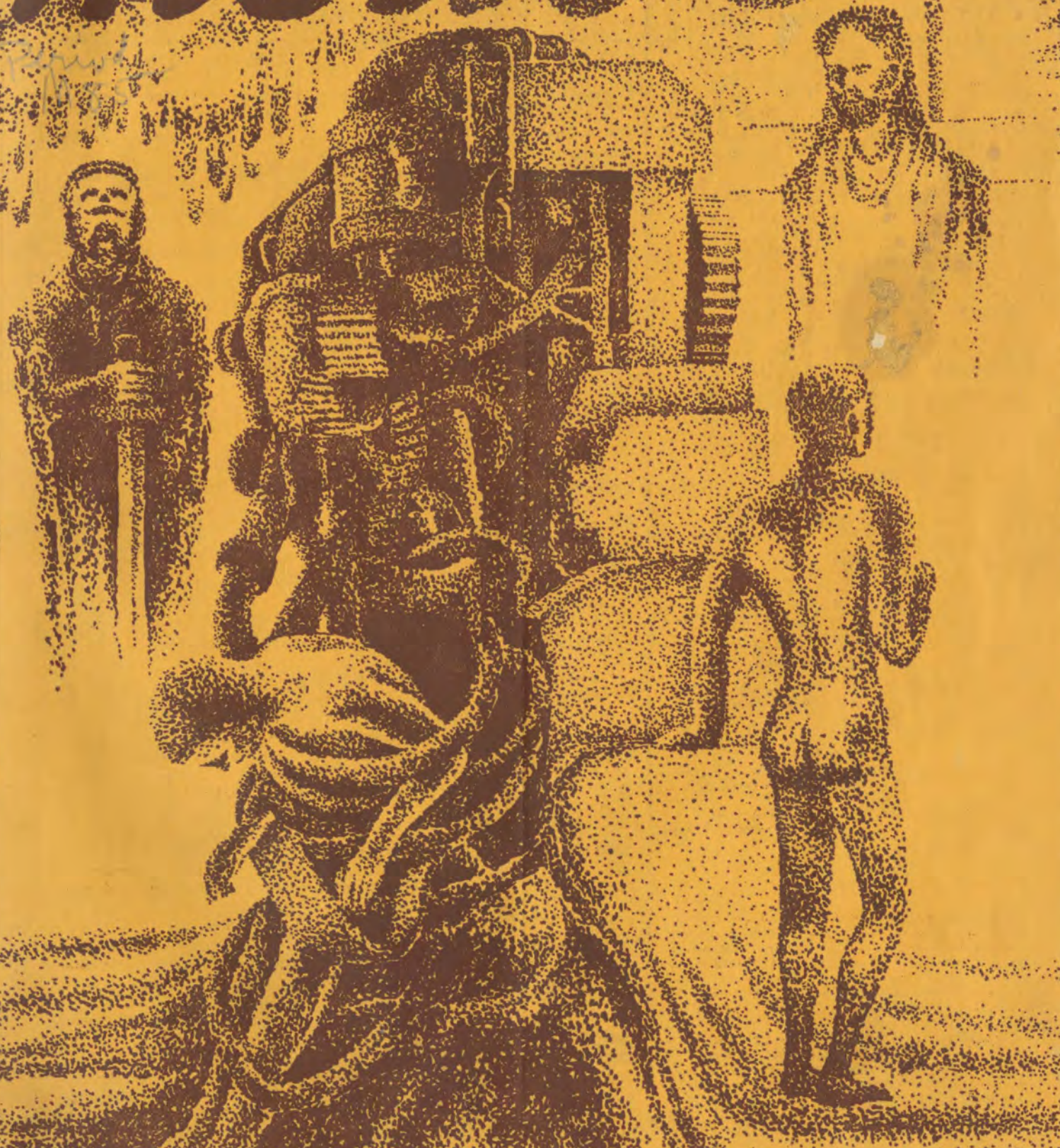


Motive

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October
1945

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motive a magazine of the Methodist Student Movement, is published eight times each year, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; HARRY WRIGHT McPHERSON, Executive Secretary. Copyright, 1945, by the Board of Education of The Methodist Church.

Subscription rates. Single subscriptions, 8 issues, \$1.00. In group subscriptions of ten or more to one address, 50 cents. Single copies, 15 cents. All communications should be addressed to *motive*, 810 Broadway, Nashville 2, Tennessee.

Entered as second-class matter at the post office at Nashville, Tennessee, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

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The Crisis of Our Age

Pitirim A. Sorokin

IT is not an ordinary but an extraordinary crisis; during the last thirty centuries of the Greco-Roman and Western history only four times have such crises occurred. It is not merely a political or economic maladjustment but the total crisis of our modern materialistic, mechanistic, utilitarian and relativistic (Sensate) culture, society and man.

It is not caused by climatic or cosmic factors, like the sun-spots, stars and planets. It is not due to the biological degeneration of man; if anything, the modern man is healthier biologically than his ancestors. It is not created by the world wars and revolutions of the twentieth century; these are but the consequences of the crisis. It is not produced by Hitlers and Mussolinis, by Lenins and Stalins; these leaders are but the instrumentalities of the crisis. It is not engendered by a maladjustment of political or economic conditions; throughout the nineteenth century and the beginning of the twentieth the economic standard of living in the West improved from two to four times—the autocracies declined and the democracies grew and spread. The subsequent political and economic disorganization has been the result but not the cause of the crisis.

The crisis did not originate suddenly or recently. It has been generated by the modern culture, society and man in the course of their development, from the pathogenic germs inherent in them. In the earliest stages of the Sensate culture, these poisonous germs were merely latent. With its growth they have become more and more virulent until they have produced the grave sickness of the total Sensate culture, society and personality. What these poisonous germs were and how they have grown to be virulent is explained in my *Social and Cultural Dynamics* and *The Crisis of Our Age*. Here it is sufficient to state that the crisis of our age is not something incidental, caused by some factors external to the Sensate culture, society and man; but it is the inherent sickness generated by their very nature.

The crisis cannot be expected to end with the termination of the war. In all probability it will last several decades, manifesting itself in an endless series of various tragedies, catastrophes, calamities—including future wars, revolutions, anarchy and a progressively decreasing creativeness of the Sensate culture, society and man. In the similar crises of the past, it took some 250 years to make "the great dangerous turn," on the historical road, from the beginning to the end of the crisis. At the present time the transitory period may be shorter, but even so the life-span of two or three generations will be necessary to reach the new great and constructive period in Western culture, society and man.

THE crisis will be ended only when the present Sensate culture, social institutions and man are thoroughly remodeled from the bottom to the top. At the bottom they all are based upon a major premise that the true reality and true value are sensory, and that beyond the world of senses there is no reality, and that beyond the material, sensory values there is no value at all. This premise must be replaced by a richer, broader and more adequate premise that the true reality and value is an Infinite Manifold that has sensory, rational, super-sensory, and super-rational aspects; that the highest values are not limited to, nor consist only in, pleasure-giving, sensory values; that the dignity, fullness and happiness of man consists not only and not so much in the choiceness of food consumed, refinery of dresses used, num-

source

The chief weakness of modern Western man is weakness of the head rather than weakness of the heart. He is sympathetic and full of good aspirations; he is mild and kind; and he hates war. His strange delusion is the notion that the kind of world he seeks can be supported in mid-air, without a foundation. He denounces the Nazis but fails to see that they merely represent the logic of the modern position, which all of Western life has adopted to some degree. The Germans are more thorough and see the implications sooner. Modern man is, therefore, a pathetic creature—pathetic in his hope.
—From *The Predicament of Modern Man* by D. Elton Trueblood

Western civilization, especially as it appears in democratic countries and institutions, has for its inner soul or substance a special and peculiar cluster of ideas. I call them a cluster because they cling together. They imply one another. The chief members of this cluster are the ideas of (1) the infinite value of the individual; (2) the equality of all men (in some sense or other); (3) individualism; (4) liberty.
—From *The Destiny of Western Man* by W. T. Stace

A new condensation of Sorokin's *Crisis of Our Age* by Professor Paul Johnson of the Boston University School of Theology is now available as a study book for student groups. This standard work has been admirably condensed and supplied with study and discussion questions by Dr. Johnson. The Student Department of The Methodist Church is sponsoring this new book which is published by the Abingdon-Cokesbury Press. Its cost is only fifty cents. Student groups should order the book in large numbers for discussion use. Dr. Sorokin and the publisher of the original book have cooperated in allowing us to make this notable contribution to thinking and action in this crisis moment.

The crisis in which we stand is, therefore, absolute. It cannot be solved by any retreat into history. It can only be solved by passing through the lost domain of Christian truth to the point of the Cross, for only so can it be revised possessively. —Stanley R. Hopper in *The Crisis of Faith*

THERE is an obvious crisis in our civilization. It is caused by an inability to adjust our political and economic institutions quickly enough to the rapidity of change in a technical society. The most vivid symbol of this difficulty is the contrast between a potential world society, created by economic interdependence in global terms and political institutions which perpetuate parochial nationalism.

There is a less obvious crisis in our culture which is caused by our inability to discern the changeless and immutable factors in the human situation under and above the historic changes. The most vivid symbol of this failure is the fact that our culture had no resources to anticipate the catastrophe of our civilization. It had erroneously assumed that history solved the problems which it creates. Actually history heightens our difficulties as well as solving them and thus confronts us with some perpetual perplexities in the very process of eliminating immediate difficulties.

So great has been historic change in recent centuries that our wise men assume that our adjustment to change is our only problem and our tardiness in adjusting ourselves to change is the only root of evil in history. But the fact is that the rapidity of change has created another level of crisis in our history. On the level of culture and religion we stand in a world crisis because the rapidity of change has blinded modern culture to certain perennial and abiding elements in the human situation. The culture of the past two centuries has assumed history to be redemptive. The most characteristic *credo* of the modern man is his faith that historical change will solve all of his problems. But the fact is that history is creative rather than redemptive. It presents us with constantly larger communal tasks; but it never lifts us above certain aspects of the communal problem. It is a changing aspect of our situation that we must create larger and larger communities or perish. It is an abiding aspect of our human situation that we never have and never achieve a universal consciousness. We must always create communities larger than the partial individual and collective consciousness which is at the center of the creation.

—Reinhold Niebuhr in the Alexander H. White lectures at Chicago University

It (the crisis) is not produced by Hitlers and Mussolinis, by Lenins and Stalins: these leaders are but the instrumentalities of the crisis.

... the crisis of our age is not something incidental, caused by some factors external to the Sensate culture, society and man: but is the inherent sickness generated by their very nature.

The norm of the Golden Rule, as minimum, and the norms of the Sermon on the Mount as maximums, must replace the contemporary utilitarian norms of the power-politics, calculated advantage, of commercial profit and of sensory pleasure.

ber of champagne bottles drunk, mansions inhabited, fame, power and influence exerted, number of kisses snatched—but mainly in the fullness and richness of Truth, Goodness, Beauty, realized in the man's life, and especially in the closeness of his union with the Infinite Manifold.

When this new premise replaces the narrow foundation of the modern Sensate culture, society and man; when it begins to be actually articulated by science and philosophy, religion and ethics, fine arts and law, politics and economics of the Western culture—then the great foundation for the new constructive world will be laid down. When the same premise begins to be articulated by most of the social institutions and by the actual behavior of men, the crisis will be ended and a new great socio-cultural house will be built.

More concretely, the premise means the substitution of love, mutual aid and familistic relationship in social institutions and relationships for the spirit of rivalry and competition, for egotistic contractual bargaining, for the struggle for existence and for the possible maximum share of the sensory values that animate our institutions and relationships. It means also a replacement of the contemporary excessive ethical relativism that grinds into dust all the values and norms by the universal ethical values and norms binding unconditionally all and everybody. The norm of the Golden Rule, as minimum, and the norms of the Sermon on the Mount as maximum, must replace the contemporary utilitarian norms of power-politics, calculated advantage, of commercial profit and of sensory pleasure.

UNTIL this is achieved, the crisis is bound to last. Mere political machinations, economic manipulations or vociferous propaganda and conferences of the politicians cannot end it. For curing the sickness, infinitely stronger remedy is needed. The outlined difficult transfiguration of culture, society and man is being performed by the cruelest ordeal of history, by catastrophes and tragedies that pitilessly teach everyman the lesson of impossibility to go on along the road of the existing Sensate man, society and culture. Their work will be increasingly helped by concerted, organized actions of all persons and groups who understand the nature of the crisis and the nature of the remedies needed.

These persons will begin the transfiguration with themselves according to the old "charity begins at home"; extend it into a creative transformation of cultural and social institutions; and after many failures and the most strenuous efforts, they are bound for an ever-increasing success in their efforts. In these ways the new great house of Western culture, society and man will be built. The ways are arduous and demand an active effort and sacrifice from everyone. But there is no short cut and no easy road to the great goal.

Pitirim Alexandrovitch Sorokin is professor of sociology at Harvard University. This is the second article by Dr. Sorokin that we have published. His writings include books on many subjects. Among his best known books are: *Elements of Sociology*, *System of Sociology*, *Social and Cultural Dynamics*, *Time Budgets of Human Behavior*, *Crisis of Our Age*, *Man and Society in Calamity*, and his latest book, *Russia and the United States*. Professor Sorokin was born in Russia, became a member of the All Russian Peasant Soviet, and secretary to the Prime Minister. He was condemned to death and finally banished by the Communist Government in 1922. He came to the United States in 1923.



"On Which To Build..."

Poem by Jeanne Ackley

Illustration by H.J. Bascom

(A man in service speaks)

SO much has changed.
The old foundations move, they shift to meet
Another world than ours, with other songs and ways,
A world grown strange in hope and unbelief
Where old dreams dreamed too long alone
Are become too quickly real,
Too sharply seen out of pain and shadow!
Death and doubt are the familiar faces.
We know, we understand them,
And fear has been friend and companion
In mountains where you have never been,
Through days you will not see,
In agony you could not share. . . .
Not even if you wanted to,
And tried. . . .
We would not have you know
What we have known.
We would not have you go
Where we have gone. . . .
And yet,
And yet, my dear, where shall we begin
When we come home,
And the world we knew does not know us,
And we are strangers to all we love?
Across the miles we see you change.
You send us unfamiliar photographs,
And memory twists inside,
Trying to find you as you were,
And adjust to what you are.
We watch the old foundations move.

WHAT can there be together for us now?
What can we hold in common?
I shall take your hand,
But we shall be strangers,
And you, too, have walked a world
That I can never feel nor share. . . .
No, not through all the letters you have written
Could I know!
Across the miles we've changed. . . .
Two separate worlds
And who shall build the bridge?
And where now would you anchor the foundations?

October, 1945

TOMORROW is the only thing we have in common.
The future is all there is on which to build.
You shall come from your world a stranger,
And I from mine a stranger also. . . .
My dear, an unpredictable stranger,
Lonely still in all the richness of man's love for comrades,
In all the treasure of a fellowship with pain!
We shall meet as strangers on some unknown day,
Each with a world asleep beneath the joy of discovery,
And the words and the kisses.
As strangers we shall meet and go forth.
And perhaps in building we shall re-discover
The yesterdays before the wars,
Find again the laughter and the dream
More strong for parting,
Braver because of death.

TOMORROW is the only thing we have in common!
The future is all there is on which to build!

This is a matter of Jeans! (No biological reference meant.) Jeanne Ackley who was a member of our editorial board from Ohio State sent us On Which to Build—which she called "extra, just a part of my thinking and planning of late." About the same time we had a letter from Jean Anderson of the University of Iowa telling us of some of her thinking, particularly in relation to a certain flyer in the South Pacific. With Jeanne's consent, we sent Jean On Which to Build. And in reply she wrote . . . And My Heart Shall Know. Jean Anderson is now in California. She is the author of The Untouched Free which we printed in the April, 1945, number. Our readers will also be interested in her contribution to our new department—This Work-a-day World—in this issue. As we said before, she comes by her writing naturally as she is the niece of the American playwright, Maxwell Anderson. This does not account, however, for her live interest in people in general and her concern about intelligent living. These, we think, are definitely the person Jean is! . . . Jeanne Ackley is a graduate fellow in the Danforth Foundation this year. She took her training this summer at Camp Minniwanca in Michigan. The illustrations are the work of Howard Bascom whom we came to know through Jeanne. Both have been at Ohio State at Columbus. Howard is our cover artist, and something about him can be found in the inside back cover of this number.

-and My Heart Shall Know

Jean Anderson

MY dear, they're saying we won't know each other.
But we know how little time can change,
We know.
For it happened to us, didn't it?
It was two long years, made bearable
Only by your letters
And your pictures, with the smile—
The same smile,
The light in your eyes was there.
And the remembrances, the flowers,
The little gifts,
That showed your thoughts and dreams,
That told me my heart was faring well,
In the far-away place where it was sent,
Along with you.
And then you came.
And you made your voice impersonal, and strange,
To see if I would know you.
For a moment there was doubting,
There was wonder,
For a moment I didn't know,
And then you laughed, and I'd have known your laugh
In the coconut forests,
Or above the whistling cold wind,
Or in the black night of the sea.
And then I saw your face,
And knew the light in your eyes,
And felt the touch of your hand,
And the kiss of your lips,
And the two years were forgotten.
The laughter in your voice said
"Here"—"Now" is happiness,
And the two years were just a moment of eternity,
And "Now" was everything.
For we hadn't even the future, had we, darling?
For you were gone again, and now they say
We won't know each other.
But we know.

AND I cling to the things that remain the same
As when I knew them.
Ah, you will be taller,
Your skin will be dark with the sun of the sea,
Your face will be lined with wind and worry,
Your mouth will be firmer and the firmness of duty,

And in the back of your mind there will be pictures
That you hope I never see.
For the world is full of horror that should never be
shared.
The winter is upon us, and the ice-wind is cold around
you,
And the beauty of the world is covered by the twisting
Black storm of hate and fury—
The beauty of the world is sleeping,
And you are braving the ugliness,
While I am safe from the cold, and waiting for you,
And we wait for spring.
In the eternity of years
Before our moment of existence—
There have been other winters.
The black charred ugliness covers earth
Again and again,
But the new beauty of life
Springs through, and is more beautiful
After the dark.
The dawn, and the spring, and the peace,
All follow the night, and the winter, and the sorrow
Of war's destruction.

MY dear, when you return,
When you come from the cold sorrow,
Love and warmth and light will await you,
And when the winter is over,
We'll share the spring, the dawn, the peace, and the
light.
And if the cold takes away your laughter,
And the light in your eyes is dulled by pain,
The loving warmth will bring your laughter back to me,
And the peace will heal your wounds,
And if my mind can never know your suffering,
My heart can know, and will,
For you have kept it, through the darkness,
Because you say you bear the cold the better,
When my heart's with you, and yours is here at home
with me.
My dear, they're saying we won't know each other.
But when the warmth brings back your laughter
I know I'll recognize
My own heart's voice, in you.

What Is Religion?

Aldous Huxley

WHAT we know is determined by what we are. If a man is blind, he can know nothing of color; if deaf, nothing of music; if unequipped with telescope or microscope, nothing of what happens in the remoter portions of the universe or within the living cell. And finally, if we are preoccupied with our ego and its interests, its pains and its pleasures, we can know little or nothing of ultimate Reality; for, as all the masters of the spiritual life have been saying for the past three thousand years, only those whose will and thought and feeling are completely selfless are capable of knowing the divine ground of all being without distortion and as it is in its own intrinsic reality. The pure in heart are blessed, because they, and they alone, can see God.

