moral universe. Dr. Chalmers

sees it as "the chance God took when He made man." It is "God's Great Experiment and man's thrilling opportunity." All this leads to the final two chapters of part II and part III which, together, constitute a most powerful challenge to more than conventional goodness—to heroic living, the hero being "the man who does what he can."

Every college student should read parts I and II; he should respond to "the ventures for eternal life"; and when he comes to part III he should outline "the marks of a Christian," and ask "how shall a Christian do differently from others?" For fear some may not get to it, here is a beginning:

1. Jesus demands a difference. Make a choice, uncompromising and unafraid, "knowing what the first things are."
2. Have knowledge; face the truth; be "wise to what is going on."
3. Let your knowledge have a sharp edge, cutting clean between the good and the perfect.
4. Make the broken whole. Have a

"divine discontent over the evil world" and voluntarily suffer because of "a positive thrusting of oneself into the center of injustice."

Dr. Chalmers writes in a manner that makes his books easy to read. His writings "flow." They are filled with pertinent literary references and with sharp darts of truth that "jump out at you." In this book he meets both crisis theology and fundamentalism with a constructive Christian liberalism that is far better than either. Better yet, he meets mediocre religion that is comfortable and good with a heroic call to Christ-like greatness.

Naziway

We renounce international science. We renounce the international republic of learning. We renounce research for its own sake. We teach and learn medicine, not to decrease the number of microbes, but to keep the German people strong and healthy. We teach and learn history, not to say how things actually happened but to instruct the German people from the past. We teach and learn the sciences, not to discover abstract laws, but to sharpen the implements of the German people in competition with other peoples.

—From a speech at the Centenary of the University of Gottingen, 1937

^{*}*The Constant Fire*, by Allan Knight Chalmers. New York, Scribners, 1944.

CREDO: Fundamental Christian Beliefs

I Believe in Prayer

THOMAS S. KEPLER

A LETTER received recently from Dr. Gerald Heard speaks of a "college of prayer" on the Pacific Coast in which a particular study is being made by a group of people on one theme—*Prayer*. Such an enterprise is tremendously intriguing: it makes one wish eagerly to be a "student" in such a "college"! Prayer for some people is an "elective" of life; in this "college" it is the subject of major concentration. Prayer is not one of the extra-curricular experiences to be taken if one has the time; rather, it is one of life's basic obligations, and the degree to which one prays largely determines the healthful tone of one's life. One of the world's great contemporary "students" of prayer (Shall we call him a "post-graduate" student?) is E. Stanley Jones. In his lucid booklet, *How To Pray*, he reminds us of this tonal value of prayer:

If I had one gift, and only one gift, to make to the Christian Church, I would offer the gift of prayer. For everything follows from prayer. Prayer tones up the total life. I find by actual experience I am better or worse as I pray more or less. If my prayer life sags, my whole life sags with it; if my prayer life goes up, my life as a whole goes up with it. To fail here is to fail all down the line; to succeed here is to succeed everywhere.

For the last eighteen months I have concentrated my study on the classical devotional writings of the Christian centuries. Among the contributors to the devotional life of the Church I have discovered anew a "fellowship of the saints." I have met afresh Thomas à Kempis, Augustine, Francis of Assisi, John Woolman, Brother Lawrence; I have made a closer friendship of Dionysius the Areopagite, Lancelot Andrewes, Walter Hilton, Blessed Henry Suso; I have admired more deeply Teresa of Avila, Francis de Sales, William Law, John of the Cross. Although these men and women are of different backgrounds, from different countries, in different centuries and facing different problems, they possess a common medium of expression—that of Prayer. They were diverse in many ways,

yet they spoke a common language—the language of the Spirit in which they learned how "to practice the presence of God." This "fellowship of the saints" has taught me a lesson never to be forgotten: either these saints were disillusioned men and women (and I do not believe that they were), or else many of us are missing "the feast of the kingdom" which they so thoroughly enjoyed! Do not we satisfy our spiritual hunger too often with the crumbs from the spiritual table of God when we might, like the saints, richly participate in the spiritual banquet which God so willingly wants to give us?

Baron von Hügel told Rufus Jones that saints fulfilled four basic conditions of life: "He, or as is more often the case, she, must have been throughout life loyal to the Faith of the Church . . . The person must have been heroic . . . The person who is to rank as a saint must have been the recipient of powers beyond his ordinary human capacities. . . . He must, she must, have been radiant." Does not a modern poet express this secret of sainthood when she writes these lines?

"The Power that holds the planets in their courses,
That places limits on the restless sea,
Holds my life too within its mighty keeping—
Always holds me.

I say this over and over when the storms are heavy,
I say it when the night is on the land;
I whisper that behind the Power Almighty
Is God's kind hand.

And so I rest as a swan rests on the river—
Quiet and calm amid life's troubled flow:
I know I am held by a Power and Love that never
Will let me go."

1. Bernard Bosanquet once said, "A person can never be a whole unless he joins a Whole." It was his way of reiterating that a person can never be an integrated personality unless he is integrated

with God and society—and this process of integration is intricately interwoven into the artistry of prayer. *The psychological-ethical values of prayer (which affect man and society) are deepened in a person's life by the intellectual view he holds of God and the universe in which he and God organically cooperate.* Brother Lawrence has called prayer "practising the presence of God." Prayer is exactly such an experience. Let me explain: I think of God as the Life of the universe, the Spirit of the world, the Creative Energy (filled with *agape* or redemptive love) which is alive in the universe. God's Spirit gives *unity* to a *universe* in the same way that my life gives unity to me. Every person and every particle in the universe is related to the Universal Life in the same way that every cell in my body is related to my life-spirit. My body is an organism; the universe is an organism: the cells of my body have interaction with one another; every part of the universe has interaction with every other part. *Why?* Because the Life of God is related to everything in existence! This means that God's Spirit is not only out where "the morning stars sing together": it means also that God's Spirit is nearer than breathing and continually touches man's spirit (the kingdom of God is within you!), even though man may not be aware of the intimacy of God's Spirit as the Great Companion. Prayer becomes the highest way by which man becomes aware of the nearness of God's Spirit: it shows man how to "practise the presence of God."

2. *There are various ways by which a God of Goodness, Beauty, and Truth may become consciously experienced in the life of man: Prayer, however, leads man to the mountain top of his spiritual adventure.* Through music, poetry, drama, rational reflection, friendships, merciful deeds toward our fellowmen—as well as through prayer—can the presence of God be practised. A girl character in going to a symphony is described by a poet as being "a little taller than when she went"; an American theologian came into his first great awareness of God as he saw John Drinkwater's *Abraham Lincoln* enacted in a New York theatre; Emily Dickinson views the appreciation of literature, especially poetry, as an experience which takes us "up" the mountain trail, when she says,

"There is no frigate like a book
To take us lands away;
Nor any coursers like a page
Of prancing poetry."

Beautiful experiences make us aware of a God of beauty!

There are those—such as the scientists—who contemplate God through Truth.

God cannot be seen in the test-tube or in the atom by the instruments of scientists, but occasionally a scientist in his work does emerge into a moment of religious exaltation. The astronomical-physicist, as he looks a million light years into the universe (6,000,000,000,000,000,000 miles), occasionally has the experience of the Psalmist,

"When I consider the heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man, that thou art mindful of him,
And the son of man, that thou visitest him?"

The reverent scientist, as he contemplates the mystery of cellular life in his laboratory, sometimes feels with Walt Whitman that

"A mouse is miracle enough to stagger sextillions of infidels."

The tiny cell and the vast universe bring to man at least an awesome awareness of God as a Designer!

To others the "presence of God" is most deeply felt in acts of redemptive kindness among men: it is they who best understand Jesus' words, "Blessed are the merciful: for they shall obtain mercy." Several years ago a college student from a privileged home spent his Christmas vacation, not in the usual round of teas and dances, but in working in the December mail rush in the Post Office; and with his earnings contributing to the Christmas needs of a poverty-stricken family in a tenement home. On the Christmas eve when he delivered the money to the needy family, and saw the deep gratitude behind the sincere tears of the recipients, he said, "Never was God nearer to me than on that night!"

Through these ways—beauty, truth, goodness—the practice of God's Beauty, Truth, and Goodness is experienced: yet through *prayer* is man's *highest* experience of God given and the trilogy of beauty, truth, and goodness amplified to its zenith! Prayer tones one in his total appreciation of the values in the universe. It is in prayer that "the gaze of God" (as Nicholas of Cusa expresses it) is focused upon us and we most truly see ourselves as we most truly are in the presence of God. Rufus Jones has succinctly portrayed man's experience of God as similar to that of a person climbing Mount Everest: "At first there are many paths which gradually converge, and up to a certain point there are many ways of traveling (*via beauty, truth, goodness*),* but at the very last for the

*The italicized words in the parentheses are those of the writer of this article.

final climb there is only one way up (*via prayer*)* . . . The mystic has been there, and he comes to tell us that beyond all conjectures and inferences about the reality of God is the consciousness of enjoying His presence."

3. *There are three levels of prayer: Prayer for yourself (personal); prayer for others (intercessory); prayer in which attention is fixed concentratedly on God (divine communion).* Gerald Heard classifies these three types of prayer as Low Prayer, Middle Prayer, and High Prayer, pointing out uniquely how each of these is interwoven into the definition of religion as given by Micah: "What doth the Lord require of thee? To deal justly (personal), to love mercy (toward your neighbor), and to walk humbly with thy God (divine attention)." It is this third type of prayer which gives to man his highest center of reference, which results in man's showing mercy (agape) toward his fellowmen. Says Dr. Heard,

Dealing justly is purely a matter of conduct, an act—and an act which need have in it no generosity. But when we go on to loving mercy we are faced with a state of mind and it is directed toward something wider and more fundamental than an act. It is a root from which spring deeds much greater than justice. And when we reach the humble walk with God there has to be quite a new type of attention. Then one must have become constantly aware of the Unseen and of one's dependence on it.

What Gerald Heard says here is the very heart of the Christian pattern of religious-ethical living: the reason that we treat our fellowmen with *agape* (redemptive love) is the *result* of our proper relationship to God; and when we have found God's *agape* via prayer imbued with faith, it becomes a revolutionary force in man's life which drives him redemptively into society.

Prayer affects man's relationship to himself, his fellowmen, and God: prayer deals with laws affecting personal relationships but in no way does prayer directly affect the laws of nature. Prayer is not a way of *changing* God's laws to meet man's particular needs: rather it is the normal way by which man finds the unity of his spirit with God's Spirit so that he may become an instrument of God's creative energy and redemptive love. God is a law-abiding Being: the natural laws of His universe are not to be altered by praying people. Sometimes this attitude toward a law-abiding universe is violated:

The London *Daily Mail*, April 15, 1940, had an article under the head-

line "Prayer and Answer" from which the following lines are taken: "On March 23 the British people, led by the king and queen, joined in a national day of prayer. In the seven days following . . . The German bombers were kept at home by bad weather conditions, and the people of this country had a record respite from air raids . . . The weather in the channel was entirely unsuitable for any enemy attempt at invasion."

There is a real danger in this kind of prayer interpretation: if the changed weather conditions were the results of prayer, what then can we say of Coventry, where the cathedral and vast numbers of townfolk were destroyed on a night clear for bombing? Or how shall we interpret the impartial destruction of the people of an area devastated by a hurricane? Prayer does bring people courage, wisdom, power, and perspective for adventurous living if they can relate themselves to God's energy, love, and wisdom: it does not, however, change the weather or alter the laws of nature. Jesus realized this when he said, "The rain falls on the just and the unjust." Prayer did not save Jesus from Calvary: it did bring to him courage, selflessness, faith in God's righteousness as he made his climb to Calvary's summit!

4. *Prayer is an art which involves a careful technique: (i) The act of preparation; (ii) contemplation of God; (iii) the feeling of expectancy; (iv) fruition.* In the act of preparation we need to be *alone with God*—not necessarily physically alone (though it might greatly help), but *spiritually* alone:

"By all means use sometimes to be alone. Salute thyself; see what thy soul doth wear.

Dare to look into thy chest; for 'tis thy own."

In solitude the pray-er attains *quietude and calm*. Writes Emma Herman: "When we read the lives of the saints, we are struck by a certain large leisure which went hand in hand with a remarkable effectiveness. *They were never hurried.*" The worshiper then feels his *humility*, or small creaturelike existence on this tiny planet, the kind Aldous Huxley describes in Philip Neri . . . "that specially 'modern' kind of humility which consists in having a sense of humor about oneself," which results in the worshiper ceasing to worry about himself. Psychologically the attitudes of calm and humility breed *faith*, "a faith in Something Beyond us, enthusiasm for Something Above us that makes life worth living, that gets us out of our dead level, and sets us free to go on. . . . We must get out of the stage

of worry into the stage of wonder; out of the stage of theory into the thrill of a love affair."

In this kind of emerging experience our minds swing from self-preparation to *contemplation and adoration of God*: we have found a new center of reference in prayer! Like the poet, each of us says to himself,

"In my quiet room I talked with God today:

I opened to Him my heart with its weight of care,

I showed Him the burdens I carry along life's way,

I asked Him for help as I waited before Him in prayer.

In my tiny room I talked with the Infinite God

As he engineered His planets, His stars, His suns:

It was my own little home I was praying for—

My work, my hopes, my children, my precious ones.

And God—with His mighty hands on the world, His eyes

On measureless Space and the sweep of Eternity—

Bent down and listened, heard my faltering cries,

Sent into my heart His help, and answered me."

Out of this adoration and contemplation of an energetic-merciful God a mood of expectancy creeps into the prayer. Prayer is not just auto-suggestion (that is, a "pep" talk to oneself); but unless a person can pray sincerely with great expectation, God has a difficult time to answer prayer. If God is the Creative Energy of the universe, a praying person ought to expect added energy for his liv-

ing, created out of his harmonious contact with God. Dr. Alexis Carrel says that *Prayer Is Power*: "Prayer is the most powerful form of energy that one can generate . . . Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina." Also, out of worship a person should expect a solution for a problem since God is a Being of wisdom—maybe the person himself is the problem! Writes Dr. Henry Wieman about prayer and problem solving: "Private worship is doing two things: finding out what is wrong with oneself; and establishing that personal attitude through which one can receive from sources outside himself those influences which will correct the wrong which is in him." When this expectancy of problem-solving is harnessed with the energy received in worship, there arises in the spirit of the worshiper an expectancy of himself being used redemptively in society, just as God's energy and *agape* have been used so freely by the worshiper. I think that this was the way Jesus expected God's reign to come among men: it would start within—and then out of transfigured worshipers it would radiate to society.

The manner by which the praying person lives in society is the *fruitive* aspect of worship—"by their fruits shall ye know them." The result of worship is seen as a well-integrated individual leaves the sanctuary to transform his environment. Dr. Reinhold Niebuhr well illustrated the fruitive value of worship when he said in the dedicatory service of the Rockefeller Memorial Chapel at the University of Chicago, "A beautiful chapel has been erected for our worship. The test of its worship-value will be found in the way by which we leave its doors to go out and create a beautiful world!"

If prayer is truly fruitive it will transform each of us—and as renewed, re-dedicated people we then create a new

world. Listen again to Dr. Alexis Carrel:

"Today, as never before, prayer is a binding force in the lives of men and nations. The lack of the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered."

Comments Douglas Steere on this curative value of prayer as seen through the eyes of Dostoevski:

"There is a profound insight here that we are each in a mysterious way bound unto a responsibility for all the sin in the world. Dostoevski has depicted this for us with a prophetic vividness. Yet, Dostoevski, as a devout Christian, pointed men to inward identification with the redeeming love of God, prompt and active through a Christ who will not cease to travail until He has won from within each man a response to Him, and an eagerness to live in a brotherly love that rises and is sustained out of this common life with Him. According to Dostoevski, this revolution is going on now. It begins within. It can begin with you and with me, and with my neighbor"—and go out into the wide recesses of the world!

Let us pray.

Among Current Films

An American Romance (MGM) tells in rather trite terms the story of an immigrant who rises from penniless traveler to iron miner to steel puddler to automobile and plane manufacturer. But what is important here is not the story, but the stirring background secured through three years of effort by Director King Vidor in fulfilling his ambition to present a saga of steel in the building of America. There are authentic scenes of iron mining in the Lake Superior region, of journeys of ore boats on the Great Lakes, of steel making, of auto and plane manufacture—all photographed on the spot. Scenes, too, are constructed with an eye to artistic effect; the costumes and furnishings of the early part of the present century are done with care and conviction. A sweeping history of the recent past, in technicolor. Characters are more or less automatons in a story of which steel is the hero. (Walter Abel, Brian Donlevy, John Qualen, Ann Richards.)

Arsenic and Old Lace (War.) is fair adult comedy once you have become used to the gruesome premise upon which it is based. The latter part is rather ordinary slapstick, but characterizations are good. The whole is somehow just a bit tedious for the subtle farce it is supposed to be. (Jean Adair, Cary Grant, Josephine Hull, Peter Lorre, Raymond Massey.)

Laura (Fox) is a superlative murder mystery as to ingenuity of the plot threads, but it succeeds in generating little interest and sympathy in its characters because they are so utterly sophisticated and—well, worthless. The heroine, particularly, never succeeds in persuading you wherein could lie her fatal charm. Still, good suspense fare. (Dana Andrews, Vincent Price, Gene Tierney, Clifton Webb.)

The Master Race (RKO) uses some excellent character portrayal as it tells its sordid story of the grief and misery that goes on in a Belgian town after Allied occupation. Chief villain is a

junker colonel who poses as a relative of one of the families in the town in order to stir up trouble. He succeeds, and there are many brutal scenes, all designed to convince us that a German soldier is practically unregenerate. Probably the film serves a purpose in indicating that Allied arrival will not necessarily solve all problems, but the *sensational* turn most events are given keeps it from being entirely convincing, in spite of gripping, realistic performances. (George Coulouris, Carl Esmond, Paul Guilfoyle, Osa Massen, Stanley Ridges.)

If these films, which are in the process of leisurely distributions, are still around, and you have not yet seen them, you may find a visit to them profitable: *Attack! The Battle of the Marianas, Double Indemnity, Dragon Seed, Gaslight, Mr. Winkle Goes to War, Since You Went Away, The Seventh Cross, Summer Storm, Two Girls and a Sailor, Wilson, Wing and a Prayer.*

More Standards for Judging

MARGARET FRAKES

IN all our discussions the past few issues of what makes for excellence in a given movie, various standards have been noted: subordination of individual elements to the total effect, squaring of ideas presented with our highest concept of thought and behavior, honesty of purpose, establishment of a sense of something beyond mere surface action, presentation of material which is first and foremost worth doing.

The same standards we will find to apply to the other phases of motion picture production—settings, art, costumes, music.

Choice of *settings* may make or mar any film. They must, first of all, be suited to the action of the film and the life situations being portrayed. Too many people in other lands have gained distorted ideas of American homes, of American offices because of the fabulous "movie" settings in which so many people of supposedly ordinary circumstances move and have their being on the screen. Settings should not overpower the action; when you are introduced to fabulous marble halls, glittering draperies and chandeliers, watch out! Often you come away remembering only the settings, and you are justified in concluding that the producers created those settings at huge expense and let talent and story be carried along by them, to be dropped before the end of the film by the way-side. If outdoor scenes are shot on indoor stages (to which there is intrinsically no objection) we have the right to expect that the total effect will be convincing, that the artificiality will be concealed by the utilization of the expertness of which Hollywood is capable in the creation of such sets. The same observation goes for the use of miniatures for panoramic scenes—battles, for instance, in the sea or air, storm and flood and the distant view of cities. Wonderful effects are possible in this field, as the best examples will show, and we can rightly judge a film in which they are used by comparing them with such scenes as have achieved conviction in the past. They should never be used if care and talent are not to be expended upon them; the shoddiness such attempts convey spreads itself throughout our impression of the whole film.

All studios employ *art* directors to design the arrangement of the chief scenes, to plan with the cameramen the most effective angles of approach, the most dramatic lighting effects. Good art

direction, again, is that whose product fits unobtrusively into the whole, which gives emphasis to those portions of the various scenes which are most dramatic. If an individual scene stands out in your memory as particularly pleasing, if it remains with you because of its symmetry, the effectiveness of its arrangement, you can be sure it had the attention of an expert. Designs drawn or painted by art directors for some scenes are worthy to stand by themselves as artistic productions; in fact, they may be chosen as drawings or paintings on their own merits. But what is most important is that individual scene design should serve its primary purpose of tying the whole production into an effective whole, that each does its part *with* other phases of production to convey memorably the total feeling, the mission of that production.

Costumes, too, must be artistically fitted to the film as a whole. They should be appropriate to the situation of characters who wear them. They should exist not to create a glamorous effect on their own, to shine forth for their beautiful selves—as too often seems the case, but to do their part in conveying to us an understanding of what the characters they adorn really are like; in other words, to help tell the story at hand. Above all, they should give an appearance of being *lived in* by the characters *in the story*, not of just having been made and pressed and carefully kept so just for this one appearance. It is often in the artificiality of the costumes that an impression of artificiality in the whole film originates.

Film *music* is far more important to the overall impression left by a movie than we often realize. Not the music which stands alone, which is presented in inserted form in "musicals" as vocal or instrumental solos or band numbers or choruses, but background music, the orchestral accompaniment that is a vital part of any film. It exists for one purpose; to intensify the mood of individual scenes, to emphasize the dominant theme and mood, to help tie the different parts of the action into a smoothly blended whole. If it stands out by itself instead of simply intensifying the scene it accompanies it has not achieved its purpose. It should suit that scene, add to its intended impression. Often it may do part of the telling itself, suggest a hidden meaning not apparent at once in the visible action on the screen, prepare us for coming developments. Important too, incidentally, is the placing of ef-

fective pauses in the score; many scenes are more moving when accompanied by a dramatic silence than by a continuing orchestration. Regulation of sound is most important in a film score, for the music should never dominate the sound track. It has been said that a factor in the present enthusiasm of the public for worthwhile classical orchestral recordings has been the fact that people have been gradually, perhaps unconsciously, made accustomed to good orchestral music by listening to it as background in the films they see. At any rate, that background is an important element in movie construction, and it must be effective if the film is to convey fully to us the impression intended.

Some Random Notes

RECENTLY, at the invitation of the governor of Sikang province in China, eight members of the department of visual education of the University of Nanking, now operating "in exile" in Chengtu, made a strenuous journey into that province to show films to the people, and to take pictures. Much of the road lies through difficult mountains. They took with them about fifty reels of film, half of which consisted of the educational films presented to the school by Vice-President Wallace on his visit there last summer. Total attendance at the sixteen showings in the remote province was 93,272! The provincial government was deeply impressed with the effectiveness of the films as education for the people in the backward province who are handicapped in using most educational media because of language difficulties (they are close, culturally, to the Tibetans). Funds were voted by the government for the purchase of equipment for motion picture education, and two students returned to the university with the group to study visual education techniques and work out a comprehensive program for the province.