The central and essential doctrine of every one of the higher religions may be summed up as follows:

The purpose of man's life and his final end is to come to the complete, unitive knowledge of the Godhead, and selflessness is the means to that end. It need hardly be added that the path of selflessness is exceedingly hard to travel. Consequently, the number of persons who, in any one generation, succeed in achieving man's final end is very small. Many are called, but few are chosen—for the sufficient reason that few choose to be chosen. (Free will, in the language of theology, must cooperate with grace.)

Traditional Christianity insists that there is no second choice—that what a man does and is during his one earthly life determines the degree of the knowledge of God achievable by his soul through time and eternity, and that there is no possibility of further growth or spiritual progress.

Hinduism and Buddhism, on the contrary, affirm that everyone is given an indefinite number of second chances and that ultimately all sentient beings will come to that complete, unitive knowledge of the Godhead in which, to use the words of the Book of Common Prayer, "standeth our eternal life."

This unitive knowledge of God is, of course, identical with the consummated love of God; for we cannot love what we do not know, either directly or by report, and we cannot fully and intimately know anything that we do not love. Love is the highest mode of knowledge. But the proverb, it may be objected, affirms that love is blind. As usual, it is a question of defining terms. "Love" stands for several quite different and incompatible things. The thing called *eros* by the Greeks—the interested love of desire and self-regarding emotion—is notoriously blind. But *agape*, or charity, is disinterested and unemotional;

We cannot love what we do not know, either directly or by report, and we cannot fully and intimately know anything that we do not love.

Those who know the nature of the end and are dedicated to pursuing the proximate means to that end feel no desire to persecute others, whose means to the proximate means happen to be different from their own.

Knowing about a thing is profoundly different from being directly acquainted with it; a peanut-butter sandwich will allay hunger, but the most accurate description of the largest banquet will not.

Ignorance is the distinguishing mark of all too many professing Christians and professing agnostics.

it is an act of the will accompanied, when the will is purified and selfless, by an act of intensest insight into the nature of what is loved.

LOVE-KNOWLEDGE of the Godhead is man's final end, and selflessness is the proximate means to that end. All the rest of religion is the means to this proximate means. Some people are specially helped towards selflessness by sermons and devotional reading; others by partaking in public worship, by performing rites and receiving sacraments; others again by private prayer, meditation, spiritual exercises; others by various forms of voluntary mortification and the undertaking of works of service; yet others by communion in silence. Superstition consists in believing that these means to proximate means to the final end are themselves proximate means or even (fatal idolatry!) the end. Intolerance is always the fruit of superstition. Those who know the nature of the end and who are dedicated to pursuing the proximate means to that end feel no desire to persecute others, whose means to the proximate means happen to be different from their own.

Knowing about a thing is profoundly different from being directly acquainted with it; a peanut-butter sandwich will allay hunger, but the most accurate description of the largest banquet will not. A learned theologian does not necessarily possess any first-hand knowledge of God. In the words of Mohammed he may be nothing more than "an ass carrying a load of books" or, in Buddha's phrase, "a herdsman who counts other people's cattle."

But though we must always be on our guard against the idolatrous superstition that knowing about God is the same as knowing God, we cannot afford to be ignorant of what has been written by those who, in the past, have made themselves pre-eminently pure in heart and have therefore been in a position to know what they were talking about in a way in which the ordinary, all too human philosopher or theologian does not.

In a recent Pendle Hill Bulletin, Howard Brinton has some interesting things to say of Quaker theory and practice in this matter. "The Quakers of earlier days did not believe that religion could be taught by any method of formal instruction. They were strongly opposed to theological schools for laymen as well as clergy. Until recently they were opposed to Sunday schools, holding that all such methods created a 'notional religion,' a religion of ideas located in the surface of the soul and not 'centered down' in the depths of being, out of which truer religion springs. . . . It was not through formal instruction, but through the total impact of the Quaker community life in the meeting for worship, in the family worship, in the school and in the daily example set by persons of character and insight, that there was developed sensitivity of conscience to truth. This method was often successful. But it must be admitted that Friends erred in over-emphasizing its negative side. . . . Friends have often exhibited a religious illiteracy which has seriously weakened them as instruments of divine purpose. Teachable facts may furnish no motive power for the spiritual journey; they may not even indicate why the journey should be taken. But maps and guide posts and knowledge of the experience of those who have gone before are supremely useful and generally essential, if the traveler is not to be lost. That Friends have often lost their way through ignorance is only too obvious in the tragic history of our religious society during the nineteenth century."

The Quakers do not hold a monopoly on religious illiteracy. Ignorance is the distinguishing mark of all too many professing Christians and professing agnostics. And yet the means for enlightening that ignorance are easily available. Every good-sized municipal or college library is stocked with the relevant literature, and some of the most illuminating books may be bought in cheap editions. If so many men and women do not know what the pure in heart have reported of their experience, it is because, consciously or unconsciously, they do not wish to know. Today such ignorance is not invincible; it is strictly voluntary.

TO the question, "What is Religion?" the best answer is a list of books, written by men and women whose sanctity has qualified them to "speak with authority, and not as the scribes." There are many such books, and many brief lists of more or less equivalent value might be compiled. What follows is merely one possible selection.

First, the writings of William Law, especially his *Spirit of Love* and *Spirit of Prayer*. Two good anthologies of Law's voluminous works have been compiled—*Characters and Characteristics of William Law*, edited by Alexander Whyte and published some fifty years ago; and *The Mystical Writings of William Law*, edited by the

English Quaker, Stephen Hobhouse, published in 1938.

Second, the *Theologia Germanica*, with Luther's preface, available in Macmillan's "Golden Treasury" series.

Third, *The Cloud of Unknowing*, with Augustine Baker's commentary, edited with an introduction by McCann.

Fourth, Augustine Baker's *Holy Wisdom*, an extraordinarily comprehensive account of the life of prayer.

Fifth, St. Francis de Sales' *Introduction to the Devout Life* and, if procurable, *The Spirit of St. Francis de Sales*, by his Boswellizing friend and disciple, J. P. Camus. The latter gives a very vivid picture of the actions and conversations of a man of first-rate intellectual power who was also preeminently pure in heart and poor in spirit.

Sixth, the *Bhagavad Gita*—of which the most readable translation is that by Swami Prabhavananda and Christopher Isherwood, published in 1944.

Seventh, D. T. Suzuki's *Manual of Zen Buddhism*. This book is not very easily accessible—which is unfortunate, since it contains writings of the greatest beauty and profundity.

Eighth, Dwight Goddard's compilation, *A Buddhist Bible*, published in 1938 by the editor at Thetford, Vermont.

Ninth, Dr. Evans-Wentz's edition of *The Tibetan Book of the Dead*, published by the Oxford University Press.

Tenth, Raymond B. Blakney's *Meister Eckhart, a Modern Translation*.

Eleventh, Bede Frost's *The Art of Mental Prayer*.

Twelfth, Aelfrida Tillyard's *Spiritual Exercises*. This book and the preceding volume are useful compilations of methods which have been used and found of value by past generations of spiritually minded men and women.

Anyone who works his or her way through this list, or through even a part of it, should emerge with a pretty clear idea of the fundamental nature of religion, the conditions and peculiar difficulties of the spiritual life, and the purpose and end of man's existence on earth.

Aldous Huxley, the well-known English author, is now living in California. His career as novelist produced such books as *Crome Yellow*, *Jesting Pilate* and *Point Counterpoint*. In the last few years, he has turned to research in the field of religion and particularly to the medieval mystics.

His *Grey Eminence* and *The Art of Seeing* belong in this period. He is now engaged in producing a source book of materials in this field, the bibliography we are publishing being generic to what he is doing. It will be off the press before this issue is published. Its title is *The Perennial Philosophy* (Harper and Brothers).



Albert Lanier

Why Do We Need Religion?

Paul E. Johnson

IN time of crisis what we do is very important, for a crisis amplifies every deed as a loud speaker amplifies every word. Strenuous devotion to irrelevancies helps no more than to throw cups of water on a forest fire, as one Frenchman has said. Some persons are too bewildered or indifferent to rise to an emergency, and become inactive, impotent or despairing. But when one does meet a crisis with clear eye, steady nerve and appropriate action, well-timed, the effect is heroic and often decisive.

The present crisis is second to none in the history of the world. The forces of nature unlocked by modern science and invention, together with the powers of human nature unleashed by passion, propaganda and mass organization far surpass what men have known before. Civilizations of Europe and Asia, builded laboriously by centuries of toil and achievement, lie now in ruins. Bridges of understanding and cooperation have been destroyed, and the shores so mined with dragon's teeth of hatred and revenge that future conflicts in ever-increasing devastation seem to many observers inevitable.

What can arrest this power dive to annihilation? We have trusted science and technology to bring the golden age of abundance. We have erected expanding governments to serve the welfare of all. We have dreamed of democracy and a classless society, while social chasms grow deeper. We have talked of peace and signed pacts while preparing for war. We hear the rumblings of revolution and fearfully look the other way without daring the reforms that could prevent it. When the pressure of reality has grown painful we have sought escape in drugs or alcohol.

IS religion also futile? What can we expect of religion in this crisis? That depends upon what religion does to meet the crisis. If a religion merges into the secular order as a diluted blend, if it blesses war, imperialism, slavery, racism, profiteering and special privilege, it will be impotent. If, on the other hand, religion retreats from the world as hopelessly condemned, seeking by aloof, holier-than-thou separation to keep itself unspotted and irresponsible, it will be impotent also. Fugitive religion may escape the world and lose its own soul in selfish, vacant unreality.

But a religion that believes enough in its Divine Leader and cares enough for suffering humanity will not lose its power in merging or escape. A redemptive religion will have compassion on those in need, and will take all the risks of standing by them. A universal religion will be open to all and devoted to the welfare of all. A creative

Is religion along with other modern means, futile in the present crisis?

Religion is the social unifier in time of conflict and anarchy.

Religion is a specific purifier of our sensate culture.

Christianity is a therapy for neurotic ills.

Christianity is a crisis religion.

religion will bring its saving energy to the crisis unsparingly to transform the evil and revive the good in man and society. Religion may fail by neglect of its vital principle, *i.e.*, by becoming irreligious or less religious. Religion to play its part in this crisis must develop its essence sufficiently to change human nature in the direction of the largest possible success. What is the essence of such religion at its best? Religion at best will manifest the following vitalizing energies:

RELIGION is a social unifier in time of conflict and anarchy. "Religion is the most substantial bond of humanity," said Bacon. Wherever we find religion, we see it developing a community. It is true that religious societies separate into sects whose rivalries and conflicts may retard unity. But religion at best is socially expansive, moving toward a universal community. The function of religion, according to John MacMurray, is the "extension of family unity of affection to wider groups" and "the conscious realization of mutual interdependence." Religious societies, are united by doctrine, worship, communion and social ethics. Joachim Wach has written that "perfect integration of a society never has been nor can be achieved without a religious basis."

RELIGION is a specific purifier of sensate decay. Sorokin has shown in *The Crisis of Our Age* that our culture is disintegrating by a fatal narrowing of life to sensory values. Believing that nothing is true or real but what appeals to the senses, men betray our culture to false standards of superficial impressions. The fine arts become tools for amusement and advertising, truth is a matter of convenience and utility, ethics and law confuse might and right, social contracts are unstable and untrustworthy, resulting in criminality, war, revolution, and a tragic dualism leading to mental disease and suicide. The only salvation for our dying culture is the increasing devotion to spiritual values. Religion is devotion to spiritual values; it is therefore the specific purifier of sensate decay. A re-

religious person is steadier in a crisis like ours, for his treasure is in spiritual values that do not rust or corrupt. Religion will purify our culture in so far as it brings spiritual values to ascendancy.

RELIGION *motivates growth by divine discontents and imperatives.* A crisis is a dangerous opportunity (as the word signifies in Chinese). The dangers often loom so large as to black out the opportunity. Then clouds of gloom cast despair overhead, and many give up in hopeless futility. Such a sense of overmastering fate shatters personal initiative and social reform. The youth of devastated Europe must feel even more the helplessness of their lot, while in Asia and the Americas youth may very easily come to the same point of view. The destruction of war and the fear of having to go through it all again in another war may well paralyze the nerve of social progress. In this dead center of moral paralysis, we need desperately what religion has to offer. For religion is not content with things as they are nor willing to grant that nothing can be done about them. There is a prophetic urgency in religion that pours woes upon the evil present, and demands that wrongs be righted," the religious imperative is eternal growth, at whatever cost to march forward.

CHRISTIANITY *is a depth psychology able to understand and release hidden forces of personality.* Many theories of man are superficial, as the classic one that man is a rational animal who obeys the dictates of reason. Social experiments based upon such views (anarchy, social contract, *laissez faire*, free competition, socialistic utopias, capitalism, Marxian communism, progressive education and even democracy) suffer from the illusion that man lives by self-evident reasons. Christianity is more realistic in recognizing the passional nature of man, his original sin or inherent tendency to follow desires that conflict with reason and defeat his larger purposes. The depth psychology of Freud and modern psychoanalysts agree with Christianity in the diagnosis that hidden forces (unconscious motives) control conduct and distress personality. But Freud is mechanistic and fatalistic; his solution is to let the Unconscious have its way by expressing the passions which the social conscience represses. Christianity, when true to Jesus, regards "sinful" impulses as desires that are potentially good when properly directed. Human nature, with all its hidden irrational energies, can be changed by the transforming power of Christian love.

CHRISTIANITY *is therapy for neurotic ills.* Neurotic ills and nervous disorders are increasing in our generation. The old distinction between organic and func-

tional diseases no longer stands, for modern psychosomatic medicine shows emotional or psychic causes at work in every kind of illness. The healing ministry of Jesus is a good demonstration of psychotherapy, coming directly to the psychological or spiritual problems as the seat of the difficulty, curing the soul as essential to curing bodily ills. The Christian emotions of faith, hope, courage and love are specific antidotes for the destructive emotions. Christian techniques of confession, forgiveness, reconciliation, social harmony, worship and unselfish service provide therapeutic agents of great healing value. Men need to find release from traps of repression and regression. Jung, Künkel and others find psychotherapy ineffective without religious resources.

CHRISTIANITY *is a crisis religion.* We hear much today of "crisis theology," referring to the teaching of Karl Barth and his followers. Without subscribing to this entire doctrine, we can hardly overlook the fact that Christianity has a crisis theology. The Judaeo-Christian faith grows out of crises in history that have shaken societies and individuals. And the true religious answer to crisis is that God is sufficient to every need, adequate to save no matter how tragic the calamity or how great the emergency. A crisis is a testing time in which false hopes fail, and only the true values survive. Religions that cannot meet the crisis do not survive. The fact that Christianity has survived so many crises is witness of its truth and saving power. Christianity thrives on crisis, riding the storm better than the calm, because it is designed for heroic living and declines when life is too soft and easy. Yet there is a cure for backsliding, indifference and sin. Christianity has a crisis psychology of conversion. The weary, discouraged, defeated person can have a new birth. When his distresses become unbearable he may renounce them by a great decision to throw them away forever and place himself in the hands of God for recreation. And the God who has created before is able to create again. This is no idle word or deceptive dream. This is history. Persons and societies are born again in the crisis of a great conversion. For our own crisis, is there a truer hope than heroic Christian living?

Paul E. Johnson is professor of the psychology and history of religion at Boston University School of Theology. His latest book, *Psychology of Religion*, has just come from the press. It is designed for students, teachers, pastors and directors of religious education. Set up in war-time format, it sells for the attractive price of two dollars. Dr. Johnson's other recent work, a condensation of Sorokin's *The Crisis of Our Age*, is noted on another page. Among his other books are *Who Are You? Deliver Us from Evil*, *Josiah Royce's Philosophy of Religion*, *A Social Universe* and *The Illusion of Religion*.

The high goal of our endeavour is spiritual attainment, individual worth, at all cost to be sought and at all cost pursued, to be won at all cost and at all cost assured.

—Robert Bridges

Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?

—T. S. Eliot

Faith is not belief in spite of evidence, but life in scorn of consequences. Faith, as the plain man knows, is not belief without proof, but trust without reservations.

—Kirsopp Lake

Holding the Self-evident Truths

Education for Democracy

George F. Whicher

IN 1833 during the first access of anti-slavery agitation in the North, the students of Amherst formed both a Colonization Society to promote the mitigation of slavery by gentle measures and an Anti-Slavery Society to campaign for its immediate abolition. Debate waxed fierce. There were here at that time an unusual number of students from the southern states. The college was soon divided into two bitterly contending camps. Then, as Professor Tyler tells it: "The faculty seeing that fellow-students, and even Christian brethren were thus set in hostile array against each other, feeling that the college was not founded to be a school of moral or political reform, and fearing that its reputation, as well as its peace and prosperity might thus be endangered, at length interposed, and endeavored to persuade the members of both societies to dissolve their organizations." When the members of the Anti-Slavery Society refused on high grounds of conscience to comply, the faculty at length proceeded to suppress the society by fiat.

As a further commentary I should like to cite the actions of two organized religious bodies on this same question of Negro slavery. The Quakers under the promptings of John Woolman and others took very early cognizance of the problem. Long before slavery had become a "peculiar institution" that men would die to defend, they considered it in the quietness of thought, condemned it on principle, and eradicated slaveholding among the members of their communion. In consequence of having taken positive moral action they were unshaken when the country divided on the issue. In contrast to the Quakers, the Methodists, certainly no less godly as individuals, delayed in making up their minds, postponed the issue, and found it inexpedient to do anything decisive. Eventually they were caught in the division of the country and rent apart with it.

The moral for institutional bodies would seem to be this: avoidance of political action is itself a form of political action. It differs from other forms of

action only in being negative and generally ineffective. The old ostrich dodge is a close cousin to the discredited policy of appeasement, of which we have seen enough to last us for several generations.

AS long as the nineteenth century current of liberalism retained its force, it was possible for American colleges to stand aloof from political questions. No basic changes in the structure of human society were involved. Whatever side won, the fundamental values of humanity remained secure. Now, however, the possibility of such aloofness is rapidly diminishing. It seems not unlikely that in the postwar era this college and other institutions that cherish a liberal tradition cannot afford to take an indifferent attitude to the social and political changes that affect the society in which we have our being. They must either become schools of moral and political reform, or they must acquiesce in a growing contempt for things of the mind, and sink to the level of mere nurseries where young Americans congregate to pass through an unthinking larval stage as complaisantly as caterpillars. Certain political tendencies are now abroad which if they become dominant involve the extinction of every value for which the liberal college stands. They are not the peculiar property of German Nazis or Japanese imperialists; the seeds of fascism exist in every human heart. So it is not impossible that the fascist system, if checked in Europe, will

next manifest itself in some equivalent form in the Western Hemisphere.

In saying this I am not thinking of the Argentine and Bolivia. I would not presume to speak of South American affairs. But I am concerned for what may happen here in our midst. Let us in all humility keep in mind that we have seen a pretty good imitation Mussolini capture the political machinery of one of our states and become in effect its dictator, nor did the Duce of Louisiana encounter much opposition in his rise to power from people devoted to democratic institutions. What stopped him was an assassin's bullet. Let us also note and take it to heart that the president of a prominent Middle Western university is currently demanding that his faculty give their total time to the business of teaching, relinquishing in return for a small bribe whatever shadow of economic independence they may have previously enjoyed, and commit themselves and the institution entirely to the president's uninhibited control in order that they may be converted into a "high-powered democracy." Let us keep our terms clear. What is being proposed in Chicago is no more entitled to be called democracy than the National Socialist Party of the Reich is entitled to be called Socialist. The most arrant Nazi in Hitler's gang has never asked for anything more than the power to run things without criticism or interference according to his own conception of efficiency. "High-

True democracy has always reserved the right to take time out to spit.