* * *

A sign of the times is the announcement that seventy-five per cent of the stories being submitted to major studio script reading departments deal with the problems likely to confront returning servicemen. In production now are at least fifteen films dealing with the subject. Prepare for another of those weary trends! What we fear (and expect) is that the subject matter will mainly be exploited for its romantic or sensational possibilities.



watch it!



A new package popped open on WMCA NYC. On exhibit Thurs nites 10 P.M. It's so logically right it's a disgrace that it's new. Dr. Carroll Pratt airs psych class.

Stanza is good listening and public servicewise. Dr. Pratt, psych prof of Rutgers, calls air class *Adventures In-to the Mind*. New class proves profs don't hafta put you to sleep; here's how Dr. Pratt makes edge-of-chair situash of psych: chatty opener telling aspect of psych up for nite. Next questions from students. Next dramatized illustrations to clinch point—using sound effects, music, plus dialogue. Next socko-wind-up question period. Format hits happy compromise between light entertainment and solid education. Haloes for show are hanging on the little wife of manager of station—Mrs. Nathan Straus. Fan mail peeps chalk up one clicko. Show needs tightening and spontaneous questions. Overall informality is excellent.

fanfare!



for Judith Waller! It's the few people in radio with the spirit and vision of Miss Waller who make you know the true greatness of radio. Miss Waller has been in

radio ever since it began. It would be difficult to over-estimate her influence in developing programs which do more than entertain. Miss Waller has seen the opportunity of radio which other executives have taken so long to discover; she has always seen radio as a great medium of public service. Miss Waller is called "First Lady of Radio" and here are some firsts for which she has been largely responsible: running account of football games and world series, broadcast of political conventions, debut of Chicago Symphony and Amos 'n Andy, Chicago Round Table, and the NBC Summer Radio Institutes. This "first lady" is Public Service Director of the NBC Central Division.

**EDITED BY
ROBERT S. STEELE**

The Fourth R

THE fourth R is radio. This fourth R can be a rich addition to the other R's. The new R can be the R through which we're taught the "how" of living. This is in contrast to the three R's and much of today's education. It is in contrast to that kind of education which teaches one how to earn more money, how to be "refined," how to amass information. Because there's a hodge-podge of ideas about education and educational radio, we'd better start off by attempting to state our meaning for those terms: we're thinking of education as an art which makes living itself an art. It's something more than information, skill, and polish. It's freedom from herd opinion. It's self-mastery and self-criticism. It's a working revaluation of human life. It's that which orients the individual so that he may take a richer and more significant view of his experiences. It's simply a philosophy, a good philosophy at work. Thinking of education in these terms makes it impossible to hang tags, "educational" and "non-educational," on specific broadcasts. There is no iron-clad line between educational and non-educational broadcasts. The best of the educational broadcasts are excellent entertainment. The best of entertainment has educational value. Dr. James Rowland Angell, NBC Public Service Counsellor, has made the following statement: "Any program may be regarded as educational in purpose which attempts to increase knowledge, to stimulate thinking, to teach technique and methods, to cultivate discernment, appreciation and taste, to enrich character by sensitizing emotion and by inspiring socialized ideals that may issue in constructive conduct."¹

Thus "educational radio" is elusive—we cannot put a finger on this hour or program and label it "all out for education." We can, however, see practically the whole of radio as of potential value to education.

¹ 1932 Year Book Education on the Air, Ohio State University p. 51.

(Continued on next page)

it's o.k.



Prexy R. J. Thomas United Automobile Workers (CIO) says "the union is anxious to cooperate with all progressive elements in the field of radio in the

furtherance of freedom of expression." R. J. is not a man of grandiose talk—he's filed applications for FM licenses in six large cities. Thomas said union was not so much interested in application of FM to labor problems but is interested greatest educational advantage for whole listening public. Applications filed with FCC outlines educational program envisaged by UAW-CIO: "The union will undertake Frequency Modulation broadcasts to enhance the cause of our political, economic, and social democracy through affording all groups and classes such freedom of speech and opportunities for discussion unparalleled in the history of radio broadcasting."

greybeard!



"Do you have sluggish kidneys? Are you a victim of stomach distress grief due to hyper-acidity? Do you have nausea, heartburn or that gassy, bloated feeling from over

indulgence? Then try this quick-acting sure, easy, and safe way to immediate relief." Woe, woer, woest, radio has exhumed the medicine man! Pity is he convinced and sells—good entertainment, smooth, honest, persuasive spieling, and no deceptive face hanging out. Thousands of G's drool into coffers of inventors of non-existent and misleading ailments and Federal Trade Commission can't do nuttin. FTC can nixo false statements and promises of cures but they can't cope with innuendo, and side-stepping. It's true: "it will alkalize & neutralize." It is "used for the severest cases" (hangs on a hair, too). Leading druggists do sell it. So it's up to radio to clean house. People believe what they hear over radio. Let's not betray this trust.

THE FOURTH R

(Continued from page 37)

Why Pick on Radio?

We have schools whose sole purpose is education, so one might ask why get so hepped up over radio! Certainly we would all agree that radio is a business and a vehicle of entertainment, but because radio's such a potent educational medium, it can't be overlooked. And then the Federal Communications grants radio station licenses only if "public convenience, interest, or necessity will be served thereby." Therefore radio has well-grounded business with education. In the first place radio reaches people. There are 91,000 faculty members of 1700 colleges and universities in the United States. We have a population of 130,000,000 people. We have approximately 920 radio stations. Out of 34,000,000 families 31,000,000 have radios. There are 75,000,000 people over twelve years old who listen to the radio some part of each day. The average receiver is tuned in three hours each day. Radio reaches people undreamed of by educational institutions. Education can reach numbers of people undreamed of. Broadcasting is couched in the dramatic. Radio to be good must possess showmanship. Radio reaches people because it appeals to them through the emotions as well as through the intellect. Educators now realize that the dramatic, showmanship, and emotions have plenty to do with education that's effective. This showmanship aspect of broadcasting is treacherous as well as a boon to education. We have the INVASION OF MARS to evidence the fact that you can make some people believe anything—provided it is done effectively. The dramatic provides the reality—the hearing of a thing for yourself in contrast to reading or being told about it—which makes for change and growth. Radio provides educational opportunities impossible to schools—on-the-scene coverage of significant current events, authorities and prominent people, and expert, specialized teaching. Because broadcasts are invariably a corporate affair—committees do programming, someone else does writing, someone else directs—education does not tend to become indoctrination with one man's ideas. The fact that radio strives to bring the greatest good to the greatest number of people, prevents educational radio from being vocational training. Radio education is not bogged down with goals such as grades, degrees, and honors. Education derived through the radio will be because the person wants it. If such programs are presented effectively enough to make them wanted, the closed mind, the mind-set against education has been

changed. Perhaps it's not necessary to add that radio is a step in "painless" education. This of course can be more of a handicap than an advantage. Without question radio is an educational tool!

What's Being Done?

Perhaps we have sounded as if educational radio is something new. That impression is unintentional. Our networks and a few local stations are doing good work. Educational radio falls into two categories: those broadcasts which are beamed at schools and those which are hitting everyone who happens to be listening. When we think of broadcasts beamed at schools, we think of the Columbia Broadcasting System SCHOOL OF THE AIR. This educational project recently celebrated its fifteenth anniversary. It's needless to say it's successful. Teachers receive handbooks on the daily lessons in order that they may prepare for and follow up the broadcasts. The *School of the Air* deserves its title of the "world's largest class room" with 5,000,000 students. One morning is music day, another science day, another literature day, and another current events day. When we think of educational broadcasts directed more generally at the public, we think of the National Broadcasting Company's UNIVERSITY OF THE AIR. Weekly lessons in music, history, literature, and home-making are programmed by the Public Service Division. We won't try to enumerate all the programs which do more than entertain the listener. These two groups have been mentioned because they are examples of the kind of educational programming done by the public service divisions of the networks. These broadcasts are a small portion of broadcasting and they're a small part of educational radio. It's the news, serials, unit dramas, round tables, town meetings, interviews, quiz programs, women's and agricultural programs which are our major interest and hope.

What's Coming?

In spite of the uncertainty surrounding the nature of educational broadcasting for the next few years, enough can be seen to make it interesting planning and speculation. Because James Lawrence Fly, former Chairman of the Federal Communications Commission, succeeded in having five educational channels set aside exclusively for the use of noncommercial educational institutions, some planning must be begun immediately. Educational radio now has the opportunity of having a home of its own on the air (we're not suggesting that educational radio move out of the networks, no siree). FM (abbreviation for "frequency modulation" which is a method

of transmitting radio waves which differs from the common amplitude modulation) can be the opening of our yet largely untapped colleges and universities. High schools too will make use of FM. FM is a boon to educators because FM transmitters are relatively inexpensive to install and to operate. For the cost of two average-sized class rooms, a school system can purchase a FM transmitter. FM is less subject to static, its reception is not marred by thunderstorms or generators, and it gives higher fidelity—all of this is much to the advantage of planned, attentive listening. FM is not a dream of the future. Many schools are using it now, and they're using it successfully. It's to be hoped that in the future educational or public service radio will never be looked upon as a necessary evil or a novel appendage.

It's to be hoped that there will be more men and women in the radio industry who will see their responsibilities in this work—that there will be better times made available for educational programs—that production expenses need not be stinted. It is to be hoped that there will be more cooperation between teachers, school administrators, and radio people—that there may be better understanding of one another's problems—that there will be more agreement as to objectives. It's to be hoped that public service programs may be less tailored to the metropolises—that broadcasts may be beamed to little towns all over the nation. It's to be hoped that teachers will learn how to use radio effectively. It's to be hoped that sponsors will be more willing to sponsor educational programs. It's to be hoped that the bulk of all programs be sound and worth while educationally.

Radio's big chance is coming! It has served the war well. Its chance is coming to serve peace. It can use it, exploit it, or simply pass it up. Public broadcasting didn't exist after the last war. We have a new weapon with which to fight for peace. The weapon can be used to build proper social attitudes, it can teach us to accept our social responsibility and develop our social intelligence. Radio can get truth into practically all homes. It can present it in a convincing and illuminating way. Radio has its big chance, in the words of W. B. Yeats, to "think like a wise man but communicate in the language of the people."

* * *

My conception of education is almost as broad as that of life itself. I do not, for example, store cultural and vocational education in separate packing cases. . . . In fact, what is cultural for one person may be vocational for another. . . .
—James Truslow Adams in *Frontiers of American Culture*

Drama as the Expression of Religion--II

E. MARTIN BROWNE



(Editor's Note: This article is a cutting from a longer article which appeared in THE CHRISTIAN NEWS LETTER, an English publication, edited by J. H. Oldham. Martin Browne is England's leading exponent of the use of drama in religion. He is director of the Religious Drama Society, the first person to hold such an office in the church. He was appointed by the Bishop of Chichester in 1930. He has produced all of T. S. Eliot's religious plays, and in 1939 founded the Pilgrim Players.)