"High-powered democracy" is only a pretty name for fascism.

The whole life and structure of the college community should give expression to its vital convictions.

One fertile breeding-ground of fascism is found notoriously in racial hatreds and religious intolerance.

It is between allies that the bitterest rivalries and suspicions develop.

powered democracy" is only a pretty name for fascism.

WHAT is to be the attitude of the college, and more important, what forms of action can it take? It can, and does, offer a course for freshmen in problems of democracy. Were it a matter of promoting an understanding of a foreign culture, the offering of a course might be a helpful and even a sufficient gesture. But we are now concerned not simply with comprehension but with patterns of behavior. Since courses must be given with academic impartiality, the curriculum is not a place for propaganda or proselyting, even in the best of causes. Theoretically, a student might complete the course as a convinced democrat with a better understanding of the methods of fascism, or as a convinced fascist with a further contempt for the weaknesses of democracy. In any case, I do not believe that giving a course on a critical political issue is a sufficient response for a college to make. Its reaction must go deeper than the curriculum; its concern must be a matter of twenty-four hours a day, not merely of three hours a week. The whole life and structure of the college community should give expression to its vital convictions. If we believe in the inviolable dignity of the individual, if we prefer democratic procedures, if we have faith in intelligence and reasonableness, then it is not too much to ask that these convictions should be visibly manifested in our institutional forms and daily customs.

I suppose the function of a liberal college as it has developed in America does not reside chiefly in the disciplines of the classroom. If it did we should feel bound to see that they were better enforced than they generally are at present. I suppose that the real value of a college experience is that it confirms the participant in a way of life characterized in the main by fairness, good sportsmanship, and a regard for humane considerations, and implants this so deeply that nothing which may happen later in life can quite shake it out of him. For this reason a three-year college course, though it contrives to cover as many hours in class, can never have the same effect as a four-year course. If this is so, then it becomes a vital concern to the college and to the society it serves to see that the way of life it inculcates fully bears out the humanity it professes.

The lesson most painfully impressed upon us by the breakdown of civilization in our generation is that free institutions cannot be established once for all and then left to take care of themselves. They have to be continuously maintained. There is no liberty, as Milton insisted, except "strenuous liberty." This means that

George Frisbie Whicher is professor of English at Amherst College. He is the author of several books, and has contributed to the *Cambridge History of American Literature* and the *Dictionary of American Biography*. The article we publish is part of a graduation speech Dr. Whicher gave at Amherst. One of our major concerns this year is to keep before our readers the menace of American fascism. We are happy to print this diagnosis as a real contribution to this subject.

the fascist tendencies that lie latent among us must be stopped before they can get started. Like the grasshopper plagues on the Middle West frontier, a fascist outbreak may become uncontrollable if it is allowed to gather impetus; the only way to control it is to discover and eradicate its breeding places. Then the swarming and the senseless fury of destruction cannot occur.

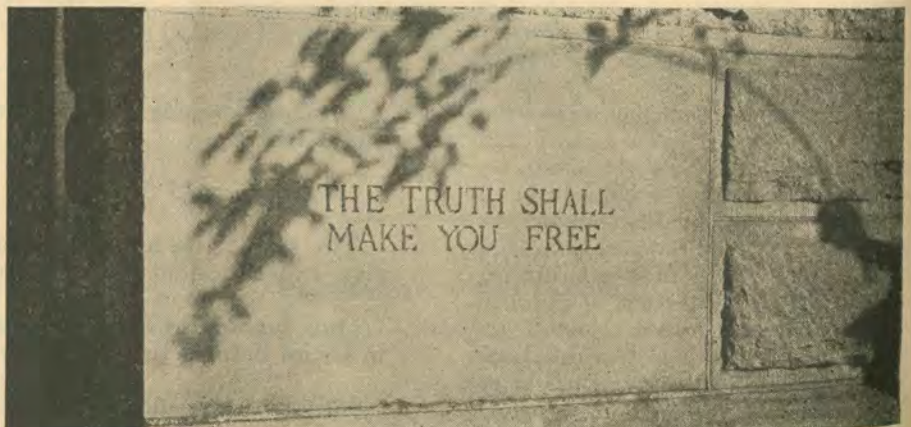
ONE fertile breeding-ground of fascism is found notoriously in racial hatreds and religious intolerance. Whenever one group of men, whether clique, cult, caste, class, or race, feeds on the delusion of its superiority to other groups or races, it is easy for a dictator to sway them by appeals to both pride and fear, for every social injustice brings within an unconscious dread of retribution. Our ordinary approach to such situations is, I think, often less effective than it might be, because we have acquired a humanitarian habit of sympathizing with the wrongs of oppressed minorities, and sympathy like other emotional reactions can be exhausted by continual use. The continual plaint of the under-dog fancier can become excessively monotonous. A more profitable approach is to study as sociologists the causes that produce outbreaks of aggressive superiority and to consider as moralists the deterioration that ensues in the character of the supposed master race. The daily papers provide much laboratory material, not always confined to Germany and Japan.

American colleges have been notably democratic. They have been much less associated with the idea of a privileged

class than their English prototypes, Oxford and Cambridge, have been. Amherst is bound by the terms of its charter to make no distinction among its students because of religious creed. Beyond receiving refugee students, the college can do little under wartime conditions. But immediately after the war it might well take measures to see that our tradition of racial tolerance is consciously maintained. The relation between whites and Negroes is one of the most delicate problems that this country has to handle. If it is shirked by educated men, it will be handled by the uneducated in a way that is not pretty to contemplate. For the good of us all, therefore, there ought to be a fair number of Negroes in every class. While anti-Semitism is rampant in the world and signs of the infection are not wanting in this country, is it not incumbent on us to do more than we have ever done for the education of boys of Jewish ancestry? When this vilest of outlandish frenzies threatens to corrupt and undo our civilization, the part of sane and responsible men is not to stand virtuously apart but to counteract it.

Furthermore every student who enters college should be entitled to share in all the privileges that the college community offers. This has not been true in recent years. Officially the college welcomes all students on the same terms; unofficially the average college community says: "Nine out of every ten of you will be admitted to all the privileges of our common life. One will be denied the important privilege of membership in our student societies. If he is a Negro, there is absolutely no chance of his being taken into the fellowship of a fraternity; if he is a Jew the chances are against his being invited; if he is a Chinese, paradoxically, the chances are pretty good of his making a fraternity. And if, being Aryan, he conspicuously lacks the social graces that association with fraternity mates is supposed to bestow, he will probably be rejected."

Originally our fraternities were organized
(Continued on page 39)



—Photo Ohio Wesleyan Publicity

"Heartbreak on the Campus"

What About Fraternities?
An old question is raised
in the reconstruction of
the campus.

A SYMPOSIUM

MILDRED ROMEDAHL of Simpson College in Iowa has seen both sides.

I attend a small midwestern college that in normal prewar times had an enrollment of about five hundred students and more. I will be a senior this fall and will enter my second year of sorority life.

For two years my sister and I belonged to a vigorous independent organization—I was president for a time and I, myself, wrote the initiation service. Our friends were both independents and sorority girls. At the end of my sophomore and her junior year we decided to pledge sororities. My sister pledged one sorority and one month later I pledged a different one. This idea was an unusual one, but my sister and I are two very different people and our particular friends happened to belong to different groups. We thought it silly to pledge the same organization for the sake of convention, when our preferences varied.

Today my sister and I are as good friends as we have ever been. We have never let the matter of the difference in our pins become the subject of a quarrel—indeed, we think it has given us both a fine opportunity to look at other sororities and our own with an objective viewpoint.

This article is based upon what I have observed on my own campus. Whether I would even belong to a sorority on a large campus is extremely doubtful. From personal experience I can say that at Simpson conditions have not reached the low point that Mrs. Frank seems to believe is common in all fraternity systems.

Rush Week, the first week and one-half of school, sees all of the rushees (those who pay a \$2.00 rush fee) entertained by each of the sororities at least once. At the end of the formal rushing period a large number of girls do not pledge, not because they did not receive bids, but because they decided to remain independent for a time or permanently. I have never known a sorority (during the time I have been on the campus) to fill its limit during the formal rushing period. Of those

Mrs. Glenn Frank, the wife of the former president of the University of Wisconsin, wrote an article for the Women's Home Companion advocating the abolition of fraternities in the reconstruction of higher education after the war. The article was condensed in Reader's Digest and in Youth Leaders Digest. Mrs. Frank was expelled from her sorority. Few articles have elicited more comment. motive, feeling that the subject is closely related to Christian living, asked four student editorial board members to reply to Mrs. Frank. We will be glad to have other student reaction.

who do not pledge at the end of Rush Week, a number pledge during the year, but there is always a group who has received bids and has been rushed, who remains independent by choice. The few that receive no bids are not known as such because of these others who have decided to remain independent for at least a year or two. Many girls who later pledge do not even care to go through formal rushing. In any case, there are many girls who are independent for a time regardless of their reason.

I am not trying to minimize the "undemocratic" and "heartless" methods (which Mrs. Frank prefers to call them) of selecting members of a fraternity or a sorority. One would be just as careful

in picking a business associate or anyone with whom one would carry on close associations for a number of years.

I have never been aware of class consciousness in choosing members for our fraternity. At the moment I can think of four out of seventeen who lived in our house this past year whose fathers were farmers, my own father included. I do not think this figure would be much different in the other three sororities on our campus. The president of our sorority for the coming year is of the Roman Catholic faith and is one of the best-liked girls on the campus. We have few students on our campus of other races.

Concerning the "better manners" point that Mrs. Frank makes, let me give a personal illustration. In our cooperative house in which I stayed during my sophomore year, good table manners were frowned upon by the majority because one was "trying to imitate the sororities." Perhaps this is not typical of most cooperative dorms. In our sorority we take pride in trying to practice the graciousness that comes through knowing the correct thing to do in all situations. Certainly this isn't the most important part of a college education, but without it, a well-rounded education is incomplete.

Let's look at the results of chapter houses converted to dormitories to be run under college management. This is

MRS. FRANK ON THE FRATERNITY SYSTEM

They (fraternities) have no more place in our public educational system than a Hitler Youth Movement.

Right at the start of his college career he (a veteran) had discovered that the very democracy for which he had fought didn't exist at the great university.

Even more sinister than the other forms of snobbery is the religious bigotry and race prejudice which fraternities and sororities foster in the minds of the young. . . . In most houses, anti-Semitism is almost a part of the ritual.

The Greek letter societies cannot be laughed out of existence as they deserve to be. They are too deeply rooted. Concerted action by students, parents and educators will be needed before our legislators can be expected to enact laws abolishing them.

the situation at Stanford University which banned sororities last year. A glance at their present plan for housing includes a "rushing" period. The only difference between their plan and ours is pledging and pins. Does naming "dormitory" houses after trees instead of Greek letters take away this "undemocracy"?

Certainly the sorority system is not perfect, but on our campus the defects of which Mrs. Frank speaks are small. I do not believe that sororities rate the importance of such a fuss. I have gotten along on our college campus as a sorority girl and as an independent with no particular change in my personality or happiness. I have seen the independent organizations grow in importance and influence and also begin to wane. A person who has leadership qualities and intelligence can get just as far if he stays four years in a college whether he is affiliated or not.

JOHN H. GIBSON of Dickinson College in Pennsylvania has joined a fraternity since the publication of the article.

MRS. FRANK'S article greatly disturbed me at first. At that time I was a pledge of a national fraternity, and I began to wonder if she was right (since that time I've become an initiated member). I had not pledged a national

fraternity my freshman year for I wanted to analyze all the aspects of the fraternity system. I reread her article and discovered that a large number of her statements were sweeping generalities that held very little weight.

I attend a typical small American college which before the war had about six hundred students. On campus there are four sororities and nine fraternities. Up to this time we have had very few returning service men, but those that have returned have been willingly welcomed back by our fraternities. I have not observed fraternities being snobbish to returning veterans on my campus or any other campus that I've visited. I have not discovered fraternities to be dangerous caste systems, since I've found that about half my closest friends are members of other fraternities or non-fraternity men.

I do not come from a wealthy family and my father is a colliery foreman. Neither of my parents attended college, but fraternities did not leave me standing out in the cold. We also have a Pi Phi chapter on campus; this chapter will pledge any girl regardless of religious belief provided she is the type of girl the sorority desires. At the present time there are Protestant, Catholic, and Jewish members in this chapter. I believe that Mrs. Frank had not conducted a careful investigation of her former sorority before she wrote her article.

Mrs. Frank's idea of legislation against fraternities and sororities is the most undemocratic approach to these problems, even if they do exist. The United States prides itself on its freedoms of the press, religion, and speech; she wants to take from the youth of America these rights. Has Mrs. Frank ever heard that good things planted in good soil will continue to grow?

The college student of today goes to college to get an education which will better equip him to face the world of the future. Fraternities and sororities will aid in the growth of the individual so that our next generation citizens may have a chance to live peaceful Christian lives. College fraternities and sororities will aid the American education system as long as they have strong Christian ideals. There may be many college fraternities and sororities that do not have high ideals—perhaps Mrs. Frank has found one, but it isn't Pi Phi or any other national fraternity with which I have come in contact.

CARL BENSON of the University of Virginia is in favor of fraternities.

SINCE I am an enthusiastic fraternity man, I naturally disagree with much of Mrs. Frank's article. The main injustice done, I feel, is in the generalizations she has made. Fraternities are like all other human organizations—some are good and some are bad. One must be as selective in his choice of a fraternal organization as he is in any other choice.

It has been my experience in my own fraternity that it has served as one of the most important factors in providing inspiration to do better scholastic work, to take a more active interest in campus affairs, and to provide a greater incentive for living a well-rounded life. The highest ideals of any organization with which I am familiar, outside of the church, are held by the fraternity of which I am a member. These ideals have become a part of my own life and have made a great difference in it. I hardly see how any organization could have a nobler purpose for existing. This, I am sure, is not true of all fraternities. Those which exist with no higher purpose than being glorified saloons and bawdy houses are certainly and emphatically unworthy of the membership of any Christian student.

Mrs. Frank attacks very strongly the undemocratic spirit prevailing in these organizations. It seems to me, on the one hand, that democracy itself is at work among a group of students who manage their own affairs and become practiced in self-expression. Fraternities, I believe, exist for the satisfaction of the desires of the members, being operated on a democratic basis. We may disapprove of

HOUSING PLAN ACCEPTED

Sorority Rushing at Stanford Is Replaced by New System

Stanford women students entered upon a new era this spring with the inauguration of a housing policy designed to replace the sorority system. Under the new set-up freshman students are being entertained at the various women's living units, including the nine former sorority houses, and will be permitted to specify their first, second and third choices when the end of the "rushing" period is reached.

Residents of the living units also will be permitted to cast ballots for the freshman students they prefer to add to their dormitories.

On Sunday, nine living units entertained freshmen, giving them an opportunity to inspect the residences and to decide where they could most happily live next year. The groups entertaining were Hawthorne, Madrono, Juniper, Mariposa, Elm, Lathrop House, Storey House, Redwoods and Oaks.

Meanwhile the Stanford Board of Trustees has accepted the plan for future housing drawn up last quarter by the housing committee. The main points of the accepted plan include:

1. Agreement to have the same lot system of room choosing for all women's residences.
2. Consideration of casas in Lagunita as small separate units.
3. Maintenance of the cooperative living system in former sorority houses, and independence of house policy.
4. Recommendation that the university work toward putting kitchens and cooperative living systems into small Union units as soon as practical and possible, if it is desired by women in the units.
5. Recommendation that house bills be uniform in all women's residences.
6. Establishment of an all-campus social program to acquaint freshmen women with types of living units and their members, and recommendations that an educational program be set up outlining the duties, functions, advantages, and disadvantages in all types of living groups.—*Daily Palo Alto Times*, Tuesday, April 24, 1945.

some of the desires, but, democratically, it is still within the right of the group to hold them. This seems to be a point Mrs. Frank has not considered.

As to a consideration of the injustice in the method of selection and bidding—and certainly some is present—I feel the desire to belong to a fraternal group is one of the important factors in encouraging young people to be interested in school activities, to be correctly dressed, and to develop a pleasing personality. Here again there is danger in generalizations, as this rule would not apply to all groups. I have observed that those students who were really interested in belonging to a fraternity and who conducted themselves reasonably correctly, especially in taking part in school activities, have usually received bids.

Many students, of course, are unable to present, or unwilling to expend the labor to acquire, these characteristics and are excluded from the fraternal group. This is a pity, but just as in any industrial organization or social group, if they are unable to meet the requirements, they do not make the grade. On each campus there is a large group of "independents," or non-fraternity people, many excellent students being a part of the group, and no one should feel ashamed to be a part of it.

Mrs. Frank rather vigorously flays the religious bigotry she claims fraternities incite. Here again I may be biased in the light of my own fraternity's policy. Members of all Christian denominations are "brothers." On our campus there is a separate Jewish fraternity. It hardly seems evil to me to make certain exclusions. Even the Christian Church refuses membership to those who do not believe in Christ. If a fraternity follows the ideals of Christianity, and certainly they all do not, it seems to be their prerogative to accept only Christian members.

There is much in the fraternity system that is evil and its existence is regrettable. But it can hardly be considered within the right of democracy to abolish such private organizations with their wide membership and millions of dollars worth of property. If such a policy were carried out consistently to all similar groups, we would be without Kiwanis, Lions, Rotary Clubs, Masons and the like, and the loss to our national and individual life would be great. We are guaranteed the right of assembly, speech and preferred pursuits and a democracy cannot destroy any part of these without harm to itself.

The evils can best be fought by the individual through his own ideals and purposes. The individual member of the fraternity or sorority should exert his own influence within his group to correct the evils and accent the virtues of the group.

The evils of the system are deplorable, but it is not all evil. Correction cannot come through legislation, but must come, rather, through the effort of the worthwhile individual, as in all the problems of society.

ROBERT H. BRYANT of the College of William and Mary looks at the problem.

MRS. FRANK'S article on fraternities and sororities is in many respects to be praised for its attempt to look honestly and courageously at what is today a foremost campus problem. As a student at a state co-educational university, I can testify from my own experience and that of many of my friends to the validity of most of her statements. I feel, nevertheless, that her observations are not always typical and do not take into consideration all the facts; therefore her conclusions are not always acceptable.

In my opinion, the best criterion for the evaluation of any institution is its usefulness in rendering service. It can only justify its existence in serving some good purposes or satisfying some need. When this need no longer exists, neither should the institution. More concretely, this is the attitude I think we should assume in judging fraternities and sororities. We should ask ourselves this question: Can we see enough good results to war-

rant the time, effort, and money which go into them? This we should answer conclusively before saying sororities and fraternities should or should not be abolished.