The Purpose of Religious Drama

BESIDES these reasons* for the inadequacy of most Christian drama, there is another of a different kind. Its practitioners suffer from confusion of thought, born of the afore-mentioned divorce of the actor from the Faith, upon the nature and purpose of what they are trying to do. The first is exemplified in the frequent commendation of drama as "a teaching medium." This usually means that the play is to instruct its cast and its audience in the facts of the Bible narrative, and that the characters are to be mouthpieces expounding its significance. The performance that results consists of pious platitudes delivered in pious attitudes. The actors are afraid to believe themselves real people—in other words, to act at all—and, in fact, tend to avoid using their imaginations on their characters. We need to re-establish, in the minds of all who have to do with it, that drama is not an exposition but an experience, that *the play exists to enable actors and audience together to become part of the divine essence for a revealing moment.*

The other common confusion is about what makes a play religious. This can broadly be stated in the question: Is a play about a religious subject always a religious play? There have been plays (and films) enough which make capital of the special appeal of biblical and other religious subjects while avoiding all their religious implications. These are not in the true sense religious plays. On the other hand, the barrier which we who are concerned with religious plays tend to set up between them and secular plays is also

a false one. Christian thought, and therefore Christian drama, should cover the whole of life. We should welcome plays on every subject treated from the Christian point of view. We should not try to tie our dramatists down to "religious subjects," but should support them in writing on every aspect of life.

I have said some hard things about the standard of amateur Christian drama. But against them must be set one over-riding good. In this drama, actor and audience are one. Nowhere else, except perhaps in the drama of the Left, is this fundamental condition of true drama fulfilled. The weakening of our modern theater has come most of all from the decline of faith; actor and audience have no common philosophy of life. Hence the theater's tendency to run away from everything big. Instead of being "larger than life," it seeks an ever more microscopic naturalism. But in Christian drama, however woodenly and hesitatingly, the actor presents life in its fullness, because he is on common grounds with his audience, both agreeing to accept Christ Jesus as their God. This is the secret of the deep and long-remembered impression often produced even by the crudest of religious plays, and the justification of the efforts of those who present them.

The Future

WHAT are the possibilities for the future?

First, from the point of view of the Christian churches. They have hitherto regarded drama as an "extra"; some of them have thought it more important than others, but none has treated it as the integral part of the Church's work. This phase, I believe, is now ending. Drama, as we have seen, is widely used in and by individual congregations, and is attracting quite a large number of people who are not regular attenders. If it is to express religion with full power and in proper form, the Christian body as a whole should link drama closely with the best of its thought and worship, and give to its development assured and active support.

How can this support be given? Here are one or two suggestions. A suitable body, either the present Religious Drama Society, which has the necessary experi-

ence, or a new body formed for the purpose, should be given the authority of the churches and the task of advising and co-ordinating the work that is already being done. Regional branches would be formed. Local groups would be brought together to their mutual benefit: schools, advisory visits, libraries, wardrobes could be organized, large-scale productions occasionally undertaken. Each district, drawing upon the best talent of all Christians in its area, would be able to create its distinctive expression of its faith, and English Christianity be enriched thereby. Experiments of this kind are being tried in a few places and have great value; but they will remain precarious, dependent upon a few vigorous individuals, unless they can be related to a strong central body well financed and supported, so that the contribution of each is used to the full benefit of all.

In any large city, a redundant church building could be devoted to drama. Capital would be needed, and at least a paid producer, to ensure that this place, on which critical eyes would be fixed, should do work worthy of its dedication. Here would be a workshop for the promising dramatists (and there are not a few) whose growth is being stunted for lack of a stage. Here would be the training ground for the young people who ask to make religious drama their lifework. Among them a community life might well prove possible. Here would be the place of schooling which the parish producer so eagerly seeks, at present almost in vain. Here would be a stimulus to the Christian thought of the district and a center of its spiritual life, with the opportunity to experiment in the relationship between drama and public worship.

For an alliance between these two is overdue. The mediaeval drama was born within the liturgy, and some of its finest examples are completely liturgical in style. Our idea of drama is so naturalistic that we find it hard to think once more in these terms; but when a play so conceived comes to us—Gheon's "The Way of the Cross," for instance—we get a glimpse of a new medium: worship-drama. Experiments have been conducted from the liturgical end (at Liverpool Cathedral, for example) as well as from the

*See the first part of Mr. Browne's discussion in *motive* for December, 1944.

dramatic, but both are still feeling their way. The two sets of workers should be brought together in the drama-church. That our people are ready, the response to the drama of the Coronation is sufficient proof.

This is one of the ways in which drama can do the work of religious education. Through the decline in church attendance and the changes in our language, the set forms of Christian worship have become alien to the vast majority of our people. If they are brought to church, the strangeness of the service often drives them away again. Drama, rightly used, can act as a bridge leading to regular worship. It can also be of great value in schools. Many are already so using it, both welcoming professional companies and also creating their own plays.

A RELIGIOUS drama church or center could do much good work in these fields. Such a center might from its regu-

lar players also provide the "task forces" needed for missionary work. Some local groups are already doing this. During or after Religion and Life Weeks, for instance, they are putting on special plays. The Pilgrim Players receive requests for the same service. Such a job, to be well done, needs a company with a firm policy and a center where it can re-create its drama, for the presentation of the Faith must be ever fresh, both in manner and in spirit. Similar demands will come on a large scale with the great church-building programmes that will follow the peace. The presentation of the relationship of the Christian gospel to society as it affects our own future can be done better through drama than in any other way. The scope is huge. The chance is unique. The moment is now.

For the religious drama is fuller of life at this moment than ever before. It has won the respect of the theater as well as of the church. There is still plenty of prejudice to overcome, and there are

many managers who would not consider a religious play for their theaters. But there is plenty of goodwill among many leading members of the profession and the public. Any religious play of the first rank could now emulate the success of "Murder in the Cathedral." It is possible that the national and civic theaters, which are coming at long last to this country, may reckon religion among the themes with which their plays should deal. The churches should support with all their might the formation of such theaters. Not ten per cent of our people had, until the war, ever seen a play. That is an experience which many of them have discovered in these years of war, and which all of them need.

The church and the stage can thus come together again for the benefit of both. The presentation of Christian truth on the stage can be made at each level of achievement, from parish hall to national theater, from village church to cathedral, the best and most complete.

Gershon and Best Sellers

GENE HAUN

LAST December, I decided that I would give books as Christmas presents to certain of my friends. Accordingly, I sat down in front of the fire in my room with a current issue of *Publishers' Weekly*, to find out what people were reading and to make out a list of those current favorites.

The non-fiction didn't look too good. *Pennsylvania Dutch Stuff* I dismissed as being just that. *Man's Fight to Fly*, the *Bedside Bonanza*, *What to Do with Germany*, *War Is My Parish*, *Papa Was a Preacher*, and *My Aunt Louisa and Woodrow Wilson* looked dangerously like books which wind up on the shelves of second-hand book stores. Besides, I heartily disliked the idea of continuing the *Life with Father* tradition as exemplified in *Papa Was a Preacher*; and the year of very little grace, 1944, seemed hardly a fit time to become clubby with the shade of Woodrow Wilson, whose beloved ideals were split up in factional quarrels.

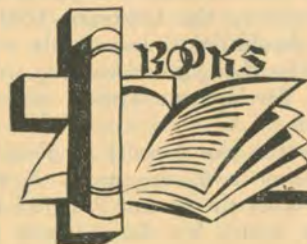
"Well," I said comfortingly to myself, "this just is not a good year for non-fiction; what sort of novels are available?" So I turned to a list of the best sellers of the week.

Green Dolphin Street, by Elizabeth Goudge, the bell woman; *Leave Her to*

There are a few people for whom books are meat and drink, who react either with extreme satisfaction to a well-prepared repast or with violent indigestion to half-baked fare. Such a person is Gene Haun. His appetite for good books is insatiable—even to the point (if I may over-work a conceit) of producing literary gout. His cry for more good books is fully as insistent as—and considerably louder than—a baby's squall for dinner. His outcry is more valuable for us, however, because we all share in the dividends.

Gene graduated with honors from Hendrix College, Arkansas, in June, 1943. He is now working toward an M.A. in English at Vanderbilt University.

F. C.



Heaven, by Ben Ames Williams, who should know better; *The Razor's Edge*, by W. Somerset Maugham; *Strange Fruit*, by Lillian Smith; *The Robe*, by Lloyd C. Douglas; *Earth and High Heaven*, by Gwethalyn Graham; and *Forever Amber*, by the beautiful and talented Miss Kathleen Winsor. It was on the whole a most discouraging catalog, for I had read all seven of the novels and was assured that not one of them was a great novel; indeed, I knew it would be flattery to refer to some of them even as good novels. With a mutter of disgust, I threw the book down, snapped off the light, and sat looking into the fire, wondering what had gone wrong with our literature.

"Disgusting, isn't it?" inquired a light, sharp voice. A bit startled, I looked up and saw, sitting on the other side of the hearth, a small bright presence, obviously supernatural, in a black cloak. I may say that I was not frightened. I had been brought up by an Irish grandmother who considered omens, shee, leprechauns, and familiars as natural phenomena, similar to rain and lightning and the rising of the moon.

"Yes, it is," I answered. The minute creature tucked his legs under him. He

looked almost fragile, and he had wild and aureate hair.

"Well, don't get upset about it," he said, in the same authoritative tones. "American literature never has had an even production. I remember how angry poor Edgar Poe used to become."

Here was this creature speaking of Edgar Allan Poe as if he had died only last year. Curiously, I asked him: "What are you, anyway?"

"I hardly know myself, sometimes," he answered plaintively, settling his cloak about his knees. "I was born in an opium dream of Samuel Taylor Coleridge. I stayed with De Quincey for a while; then I went with Edgar Poe. That was work, I'll tell you, for he was certainly a wonderful critic. Lately, times haven't been so good for me, because there is very little demand for what I offer, good taste and a clear discernment. I really suspect that most critics are hired by publishing houses these days."

"What's your name?"

"I call myself Gershom, because in the last few years, I have been a stranger in a strange land."

"Well, Gershom, what do you think about those books? You know what I think." He picked up the list from the hearth, and read the titles quickly; he looked up fiercely.

"I don't blame you," he cried, and tossed the list into the fire. "Why, there isn't a book on there that will be read fifty years from now, except by students of this period. Take that *Leave Her to Heaven*, for instance. Ben Williams claims it is one of a series he is writing to illustrate the seven deadly sins, a statement which I can well believe, for, in itself, it constitutes one of the most deadly literary sins possible. By the time you finish reading it, you know that heaven is the only agency which can cope with the heroine's problem; Mr. Williams certainly did not.

"It is a rattle-bang novel of action supported by a shaky Freudian psychology: father-fixation, frustration, sup-

pressed guilt, and all that stuff. There is certainly enough action, though: a flash-flood in a New Mexican arroyo, a flight around the world, a forest fire in the Canadian north woods, and a suicide at a New England picnic are among the minor incidents."

He paused indignantly. "Literature! As literature Lillian Smith's *Strange Fruit* is just so much green apples. It is no better than *Uncle Tom's Cabin*, and you can't even laugh at it and call it quaint as you can Harriet Beecher Stowe's novel. It is merely sensational, an abortive treatment of a theme which is perhaps the most important of this time, and which deserves more mature thought and artistry. The same is true of Gwethalyn Graham's *Earth and High Heaven*, which handles the Jewish problem, you know, and rather roughly, too. Neither of these lady authors reaches any definite or helpful conclusions in her novel. Both of them write like juveniles, but Lillian Smith writes like a juvenile delinquent.

"If you are looking for significance, the real significance of these novels lies in the fact that authors are at last writing about race relations, that the subject has become so pressing in the modern mind that fiction is being made to illustrate it.

"And this *Razor's Edge*." He sighed sadly. "I can remember when he was a great novelist. Of course, Maugham and Miss Goudge are not exactly American authors, but they are read by the American public. *Green Dolphin Street* has at least the virtue of some good writing; Miss Goudge can always be counted on for that, but where did she pick up those characters? And as for writing, Lloyd C. Douglas can't even write. *The Robe* sets forth one of the most saccharine and adolescent conceptions of Christianity ever put on paper, and it's been selling stacks for almost three years, perhaps because of that very reason.

"At last, you have Miss Winsor's contribution to American literature: her pictures in *Life* magazine. Certainly *For-*

ever Amber will not be among the permanent glories of our letters. Miss Winsor is very pretty; I wish she would just sit back and be pretty and not try to write novels. After all, sex in the court of Charles II differs very little from sex in any other time or place, and the only thing that Amber has that Moll Flanders doesn't have is that trick name. And for those who say it is a picture of the life of the time, I say that I don't like my historical source books shrouded with lace petticoats."

"All that is true," I replied, when I recovered from my astonishment, "but all these novels are best sellers; they sell by the ten-thousands. How do you account for that? Doesn't it mean that Americans have terrible taste in literature?" Gershom sighed despairingly.

"Worse than that: It means that most of them have no taste at all, one way or another. This phenomenon may be attributed to the profound susceptibility of the American mind to an advertising campaign. People read that everyone is reading a certain novel, and sure enough, before long, everyone *is* reading it. The fault lies partly with our commercialized criticism and partly with our educational system, which crams young people full of dates of authors' lives but gives them no principles to judge their works by." He sighed gustily and continued walking across the room.

"Where are you going?" I asked.

"Into your closet. I've been living there on the top shelf for several days now. It's warm and quiet and has a lived-in atmosphere, your closet does, and I like it because you never clean it out." He paused, and smiled, almost shyly.

"I suppose you think I become immoderately excited over all this, but I can't help it; I hate bad literature." He peeked out of the closet.

"You know those pictures of authors on the covers of their books are really fetching, but I'm living for the day when they all sign them: 'With love, . . .'" and with that, he closed the door and left me sitting alone in the firelight.

Bridge

To act collectively is according to the spirit of our institutions; and I am confident that, as our circumstances are more flourishing, our means are greater than the nobleman's. New England can hire all the wise men in the world to come and teach her, and board them round the while, and not be provincial at all. That is the uncommon school we want. Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over

the darker gulf of ignorance which surrounds us.

—Thoreau in *Walden*

Isolation in education

. . . We must no longer look at education merely in national, let alone nationalist, terms. From one angle this means that in the modern world, education, like so many other social activities, has ceased to be a matter of purely domestic concern. From another angle it means that there is, properly speaking, no such prob-

lem as German re-education. It cannot be considered in isolation, on its own merits; it can only be approached as part of the problem of European education and to a certain degree of world education.

—Julian Huxley in *The New Statesman and Nation*

Yes

A Christian education would primarily train people to think in Christian categories.

—T. S. Eliot

Wheat and Tares

FRED CLOUD

CAN you tell a good poem from one that's not so good or that's even bad? Do you write poems yourself, or do you wish you could but just don't have the nerve to try?

Many of us have squirmed under the ordeal of hearing preachers illustrate otherwise good sermons with stuff which could be called poetry only by the wildest stretch of that term. (For convenience's sake, we may call them the Eddie Guest Gang or the LET-us-THEN-be-UP-and-DOing Crew.) The name of such preachers is Legion.

A further tragedy is that this lack of discrimination in the matter of poetry is by no means limited to the pulpit, though in other places the lack may be less painful. What is true of preachers is more or less true of most public speakers. The fault is not in their stars nor in themselves, I fear, so much as in the general lack of interest in poetry (we are predominantly a prose-reading nation) and, consequently, the general lack of education in standards for judging poetry. All of which brings us back to our first question and the real point of our lamentation: Do *you* know a good poem when you read or hear one?

At the outset of this venture, let's understand what we propose to do. First of all, this department is distinctly *not* for the purpose of furthering any particular school of poetry—Symbolist, Imagist, or the Eliot Elite—and most emphatically *not* to perpetrate any more "religious" poems on an already beleaguered public. Our contention at this point is that poetry is essentially experience communicated, and that technique, while very necessary, is a secondary consideration.

If this is agreed to, the first objective of this department becomes obvious: it is to help us sensitize ourselves to genuine poetry to the point that we can separate the wheat from the tares and not be stumped by the various techniques which poets employ.

The second question asked ("Do you write poems yourself?") indicates the second objective of this poetry workshop: it is to help you write better poems. I have no illusions as to my ability to *teach* you how to write poetry. I'm merely a student, the same as you, with a keen interest in reading and writing poetry. So, let's make this a two-way correspondence school: I have some theories about poetry and some criteria for judg-

ing poetry which I will apply in this department to the poems which you send us each month. (Incidentally, send us what you have on hand now as soon as you've read this article.) I'll try to point out what I think is good in the individual poems and also what I think is not so good, and then suggest some ways by which I think the poems might be improved.

You aren't always going to like what I have to say about the poems which we print. That's natural and to be expected. After all, our response to poetry is not an entirely intellectual one, certainly—in the best poetry there is both an intellectual and an *emotional* stimulation. (However, we miss the boat if we think of poetry *entirely* in terms of emotion.) Patently, all people don't respond equally to emotional stimuli. This statement is not simply a loophole for me to escape through after I've made a poor judgment (though it *may* prove a very present help in time of trouble): it's a confession of frailty and an invitation to you to call me down roundly if you—*when* you, rather—find me wanting at some point.

Be sure to back up your statements with your own theories about poetry, because "I'm from Missouri"; in this way, perhaps, we can mutually enlarge our understanding and appreciation of poetry. Don't hesitate to wax indignant with me when you think I'm all wet. We may publish some of your letters in this department (whether we agree with you are not) if you state your case well and throw some light on the problem at hand.

Enough of this prelude: let's get started. Here's a poem from a member of *motive's* student editorial board.

Seed-Time

I wonder if the oak tree weeps to see
The burial of her best-beloved acorn;
Or does she know he'll grow to be a tree,
That death must come ere he can be re-born?

The world is planting precious seed to-day,
Her best-loved children lie beneath the sod,
And weeping now, on bended knee we pray
For growth of Loving Brotherhood, O God:

Thy mysteries of growth we cannot know

But to thy everlasting Goodness cling,
For when we dig a grave beneath the snow
We find an acorn waiting for the spring.

The first thing that strikes us is the ascription of consciousness to a tree—not a low form of consciousness, but a *loving* consciousness. Now, no one takes such an expression literally (unless possibly there are a few Animists still roaming around) but understands it as a metaphor. The value of a metaphor depends upon the exactness with which a general principle has been caught and expressed in a concrete figure of speech. With this in mind, let's examine the first stanza of this poem to see the implications of the metaphor (for this poem stands or falls on the aptness of its metaphors).

First of all, the connotations that a word has acquired by use in common speech and in the traditional literature of a people determine for us in large part the shade of meaning that it will have in a poem. The word "oak" has been connected (in my mind, at least) with such words as "sturdy," "strong," "gnarled"—words rather masculine and tough. The idea of a huge, female oak tree weeping over the loss of a favorite acorn-son strikes me as nothing short of ludicrous. This effect is heightened by the third and fourth lines of the first stanza, cast in the form of a rhetorical question, which makes the oak something of a theologian—or at least a philosopher.

The poet doesn't leave himself any logical defense if, as in the first stanza of this poem, his alternative to consciousness of grief on the part of an unconscious oak is not total unconsciousness as is the case in reality, but, instead, consciousness of resurrection from death. This is overworking "poetic license."

As I said above, a metaphor must catch a principle almost perfectly if it is to be truly effective in a poem. There is a fundamental discrepancy between a dead man and an acorn (unless we think of a dead man as merely sleeping), for an acorn is dormant—not dead. This may sound like a tempest in a teapot, but I emphasize it because it illustrates a principle that holds for all poems: a metaphor or simile must correspond in all major aspects with the principle which it attempts to express.

The second stanza changes the metaphor entirely, although an uncritical reading of the poem for the first time

might not make the shift apparent. It is no longer an oak weeping over the loss of an acorn, but "the world" "planting . . . seed." The relationship between the "world" and the "seed" is again the mother-favorite-child one. The weeping mother oak has been deserted by the poet—and we don't know why. This illustrates another principle in poetry: the figures of speech which you use should have some logical sequence or relationship. It is quite provoking to have metaphors sprung on you arbitrarily.

Suddenly, out of nowhere, "we" are brought onto the scene. Apparently our function is intercessory, for we "pray" for growth of "Loving Brotherhood"—the name on the packet of seeds which the "world" was planting two lines before, no doubt. Now, it's all right for a poet to have company along when he sits down to talk with us, provided he introduces his friends at the outset, but it's extremely annoying of him to drag in

a stranger whom we haven't met when he's half-way through his speech.

The poet is rather undecided as to whom he is addressing his words. He begins either a Hamlet-like soliloquy or a fire-side chat with us, and then unexpectedly turns and speaks to God—and in the course of the monologue remembers the acorn. *Now* we know why the acorn couldn't be found in the second stanza—it was hid beneath the snow!

(I hope you don't think I'm being mean. The truth of the matter is, the faults which this poem has are so common in other verse that we don't often stop to see just what those faults are. I have deliberately exaggerated just a little to get the points across.)

One thing that keeps this poem from being as good as it might be is that the images and figures of speech are *jumbled*. We've got to be as direct and grammatical in our poetry as we are in our prose. To shift the number of per-

sons or to change the direction of our speech from one person to another abruptly and arbitrarily just won't do, especially in a short poem.

There are some technically weak points of poetizing which we might mention in passing. The riming of "acorn" (accent on first syllable) with "reborn" (accent on second syllable) might offend some. Bringing in the expletive, "O God," to rime with "sod" is awkward. If I may lapse into my bad habit of generalizing, I would advise against unnatural and awkward syntax to achieve either regular metre or rime.

All of us are rather incoherent when we try to say something big. The author has something here—but to make it into a good poem he must think it through more carefully, decide on an image and set it forth simply and directly, and avoid clichés such as those in the third stanza.

Wherein have I erred? Write me and tell me about it!

music

Folk Songs and Such

LARRY EISENBERG

DO you look on folk things with tolerant amusement? Do you usually think of them as "old-fashioned corn"?

Careful! If you have indulged in moron stories (when they told one he was dead, he asked to be taken to the living room), or "knock-knocks" or Little Audrey, you have been participating in modern folklore, according to B. A. Botkin, of the American Folklore Society.

These little sayings were spontaneous and free. They caught the passing fancy of the whole nation. They grew out of an overflow of creative spirit that has characterized every folk song or folk dance—the kind of spirit that breaks forth continuously among those folk who have the ability to relax and be spontaneous. New folk material is being created constantly. That which is best and most enjoyable and most universally true will last.

Dr. Lloyd Shaw, well-known for his research in Western square dancing, insists that folklore is not for the museum. If things are not used, they will die, whether they are stories, songs, games or sayings. If folk things are used, different versions will arise from the unconscious changes that gradually take place.

This is the reason that it is a little risky to say that "this is *the* way to do a folk song." Most of them have many versions, and if foreign, many translations.