The chief weakness in these organizations, as Mrs. Frank has shown, is their undemocratic practices. This is the most important argument which can be presented against them. Anyone who is acquainted with fraternities and sororities knows that in the pledging there tends to be a great deal of discrimination against certain specific groups, for the most part racial, religious, and economic. At William and Mary, Jewish women are totally excluded from sororities. There is, however, no exclusion of Catholics or other religious groups so far as I know. Since membership in sororities entails a great deal of added expense, the girl of moderate means is often not able to join, even though she is otherwise acceptable. At the same time the wealthier girls gravitate toward the sororities, especially those offering the most display and social prestige. Thus, in addition to the clique which sorority girls as a whole form, there are cliques among the sororities themselves, where membership in one means more socially than membership in another. I do not wish to imply that these conditions prevail everywhere, but I think they are similar on many other campuses. The very fact that Greek letter



This picture from Ohio Wesleyan is reminiscent of the days when fraternities were at their height and the social calendar of schools listed many dances. Photo courtesy of G. W. Young, director of publicity of Ohio Wesleyan University.

societies are secretive and pledging is done on the basis of social, economic, and religious differences, makes for a certain undemocratic element in them.

The questionable practices of sororities and fraternities extend beyond pledging to many other phases of campus life. A most obvious example of this is their activity in using the power of organization to monopolize student offices. The chances of a fraternity or sorority member being elected are ever so much better than are those of the non-member.

The one feature of Greek letter societies I think most commendable is implicit in the terms, fraternity and sorority. It is the element of fellowship and association which no other campus organization has applied so well. The

friendships formed are frequently lifelong. The first thing many of the service men do when they return to our campus is to look up a fraternity brother who may or may not be an acquaintance, but by virtue of their being members of the same fraternity they feel a certain bond which would not otherwise be present. This often means that the returned service man is able to find a place to sleep, when he could not if left to himself in an over crowded city. The trouble is that this brotherly feeling is too often limited to the fraternity and sorority members themselves and is not manifested toward non-members to the same extent.

There are also many types of wholesome social activity which are sponsored by fraternities and sororities. Elimina-

tion of them would in many cases make campus life much more drab and monotonous for all concerned.

These are contributions which we might well consider before we advocate doing away with the organizations responsible for them. I am opposed to fraternities and sororities, but not unqualifiedly so because I recognize certain good elements in them and can see possibilities for improvement of what is not good. I suggest retaining the spirit of fraternity and wholesome social activity, while democratizing the pledging system. Membership in a fraternity or sorority should rightfully be a mark of distinction in campus activities. It should be based upon service and character and not upon racial, religious or economic status.

To Inform and Be Informed

Editor's Note: The following statement is taken from a letter to the New York Times written by fourteen members of the faculty of Yale College. We believe that the issue here set forth is of fundamental importance to the peace of the world, and that the diagnosis and proposal of the professors are sound. We print this statement, therefore, in the hope that it will arouse individuals and groups, and that Christian students will want to understand the Soviet Union. Toward this end we are publishing other suggestions during the year, and we shall from time to time, name certain books which we believe will help in this understanding. We are not eager to go "all out" for the Soviet Union, nor are we asking our readers to swallow a good deal of the propaganda on both sides. We are certain that in understanding lies the way to peace.

THE United States and the Soviet Union are now the polar centers of world power; their relations, therefore, influence the politics of all countries and largely affect the problem of world peace. For this reason we call upon our colleagues in the United States and the Soviet Union to recognize the deplorable and dangerous state in which our relations now exist, and to take affirmative steps toward making certain that our wartime association will become an effective force in the pursuits of peace.

The basic reason for the present atmosphere of tension is not that there are political issues concerning which the United States and the Soviet Union have different views and interests. Political issues always exist in the inter-relations of sovereign states. They exist in the relations between the United States and every single foreign state with which we

maintain diplomatic relations. The very instrument of diplomacy is proof of this fact, as is the elaborate machinery of world organization now being constructed. To suppose that the Russian or any other slate could be wiped clean of such issues is utopian and unnecessary. All politics presuppose conflicts of interest and seek to provide means of resolving such conflicts, of keeping them within bounds of order and reason through the processes of representation, compromise, negotiation and adjudication.

Common Will Needed

None of the issues outstanding between us and the Soviet Union is of fundamental importance to the security of either country, nor do any of those differences outweigh the common interest of both countries in achieving a system for maintaining peace. Given a common will, the conflicting interests of the United States and the Soviet Union could be disposed of by the methods of diplomacy. Lacking a common will, no diplomatic or international machinery will suffice. But a common will depends upon a common knowledge and understanding, mutual confidence and good faith. It is precisely these factors that are lacking in Russo-American relations, and precisely the lack of them that now threatens to undermine and perhaps destroy the best hope of civilization. We do not have adequate information about the Soviet Union, nor effective means of communicating with it. So long as the German armies kept the field, their defeat inspired a common will

RUSSIAN RELATIONS

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. . . before we can convince the Russians of our good faith we must be ourselves convinced.

A failure of cooperation between the Soviet Union and the western countries would threaten every value our civilization has sought to achieve.

between ourselves and Russia. We still endorse the same general peace aims and international principles.

Yet on both sides voices are heard and attitudes are struck that call into question the sincerity—indeed, the substance—of official policy. These have the dire effect of inspiring talk in some quarters of the “inevitable” war with Russia—the fulfillment of Hitler’s dream—and a third, and perhaps final, setback for modern civilization. Talk of this kind cannot fail to impair the work now going forward, or the day-to-day diplomacy of our relations with the Soviet Union in Moscow and Washington, in Germany and in liberated Europe. Unless discouraged by demonstrable improvements in Russo-American relations, the fear of such a conflict might become the premise of future policy on both sides. It is the most alarming of many symptoms of the present lack of knowledge and understanding between our two countries, a manifestation of fears begot of ignorance.

Plans Outlined

A determined effort to remedy this situation seems to us absolutely essential to the achievement of the goals of our national interest now being defined. The effort, like its hoped-for results, must be reciprocal. Each people must take deliberate steps to learn what the other is really thinking. There should be no standing on ceremony as to who should take the first step. We have a vital national interest in the improvement of our relations with the Soviet Union. We should not forget that we are dealing with a people far less experienced in the free, popular and open discussion of public affairs than we. Moreover, we are confronted, on the part of these people, by a national tradition of isolation and secretiveness of many centuries’ standing. This tradition has been intensified by Russia’s recent bitter experience with foreign intervention and invasion, nonrecognition, the *cordon sanitaire*, and the policy of Munich. In Russian eyes, recent history is an anti-Soviet plot, and that conviction cannot be exorcised by any magic form of words. For all of these practical reasons we urge that, with frank and straightforward appeals to Russia to do likewise, we proceed at once to carry out the following plans:

1. Improve the extent and quality of our reporting from Russia. Press and radio coverage of Russian affairs and Russian life are inadequate. Much of the reporting, especially in books by American visitors to Russia, is based upon fleeting impressions and freighted with doctrines and first premises concealed from the reader. The Soviet Union should be requested to allow our newspapers, news

We Have Sinned

THE USE OF THE ATOMIC BOMB

WE HAVE at last achieved the atomic bomb. In the lethal race against Germany, we got there first. It was too late to try out our bomb on the Germans but there was still time to test it in the centers of two Japanese cities. It did its work thoroughly and the heart of each city is atomized and the “dead are too numerous to count.”

Our nations’ leaders announced this with satisfaction. We do not share this sentiment. We believe we have committed an atrocity of a new magnitude; and though technically it may not contravene the recognized rules of “civilized” warfare, in essence it violates every instinct of humanity. If it is covered by no accepted regulation that is because it is outside the entire code of human relationships.

We have repeatedly voiced our condemnation of obliteration aerial bombing. Japan was universally and rightly condemned for the bombing of Chinese cities with their civilian populations. We have descended step by step to an equally low level of moral culpability by the systematic wiping out of half a hundred Japanese cities, most of which have offered no serious defense.

But this new weapon opens new areas for our moral judgment. While we were ostentatiously announcing in advance the doom of one after another of the smaller enemy cities, and calling it mercy, we suddenly unleashed by parachute over the large city of Hiroshima, and then of Nagasaki, this “cosmic disturbance” which has dragged the war and all of us with it, to a new low of inhumanity. This new missile of two thousand times the magnitude of our attacks hitherto, was not used to save ourselves in an extremity of desperation. We cannot believe it was even essential to the defeat of Japan. Its reckless and irresponsible employment against an already virtually beaten foe will have to receive judgment before God and the conscience of humankind. It has our unmitigated condemnation.

OUR own future fate is involved in this wartime use of the atomic bomb. We agree with Hanson Baldwin’s comment that “we clinched victory in the Pacific, but we sowed the whirlwind.” We may have to reap not only the whirlwind of revenge and retaliation at so colossal a crime as we have committed against other human beings by its indiscriminate use; this very missile may be the instrument of our own destruction as a nation. Our President gravely assures us that the new demon will be carefully kept in control. If this means that no one else will ever obtain the formula or another effective one, or will ever obtain a specimen bomb, or will ever be able to visit our shores with one in some future conflict, we must disagree. We have now brought forth the new weapon that the world has been seeking and yet dreading. Now we shall have to take the consequences. We are grateful for the scientific achievement that lies behind this weapon, and we wish to see the new power reserved for constructive, civilian uses. The spiritual nature of man is challenged to achieve this. But, if once we legitimize use of the atomic bomb for enemy destruction, no power can again bring this new death-energy within bounds.

We, therefore, with a sense of the utmost urgency protest against all further use of the atomic bomb and we respectfully ask the President to take immediate steps to discontinue its production; and, to press for commitments by all nations outlawing the atomic bomb and also war which has developed the technology of mass destruction.

(motive joins the group of distinguished educators, writers, and ministers who have signed this statement. In the November number we shall have further discussion of the humanitarian implications of this event.)

services and radio broadcasting systems to double their staffs in Russia. This American personnel should learn the Russian language and travel as widely as possible. They should be persons eager to study and interpret the Russian nation and the Russian people to the American people, rather than to prove preconceived theories. In view of our experience with irresponsible reporting from Russia, the importance of objective journalism cannot be overemphasized.

Increase Consulates

2. Improve and enlarge our diplomatic and consular staffs in Russia. Consulates should be established in all of the principal cities throughout the Soviet Union. Our

embassy staff in Moscow should be large, well equipped and well trained. Its members should be given time and opportunity to achieve fluent command of the Russian language, likewise the consular staffs, and both should be encouraged to travel as extensively as possible.

3. A large-scale exchange of students and teachers between Russian and American universities should be effected. The translations of books, magazine articles and pamphlets should be supported. Artists, musicians, scholars and scientists should be interchanged to increase and diversify our associations with the Soviet people.

4. As soon as conditions permit, opportunities for travel in each country

should be systematically extended to the citizens of the other.

The next fifteen years are the years of great opportunity. In that period we can, if we will, build the foundation of constructive and creative political relations with the Soviet Union. To achieve this end we must pursue a diplomatic policy addressed to solving common problems in the spirit of fair dealing and mutual trust. In our other relations with the Soviet we should seek to inform and to be informed, to break down the bar-

riers to understanding which are the source of suspicions. But before we can convince the Russians of our good faith we must be ourselves convinced. If we make the principles of our policy plain, we have every reason to hope for reciprocal action on the Russian part. Otherwise, we can look forward to years of wary political maneuvering, offering the Germans their chance of revenge.

This is not exclusively an American problem, but it is a problem we should take the initiative in solving. As members

of the international community of free scholars, we appeal to our colleagues everywhere to work for the understanding which must precede well-founded political trust. We believe that improved cultural and intellectual relations with the Soviet Union can help achieve the ends of far-sighted diplomacy. A failure of cooperation between the Soviet Union and the western countries would threaten every value our civilization has sought to achieve. It must not be allowed to happen.

Tragic Witness

The Story of Polish Suffering

RUTH LAWRENCE

ONE of the most misunderstood and therefore least appreciated nations of Europe today is Poland. During the twenty years of peace before the outbreak of war in 1939, she was fast securing her former place among the nations. She came to rank as the sixth nation in importance in Europe in many respects. Historians saw in her the key to that continent and some prophesied that what happened in and to Poland would determine peace or war for Europe. Had the more influential democratic nations been enough interested in this resurrected nation to acquaint themselves with her postwar problems from 1919 on, and had they cooperated with her wholeheartedly in the effort to solve these problems, they might have been able to avert this. There are those who today maintain that Poland is still the key to peace and stability in Europe—that what happens to her will determine whether or not we are winning the peace.

It is difficult for anyone who has not spent some time in Poland during the recent German occupation to realize to any appreciable degree the extent to which her people there have suffered. We are prone to discount the many reports coming from Poland of German atrocities and of the hunger, injustices, and deprivations to which the Polish people have been subjected, and to dismiss them as propaganda because we cannot conceive of human beings possibly inflicting on other human beings the cruelties accredited to the Gestapo. This time, however, these horror stories are not just propaganda—there are too many living witnesses to the contrary. Where people have suffered as the Polish people and the Jews have, the world needs to know and realize it. Until we do we shall rest in our complacency and do nothing toward

making it impossible for any people anywhere so to suffer again.

With this intense desire to convince people of the actual suffering of the Polish nation during the German occupation burning in their hearts, Dr. and Mrs. Gaither Warfield have written a very arresting account of their experiences in Europe during the first three years of the war.* They are both well qualified to give us a true picture of just what German occupation meant to people living in Poland: Mrs. Warfield is the daughter of a Polish Methodist minister while Dr. Warfield has been a Methodist missionary in Poland since 1924. *Call Us To Witness* is not a product of their imagination designed to play on the emotions and to arouse hatred against the Germans. It is an absorbing story of their own experiences and those of their relatives, friends, and acquaintances told first by one and then by the other with the earnest hope that their readers will understand and appreciate the sufferings of the Polish people.

As you read it you will feel the fears, the anxiety, the helplessness, the suffering, and the torture inflicted on the Poles and the Jews. You, too, will suffer with Dr. Warfield as you see a German soldier seize a little Jewish boy who had slipped out of the Ghetto to beg a few crusts of bread, drop him into a manhole and stand guard over it long enough for the water to wash the little body away. You, too, will feel the high hope that filled the hearts of the Polish people during that first winter of the war; a hope that with the spring the British and French armies would surely arrive and victory would come. Then as the months

* *Call Us To Witness: A Polish Chronicle*. By Hania and Gaither Warfield, 434 pp. Chicago: New York: Ziff-Davis Publishing Company. \$3.00.

and the years pass you will know their disillusionment: had not Poland refused Germany's offer early in 1939 to join her in an attack on Russia; had not Poland delayed her mobilization at the request of London and Paris who feared it might "irritate" Germany; were her men and women not fighting side by side with the other allied nations on every battle front; and were they at home not resisting the enemy with every ounce of their strength? You will also feel the fearlessness, the courage, and the faith of an indomitable people who keep on enduring despite the fact that they feel themselves to be mere "corpses on furlough."

Today Poland still waits to be liberated. Her greatest desire is for independence. She needs our understanding, appreciation, and sympathy. These can come only through a careful study of her history, culture, and people. *Call Us To Witness* reveals to us the heart of a brave people during the passing years that have been so tragic. Everyone who is concerned about peace, justice, and freedom for all peoples should read it.

(*Ruth Lawrence is mentioned several times in CALL US TO WITNESS. She was one of the missionaries in Warsaw at the time of the occupation. She has been studying at Scarritt College, but expects to return to Poland at the first possible opportunity.*)

A civilization, like a religion, accuses itself when it complains of the tepid faith of its members. Its duty is to induce them with fervor. It accuses itself when it complains of the hatred of other men not its members. Its duty is to convert those other men. Yet there was a time when my civilization proved its worth—when it inflamed its apostles, cast down the cruel, freed peoples enslaved—though today it can neither exalt nor convert. If what I seek is to dig down to the root of the many causes of my defeat; if my ambition is to be born anew, I must begin by recovering the animating power of my civilization, which has become lost.

—From *Flight to Arras* by Antoine de Saint Exupéry

Toward a United Student Movement

motive takes a poll of opinion

From R. H. Edwin Espy, executive secretary, National Student Council of the Y.M.C.A.

THE creation of the United Student Christian Council of the U.S.A. is an important matter. It will have a decisive influence in mobilizing Christian student forces for a united impact on the campus life of our country.

Our lack of unity as Christian students and Christian student movements in the United States is nothing short of tragic. If there is any place where unity of witness and action is imperative, it is in the setting of academic pursuits, where Christian faith quite naturally is exposed to the most unrelenting intellectual analysis and criticism. One of the points where we are vulnerable in the eyes of the student skeptic is in relation to our disunity. "How," he will ask, "can you expect me to be attracted to your views when you are at variance among yourselves as to what your views are?" Even more sharp will be his attack upon our disunity in action. If there is not at the heart of our faith as Christians a sufficient core of agreement and fellowship to impel us to work together in the face of an un-Christian campus and society, how can we expect alert and socially motivated people to join us?

For these and many other reasons, the world of students is a world where unity is especially imperative. Most of the student Christian agencies in the United States have long recognized this, and have done many things unitedly. But they never had developed a single national channel through which they could confer and clear on all of their united activities until they organized in September, 1944, the United Student Christian Council. Those who have been close to this development cannot but feel that the hand of God somehow has been in it. In addition to serving as the United States unit of the World's Student Christian Federation, the U.S.C.C. may be said to have as its chief aim the task of

Here is the reaction of student leaders to the United Student Christian Council which will be the American branch of the World's Student Christian Federation. The Council is already a fact. Organized at the Wooster Conference in 1944, it has now achieved a national office and a personnel skeleton staff. A consultative student conference at Denison University this last Christmas was a further step in the realization of the movement. Before this number is published still more progress will be made at the College of Wooster where the Second Annual Meeting will be held. A report of that meeting will be in the November issue.

helping all the participating agencies and movements "to do together those things which can better be done together than they can be done separately."

Thus, the U.S.C.C. is not a merger of the existing national groups into one super-organization. On the contrary, it is a servant of the existent groups, with a set of clearly defined functions on their behalf. It represents, in fields of common interest and activity, not uniformity but unity. It is not, for example, like the fusion of the various Methodist bodies into one. Within the student field, it is more like the participation of The Methodist Church in the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, or other cooperative or united enterprises. In a sense, it is to the student field what the United Christian Youth Movement is to the total youth field (and it will need to find its proper relationships to the U.C.Y.M.). While none of these analogies is completely accurate, they indicate that the U.S.C.C. is not a new over-all agency superseding those which already exist. All constituent bodies of the U.S.C.C. will retain their complete identity and autonomy as in the past.

What the future will bring, no one, of course, can say. For one thing, the U.S.

C.C. now is only a national agency, but many voices are being raised requesting regional and in some cases local patterns corresponding in a general way to the national cooperative structure of U.S.C.C. Or again, there are those who would like to see a completely merged united student Christian movement. There seem to be few of these latter who would hold that such a movement should sever existing connections with the parent bodies, namely the respective denominations and the Y.M.C.A. and Y.W.C.A., but some of them would feel that organic unity of some kind in a student Christian movement is necessary. The U.S.C.C. has no authority or competence to resolve these basic issues. This must be done by the constituent groups themselves. The important and gratifying fact is that, through the U.S.C.C. we now have a representative and responsible body which provides an official channel for the united consideration of such matters. This is a tremendous step ahead. May all of us have the courage, the objectivity, and the humility, transcending all considerations of organizational loyalty, to use this instrument in whatever direction God may lead us.

From Ralph Douglas Hyslop, secretary for Student Work of the Congregational-Christian Churches.

THERE are three tasks of paramount importance before us today: first we must proclaim and practice a Christianity that is both profound enough to comprehend the deep crisis of our time and relevant enough to answer the cries for help that are coming in mounting numbers from those whose lives are affected by this crisis; second, we must discover ways to unite peoples of diverse background and belief in positive action for justice and peace; third, we must repair, to the best of our ability, the terrible damages of war and build again the homes and cities, the families and futures of half the world.