There is a very familiar little play party game melody called, "Jennie Crack Corn." A few weeks ago I was surprised to hear Burl Ives singing (from an Asch Recordings album) this song as the chorus to what he called a popular minstrel song of the 1840's, "The Blue Tail Fly." His "Jennie Crack Corn" is not the same as mine, but I cannot say that his is not authentic.

The long life of folk songs, stories and games comes from the universal quality that they have. They express the joys and woes of mankind—they celebrate events and utter praise and protest. Every folk song, folk dance and folk story has had an author, of course. But eventually he or she is forgotten, and his piece becomes the property of humanity. When the folk singer sings, the people catch his song, and then it is not exclusively his any longer—it's theirs too, because it is about them! No, all folk songs are not "corn," although some of the "corniest" are among the most (fleetingly) popular.

An illustration is "Pistol Packin' Mama," which sold a million and a half discs for Okeh, and exceeded the sale of its predecessor, "It Ain't Gonna Rain No More."

Professor Charles Bell, of Iowa State College, told me in Ames last year that he believed from his study of music through the ages that you could detect the character and temper of an age by the kind of music it produces. This is true of folk music. It will be interesting to see what kind endures from our present period. Will it be the industrial folk song, the song of the machine?

If there is one thing an individual can do to appreciate the folk arts, it is to participate enthusiastically—to try to put himself into the setting and culture of the piece. An Arabian folk tale is flat unless you try to view it through Eastern glasses; you cannot fully appreciate a railroad work song unless your imagination can help you drive spikes and lift rails. Pioneer songs and play party games are much more fun if viewed in the setting of covered wagon days.

In days past the people had some colorful customs for getting together for their folk enjoyment. Pioneers used to load their families into wagons and drive for

February, 1945

miles to a central location for an evening of play party games. (The young men, with knightly imagination, would ride their horses to the affair, going at a high gallop.) In New England, to advertise such affairs a person with a loud voice would mount the steps of the village store, and to the North, South, East and West yell, "Junket! Junket!" Later, with the development of the party-line telephone, "central" would ring the master ring, and when everybody was on the phone, tell them where and what the social affair was to be.

Making collections of music and directions for folk games has had a tendency to standardize them, especially the foreign ones, but their continued popularity indicates their usefulness. If you hear recordings of "Pop Goes the Weasel," "Come, Let Us Be Joyful," "Sicilian Circle," "The Ace of Diamonds" or "The Wheat" at conferences and in recreation groups, chances are that they are being played from records originally recorded by Victor nearly twenty years ago! (Most of them are still available during wartime, and are listed in the Victor Educational Catalog.)

The church has become conscious of the social values of folk things, with much credit due to E. O. Harbin, Owen Geer, Chet Bower, and others, and especially to Lynn Rohrbough for his publishing activities.

Speaking of publishing, I should like to recommend Lynn's little collection of

100 folk songs, "Joyful Singing," as excellent for group singing. Another top ranking publication, much larger, is Carl Sandburg's famous "American Songbag," which he calls "a ragbag of strips and stripes and streaks of color from nearly all ends of the earth." He has among his 280 songs hobo songs, ballads, spirituals, steamboat, railroad and lumberjack songs.

Another outstanding collection of songs, legends, tall tales, traditions and ballads is B. A. Botkin's "Treasury of American Folklore." Botkin, president of the American Folklore Society, has collected over 900 pages of extremely interesting local material.

I am giving you a bibliography so that you can translate lore into life. These books and records are fun for persons and for groups!

A Folk Music Bibliography

Records mentioned in this article:

Asch Album No. 345: Burl Ives, "Wayfaring Stranger." Three records, \$2.75. Contains Wayfaring Stranger, Buckeye Jim, The Blue Tail Fly.

Asch Album No. 340: Three records, \$2.75. "Folk Songs of United Nations." Waltzing Matilda, the Welsh Hoby deridano, Mexican Little Night Owl, and others. Complete with words and notations.

Keynote Album No. 109: "Chee Lai, Songs of New China" by Paul Robeson and a Chinese chorus. Three records, \$2.75.

Decca Album 274: "Longways Dances." Three records, \$2.00. Decca 278: Play Party Games sung by Frank Luther. Three records, \$2.00.

Columbia Album C47: Square Dances, calls by Lawrence Loy. New England Squares. One good record without calls—you call your own. Three records \$2.00.

"And Promenade All," mimeographed manual of directions of folk games to records, including record numbers. 35 cents. Larry Eisenberg, Yale Divinity School, New Haven, Conn.

Books for singing of folk songs:

"Joyful Singing": one hundred folk songs. Very singable. 25 cents each; \$15.00 a hundred. Cooperative Recreation Service, Delaware, Ohio.

"Singing America," the excellent new collection by A. D. Zanzig. With music, complete piano accompaniments, and directions for some folk games. \$1.50. Methodist Publishing House.

"American Songbag," 280 folk songs of all kinds, collected by Carl Sandburg. Piano accompaniments very fine. Reprint edition, \$1.98. Harcourt, Brace & Co., 383 Madison Avenue, New York City.

"A Treasury of American Folklore," the stories, legends, tall tales, traditions, ballads, and songs of the American people, edited by B. A. Botkin, in charge of the archive of American Folk Songs, Library of Congress. \$3.00. Crown Publishers, New York.

THE FUTURE OF CHILDREN IS NOW

(Continued from page 22)

the Glee Club, and photography model for the Purple Parrot, the university magazine. This last Cynthia could do very well, for she is as vivacious and beautiful as she is intelligent.

Outside of pulling down spectacular grades, she is taking piano, voice, flute and art lessons. When Cynthia was on the Quiz Kid show, she was the expert on all the arts. She composes music, writes poetry, draws, creates dances—all with the same high degree of ability.

There is Claude Brenner, seventeen, who entered M. I. T. on a scholarship in the summer of 1944. He's studying to be an aeronautical engineer. He left behind him in high school a string of honors and extra-curricular activities.

Teachers of these Quiz Kids predict success beyond the ordinary. They have brains, personality, ambition, perseverance, good health, and, above all, they are socially adjusted.

THE most gratifying letters we receive in the Quiz Kid office are from teachers who claim that our program has glamorized learning.

"No longer," they write, "do my pupils consider it sissy to get good grades. They want to be like the Quiz Kids. I find them studying up on subjects they wouldn't before have had any interest in, just because Richard Williams knew about it or little Patrick Conlon."

Many schools hold "Quiz Kid" programs on Friday afternoons, with one child selected as quiz master, five others as "experts" and the rest of the class supplying the questions.

The Quiz Kids themselves are stimulated by each other. For Christmas last year Richard said: "I hate to admit it, but I'd like to have an opera book . . . I feel so dumb when I can't answer any opera questions."

If the Quiz Kid program has stimulated intellectual curiosity, if it has made children all over the country want to learn more, then the originator and owner of the program, Louis G. Cowan, should feel well rewarded. And he does.

He thought up the program back in 1939 because he felt that smart, intelligent children could do more than tap dance and sing for entertainment. He wanted to show the results of the American public school system . . . and he wanted to do it with modesty and dignity.

He believes, as do the Quiz Kid parents, that the future of children is now. And how important that will be—this stimulus of learning—when these children, emotionally stable and intelligent, grapple with problems brought on in the post-war world.

THE LISLE FELLOWSHIP

This is to inform students who plan to attend the 1945 Lisle Fellowship Units that they may be of assistance in the formulation of plans by sending in their applications now to Room 508, 150 Fifth Avenue, New York 11, New York.

DEWITT C. BALDWIN

motive over Europe

Dear Sir:

I just completed reading "Multiple Shifts and Normal Living" in the April issue of *motive*. I enjoyed it very much, but just want to say that it seems to me that you over-emphasize a problem. I've worked 7-3, 3-11, and 11-7, or variations within thirty minutes of it, at various times during periods away from college and adjusted to it without trouble.

No one in a mill town particularly likes "the graveyard shift," but they have generally managed all right with it. Or maybe, we have just taken it for granted. Steel has to be worked when it's ready. Company and labor both lose if a "heat" has to wait.

I can understand a little of the problem that "shifts" present to those unaccustomed to them, but in places like my home, Pueblo, Colorado, they are (shifts) just taken for granted.

I have enjoyed *motive* since I first became acquainted with it in 1941. Last year I received it through the Wesley Foundation of Louisiana State University. This year I am asking you to send it to me direct. I have carried one number, the April one, all over France, Belgium, and part of England, but I'm finally getting it finished. The others have been read from cover to cover. I especially enjoyed "Paths that Lead to the Same Summit" by Coomaraswamy.

Yours in fellowship,

Jim Else

Somewhere in Belgium

Report from the Jungle

Dear Sir:

We get plenty of air attacks, generally by night, as is the Japanese custom. They are not intense, but can cause some bit of excitement now and then. Now that the battle front has been extended, they will probably cease altogether and wait for us farther up.

On a nearby island, the name of which I may not mention, there stands a Dutch Reform Church that is most interesting. A former haven for the natives living on the island, the building is in quite good condition even after bombardment. I have often wondered what happened to the evangelist or whatever he may have termed himself. A prisoner perhaps, or he may have been evacuated to friendly territory. The church building is unique in many respects. Mahogany is abundant

in the framework of the structure, apparently obtained from the jungles here, since I have noticed quite a few trees that give an impression of mahogany. That is only an assumption, however. The arrangement of seating facilities is quite modern, as is the whole structure. That must have been a busy religious enterprise in days past. The homes of the natives still stand, bringing to mind the thought that after the war is over the scene may begin anew. That is a good thought, at least, isn't it? I have noticed a good many instances of missionary work in and about the places I have visited, so I gather that these islands were not so isolated after all. But then, missionaries can find the most remote places in existence.

The other site of interest to me was a jungle garden atop a steep mountain, which is called "Missionary Ridge" and appears to have withstood terrific pounding. Explorer that I am, I induced a comrade to take a hike with me, and so it was that we discovered the place. What a delight to view so lovely a scene! Nestling high above an unbroken jungle, the garden is fascinating. Now it is deserted, but evidences of the work there are still quite abundant. There remain standing the largest building, which I presume to have been the missionary's headquarters and school, and several native huts that are of course fallen into decay. Scores of torn books and pamphlets dealing with the life of Christ, which I was able to discern from the native written dialect, were scattered throughout, and I still am angry with myself for not having gathered a few for keepsakes. I guess I must have been sleeping. The garden itself consists of a grove of palms, with profuse scatterings of countless jungle fruit trees—mangoes and others that I have no idea what may be; and the brilliant flowering shrubs would thrill any florist beyond words. Giant poinsettias are dominant among them, very beautiful indeed. And bananas, red ones, are abundant there. I enjoyed tasting the mangoes, but do not particularly like them. While climbing a tree of them, I was taken by ants and was forced to strip in order to get them off. Not at all comfortable. The views from the hill top are very nice. You may look far away down on the ocean, over vast jungles where birds of all types are fluttering about and screaming over something or other; and then you may look back to the hills beyond and see only more vast jungles—valleys and mountains.