The U.S.C.C. has been formed by Protestant students and their leaders to accomplish these tasks with the coming generations on the campuses of this country. Its three-fold purpose is: first, to unite Christian students in the understanding and practice of a vital Christian faith; second, to educate men and women of intelligence and conviction for the tremendous enterprise of building one world of understanding and mutual help out of many nations and races; third, to contribute money and leadership for the work of reconstruction, especially in the field of education throughout the world. Each participating student and agency must be committed to these tasks, but none of us can do them well alone. Through the U.S.C.C. we have a chance to proclaim to the world a message as true and a cause as Christian as that announced by a previous student generation, "The evangelization of the world in the present generation." Let our message be, "Christians united can hold the world together in love."

From Wilmer Kitchen, of the New England Christian Student Movement.

THE U.S.C.C. represents the unanimous conviction of the Christian agencies that their work in the colleges is a single unified task which must be approached by each agency with a view first of all of the total religious situation. Any less comprehensive approach will be suicidal to effective Christian leadership in the colleges. The organizational pattern is not now important; the will to do the job that needs to be done and to do it with concerted effectiveness is all important. It is far more important now to avoid determining what the pattern will not be than to be incisive about what it will be. No one is wise enough at this stage to predict the exact frame of the future, but it will provide adequate channels for doing together those things best done together, and full freedom for all to carry on those distinctive things which the separate groups hold to be important and wish to do separately.

The university world is desperately in need of faith—faith in those things which are held to be of highest worth, faith in values big enough and good enough to demand the total commitment of the individual. We believe that He is the way, the truth and the life. This is our evangel, to be preached in words relevant to the needs of college men and women in the modern world, and to be set forth in action based on study and understanding of a caliber which is to be expected of those given freedom for intellectual pursuits. We will grow as a unit in adequacy for this task only as we become a worshiping community. The Christian agencies must make a common offering of

our meager resources to take our part in the educational demands of this day.

From Leonard Detweiler, pastor to Congregational students, University of Wisconsin.

THE Protestant student Christian movement faces a dangerous opportunity as it enters the postwar period when thousands of students will come from the armed forces into the campus community. Church groups will be in a position to increase their staffs and financial resources in the student field; it is possible that this new period may become one characterized by competition among the various agencies which seek to serve the student Christian community; it is equally possible that it will be characterized by increased cooperation among the agencies.

The U.S.C.C. offers a channel whereby the major groups now conducting Christian programs on the campuses of the nation can face together the religious needs of all Protestant students and cooperate to meet these needs. They can cooperate if they share with those responsible for leadership the kind of religious experience, which was shared by those who attended the Denison Student Christian Consultation held in Granville, Ohio, last December. The consultation had brought together sixty-five representatives from seven church groups, the student Y.M.C.A. and Y.W.C.A. At first the meeting did not go smoothly. Almost every representative seemed to

be on the defensive and interested in preserving his or her special group and special interests.

After a lecture about Jesus, one of the students brought Sallman's picture of Jesus into the meeting room and stated simply and forcefully our unity in Him. After this dramatic act, the whole tone of the consultation changed, and its success was assured. This kind of experience and conviction is necessary if the U.S.C.C. is to be more than a vague organization with a noble purpose. It is imperative that little "Denisons" be held in every region in the United States so that this or a similar experience can be shared by hundreds of students, faculty and staff leaders. The U.S.C.C. faces several basic difficulties. The council is composed of groups with different theological and social attitudes. Some of the church groups place great emphasis upon their particular theological positions; the Y.M. and Y.W. emphasize the social implications of the Christian faith. In order for the U.S.C.C. to succeed it will be increasingly necessary for those who love their own religious institution to develop an appreciation for different institutional, theological and social patterns. Let us hope that the theology of the Lutherans and the social vision of the student Y.W.C.A. (for example) can contribute to the breadth and depth of the new U.S.C.C. All of us must labor for the success of the U.S.C.C. because it is a great stride toward the Protestant unity which is our great need at this moment in meeting the religious needs of students.

I, Weary and Pondering

HENRY G. RICKERMAN

I, weary and pondering the weariness of all,
 the aged, the hurt and warred upon,
 all the young—the innocent,
 beaten for having been caught
 in war's entangled meshes, and flung,
 tossed in careless abandon,
 in frigid, blasted streets
 or listless, in broiling noons of ruined towns—
 I, dreaming, melancholy, in quiet recession
 from the wild importunate world,
 feel first a rapture upon the stillness here
 till the pressure of the silence
 sets my head to ringing
 like the tautness of a tight-stretched drum,
 feel then a guilt in my being not guilty,
 like the rest in the mad orgy
 of making the war go
 till the here-imagined roar of its gears
 seizes the brain, carries it screaming along,
 dipping into all the foul and dirty cages
 of the patriotic brains that make a war move,
 feel then a rancour for all the learned art
 that's ever turned to evil usings;
 the press, the "air" and all invention's goods.

motive

From J. M. Adams, secretary of university work, Presbyterian Church, U. S. A.

THE world is too much for a divided church," the university world is too much for anything but a World's Student Christian Federation, and American higher education is too much for anything less than a United Student Christian Movement. The significance of the U.S.C.C. is the hope that in it we may develop a "total Protestant strategy and program" in our own student field as a vital section of the W.S.C.F. and of the World Council of Churches. Protestant churches and individuals are awakening to the strategic importance and desperate needs of students, though the response in no way matches the size of the problem. The exciting possibilities in the U.S.C.C. revolve around the process of utilizing our meager but growing resources of money, staff personnel, and consecration in such a cooperative and efficient manner that we may be able to deal creatively with the overwhelming personal and social problems which face the Church in the world today.

From John Deschner, Methodist representative to U.S.C.C., Yale Divinity School.

WAR made new demands upon American student movements. In the emergency, leaders found strength and effectiveness in cooperation until last year the U.S.C.C. was formed as a clearinghouse. The demand for such an organization came not only from our national predicament but from the fact that the World Student Christian Federation refused to admit denominational movements to its membership. There was need for some interdenominational organization in this country to parallel the Student Christian Movement in other countries and represent American students in the W.S.C.F.

Since the U.S.C.C. is still young, it is impressionable. American students can have much to say about whether the new body should be only a clearinghouse for business and organization, or grow into a genuine united student movement. Now is the time for discussion. Of the need for a clearinghouse there is no doubt. But there are at least three questions we ought to ask about a united movement: what will it do for our organizations? for the religion we represent? for individual students on American campuses?

The U.S.C.C. at present offers complete autonomy to its constituent movements. Its work is carried out through several committees and, aside from representing the U.S.A. with the W.S.C.F., consists chiefly of working out patterns

From H. D. Bollinger, secretary of the Methodist Student Movement.

THE development of ecumenical unity in student Christian work can be directly traceable to two elements of which one is the community development of world thought caused by the elimination of time and space in the factors of communication and transportation. All human thinking has been forced into community proportions by scientific development. The other, and perhaps more significant cause, has been what might be called the ecumenical thrust of the past twenty-five years. Concomitant with a new understanding of the meaning and significance of the Church has been this desire for unity within the Church. World wide manifestations of it were the Oxford Conference on Life and Work in 1937, the Edinburgh Conference on Faith and Order in 1937, the International Missionary Council at Madras in 1938; and the last world conference, the World Conference of Christian Youth held at Amsterdam, Holland, in 1939.

In December, 1936, it was my privilege to read a paper on the subject, "In the Development of a United Student Christian Movement" before the Triennial Conference of Church Workers at the University of Chicago (cf. *Christian Education*, Vol. 20, pp. 273-289). In that paper, I urged ". . . let the vision of a united student Christian movement reside in our hearts and in our work. If we think, talk and act as if it were actually possible to work together as great national Christian agencies on American college campuses, the time will come when we will." In the intervening years, the vision has become reality.

What does the organization of the United Student Christian Council mean? In a very brief way, we will list some observations realizing that they should be elaborated and clarified.

1—The organization of the U.S.C.C. is not sudden. It has a long history grounded deep in the Church, the ecumenical thrust and in the spirit of our time.

2—The chief characteristic of the U.S.

of interdenominational cooperation. With this success comes a tantalizing question: Why couldn't we share our religious experiences as well as our money and personnel? Our movements are all blessed and cursed with distinctive points of view. To the good of all would be an intimate understanding of the deep, personal religion of the Lutheran movement, of the Episcopal insights into worship, of the organizational genius and enthusiastic activism of the Methodists, of the Y.W.C.A.'s intense commitment to social action. From this sharing might come suggestions and criticisms which would

C.C. ought to be its spirit of unity and not its compulsion to uniformity.

3—There are diverse elements and organizations in the U.S.C.C.—as different as human thought can make them. Therefore, it will be a mistake to expect too much from it. Religious differences that have had century long development cannot be changed overnight. The U.S.C.C. ought to point the way and set the pattern in Protestant unity. It can best do this if it keeps close to the principle in the Denison Consultation statement of unity that recognizes "the autonomy of each constituent group to act in keeping with its inherent character."

4—There is a great impulsion toward larger Protestant unity in this country at the present time. The student Christian movement, if it keeps close to the true nature of the Church, and, through the medium of the U.S.C.C., might well become the phalanx in thought and action to lead the Church toward unity. In fact, this ought to be one of the chief missions of the U.S.C.C.

5—The U.S.C.C. is actually a pattern for the larger unity of national movements and organizations in the student Christian field. Its real test and chief contribution will come, not so much on either the national or regional level, but on the level of the local campus. Contributions in the democratic way of life in this country come best from grass roots. Some will try to "clamp down" the national pattern of the U.S.C.C. on regional and local levels. This will be a mistake if it is done. *Local campus Christian agencies must learn how to work together and demonstrate on the local campus how diversity can move to unity in merged efforts around great Christian objectives.*

6—It is to be hoped that too many national functions will not be assigned to the U.S.C.C. The U.S.C.C. is very fortunate in the committees which it now has, and it probably will be better if new ones are not added and if the present ones will not "bite off more than they can chew."

7—It is the greatest forward step in the student Christian world in this century and may well be or become the unifying factor of all Protestantism.

make our own movements better instruments of the religion we serve. From the point of view of the activities of our movements, a united movement should be not a competitor, but a critic and an inspiration.

From the point of view of the religion we represent, the U.S.C.C. could be a means of expression, significant because of the size of the movement and its freedom from a particular religious slant. In practice, the movement could represent the convictions of religious students in government, in the church at large, in university circles, and to students, them-

selves, with much weight. It could assume nation-wide projects with a total perspective on unmet needs which is denied individual movements. In the field of publications it could unify and organize the thinking of all religious students and make that thinking nationally significant. For the religious life of our own movement, a united movement could mean much. The Methodist Student Movement, like the others, is susceptible to rationalizing its own lacks. We need the criticism and stimulation of having to work with other movements. We need to find a reason for our social action. We need to produce faith based on something more solid than conferences and group-feeling. We need the soul-shaking experience, as a movement, of having to measure ourselves against ideals other than our own. And let our religion have enough insight to admit the creative possibilities of difference!

What could this mean for us—students on campuses? The Kingdom of God needs builders who are larger individuals than the Methodist Student Movement alone can make them. We can't offer less than our best.

From Newton C. Fetter, director, department of University Pastor and Student Work, Northern Baptist Convention.

A DIVIDED church is a weak church. A segmented church cannot meet the needs of this plastic, pulsating world. Only a united church can lead the way to a new day. The Christian church in America possesses latent power. But too much of its energy is consumed in "making the wheels go round" and in internal friction. Too little time and effort are devoted to intelligent thought, to moral effort and to the development of meaningful areas of fellowship.

It is among Christian students and their leaders and teachers that one discovers intelligent thought, moral effort and meaningful fellowship at a high and significant level. Since 1904 I have been attending conferences and have been active in religious groups. My testimony is that my most vital religious experiences have come in my association with Christian students and their leaders. There is an intellectual, moral, social and spiritual quality and vitality present in these student conferences and movements that one seldom finds even in other religious gatherings.

Now, intelligent thinking in matters of theology, moral action, and meaningful fellowship can be achieved in part under denominational and associational auspices. However, these experiences cannot come to full fruition either for a person or for society save under united Christian effort. Meaningful fellowship is achieved only when in experience we bridge the barriers of race and creed, and (I speak from experience) it is in this larger and deeper fellowship that one is required to do his best thinking and to face the demands of Christian morality. I call the Wooster Conference or the recent consultative conferences of the World Student Christian Federation to witness. It is the U.S.C.C. which can create this Christian fellowship and provide these needed intellectual and moral experiences. It will become a spearhead of the Christian Church United. It can become a power on every campus. In a day when the world needs moral direction, when college administrators search for the keystone to education, and when students are particularly responsive to the summons of Christianity, there is a demand for the leadership which can be supplied only through the U.S.C.C.

SOURCE

When a society dispenses with God, and rejects all the binding moral imperatives, the only binding power that remains is sheer physical force itself.

—From *The Crisis of Our Age* by Pitirim Sorokin

I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that manly humility which alone gives power. It may bring us back to God. In that case our victory is assured. The Faith is an anvil which has worn out many hammers.

—Lord Tweedsmuir

The fearful aspect of the present situation is that those who have inherited the major tradition of the West now have an ethic without a religion, whereas they are challenged by millions who have a religion without an ethic. The former group will win the war, because they have the preponderance of men and resources, as well as a fortunate alliance with Russia, but that is by no means the end of the story. We should be gullible indeed if we supposed that mere military victory would end the powerful threat of the faith which is proposed as a successor to the religion of the West.

—From *The Predicament of Modern Man* by D. Elton Trueblood

... Superficially man's most pressing problems appear to be political, social, and economic in character. Underneath, however, we know that something far more fundamental is at stake. This deeper issue is that of the ultimate goal and meaning for the life of man. For the issue at stake has to do with nothing less than our whole way of life and with the inmost spiritual demands of the soul. It is the question of our nature and destiny.

—Stanley R. Hopper in *The Crisis of Faith*

The supreme contribution of Judaism to the significant life of mankind is to be found in its emphasis upon the claims of the moral law in all social relations. Accordingly, this emphasis calls for the discipline of one's own desires and appetites and interests. If I were to define Judaism in one sentence, I should say that it is a way of living, morally disciplined, and transfused by the consciousness of God. . . . The ancient rabbi referred to the book of Habakkuk, where the prophet says of the righteous, "The righteous man lives by his faith." What a neat utterance to set forth the distinctive quality of Jewish spiritual thinking. What is this faith but confidence that the spiritual Being that underlies the universe is the eternal guarantor of the ultimate triumph of righteousness.

—Rabbi Samuel Goldenson in *Religion and the Modern Mind*

If religion be a function by which either God's cause or man's cause is really to be advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much!

—William James

... Courage occupies an especially important place today because this grim and cruel world calls for a religion which stresses risk and not comfort. The assurance we must seek is that we are on the right side, not that our side must always win.

—Julius Seelye Bixler in *Religion for Free Minds*

... In a word, Christianity aims at a moral religion—at a moral idea of God—a moral idea of man, and a moral ideal for his contact with his fellows. If Christianity is not moral, it is nothing. At the center of the system, inherited from Judaism, stands the idea of a moral God, striving to lift man up into likeness of himself. The method of Christianity is that of faith—faith first of all in the soundness of moral venturing in the name of the highest ideal. It frankly recognizes the indispensability of the will-to-believe, in the search for religious truth.

—Bishop Francis John McConnell in *Religion and the Modern Mind*

Shouts AND Murmurs

By the editor

Sniper into Snooper

The Soviet Union's most famous girl sniper, Ludmila Pavlichenko, is now a student at Kiev State University and is preparing to become a history teacher next year. If she snoopes long enough she may find how useless sniping really is.

Iron grip under the velvet touch

Lillian Smith writing about the repeal of the poll-tax in Georgia gives credit to the women in the homes and in the churches. "Sometimes men wonder," says Miss Smith, "what more their women are up to, and sometimes they get nervous, for they know there is an iron grip under that velvet touch. Last week (written in February) Georgia felt it." (*Editor's Note: Georgia is not alone!*)

As one inmate to another

In 1942 there were eight per cent more inmates in prisons, jails, mental institutions, and almshouses than there were students in colleges and universities—1,777,000 inmates compared with 1,096,000 students.

Advertising hasn't gone to war

Mary Sheridan writing in one of our leading weeklies makes a rather interesting observation. "One of the paradoxes of wartime is the increased amount of money spent for advertising as buyable goods and services decrease. Rare is the 'good will' magazine ad that doesn't urge you to buy War Bonds although the advertisers spend millions advertising what they can't sell to lower their tax returns to our war government." Students ought to read *The Scandal of Wartime Advertising* in the *People's Lobby Bulletin*. Chester Bowles has recently pointed out that 1943 profits of all manufacturing corporations were 256 per cent above the prewar base period of 1936-39. One advertising agency in a pamphlet called *Strategic Advertising* bluntly says that a company loaded with profits can buy expanded advertising at an 85½ per cent discount. "The advertisers can thus engage in 'strategic' bombing of postwar markets while depriving the government of badly needed excess profit taxes."

Cartoon prophet

We can't resist quoting a few of Bill Mauldin's wise remarks from his book, *Up Front*. As far as we are concerned, this is the book all civilians should be

made to read if they want to understand the average veteran—and war, too. Here is excellent sense from a twenty-three year old Pulitzer Prize winner.

Of the returning veteran, Bill Mauldin says:

"The dogfaces don't need pity, because you don't pity brave men—men who are brave because they fight while they are scared to death. They simply need bosses who will give them a little time to adjust their minds and their hands, and women who are faithful to them, and friends and families who stay by them until they are the same guys who left years ago."

Other Mauldinisms:

"No normal man who has smelled and associated with death ever wants to see any more of it . . . the surest way to become a pacifist is to join the infantry."

"Italy reminds a guy of a dog hit by an automobile because it ran out and tried to bite the tires. You can't just leave the critter die, but you remember that you wouldn't have run over it if it had stayed on the sidewalk."

"While a guy at home is sweating over his income tax and victory garden a dogface somewhere is getting great joy out of wriggling his finger . . . to prove to himself that he is still alive."

Right!

A resolution calling upon the United States government to withdraw its recognition from the Spanish regime of General Francisco Franco since it is essentially totalitarian in nature and has "a long record of active and practical cooperation with the Nazi regime in Germany," was adopted by the Executive Committee of the Board of Missions and Church Extension of The Methodist Church. The resolution was introduced at the meeting by Bishop Lewis O. Hartman, of Boston, Mass. Bishop Hartman is chairman of the American Committee for Spanish Freedom.

Toward Unity

Six Christian colleges in China, which have owed their inception and a large measure of their support to friends in the United States and Canada, have just effected a consolidation of their American boards of trustees. Originally chartered

by the Regents of the State of New York, they have been integral parts of the Chinese system of education for fifteen years, with boards of directors in China managing their affairs. To promote efficiency of operation while still maintaining connections with North America, permission was sought from the Regents to consolidate the American boards of trustees into a *United Board for Christian Colleges in China*, and this permission has been granted and is in effect.

The institutions involved are Fukien Christian University, Ginling College, Hwa Nan College, the University of Nanking, West China Union University and Yenching University. This new United Board will for the present be a part of the Associated Boards for Christian Colleges in China, at 150 Fifth Avenue, New York, N. Y. Arrangements are being made for others of the thirteen Christian colleges in the Associated Boards to take advantage of membership in the United Board and negotiations are proceeding favorably with several of them.

What about the cause?

From 1934, the first complete year of repeal, through 1944, Americans consumed 21,690,100,000 (legal) gallons of distilled liquors for which they spent \$44,109,000,000.

In 1934 they consumed 1,330,700,000 gallons (10.53 per capita).

In 1944 they consumed 2,735,000,000 gallons (20.48 per capita).

Last year the per capita cost of liquor was \$54.00.

A news report attributes this to the war!

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort and strength.

—John D. Rockefeller, Jr.

By the religious experience the humblest communicant is led into the presence of a power so much greater than his master's that the distinctions of this world are of little importance. So it is no accident that the only open challenge to the totalitarian state has come from men of deep religious faith. For in their faith they are vindicated as immortal souls, and from this enhancement of their dignity they find the reason why they must offer a perpetual challenge to the dominion of men over men.

—From *The Good Society*, by Walter Lippmann

Frame That Man

A Meditation

Allan Hunter

TRY saying this, without words, at least once a day to some human being as he walks toward you (or as you look at him suffering with you under some unnecessarily fatiguing lecturer):—

Over you is the Will. You may not be at all aware of the fact but it is there, and it is good. It is nothing less than an unceasing pressure upon you urging you to grow. That Will, and now we shift from the top to the right hand side of the frame, is so strong that it can afford to seem weak, permitting human arrogance within a very short span to imagine that its own brute force is triumphing. Actually, the Will has eternity to work in; and the meaning of eternity is that there shall be no ultimate defeat for what is best. To be sure, the bottom part of the frame at first appears discouraging. And what is that? Your capacity to make bad choices. You can spit in the face of love if you want to. For a little while, anyway. You and I have more potentiality for evil than either of us suspects.

But that is not the most interesting possibility. What excites me in you is the gift of starting at any moment to be positive rather than negative. You have it in you to be free, that is, to cooperate with the goodness that surrounds and invites you. This fourth side of the frame, and it is always beside you, points up not down. Of course you can say No. Of course you can vote for the I, the Me, the My and the Mine, at the expense of other life. But such power to choose darkness is only a token pledge of something more important: our power to say Yes to the Light. We will have to pay for past mistakes. The consequences go on and on. But neither you nor I have to continue doing wrong just because we did wrong. We can begin at this instant to be different. Life is not a machine on a fatalistically foredoomed assembly line in which we have to keep on repeating today the defiance of yesterday. Right now we can touch that part of the universe which is nearest to us and it may spark back with surprising responsiveness.

Every time we frame a fellow human being in terms no less challenging than these, our own inferiority fixation will have less sovereignty over us. The effort may even open our eyes a little to what we ourselves as well as that other person may become, as we share the terrifying but releasing impact of the Eternal Now.

TOWARDS the middle of April, the Chinese Student Japanese Day of Prayer at the close of the month.

Forgive us our trespasses, as we forgive them that

Within a fortnight, the war in Europe came to a close, leaving the shattered spirits, the homeless and stateless, the hungry, and cold, and now the evidence of unspeakable cruelty and pent-up hatred and revenge.

The cable from Chungking stands before us arresting

Forgive us our trespasses, as we forgive them that

How can we forgive until we have known and taken up

A writer of the Psalms knew the depth to which men can fall. God looked down from heaven upon the children of men, and he saw that they had did seek God. Everyone of them is gone back; they have turned away from good, no, not one. (Psalm 53.)

A prophet foresaw the advent of a man who can carry the burden of our sin. He was wounded for our transgressions, he was bruised for our iniquity of us all. . . . He poured out his soul unto death, he bare the sin of many. (Isaiah 53.)

How can we forgive until we know the depth of our sin? Have mercy upon us, O God, for without this we cannot be saved. Our God and our sins have hid his face from us, and we have made haste to shed innocent blood, our thoughts are unclean, our paths are crooked. The way of peace we know not and there is no fear of God before our eyes; whosoever goeth therein shall not know peace.

How can we be forgiven until we know how to forgive? Strange and terrible limitation: I renounce being a sinner. Prayer, there stands this rock of testing—this rock of temptation by ourselves, against which, each day, by thousands

Only as we accept this unchangeable condition can we hold within it the power of redemption. Only in this way, as the evil-doer, condemning the evil yet forgiving the evil-doer, can we be sinners who stand whether in victory or in defeat before the life of his son, our Lord and Master, Jesus Christ.

O God, have mercy upon us and incline our hearts

Judgment and

ness

motive

Scrap Book

True Love

Henry Hitt Crane

WHAT is true love? How can we define it, or recognize it, or be sure of it?

Aristotle's all-embracing principle is particularly applicable here: "The true nature of anything is the highest it can become."

When true love comes in, it validates itself by calling forth our best. It sounds a trumpet for every high thought and good feeling in us to rally. It inexorably insists upon our noblest.

It smites every base thing in us. It refuses to live in peace with meanness, selfishness or unworthiness of any kind.

That is why so few people are capable of great love. They are not worthy of it. To be sure, all of us have some of the tricks and imitations of love; for love is so good a thing that if we cannot have it, we must possess some substitutes, some leaden image of it. When men cannot see God, they make idols.

So we stress sex attraction. We treasure up fair words, kisses, compliments and gifts: and these trinkets and symbols of love are the only things many of us understand.

But true love is as shattering as God. It is the ultimate revelation of God. And only the pure in heart see God.

Thus, when a youth aspires to love, his first persuasion is of his utter unworthiness. Every little vileness of his past rises to scorn him. He is crushed under a vast humiliation.

And the beloved, worthily responding, is breathless with awe and wonder that such undeserved blessedness should ever come to her own unworthy self.

So true love means such mortal misery mixed with so great ecstasy. For it is a refining fire. We leap into its bright, alluring flame only to suffer its purging power and to discover its fatal requirement. Alas, we must be worthy, true and good.

Marriage, then, is never the shining success it ought to be until both man and wife achieve greatness of soul. To love, and to be ignoble, is tragedy.

Thus, love almighty is God almighty. It is that breath which God breathed into the nostrils of the dust He had fashioned, and man became a living soul.

October, 1945

International Abolition of Peacetime Conscription

John M. Swomley, Jr.

EVERYBODY thought the practice of peacetime conscription by Germany and Japan was wrong and for years they were decried as militarist nations. Today at the conclusion of a war in which they have been defeated there is a universal recognition that they must not again give military training to their young men. The leaders of the victorious powers, in thus deciding upon complete disarmament for Germany and Japan, were not motivated chiefly by a concern for the welfare of those nations. Their chief purpose was to prevent Germany and Japan from ever being a military threat to their existence. It is doubtful if they even thought of the possibility that the removal of the crushing burden of armaments would be a boon to the economic life of their former enemies.

Policy for Victors

THE mere disarmament of former enemies will not bring peace. "The problem is not how to get rid of the enemy, but rather how to get rid of the victor. For what is a victor but one who has learned that violence works. Who will teach him a lesson?"¹ Former allies are still capable of disagreeing and still able to wage war. As a result, in both the United States and England, military leaders have asked for the very system which they insist on abolishing. Russia already has a system of peacetime conscription.

Common sense would seem to indicate that if abolition of conscription in Germany and Japan is essential for peace, it is likewise essential among the victorious powers. For if another major war should occur in the foreseeable future, only the present victor powers would be in a position to fight. Proponents of compulsory military training, recognizing this, have implied that we must prepare for war with Russia.

Despite the disarmament of Germany and Japan no proposal for world-wide abolition of conscription has been made by any of the leading victorious powers. The nearest gesture in that direction is the provision in the San Francisco Charter that the Security Council may discuss limitation of armaments with the advice of its military staff. This means that the Security Council will depend for advice on matters of conscription and armaments

upon men whose training and experience give them no real knowledge or understanding of anything except full military preparedness. Furthermore their position tends to give them an interest in maintaining military establishments and therewith their own jobs.

For example, at the close of the last world war civilian leaders like Lloyd George, Wilson, and Clemenceau were willing to see Germany disarmed and her conscription system abolished even though Germany was insisting that her abandonment of conscription and armaments should be followed by similar action on the part of all other nations. But when Lloyd George made the initial

THE JUDGMENT OF YOUTH

REPRESENTATIVE Methodist young people of nine southern states, assembled in a twelve day Leadership Training Conference at Lake Junaluska, this summer, adopted without a dissenting vote, resolutions expressing strong disapproval of the proposed policy of peacetime conscription and asked Congress to reject it.

The measure, according to the resolutions, "would be a departure from the traditional policy of our government," and would threaten the country with "the establishment of military ideology and domination." It would "cause fear of America on the part of other nations," the resolution said, and "would not be in keeping with the ideals of the United Nations Charter which stresses world cooperation."

Other grounds of opposition expressed by the resolutions were uncertainty as to the future needs of the country pending the making of peace and the absence abroad at this time of many who are entitled to a voice in shaping the nation's peacetime policies.

The position of the Conference, the resolutions asserted, was in accord with the teachings of Jesus and the general policy of The Methodist Church and the Federal Council of Churches of Christ in America.

proposal to abolish German conscription it was opposed by the French and Italian military men—Foch, Desgoutte, Weygand, Cavallero. "Foch was the most vociferous and his opposition seems to have been based upon the fact that if Germany had no large army then France would have no excuse for a conscript army and he could not look with equanimity on the destruction of the French military machine to the building of which he had given his life."²

Not a Job for Soldiers

THE creation of peace should not be left in the hands of those who make war. If there is to be real peace in the world every attempt must be made to that end. If soldiers are to be employed it should certainly be as a last resort, to be called on only if every other means has failed. Yet current proposals for conscription seem to indicate that we are already preparing to invest all or most of our efforts toward world harmony in a last resort method. By its nature this can be done only to the neglect of earlier preventive measures. War will come speedily once we begin to compete with others for the distinction of being best prepared. The only alternative to a preparedness race is a frank recognition by the nations that they should each and all remove the threat which peacetime conscription implies.

Some advocates of conscription in the United States say they want it for its value in the new world organization and imply that they would be against world-wide abolition. For example, Secretary of War Henry L. Stimson stated, "To advocate any Dumbarton Plan and then shear ourselves of the power to carry it out would be even worse than our refusal to join the attempt at world organization in 1919." Logically Mr. Stimson is asking that every nation, in order to help maintain peace, should have peacetime military conscription. Would Mr. Stimson propose that Germany and Japan re-establish conscription as an entrance requirement into the new League?

There is no essential difference between an individual who says, "I shall keep myself well armed at all times in order to prove to my friends and foes that I am determined to be a peace-loving man,"

² "International Abolition of Conscription," historical notes by Harrop and Ruth Freeman, *Fellowship*, June, 1945.

¹ Niccolo Tucci in July issue of *Politics*.

and a nation which says precisely this.

International opposition to conscription developed in 1926 when a group of well-known men from fourteen countries—men like Norman Angell, H. G. Wells, Albert Einstein, von Deimling, Henri Barbusse, and Gandhi signed a manifesto calling for "the universal abolition of conscription." They said:

"It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality and the destruction of liberty. . . . The state which thinks itself entitled to force its citizens to go to war will never pay proper regard to the value and happiness of their lives in peace."

If their advice had been followed and the nations of Europe had not engaged in a gigantic military training program, if the money spent on militarism had been spent for constructive health and educational purposes, and if the great powers had spent as much effort on solving economic and political problems as they did on building Maginot Lines, the Hitler Youth Movement and the war itself might have been prevented.

Action Now Possible

ANY proposal for world-wide abolition of conscription today must take into account the possibilities of its achievement. It must be recognized that at least Russia, England and the United States would have to be in agreement on the proposal.

Russia has previously asked for abolition of conscription. In 1927 at the fourth session of the Preparatory Commission for the Disarmament Conference of the League, Russia urged "the discontinuance of calling upon citizens for military training either in armies or public bodies." There is no reason for not asking Russia to help formulate now an agreement to which all nations might subscribe.

In England there is a growing opposition to proposals for military conscription. If Russia and the United States reject conscription, Britain will be only too willing to escape the cost of a huge military establishment. Furthermore, huge military establishments in Russia and the United States would provide the only basis on which the British people would be willing to accept both the cost and the departure from their no-conscription tradition.

In the United States practically every religious, educational, farm, and labor group has testified against adoption of peacetime compulsory military training. Perhaps as a result of this opposition, Representative Joseph W. Martin, House

This article is being distributed as a pamphlet by the Anti-Conscription Committee, 2929 Broadway, New York 25, New York. John Swomley, Jr., the author, is one of the editors of *Conscription News*, and is released from his regular work as a national secretary of the Fellowship of Reconciliation to do the special project on peacetime conscription.

Republican leader, has introduced a resolution calling for "an immediate international agreement, whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations." The resolution asks that before the United States passes any compulsory military service law the President, Secretary of State, and the American Representative on the United Nations Organization "be urged to work unceasingly" for world-wide abolition of conscription.

Training vs. Service

ADVOCATES of conscription in the United States are already trying to evade the spirit of Mr. Martin's proposal by stating that they are for compulsory

THE MARTIN RESOLUTION

(Excerpts)

" . . . Whereas compulsory military service has never prevented war in Europe or elsewhere but on the contrary causes suspicions and fears to grow between nations and inclines the rulers of men to war rather than to peace; and . . .

"Whereas with the ultimate destruction of the military power of Germany and Japan there will never be a better time than now to secure international agreement looking to permanent peace; and

"Whereas an agreement between the nations of the world to eliminate systems of compulsory military service would itself be greatly conducive to that restoration of peace which is so profoundly desired by all the plain peoples of the world and would release their energies and resources for rebuilding their war-devastated countries; . . . therefore be it

"Resolved that . . . the President of the United States, the Secretary of State and the personal representative of the President on the United Nations organization, Edward R. Stettinius, Jr., be and hereby are urged to work unceasingly for an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations."

military training whereas the resolution deals only with military service. Actually an agreement to abolish compulsory military service would be meaningless unless compulsory training were also banned. Any nation can institute or continue a year or more of compulsory military service and simply call it training, or at a moment's notice impose service on the men it has trained. American proposals to have compulsory training will be viewed by the world with similar alarm to that felt when Russia announces the training of an age group.

If the advocates of conscription are sincere about desiring security for the United States, can they possibly oppose world-wide freedom from mass armies? Shall any motives on the part of a few, such as a desire for aggression, for profits from maintaining huge military establishments or for the use of troops to "settle" unemployment and labor problems, be permitted to stand in the way of an honest effort to achieve freedom from fear for the peoples of the world?

Proposed draft for an agreement which could be written into the charter of the world organization, by Harrop and Ruth Freeman, "International Abolition of Conscription," *Fellowship*, June, 1945.

"Each and every one of the High Contracting Parties within six months after the due ratification hereof by the United States, Great Britain, Russia, and China and by one-half the other signatory parties, shall cease to raise effectives for its army, navy, air force, or other military or war service, or for any service or force for international action, or for the purpose of military or other training by conscription or other involuntary service and shall not thereafter employ conscription or involuntary service for any such military, war, or other service or training whatsoever."

What is it that we really expect from our religious belief? . . . Religion should bring two convictions: first, that there is a reasonably established good, and second, that human life has the capacity to attain it.

—Julius Seelye Bixler in *Religion for Free Minds*

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

Take the plough and the forge and the mallet and the lute,

The things you have fashioned in necessity or for delight.

—From *The Prophet* by Gibran

The Crusade for Christ-Like Living On the Campus



An Interpretation of the Evangelistic Emphasis of the Methodist Movement In the Crusade for Christ

WHAT IS THE CRUSADE?

THE Crusade for Christ is Methodism's answer to five great needs:

1. *Widespread discussion of and action upon postwar problems.*
2. *Rehabilitation and extension of work in tension areas of home and war-devastated areas abroad.*
3. *Church-wide concern for the spiritual and social welfare of all people.*
4. *Recognition of the idea of property which is called stewardship wherein God is the owner and man must assume social obligation for its use.*
5. *Extended program of education in the principles of religious living and intelligent churchmanship.*

THE ANSWER

THE General Conference of The Methodist Church in 1944 inaugurated a four year program throughout the entire church to raise twenty-five million dollars for reconstruction, create a program of evangelism, explain the principles and increase the practice of stewardship among Methodist laymen, and enlarge our church schools. The entire Crusade is to last four years, with each emphasis receiving special attention one year, and the Crusade for a New World Order, which encour-

ages Methodists to know, discuss, and act upon postwar problems, continuing throughout the entire period.

This is our church. These are our needs. The Crusade is our *Crusade for Christ-like living on the college campus.*

WHAT DO WE MEAN BY EVANGELISM?

BESIDE the sea of Galilee, Jesus called Peter and Andrew and challenged them to be fishers of men. In this challenge he was calling them to do two things, recreate themselves and then project this creativity out into the lives and activities of others. The *Discipline of The Methodist Church* defines the aim of evangelism (Par. 1544), "to bring all men into living active fellowship with God . . . to gather them into the fellowship of the church; to lead them to express their Christian discipleship in every area of human life that the Kingdom of God may be realized."

Thus evangelism begins with an enthusiasm for one's own experience of Christ-like living and a conviction that the values by which Jesus lived are of supreme significance. It proceeds with a real concern for the needs of one's fellowmen and one's society. It reaches its climax in an effort to meet their deepest needs and lead them into Christ-like living.

In accordance with Christ and the church, *evangelism on the university and college campuses is the registration of students in the school of Christ-like living.*

THE OBJECTIVES OF EVANGELISM

The objectives of evangelism are:

1. To proceed on the basis of a conception of evangelism that is *educationally sound*, that respects human freedom and dignity, and that understands the laws of growth, learning and personality development.
2. To *project Christ-like living* (which is true evangelism) into every area of campus experience—classroom, living group, recreation, and community relationships; leading students to "express their Christian discipleship in every area of human life that the Kingdom of God may be realized." (The *Discipline of The Methodist Church*, 1944, Par. 1544.)
3. To develop in students a *prayerful attitude toward all of life*, remembering that Christ-like living both grows out of and at once creates such an attitude. This larger objective includes such specific objectives as:
 - a. To encourage every Methodist student to seek daily the resources of the Christian faith.
 - b. To encourage prayer fellowships in every Methodist student group.
 - c. To train students in the history, significance, and art (or practice) of worship.
 - d. To aid students in the discovery and practice of the disciplines of Christ-like living, remembering that Jesus found God by living in his presence.
4. To challenge students already in the church to *come alive* to the full meaning of Christ-like living in terms of inescapable personal responsibilities and of realized potentialities in fellowship, understanding, and service. "The first task of evangelism is with those already within the membership of the church."—Russell L. Dicks: *Personal Visiting and Pastoral Counseling*, p. 219.

This objective must include the understanding of the essentials of the Christian faith, the appreciation of the history of the Christian Church, the awareness of the rich heritage of the Hebrew-Christian tradition found in the Bible, and seeing the relationship of religion to other factors in human experience.

5. To lead students to a new sense of vocation, as purposeful investment of life in response to a real need and in relation to one's talents seen in a framework of a total way of life. (See *motive*, Jan. '45)

6. To set changed persons within a society—needing-change, understanding that “social change is both the condition and fruit of individual salvation” (John Bennett: *Social Salvation*, p. 62) and that personal evangelism moves directly into *social evangelism*. This social evangelism implies a new insight concerning the true meaning of *stewardship* as a philosophy (growing out of the prayerful attitude toward all of life) which sees God as the Creator and real owner of all we claim and which works for the economic and social changes demanded by this recognition of God’s ownership. Such evangelism should inspire students to put into action the Social Creed of The Methodist Church (See the *Discipline* of The Methodist Church, 1944, Par. 2010).
7. To commit students to the realization of a *Christ-like society*—the Kingdom of God—on earth, in our day.
8. To commit students to attempt to become *Christ-like persons*, realizing that “a more Christian society will not become a reality unless each student becomes in himself an integrated, effective, dedicated Christian personality. No sudden or shortcut methods are possible. Only as each student finds the disciplines of Christian living for his own life, and grows in effectiveness, will he be able to bring to his family, church, community and work relationships the strength necessary to meet the staggering problems that face all mankind.” (From *Special Program Emphases*, 1944-1945, *The Methodist Student Movement*.)