I was quite amused at one old native

and his family. Taken by surprise by a rainstorm, I had stopped in the shelter of a grass shack. Presently I noticed a line of natives coming my way, and they came into the same shack and proceeded to chatter about and cook up a bite to eat. These shacks are conveniently located all along the trail, both for the natives and for us who wander there. The old man in the group beside me was quite talkative, spoke English slightly. He told about his going to school at the mission and learning to speak American, and he ended our conversation by quite frankly asking, "When you go home? Six months?" I replied, amused, "Yes, six months," which of course was ridiculous. Anyway, he seemed anxious to rid his territory of foreigners, and I can see his point clearly. I dared not discourage him, since I am not sure of native reactions to the undesirable, and I was alone at the spot. Quite indifferently the other members of the group ate, laughed, and completely ignored me. The children were having fun knocking down coconuts and mangoes and were laughing gleefully. It was a pleasant time for me, and when the rain was over we took our separate paths and departed. The jungle was extremely eerie as I hiked back, having succumbed to the dreary weather. And in the deep woods were doves and owls singing sad songs. I raced along at a rapid pace, lest I be overtaken by dusk, and eventually arrived at the end of the four mile hike, drenched by more rains which caught me without a shack. Needless to say, I had collected much material for poetry, and I have since recorded it, though it could never recapture the beauty I witnessed.

Wyat Helsabeck

Somewhere in the Southwest Pacific

Missionary Program

[Editor's Note: In the December number of the magazine, Fred Nora contributed *Some Plans for Postwar Community Reconstruction*. The editor felt that Mr. Nora neglected the established avenues of the church, especially the missionary program about which most students know little or nothing at all. For this reason and without consulting Mr. Nora, the editor added the following sentence at the end of "plan" VI: "Better still, why not work through the church in its missionary program." This called forth a vigorous protest from Mr. Nora and the following excerpts are from a letter to the editor. We print them without comment except to apologize for an editorial liberty (and indiscretion (?)) which we do not defend.]

Dear Sir:

I should like to think that the "missionary program" statement was written by someone who esteems the community service religion-in-action of the home missions councils and of the various church summer volunteer work camps in which zealous but tolerant youth, ministers, social workers and others combine education, religion and working with victims of impoverishment—without benefit of tent meetings. The mission spirit of the Negro minister's wife who helped her Sunday school boys start a credit union and a fellowship.

Some colleges offer academic credit to students who live and labor with the downtrodden as well as merely study and discuss slum conditions. (I cannot help

thinking of a great university whose scholars have gone slumming for data for innumerable theses, delving mildly into the vortex of a large Negro community. That, while the institution is said to have a strong interest in nearby real estate which is hedged about by restrictive covenants.) Good for the colleges that enable students to work *with*, rather than merely work, the sociological cesspools of civilization!

How about the church colleges extending this "learning by doing," this "study through succor" idea and provide that the junior year be spent in a work camp in an area of urban and/or rural social tension? Let these college youth furnish leadership in an interracial community center, build and direct a children's playlot, and help the little cooperative buying

club enlarge its cramped quarters in an apartment basement.

That sort of "field work" would put flesh and blood on sociology, psychology, civics, philosophy and religion courses. This educational method is analagous to the class study of a Middletown instead of slaving through somebody's "Textbook in Sociological Principles." I propose this as an apprenticeship for citizenship which bridges the gap among church, college and social service—or missions. Such grass-roots community service would help vitalize personal and social religion, quite apart from actual community service offered by the students. That I recommend as a technic of salvation.

Fred Nora

Belden, California

THE KIND OF COLLEGE I WANT

(Continued from page 16)

adapt himself to society, and to equip the individual with the means of making a living. The eager freshman, faced with the task of choosing his first college courses, must be given the opportunity to feel into fields that might hold some actual possibilities for him. It is indeed deplorable that many college graduates find themselves trained in only one field, for which there is no opening to them at that time. It is tragic also that some college graduates hold diplomas from schools whose courses are not actually workable in real-life situations.

The college I want employs the laboratory method in its curriculum, with opportunities available in every field for the practicing of theories. There, the desired outcome of the work is entirely up to the student who draws his theories from actual practice, from wise counsel of the professor, and from discriminating research in other similar studies. He learns to blend the wisdom of the past into his actions of the present, so that he creates, as a part of his living experiences, plans for the future. This is his working plan. The result is entirely his own. It might take him two years to accomplish the work, or the study might stretch into six years. It is the student who takes the initiative, accepting the responsibility that accompanies the work, and unhindered by the stigma of that great evil, the grading system. The professor is there to encourage and criticize, to foster a keener desire to learn, and to develop the roots of leadership in him.

At this college, students and faculty meet on what might be called "The Friendship Plane." Freshmen do not wait until their junior and senior years to know the faculty as the human beings they are. Smaller classes, informal procedure, casual conversations and conferences, and out-of-class functions bridge the often-mistaken gap of common interests between the young people and their professors. An evening around a fireplace in a professor's home will do wonders in laying the foundation for this "Friendship Plane."

A college with its student body conscientiously following what it has acknowledged to be a worthy principle needs a further step in our planning. College students must need live together in congenial social units. A "socially useful life" would necessitate harmonious relationships in classrooms, dormitory life, social groups and other situations. I'd like to have a college campus where men and women meet in normal relations every day, in classes, organizations and at mealtime. These groups would include persons with black and yellow and brown skins, of Catholic, Jewish, Protestant and other faiths, from high to low income brackets, and of other nationalities. These groups would extend into the rooming and dining situations, into social clubs, and into places of worship.

Great satisfaction is wrought from groups of people working together. The co-operative plan, rapidly becoming a success on our college and university campuses, has even greater possibilities in the fields of housing units, college projects—such as recreation centers and service units—and college publications. When each, as a part of the student body, contributes some service so that the whole group is

made more effective and happier, he is fulfilling the aim of his credo. On the other hand, I condemn any college whose cost compels an individual to upset the balance of work, study and play in order to support himself in school.

There is one step farther that must be taken to complete the dream of the college I want. The college student of tomorrow looks beyond the circle of his friends on the campus and back home to the world outside. This campus is a replica of the world at large, for gone are the superficialities that made college life resemble a gold-fish existence, completely oblivious to current affairs. The years of a college career are no longer a dream world, for every means available is sought by the students to help each other keep constantly aware of the shifts and trends in the world. No more of this "stepping into the cold, cruel world" after graduation. One finds it not so, if one knows how to cope with it.

Our college graduate emerges armed with the assurance that he will be able to adapt himself to several fields of work. He is poised, for moulded surely and strongly into his credo is the fine balance of an integrated life. He meets the sordidness and cynicism of life with understanding, for he has already encountered it. He incorporates into daily activities the belief that above all comes the worth of the individual, no matter who it may be.

Here is a college that gambles its all on the ability of the young person to develop an experience of living, augmented with well-rounded activities in athletics, creative avocations, social groupings and religious movements. Here is a college campus that dares to go forward into the unknown because it has faith in the worth of man. This is the kind of college I want.

(Continued from page 24)

spirit prevailed on the campus. Most visitors to the campus, however, are agreed that they found the student body quiet, orderly, determined, and that the spectacular action of the students centered state-wide attention on the University's problems, problems which may be the main issue in Texas educational and political life for some time to come.

The striking students based their protest of Regent action on a plea for academic freedom. The Regents, through a series of dismissals which began with the failure to rehire three economics teachers in 1942, violated principles of tenure by deposing men without the proper procedure of a hearing. To the firing of Dr. Rainey the students point as the most flagrant violation of academic freedom in the series.

MEN are generally agreed that the fight involves definition of the differentiation of powers of a University executive and the governing board. In Texas, as elsewhere, laws concerning the division of authority are antiquated and confusing. Dr. Rainey's interpretation of his duties and authority differed radically from the interpretation of University Regents. The Texas Legislature, when it convenes in January, may find one of its tasks that of clarifying the functions of all state educational boards and the executives whom they employ.

Such clarification of authority, however, would not have prevented the controversy at the University of Texas if there is truth in the charge summarized in a statement by Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School, who came to the campus for Religious Emphasis Week in the midst of the turmoil over the Regents' actions.

The present controversy centering around Dr. Rainey and the Regents is but one evidence of a world-wide disruption of the processes of education due to increasing efforts of educators to spread the traditions of objective study from the field of natural sciences into the field of human relations. Dr. Poteat told a luncheon of faculty members during his visit to the campus.

In the field of science, an objective search for the truth, whatever it may be, has become an accepted standard, Dr. Poteat said. In recent years, the methods applied by scientists have gradually been adopted by scholars who seek to discover the truth in fields of social and economic relations. Such probing has uncovered many areas of human life that need improvement; and, in searching out the cause of this social injustice, social scientists have discovered many sore spots that touch on the economic self-interests of certain classes of people.

Charges of inter-locking directorates of Texas colleges and of political intrigue to prevent the teaching of certain principles in Texas schools may or may not be true, but the indications are that there is some basis for truth in the viewpoint of Texans who declare that the Board of Regents and Dr. Rainey honestly believe in two such conflicting social philosophies that reconciliation was an impossibility. Which of these philosophies is right the average Texas citizen now has an opportunity to decide.

Today, the University of Texas and the Texas citizenship wait—wait for the coming of three new regents to places vacated by expiring terms and death, regents whose character, political affiliations, and economic leanings may have much to do with determining the University's destiny; wait for the Texas Senate to confirm these three appointees and three others whom Governor Stevenson recently named to the Board; wait for possible investigations in both the Texas House and Senate; wait for the selection of a new University president or the reinstatement of Dr. Rainey; wait for some action by persons in authority which will pull the University back into a position of leadership among the schools of the Southwest.

If I were to attempt to summarize the entire controversy, I would say that my five years of experience with these matters convinces me that the heart of the trouble arises out of the fact that the university is controlled by a group of persons who represent almost entirely one attitude of mind and one group of interests in the state; and that they have tried in numerous ways to impose their point of view upon the university and to restrict the freedom of those who have other points of view; and because I have felt that not only their point of view but all points of view should be protected in the university, I have had to oppose many of their actions in the interests of maintaining the integrity of thought and expression in the university. Since in so acting I have often been placed in the position of opposing them, they have turned their opposition upon me and have resorted to numerous violations of the principles of good administration as a means of achieving their ends. We are, thus, confronted with the central issue which every state university encounters. It is the question of whether or not our state universities can be operated in ways that will guarantee their essential freedom from undue political interference, without which they can never achieve the status of great universities.

... I am confident that we can work successfully together if they will do two things: First, that they recognize, guarantee and protect the essential freedoms in the university, that is, freedom of thought, freedom of research and investigation, and freedom of expression. Without these freedoms the institution will not be and cannot become a real or great university. Second, that they recognize and observe those legitimate functions of administrative authorities, which, by all human experience and tradition, have been assigned to responsible executives in every type of human organization.

—From the Statement of Homer P. Rainey to the general faculty of the University of Texas.

On textbooks

Indeed, after exposure to the basic material of contemporary learning, I was better able to understand how it happens that diplomats, politicians, and tycoons (all of them educated men) can utter such gruesome nonsense and blubber whole continents into war. These textbooks, which we are printing in annual new thousands, for the most part furnish the grounds of ignorance and a platform for self-assured folly.

—Philip Wylie in *The Saturday Review of Literature*

TOWARD A GENUINE CHRISTIAN COLLEGE

(Continued from page 6)

lematic situation for which one must have a solution. You learn *as you apply*.

These five life-situation divisions involve most, if not all, of the "content material" of the conventional curriculum. The difference lies in the principle of organization and use. My suggestion is simply that we take these steps in order to make this "material" *functional* in the lives of persons and in the corporate life of society.

IV

WE started out with the question, "What would Christian Education be like?" It is now time to try to put these things together into an answer.

But first, one further word about what functional Christianity would be. By implication, functional Christianity would be the opposite of what Bennett calls secularism. Specifically, Christianity would be the organization of life as if God does exist; in relation to God.