TECHNIQUES OF EVANGELISM

EVANGELISM is both personal and social. Personal evangelism means Christ-like living, in the positive sense, in individual lives. Social evangelism includes Christ-likeness expressed in group conduct and the moral responsibility to create a Christ-like society.

1. PERSONAL EVANGELISM

- a. Each student who sets out to lead others in Christ-like living must himself first have:
 - (1) A new understanding of Jesus in history.
 - (2) A new vision of God as revealed in Jesus’ life.
 - (3) A vivid awareness of God’s presence.
 - (4) A “coming alive” in the individual’s life as to what Christ-likeness in living really means.
 - (5) A discovery of the inescapable moral obligation because of being “in the line” of succession of the prophets and Jesus in fulfillment of the will of God.
- b. Consistent Christian living.
- c. A wholehearted contagious enthusiasm to share, in conversation and deed, the richness of new religious insight and understanding.
- d. A concern for others because of their inherent values as persons.
- e. Paying the price to live redemptively, i.e., in behalf of others.
- f. Developing friendship (circles of influence), as nearly as possible, on the level of Christ-like living.

2. GROUP EVANGELISM

An individual develops Christ-likeness in a group. Therefore, techniques for group evangelism fall into two categories: (1) The group’s influence on the development of the individual, and, (2) What the group does to change the society of which it is a part.

a. Techniques of group action on the individual.

There are methods of work now commonly used in student work which, in themselves, if properly done, constitute good techniques in evangelistic effort in the spirit of the Crusade for Christ. For example, an evening of recreation conducted in the spirit of Chris-

The material in this article was prepared by a Research Seminar (SE 17—Seminar for Professional Religious Leaders Among College Students) in the first term of the summer session at Garrett Biblical Institute, June 18-July 20, 1945. Present in the group were: Rudolph H. Boyce of Wayne University, Detroit, Michigan; Paul K. Deats, Jr., of the University of Texas, Austin; Mrs. Beth Ludburg Hopkins of Ball State College, Muncie, Indiana; J. Roy Deming, Charles P. Godbey, and Lloyd D. White of Garrett Biblical Institute, Evanston, Illinois; and H. D. Bollinger of Nashville, Tennessee. It is available as a pamphlet from the Department of Student Work, Board of Education of The Methodist Church, 810 Broadway, Nashville 2, Tennessee.

tian fellowship and with a high quality of group expression that leads into an atmosphere of worship, becomes a social experience wherein, through group effort, the individual person is lifted to new levels of Christ-like living.

It may be assumed that there are Methodist student groups which will continue the high quality of their group efforts, stimulated anew by the spirit of the Crusade. Such group activities, by their influence on the life of the individual, enrich both the individual and the group. Group techniques now commonly used in student work are:

- (1) *Worship services* that inspire the individual to Christ-like living and an awareness of God.
- (2) *Functional groups* within the student program that are organized to meet student religious needs and to work in specific program areas for personal enrichment such as music, drama, and religion in the fine arts.
- (3) *Projects of social significance* that help students to study and participate in actual life situations.
- (4) *Small prayer fellowships* that share in the group experience of God’s presence and relate this experience to specific human needs.
- (5) *Study groups* that bring into working relationship true religion and higher education.
- (6) *Commission and committee work* that both in methods and goals give an ethical lift to persons and the group. The aim of committee work is not mere program effort but it is taking a person where he is and, with the offering that he has to make and through the discipline of a group fellowship, moulding it for the maximum use of the largest number.
- (7) *Recreational activities* that take diverse persons and through recreating activities shape them into a cooperating whole.
- (8) *Group work with other groups* that develops a world Christian community.

b. Techniques of group action in the social order:

The student Christian group should help create in the campus community and in the larger community an atmosphere in which changes may be made for the better. It is also the business of the group to participate in the Christian revolution that seeks to build a Christian social structure. (See Chapter III, “The Christian Revolution” in *Christians in an Unchristian Society*, by Dr. Ernest F. Tittle.)

- (1) The student Christian organization itself should be an exemplification of Christian conduct in campus life.
- (2) Cooperative Christian living groups that help set a pattern for:
 - (a) a better economic structure
 - (b) brotherhood
 - (c) world mindedness

- (3) The Christian group should participate in campus activities and organizations in a manner that is at once ethically sound, educationally constructive, and Christian in method and goal.
 - (4) The campus Christian group should participate in the larger life of the church including its special emphases such as the Crusade for Christ.
 - (5) The group should participate in the intercollegiate manifestations and projects of the Methodist Student Movement.
 - (6) The group should participate in cooperative efforts with other Christian and inter-faith groups in a manner that develops the ecumenical spirit of Christian togetherness. A campus-wide religious emphasis week is an example.
 - (7) The group should conduct such enterprises as forums, discussion, and training institutes that help create a mind for world order.
 - (8) The group should participate in all other enterprises and efforts of the campus and the larger world community that clearly build the social structure to which all Christian effort is dedicated, the Kingdom of God.
- d. A sincere concern—the drive that compels Christians to go to other persons with the message that has meaning in their own lives.
 - e. Insight into Jesus' way of life—which can come only as a person has fellowship with him.
 - f. A sense of community—as Christ becomes Master, men become brothers one to another—all akin,—we all “belong,” and all are interdependent.
 - g. Awareness of the power of God in life. God works through the greatest and least in building his Kingdom.
 - h. A loyalty to the Christian fellowship, the Christian Church.
 - i. A commitment to Christ-like living each day marking another step toward that goal.
 - j. Active participation. There is a place for each to serve, a place that cannot be served by any other. When a person's faith is actively expressed, his life develops and the group grows.

2. To build a Christian world community

There can be no expression of Christianity that is not both personal and social. When the spirit of God lives in the hearts of men and is made operative in all relationships with one another, his Kingdom will truly come.

Evangelism is loving others into Christ-likeness, and social evangelism is loving society into Christ-likeness—the Kingdom of God. The personality of a social group is different from the members which compose that group. Its personality is autocatalytic (grows of its own accord), for the persons in the group influence the group as a whole, which in turn influences again the individual mind.

The person who becomes personally “saved” must also become socially “saved.” There can be no such thing as a “saved” person in an “unsaved society.” At this point personal evangelism moves directly into social evangelism.

Both must begin in all Methodist student groups and extend beyond all geographical and racial limitations into every area of human life.

THE GOAL OF EVANGELISM

1. To develop Christ-like persons—those who reflect a quality of life resulting from the following ten attitudes:

- a. An open-mindedness—at best an individual can know only a small part of the *Truth* and therefore it is necessary to maintain an open mind for any additional truth which might come.
- b. An awareness of values—a materialistic world can be so demanding that one loses sight of the fact that true values are in the realm of the spiritual and that the individual's relationship to God and to his fellowmen is of supreme importance.
- c. A sensitivity to need—the need for personal spiritual development and awareness of human need in every other form.

WEDDING REHEARSAL

Flag Incident

It was the evening before a wartime wedding. Tense with the excitement which a nuptial occasion invariably affords, the wedding party had gathered in the church for the rehearsal. It was to be a formal affair, with all the trimmings. The bride-to-be had made many plans in eager anticipation of the day when her beloved, a Navy Lieutenant, would return on furlough from the wars in the West Pacific to become her husband.

It was time for the rehearsal to begin. The door opened and the minister entered, followed by the two who were to be made one the following day. They paused before the chancel to view the arrangements. The Lieutenant who was an officer on a landing craft and had participated in several invasions of enemy islands, noticed an American flag standing inside the chancel. For a moment he stood looking at it. Then, turning to the minister, he quietly asked: “Can that flag be removed before tomorrow?”

Completely astonished, the minister sputteringly responded: “Why, we—er—ordinarily don't remove the flag from the church during wartime!”

The battle-scarred Naval Officer replied: “Sir, if it's okeh with you, I'd like to take it out. I love the flag, but I love it best in its place, and its place is not in the church. You see, I'd rather be married in a church that has no national flag.”

UNITED NATIONS CHARTER

Christian students will want to become enlightened concerning the provisions of the United Nations Charter, which no longer is a mere dream but is now a fact. Our lives will be greatly affected by this Charter, for it can be the means of creating a durable peace.

There are serious weaknesses in it, however, which need to be corrected. Improvements of many kinds should be made. The Charter is one of the most interesting and helpful subjects which can be discussed this fall by student groups such as Wesley Foundations, Philosophy Clubs, “Y”s, and others.

Free copies of the full text may be obtained by writing to the Bureau of Research and Publications, the Department of State, Washington, D. C., and asking for Publication 2353, Conference Series 74.

Peacetime Conscription-- Up and At 'Em

Christian Action TOWARD A NEW WORLD ORDER

A LETTER recently came to the editor of this department from a Methodist soldier stationed in Halle, Germany, who has been reading about the current proposal to fasten peacetime conscription on American youth. Here is a sentence from his letter: "Unfortunately it is against the law for members of the armed forces to write members of Congress in an attempt to influence impending legislation."

Continuing, the soldier complained that although he is bitterly opposed to any plan for peacetime conscription, he can do nothing to defeat it, notwithstanding the fact that the military bigwigs and swivel-chair executives in the War Department have been spending the taxpayers' money, on government time, in a feverish attempt to force it through Congress.

Laying aside, for the moment, any merits or demerits of conscription, what are we to think of a group who, in a democratic nation, make it illegal for millions of American citizens in uniform to voice opposition to their program? Lt. Col. Roscoe S. Conkling, who helped to administer the draft law in both World Wars, recently became so alarmed over their efforts that he gave up his position in order to be able to speak against them. He first sought permission to oppose conscription, but that was not granted, so he did what few would have had the courage to do, *viz.*, he resigned his commission.

Turning now to the actual proposal, we find a situation equally strange. This generation of youth is and will be living in a world of crushed enemies, victorious allies, and friendly neutrals. Plans are already in effect which will insure the utter impotence of all future military might in Germany and Japan. Further, the United Nations Charter has been signed by representatives of fifty nations and officially endorsed by the United States Government. This Charter makes adequate provision for dealing with any breach of the peace on the part of any nation anywhere.

A Question and a Request

IS it not then, a strange suggestion that we reverse our American tradition and spend millions of dollars each year in

an effort to militarize American youth for all time to come? Why must we force every young man to receive a year of peacetime instruction under professional militarists who do not believe in the possibility of lasting peace? That is what the conscription proposal amounts to, because a large percentage of military leaders believe the fatalistic falsehood that since there have always been wars, there always will be wars. As late as June 10, 1945, Gen. Patton spoke to a children's Sunday school class in San Gabriel, California, and in so doing made a speech typical of the military mind: "You children here, whether you like it or not, are the soldiers and nurses of the next war. There will be war again, in my opinion, because there have always been such things."

We speak a Methodist "Amen" to the now-famous reply which was printed in the G. I.'s paper, *Stars and Stripes*:

Dear General Patton:

I am one of the 30,000 men who died under your command on our march across Europe. Last week you told a Sunday school class: 'You children are the soldiers and nurses of the next war.'

Another war—not a hundred years from now, but right around the corner! I don't know what the other 29,999 boys did but I turned over in my grave, General, and the dirt above me moved because it isn't packed hard yet.

... Yes, we died when you told us to die. . . . But may we now with all due respect ask one little favor in return?

CIVIL LIBERTIES

On foreign soil and in distant waters, a war has just been won in which liberty was said to be the major issue. If we have secured freedom abroad, how does it fare at home? A brief but comprehensive answer to that crucial question is given in a small publication recently off the press, and it provides much food for thought and discussion. It is the annual report of the American Civil Liberties Union, whose address is 170 Fifth Ave., New York 10, N. Y. Copies of this authoritative report may be obtained gratis while they last.

Just stay a soldier. Leave the peace up to those who are working their hearts out to make it stick. . . . And for God's sake stay out of my brother's Sunday school class. He still thinks I died to make a better world for him.

Signed, Private X.

To that pointed, poignant plea we add a similar request: In order that Hitler's dead youth movement shall not be resurrected in us, please stay out of Congress with all proposals for permanent militarization of the freedom-loving youth of our land, who so desperately need to believe in the possibility of peaceful cooperation.

Conscription for Defense?

THE idea that we need peacetime conscription for national defense becomes more foolish week by week. The rapid development of the aircraft industry, with its B-29, P-80, and other models yet to come, has shown the impotence of a well-trained army, no matter what its size, to defend a nation against attack. The newer rocket weapons go even further and penetrated aerial defenses. And now that Mother Earth has given birth to the atomic bomb, there no longer exists anything which may accurately be termed a "defense"—least of all a well-trained army! This frightening truth was underscored with red ink in Japan on August 9th, the date of the second use of the atomic bomb. The entire world was still staggering from the psychological shock of the first atomic bomb when the second one was used, and here is what the Associated Press reported concerning it: *The atomic bomb which struck the war-bristling city of Nagasaki packed more punch than the first one dropped on Hiroshima.*

Brig. Gen. Thomas F. Farrell said the second bomb not only was more potent, but made obsolete the No. 1 parcel of death, and was less difficult to construct. Think of it! In less than a week, the atomic bomb which had an explosive force equal to a 44,000,000 lb. TNT bomb, was classified as "old-fashioned and antiquated."

In a world like that, even an army of fantastic size would be fantastically im-

A Department
Conducted by

HOWARD WILKINSON

potent as a "defense." Although we were to rest our hopes for peace upon the use or threat of force, a conscript army would be enormously inadequate and almost irrelevant! Soldiers, in addition to being humans (a fact often overlooked!), are instruments of warfare, and we must realistically realize that any future conflict which leads to the use of atomic bombs will not be "warfare," but will result in the suicide of civilization. Hence, soldiers, however well trained, are now far more "old-fashioned and antiquated" than even the first atomic bomb.

So What?

MANY conclusions may be drawn from these facts. But the one in which we are chiefly interested at the moment is that the proposed legislation in Congress for peacetime conscription should be resoundingly defeated! As Senator Johnson said, "The atom bomb ought to blow up peacetime conscription." It could not possibly afford us national defense or lasting peace. It would, however, bring many ills upon us, some of which were summarized by Cpl. E. W. Wadsworth in the July 30 *Newsweek*. Said he, "Owing to the separation from his home, parents, wife, sweetheart, and friends," the average youth undergoing military training "drinks more, swears harder, attends church less, and is more promiscuous" than he is in civilian life. "There is nothing whatever in the training program of impressionable youths," said he, "which would make them read the Bible, attend church, or earnestly engage in prayer. They are taught to hate and to kill. . . ."

Therefore

STUDY and discuss this legislation, and if you feel it should not be enacted, then lose no time in writing to your Senators and Congressmen. Letters to the President are also helpful. You need not mention any specific bill: simply state that you are opposed to peacetime conscription, giving the reasons for your opposition.

There is no return that is efficacious save a return to an absolute starting point. In a time of crisis like our own, the surfaces of life are both complex and violent. The reactive tendency is easily preempted by the secondary cause—itself the result of the basic cause which lies concealed beneath. . . . If a civilization is "sick unto death," we must not offer it a dialectical materialism, or a racial myth, or a utopian economy for the cure of its soul.

—Stanley R. Hopper in *The Crisis of Faith*

This Work-a-Day World

JEAN ANDERSON

Recipe for a Work Diet

A PERSON, married or single, who intends to work his way through college should be prepared to plan exhaustively his every move—and then hope things turn out right. And if they don't, he must simply sigh or laugh according to mood, and change the plans to fit the circumstances. Discouragement should not be in his vocabulary. Education should mean more to him than luxuries, and sometimes more than necessities. He should be prepared to work as he has never worked, to study all night long if necessary, to sacrifice almost any social obligation, to read until he falls asleep, to write until his fingers can write no more, and to relax completely whenever he has a chance.

Take a cup of thinking, two cups of dreams, from four to eight years of youth (depending on how strong), three and one-half cups of persistence, three teaspoons of ability, one cup of cooperation, a teaspoon of borrowing, one cup of good books and lectures and teachers, one cup of health, and one cup of plans made and followed through. Cream the thinking and the dreams. Add the years and beat until creamy. Sift persistence and ability together and add alternately with cooperation to the first mixture. Add borrowing, books, lectures, teachers, health, and plans. Fold in the years of youth, beaten stiff. Bake in any moderately good college or university. Time in college, four or more years, depending on how you like your cake. Temperature, plenty hot. Servings will last for life.

THERE are various recipes for cake. Some people prefer to omit the borrowing in the above recipe, and some people use more than called for. We are of the opinion that a slight touch (ouch!) now and then is necessary, or the cake will taste flat. Without the three teaspoons of ability the cake won't rise. If you haven't that much on hand, we'd advise you to make pie instead. But remember, cake takes much more persistence than anything else, with dreams (for the future) a close second. And another thing—who likes a cake without frosting? We are of the opinion that a frosting of fun, friends, extra-curriculars, and a drop or two of nonsense will improve any cake immeasurably. But there's got to be a lot more cake than frosting, for the world likes its cakes on the nourishing order, and prefers no stomach-aches, please!

In plain English, he who has the ingredients for a college education and fails to put them together might just as well be cake ingredients sitting in a cupboard. Of course, if he uses the ingredients in a different fashion, he'll be of some use to the world. He might make biscuits. But people can make biscuits who don't possess all the ingredients for a cake, and we think he who *can* make a cake should do so, with his own recipe, and we wish him all the luck he needs, especially if he is a beginner.

This column will be conducted for cake-makers and prospective same. We'll have hints, helps, and various recipes for you. We are particularly interested in "substitute" recipes in these days of shortages, and ideas for double recipes for two people who want to make cake together. We'll appreciate all the correspondence you can let fly at us. Seriously, we want your ideas on this whole problem of postwar education. There are many things we can do, many things we can campaign for, and many ideas we can share. The problem we shall discuss first (next month) will be, "How Will Returned Veterans, Married and Single, Change College Life?" F'rinstance, lots of our men will be older, they'll have extra money through the G. I. Bill of Rights (or they'll have money where before they hadn't enough for all college at all!) Specifically we will consider the case of Vic Veteran and Priscilla Poor, who want to go to college but aren't sure how to finance it, want to get married but don't know when, and need some advice, but badly. What about it?

Reading Between the Lines

Headlines

MARION WEFER

**HEALTH CRUSADE
STIRS MINE TOWN**

**MINERS HOLD FIRM
IN HEALTH FIGHT**

MADemoiselle, "The Magazine for Smart Young Women," proves its right to that title in the August college number which reports the findings of its College Forum. It was no mean Forum. The topic elected was "The Fruits of Victory—1919 vs. 194?" In compliance with ODT ruling, it was a comparatively small group limited to fifteen Eastern colleges selected for their nearness to New York City, the meeting place. Leaders and speakers were carefully selected and a fine, forthright, free-for-all occupied one brief day. *Mlle* hopes to extend this annual Forum to greater length in the future. As an editor reports, the students "managed to make some weighty professors scratch their heads and count the buttons on their vests very carefully before making their replies." Next year when we are all in the thick of working out the problems of the "Fruits of Victory" they may well take at least three days for the button count.