Jesus seems to have thought of religion in terms of both the individual and the social order. He talked about the abundant life (for the individual) and the Kingdom (for society). "I am come that ye might have life and that ye might have it more abundantly;" "Thy kingdom come, Thy will be done on *earth* as it is in heaven."

Would it be out of line to say that these are the objectives of functional Christianity, and then to correlate them with the first and the second objectives of education respectively; namely, with mature, healthy, efficient personality and with a mature, healthy, efficient social order?

Suppose now that we attempt to utilize the resources of the college as tools for the achievement of mature, healthy, efficient personality on the one hand, and a mature, healthy, efficient social order on the other hand; for the abundant life and the Kingdom, respectively. This would require that we go through the curriculum with the question in mind: What facts and principles in the different courses actually function, or could function to make the student emotionally and socially mature, physically and mentally healthy, personally and socially efficient. Suppose we ask the faculty members to go through their "content" and skim off this "material" and to reorganize it with definite reference to this first objective of education.

Then suppose we ask them to go over their courses again and skim off the "material" that would be useful in reconstructing the social order so that it would become a more democratically mature, a healthier and a more efficient social order. Some faculty members might be amazed at the amount of "material" they would have to eliminate on this basis.

Toward real education

If education is going to play its rightful role in creating the new world it must clean house of a multitude of rubbish. . . . The whole notion of institutional education that starts with a given hour or a given day of a given year and ends at a predictable date must go.

Most teachers must themselves undergo a degree of metamorphosis. They must become one with the learner; lay aside authority. . . . They must trust youth's capacity to act democratically, trust the results of their deliberation, be willing for them to make mistakes. They must try to perceive the meaning of a world

Further, this is probably the way to cure the college of its secularism. It is a good guess that all those academic points of view which tend to make the college a secular institution would then disappear. The present frame of reference which predisposes instructors toward materialism, mechanism, determinism, rugged individualism, libertarianism, power politics, etc., would have to give way to another frame of reference which would embody the new objectives of education.

Along with this material would also probably go many of the current educational techniques such as the extreme emphasis upon the lecture method, the competitive grading system, with its quizzes, examinations, points, eligibility restrictions, etc., and many other things impossible to discuss here. We would indeed have to be prepared to review every aspect of the institution: not only the nature of the scholarship, curriculum, and the courses and the methods, but also the "outside activities" the social situation (fraternities, for example), the problem of public relations, etc.

We talk a good deal these days about social reconstruction of the postwar world. But I fear we usually visualize that process as a re-education of Germany or of Japan, or of some other part of the world. Or perhaps we visualize it only as making jobs for everybody here at home. But any genuine social reconstruction will have to begin with ourselves and with our own social order. This will involve a different set of personal goals on the one hand, and a new social frame of reference on the other hand. A line of genuinely Christian colleges across the country would seem to be the most likely source from which to expect such a reconstructed ideal for human personality and for the social order.

But the *motive* will have to come from the young people. Not many faculty men and women are going to clamor for any very radical change in the college. Their own preparation was for positions in the college as it is; they have too many vested interests in the *status quo* to be very keen for a change.

But if young people are really in earnest about a reconstructed world; if they really intend to do something about getting the kind of world they want to live in, their one most effective move would be to insist upon a reconstructed college of liberal arts; one that would be really Christian.

And if they really *want* this new kind of college, they will get it. For remember, "the customer is always right."

Joseph Herschel Coffin has his doctor's degree from Cornell University. He has taught at Earlham, Mt. Holyoke, Swarthmore and Whittier where he is now professor of psychology and philosophy. Among his books are *The Socialized Conscience, Personality in the Making, The Soul Comes Back, and Outline of the Psychology of Personality.*

based on consumer rather than producer interest, on democracy broadened to include the economic as well as the political sphere. They must exemplify an integration of thought and action as they dare to take first-hand part in the building of a new social order.

—Morris Mitchell in *Frontiers of Democracy*

Students and the Crusade for Christlike Living

MOST of us have been brought up in a church. We are church members by birth and tradition. Most of us are related to denominations, not by choices of our own but by our backgrounds and heritage. Most of us—and this is the surprising part—have never stopped to look at the church to which we belong, have never realized its meaning and significance, and all too few of us have ever dedicated ourselves sufficiently to the comprehension of our own responsibility and our own relationship to the institution which we have accepted and under whose name we have called ourselves Christian. In the last analysis we are the church.

Now we have come to a time when we must reevaluate what this church means. We must look first of all at our own personal lives to check constantly how closely we are coming to a living standard judged by what we know is the ultimate standard in Jesus, and by what the church sets forth as its concept of a living program.

This means that the Crusade for Christlike Living must be a constant and continuous process in our lives. It is a crusade for reevaluation, for deeper and clearer understanding, and for continuous dedication to the ideals for which we strive. It is a process in which we look at the statements and creeds of the church and then face honestly how we are living them in our daily lives.

To make the Crusade for Christlike Living effective, we must understand the basis for Christlike Living. This means knowing the source book of our religion. It means knowing it, not as a series of units that have been presented to us to attract our half interest and attention, but as a document in which a way of life as been demonstrated, a philosophy of life established, and a meaning and purpose made graphic and real to us. We **must** know the source book of our religion.

We must also know our church. Most of us are unaware of the source book as far as the organization and action of our church is concerned. How many students know the Discipline of The Methodist Church? How many know the Social Creed of the church? How many know the principles that have been set up as an interpretation of an organizational expression for Christlike Living? These are the things the church has said, and they should be our abiding principles and the methods of our organization. Yet as students we have been ignorant of this book, of the things which our governing bodies have said are our laws. We have condemned the weakness of the church, stood apart from its activities because the representation in terms of individuals and local units has been so pathetically weak and un-Christlike. For students, the Crusade for a Christlike Life must mean a new dedication to the support of the best things for which the church stands.

We must combine our efforts with the saving remnant in the church, for the church must lead, not follow. It must say, "This is the way. This is the Christlike Life." It must not wait until secular organizations have announced what they wish and then sanction their programs. It must be out in front, holding high the concept and ideal of a kind of life that will be a challenge to every individual. It must recognize the weakness of its constituency, but it must never mold its program to that weakness. It must recognize the poor humanity of its members, but it must never lower its standards to that level. It must recognize the sinfulness of the people and it must be penitent. It must see the long process with the eyes of history, yet it must be as contemporary as the latest organization that seeks in some way to remedy the ills of the world.

The Crusade for a Christlike Life must call from us a **new** dedication to a **new** church. There is no structure to stand against the mind and heart of men through whom God is working. There is no man-made law that cannot be subject to scrutiny and change provided there is wisdom in the law makers and courage in those who make the laws. The Crusade for a Christlike Life means not idle sanctions of an out-worn system, but new lives built with new structures on the foundations of the wisdom of the ages.

Never has there been a time when higher and more thoroughgoing dedication is necessary. Never has there been more opportunity for facing the weakness of our organization. Never have we had a time when we must choose more definitely where we are going to throw our strength and then put ourselves to the task, giving everything we have to its completion. The Crusade for a Christlike Life comes at a moment of destiny. To meet the times students are called to a new purpose and to a new high dedication in living.

4

THE history of **motive** is the history of an idea that has come alive. More important than any figures is the concept of a journal for students that will treat all of life in college in the light of intelligent Christian living. The story of the spirit that helped generate **motive** and that has kept it "alive" cannot be put into facts and figures. It is a fine blend of the concern and belief that the Student Department, the Editorial Council, the staff of the Institutional Division of the Board and the Board of Education itself have put into it. It is one of those powerful, spiritual things that gives power to surmount all difficulties and that looks at critical situations in the light of long standing faith and belief in the thing that is being done. For this the staff of **motive** has been grateful; it has been the outstanding characteristic of these four years.

Back of this intangible something is the graphic picture of what has been done. The staff now points with happiness at the results of the cooperation that have made the magazine possible. First and foremost must come the support which has been given to us financially as well as in morale from the Institutional Division of the Board. Without this support **motive** could not be continued at the present time.

Second has been the support not only of the staff in the office, but also of the field staff which has stood behind the magazine with almost remarkable fidelity. These things cannot be pictured. Yet in the four years the support in subscriptions looks something like this:

February, 1941	2,500
May, 1941	4,500
May, 1942	7,000
May, 1943	8,000
May, 1944	9,500
December, 1944	11,000

When this is broken down, the present 11,000 subscriptions are divided as follows:

Church colleges	2,175
Wesley Foundations	3,739
Miscellaneous (group)	1,850
Individual	1,800
Miscellaneous	1,436

motive has prided itself on the support it has had from students, especially in the creative part of the magazine itself. Our editorial board has grown from thirty-seven at the beginning of the magazine to sixty-five in 1944-45. During the four and one-half years we have had 217 students on the editorial board. On the present board twenty-nine students come from Methodist schools and colleges, thirty-four come from our Wesley Foundations, and two from Methodist groups in other schools. The editorial board has come to mean more and more in the creative part of the magazine. In every way the whole venture has been a cooperative

project with both students and adults related to the policy and to the actual construction of the magazine.

Students have also contributed to the writing of the magazine to a remarkable degree. In the first four issues twenty-one students had contributed material to the magazine. In the second year forty-five students contributed. This figure has remained more or less steady during each of the years. During the four years over 155 students have had material in its pages.

motive has never made a point of getting "name" contributors. Yet we point with pride to the list of distinguished people who have filled our pages with authoritative material. We cannot print the entire list of contributors much as we should like to. On the other hand, we would like to list some of the well known people who have written specifically for us.

Ernest F. Tittle	Kirby Page
Mrs. Franklin D. Roosevelt	Paul Hutchinson
President Kenneth I. Brown	Allan Hunter
Grace Sloan Overton	Robert Mackie
Bishop G. Bromley Oxnam	Vernon Nash
Francis B. Sayre	Albert Guerard
Baker Brownell	Ruth Isabel S. S. S. S.
Stephen M. Corey	Arthur Morgan
Edwin M. Poteat	Thomas Kelly
H. Richard Niebuhr	Nels F. S. Ferre
Vera M. Dean	Albert Edward Day
R. Buckminster Fuller	Mary Farquharson
Norman Thomas	Hughes Mearns
Frank Lloyd Wright	Pitirim A. Sorokin
Gordon Allport	Ralph Borsodi
Clarence Streit	John Foster Dulles
Louis Adamic	Howard Brinton
Jerry Voorhis	Amos Wilder
Rollo May	Wendell Willkie
Brooks Atkinson	M. J. Herskovits
Kenneth S. Latourette	Regina W. Wieman
M. Searle Bates	Gerald Heard
Pearl Buck	Herbert Agar

One of the unique aspects of the magazine has been the departments covering the fields of the arts and their relation to religion, activities on the campus and various other aspects of student living. They have been edited by experts in their fields. These have represented a concerted attempt to make religion come alive for students.

The discussions of religion itself through "Words and Their Ways," "the Skeptic," and disciplined living, as well as its relation to social action and labor have been one of the most stimulating and provocative parts of the magazine.

Four years ago this month the first copy of **motive** appeared. During the intervening years storms have gathered around the magazine, but the shelter of the interest and concern of our readers, of the field staff, of our leaders, and of our editorial boards has helped us through these trying times. As we start on the fifth year of the magazine we are confident that it is growing stronger, and that it will continue to establish itself as a unique venture in a Christian journal for students. **motive** is still far from the ideal which we had in mind when it started, but it is on its way.