Captain Mildred McAfee (Mrs. Douglas Horton) of the Waves and Wellesley, addressing the Forum: "Colleges should motivate people by giving them materials out of which to build an adequate purpose for their living."

Dr. Everett Ross Clinchy, president of the National Conference of Jews and Christians, director of the Williamstown Institute of Human Relations, suggested four plans to promote understanding on the campus: *establish an interfaith conference; create respect, cooperation and sympathy for one another; avoid doctrinal disputes; and work together for common civic objectives.*

There was much more by guest speakers and student speakers than can be reported here. John Mason Brown, the chairman of the Forum, limited his speakers to two minutes, the time he suggestively remarked, consumed by the Gettysburg Address. Betsy Day, Radcliffe '46, Guest Associate Editor of *Mlle* for its college number, summarized the Forum thus: "We learned that many people are trying hard, with clarity and historical understanding, to show us the catastrophes of the last twenty years, so that we may work out a better world this time."

THE WORLD WE WANT gets a thorough working over in forth putting *MLLE* which begins penitently with a sorrowful survey of "The World We Wanted—1918" by Mina Curtiss, Smith, '18. "We neither thought the thoughts, nor read the books nor wrote the pieces we should have," she declares. She tries to explain it by saying, "In the first place our teachers were all older people for whom the American scene held no significance or interest. . . . The other cause of our lack of awareness was at least partly technological. We had no radio, no news bulletins, no commentators, no eyewitness reports from the men overseas. . . ." BUT, when the writer returned to teach a course in the American novel several years later she found this disturbing symptom. Came to her several students complaining about the difficulty of her course. They declared themselves affronted by her demand that they *think*. That, she suggested, might be fun. "But," they wailed, "we don't know what you want us to think!" There, warns Mina Curtiss, Smith, '18, lies danger!

"The World We Want" by Dr. Margaret Mead takes over after the rueful survey of '18 and its conclusion, "If we had been right, this war could never have happened." It challenges like a bugle's blowing. "We have now, for the first time in history, a technology which properly applied will make it possible to free the world from hunger, to see to it that no one dies of starvation, is deformed by malnutrition nor dies an untimely death which better food could have prevented. . . . We now have the knowledge; if we do not see that it is applied, we become guilty of criminal neglect."

And again, "Only by facing the full reality of death, death decreed by society for its youth, once declared innocently because we knew no way out; never again

(275 miners in Force, Pennsylvania, asserted they would not work until a company physician was employed and sanitary conditions improved. *The crusading physician who stirred up the miners was a thirty-three year old woman—formerly a worker in the Grenfell Mission in Labrador.*)

Here is something to get "het up" about in the months ahead when we are warned we may shiver. The naive defense of the State Department that conditions were no worse than in any other mining town is as feeble as it is callous. Let's see how the army looks at typhoid fever with professional reverence for the life of a soldier!

Typhoid fever is at the present time relatively unimportant in so far as its influence on the non-effective rate and military operations is concerned solely because of the effectiveness of the control which can be established and maintained. Military Preventive Medicine.

A young college girl, Lauren Gilfillan, went out to investigate the, shall we say, irreverence toward the life of the miners eleven years ago. She wrote her findings in *I Went to Pit College* which was a *Literary Guild* selection in 1934.

* * *

State of the Nation—(Dos Passos)—In the Pennsylvania coal town one miner defined matters thus: "The trouble with the American pipples is they ain't informed. They don't read enough. They read headlines. They read funnies. They don't read careful."

* * *

For students trying to feel kinship with the ancient European universities and their traditions, it is interesting to read in Sir Arthur Quiller-Couch's *Art of Reading* on some of the student customs in the Middle Ages. "The amount of oath taking in a medieval university was prodigious—even college servants were put on oath for their duties—bed makers kissed the book" (this was in England). "Abroad, when examinations were held, the Examiner swore not to take a bribe, the Candidate neither to give one, nor, if unsuccessful, to take his vengeance on the Examiner with a knife or other sharp instrument. At New College, Oxford, the matriculating undergraduate was required to swear in particular not to dance in the college chapel."

to be decreed innocently because we know there is a way out, can we carry through the responsibility that is ours."

YOU'D be surprised! "Faith in Action," an article in the August *MILLE* features a young woman minister, Carolyn Welch, Hartford Theological Seminary, '44, who serves a Congregational Church in Riverton, Conn. Pastor Welch had a devout Methodist mother.

NEVER marry but for love, but see that thou lovest what is lovely." Who said that? You'd be surprised! William Penn in *The Fruits of Solitude*.

GB. STERN, in *Vogue* writing of "Unrationed Cures for Wartime Maladies," recommends reading with affectionate conviction. "Books can supply a first aid and gradually a cure for our sorrowful ailments" she declares, and further, "One is inclined to quote prose . . . for character and irony and wisdom; poetry for beauty and refreshment; the Bible and Shakespeare for everything, when the salt has lost its savor." "A pure river of water of life, clear as crystal. . ."

HINT for those of us who flounder—"We must find you an interest," is as ridiculous as 'I must find myself an interest' is essential; an interest, not merely a hobby; hobbies are the powder closets and ante-rooms of life."—G. B. Stern.

Browsing with a Book Worm

RICHARD HUDSON

By Way of Introduction

In these days when dozens of new books appear each week, one is apt to become quite bewildered by the large amount of reading material from which he may choose. It would be impossible to read most of the books, and it would be impractical for any busy student to attempt even a representative number. Many books are just "run-of-the-mill" stuff, only a few stand out as being above the average. Fewer still are of any great significance. While we do not claim to have any unusual powers of judgment, we shall attempt to present only those books which the editors feel should be called to your attention.

The comments which we include have been contributed by several people. Many more will participate, and from time to time you will find scattered throughout the magazine brief statements of personal reaction from various people on books which they have found particularly interesting. Your comments, criticisms, and suggestions will be appreciated and will help make this department of greater service.

And now I would like to introduce one of the more unusual assistants. He is a little book worm who wears horn-rimmed glasses which are almost as large as he himself is. He crawled up onto the editor's desk one day and announced that he had decided to "stick around for a while." He tends to be a bit eccentric, and one is apt to find him in the midst of the more unusual columns! Oh, by the way, he calls himself Soren because he imagines that he is "that individual to whom many of Kierkegaard's discourses are addressed."* The editors hope that you will enjoy this little fellow.

R. H.



* Edifying Discourses—S. Kierkegaard—Ausborg Publishing Co., in four small volumes at \$1.50 each.

Brightening All the Four Corners

Christianity Where You Live might have been entitled "Brighten the Corner Where You Are," because it reveals the light of Christian devotion shining into some of America's darkest corners. Rural community experiments, colleges that roll on wheels to neglected people, a bishop who urged his followers to join the C. I. O., an urban cathedral (with the most costly altar in the country) which opened its doors to groups in need, new ventures in interracial cooperation among young people—these and a dozen other experiments in creative Christianity came under Kenneth Underwood's observant eye as he traveled across America. He has written of them in "running reportorial style," and his account* is vivid and easy reading. Perhaps he has tended too exclusively toward the "success story" type of reporting, and his analysis sometimes obscures deeper problems and failures. But it is enheartening to discover that Christian leadership is proving most adventuresome in some of the most difficult social situations in the land.

Written especially for use by young people, this account of some of the more significant but little known experiments in Protestantism will prove informative and inspirational for all Christians. Nearly every reader will see that many of the projects described here are applicable to his own community, and will wonder why nobody has tried them there. The wonder should pass into action—into focusing Christianity's white light on the corner where you live.

—Liston Pope

Yale Divinity School

* Kenneth Underwood—*Christianity Where You Live*. New York: Friendship Press, 1945.

Have you seen *Primer for White Folks*? It is edited by Bucklin Moon and published by Doubleday Doran. I saw a copy the other day and couldn't resist it, and now I'm glad that I have it for there is some good "stuff" in the anthology. The stories and articles are well chosen; they are for the most part quite recent, and they provide an excellent, well-rounded view of the Negro. Be sure to call it to the attention of your interracial group on campus, and see if you can't get the library to purchase a copy or two. And when you have seen it, let me have your reaction to it.

Sometimes I'm awful slow in discovering things, but then, there is sort of a thrill in brushing the dust from a book that's been on the shelf for a long time and finding there a treasure that one can share with his friends. And just such a treasure has been on my shelf for a long time. It is a small book of poetry, *Songs from the Slums*, by Kagawa. If you don't know it, get a copy. If you are familiar with it, then reread it—for it is beautiful, simple and full of faith.

Perhaps you would like to share with me in bringing it to the attention of others who might appreciate it. I've already sent out several copies. It is published by Abingdon-Cokesbury Press.

DEAR BUTCH:

IF you are at all interested in "different" books, you'll enjoy looking at Alice P. Hackett's *Fifty Years of Best Sellers* (R. R. Bowker). It certainly reveals something about the literary tastes of the American public, and future historians may get quite an interesting perspective on the ideas and the thinking of the people who lived between 1895 and 1945.

Let's look at a few of the best seller lists. For example, *Quo Vadis* and *David Harum* topped the lists in 1897 and 1899 respectively. In 1902 Mrs. Wiggs of the *Cabbage Patch* was in the number two position. And in 1904 *Rebecca of Sunnybrook Farm* made the role of best sellers. In 1912 when non-fiction books were first recorded separately, Henri Bergson's *Creative Evolution* was among those listed.

Gene Stratton Porter's *Laddie* was among the most popular books in 1913, and Eleanor Porter's *Pollyanna* jumped from the number eight position in 1913 to the second place in 1914. That same year saw Booth Tarkington's *Penrod* on the list. In 1918 Zane Grey topped the fiction list, and a book of Edgar Guest's, *Over Here*, was on the non-fiction side.

Many college students who have found difficulty with *The Education of Henry Adams* will be interested to hear that this book led all other non-fiction books in 1919. The best selling novel of that year was *The Four Horsemen of the Apocalypse* by V. Blasco Ibanez.

In 1920 the fiction list included such names as Zane Grey, Peter B. Kyne, Harold Bell Wright, James Oliver Curwood, Irving Bacheller, Eleanor H. Porter, Joseph C. Lincoln, E. Phillips Oppenheim, Ethel M. Dell, and Kathleen Norris. In 1921 the two top ranking books were *Main Street* by Sinclair Lewis and *The Outline of History* by H. G. Wells. The latter continued in first place for non-fiction during 1922 and was followed in rank by *The Story of Mankind* by Hendrik Willem VanLoon, and *The Americanization of Edward Bok*.

The best seller in non-fiction in 1923 was Emily Post's *Etiquette*. In second place that year was Giovanni Papini's *The Life of Christ*. Bruce Barton's *The Man Nobody Knows* was fourth in 1925, but came out at the top in 1926; and Edgar A. Guest made the list again that year with *The Light of Faith*.

The all-time favorite seems to be *In His Steps* by Charles M. Sheldon which has sold some eight million copies. The next highest on the list is Elbert Hubbard's *A Message to Garcia* with about four million. The number three selection is a recent novel—*Gone With the Wind* with a total sale of 3,600,000. Fourth comes *How to Win Friends and Influence People*, and fifth is *Ben Hur*. Fannie Farmer's *Boston Cooking School Cook Book* has sold 2,157,000, and has as its rival Betty Smith's *A Tree Grows in Brooklyn* which is already in the two million bracket.

Among the first twenty-five on the list of best sellers are four books by Gene Stratton Porter who has at least five books with a sales report of over one million. The most popular of her novels seems to be *Freckles* which is reaching toward the two million mark. *Tom Sawyer* has a sales record of a million and a half, and *The Robe* is already up to 1,600,000.

Alice Hackett includes an "introduction" on the idea of what constitutes a best seller and adds a few remarks about historical events each year and some of the trends in reading. Aside from these brief comments, the listings speak for themselves, and one can have quite a time with them. This book may prove to be a valuable reference book in years to come.

Another book I'd like to mention is Gertrude Stein's *Wars I Have Seen* (Random House). The publisher has made remarks to the effect that this is one book of Miss Stein's which can be understood. That seems to imply that most of her writing is not easily comprehensible. I am not qualified to comment on that idea, but I do know that I enjoyed this her latest offering. Every once in a while I had a feeling that it made sense. If you have lots of time and a measure of patience, I'd suggest you have a look at it.

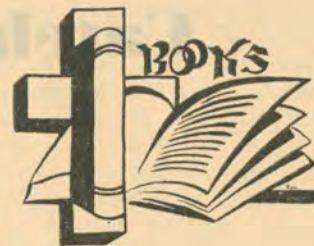
If you are a folklore fan, perhaps you will be interested in *Names on the Land* by George Stewart (Random House) or *Jersey Genesis* by Henry Charlton Beck (Rutgers University Press). Henry Christman's *Tin Horns and Calico* (Holt) is an interesting addition to regional history.

Yours for happy reading,
SOREN

The wife of a doctor dies. Prior to her death the doctor did all he could to save her. Now that she is dead, he resigns himself saying, "Well, I must just accept it. It is the will of God." Was the doctor then fighting the will of God in trying to save his wife? With this illustration Weather-

head* commands the mind of his reader and then leads him through clearly defined approaches to understanding the will of God. Weatherhead insists

* Leslie Weatherhead. *The Will of God*. New York: Abingdon-Cokesbury, 1944.



that in these days men must be extremely careful in their use of the phrase, "It must be the will of God." In a striking sentence he states his conviction: "Surely we cannot identify as the will of God something for which a man would be locked up in jail, or put in a criminal lunatic asylum."

In dealing with the problem the author divides his subject into three divisions: "the intentional will of God," the "circumstantial will of God," and "the ultimate will of God." God intends that men should have life. Through his evil ways man creates circumstances, the consequences of which are suffering and tragedy, since God will not suspend his moral or natural laws to save life. (In going to the cross, Jesus was carrying out the "circumstantial will of God.") Finally, nothing can defeat the total purposes of God. Ultimately his will shall triumph.

Weatherhead writes in his customary clear and direct manner which make all of his books so appealing. *The Will of God* is one of the simplest and most penetrating efforts made to understand that subject. The book is valuable and helpful to one seeking to clarify his own mind on the problem, but it has even greater value in that one finds inspiration and reassurance for his own faith as he reads this author's faith in every page.

—Clifford Zirkle

Yale Divinity School

"A guide-post along the way" of youth seeking to serve in the world mission of the church, *Flight to Destiny** is one of the rare books written about a contemporary "young person" who had a vision, and carried it out. "Ted" Hume died on a mission—a mission to serve the World Church. He crashed while his plane was en route to Stockholm, "without stint and without regret," which was his characteristic phrase.

Miss Seabury has done an excellent job in giving us the story of Hume's life, for it shows how we can figure in the work of world-wide reconstruction and relief by beginning as students to work toward that goal.

Dynamism was the keynote of Theodore Carswell Hume's life, and he lived every minute of it expectantly and hopefully. He did not belong to any one denomination, although he was a Congregational-Christian minister.

He speaks for himself in the last two-thirds of the book in the worship services, litanies, and prayers that he used with students and the people of his two churches. Deeply moving, they show the personality of the man more than any words that could be written about him. These thoughts every student group should have on hand in their search for social justice, world brotherhood, and communion with the Inner Presence.

The life told of here was characterized by a single clear aim, by an active desire to live world friendship, and by strength of purpose.

—C. Edward Steele

Yale Divinity School

* *Flight to Destiny!* Edited by Ruth Isabel Seabury. New York: Association Press, 1944. \$1.25.

Catching on to Great Music

JOYCE L. STEINKRAUS

PEOPLE are often less familiar with and appreciative of the spots of historic interest and beauty in their immediate surroundings than are visitors to the locality. Likewise most of us are blind to the beautiful and good before our eyes. How seldom even we college students acquire, or strive to acquire for ourselves, the many values lying, as it were, at our fingertips. Our spiritual and aesthetic selves fail to grow beyond a degree necessary for passing "How Smart Are You?" quizzes mainly because of our own indifference, procrastination, or laziness.

In a book review I read recently, the following sentence caught my particular attention: "Many will not find it easy reading but that is one of the reasons it should be read." Perhaps, too, many of you have found classical music difficult to listen to and understand, but have you thought that might be just the reason for listening to it all the more?

Obviously, most of our greatest personal victories come after hours of striving. So also for those of us without especial musical ability, the fullest appreciation of the masters will come only after some time and effort. Let us consider now how this time and effort can best be directed toward an enjoyment of the values in music.

FIRST and foremost an undivided attention during all your listening is advised. One cannot get the ideas of a sermon if he is reading hymns or day-dreaming. Neither can you expect to grasp the ideas in a particular musical piece if you are distracted by conversation or a book. You must listen with both ears and with a mind open to the music alone.

To catch the spirit of the composition and its melodies should be your first aim. Formal elements such as the style of the work—whether it be a fugue or sonata, need not concern you as you begin your musical appreciation. In other words, do not let the strange terminology frighten you away from the beauty of the music itself.

Let the pure music penetrate your mind and take hold of you as you hear it. Do not try to imagine scenes or pictures fantastically related to the tunes. Though



Joyce Steinkraus is the sister of the editor of this department

this is a habit for some, it is actually not the best basis for listening.

Perhaps you will be able to express some of the emotion brought to you by the melodies by singing or humming along with the orchestra or artist. Personally directing the invisible performers has become frequent in our home.

There are indubitably various degrees of "listenability" in music, and the beginner should first acquaint himself with the lighter and more familiar works in the classics. Just as a first year Latin student cannot be expected to read or understand Virgil without first comprehending Caesar, so he who is newly exploring music will find Mozart and Johann Strauss more easy to digest than Bach, Brahms or Shostakovich.

It is well, too, to brush up on your personal acquaintance with the old favorites as a first step in musical development. Such compositions as Tschai-kowsky's "Nutcracker Suite," Rossini's

"Overture to the *Barber of Seville*," and Strauss's "Overture to *Die Fledermaus*" supplemented by the most popular symphonies of Schubert, Dvorak, Tschai-kowsky and Beethoven, form a fairly good foundation. You will find that after understanding one of these works, it is easy to "catch on" to other pieces.

To try to grasp too much music at once may result in boredom. Instead, take your listening time in small doses as a beginner. The shorter periods of concentrated attention will bring greater satisfaction, I am sure.

If you should be fortunate enough to own a record player, your enjoyment of music can grow immeasurably. By hearing even a difficult work or part of one over and over again, you will naturally come to know it and in most cases to like it.

ANOTHER channel for becoming friends with classical music is the radio. Excellent concerts are broadcast on the week-ends over NBC or CBS, and numerous stations have evening programs of recordings. Those of you in the New York area have the blessing of a station like WQXR which devotes hours to all types of good music each day.

No doubt the large city near which you live or attend school has a symphony orchestra. Perhaps too, special student rates are available for concerts. You should try to attend as many of these as possible if your interest in music is sincere.

There are several worth-while books which you may wish to read to learn about the lives of composers, the background and style of various compositions or evaluations of the different recordings of a work. David Hall has edited an excellent collection of the last in his *Record Book*. The information is invaluable to one desiring to start a collection of records. Upton and Borow-

- Great music requires education for listening
- Learn to listen with concentration
- Begin with the lighter and earlier music
- Enjoyment of music is well worth the effort to understand it

Record of the Month

Richard Strauss, "Death and Transfiguration" (Tod und Verklarung, Op. 24)
Leopold Stokowski conducting the New York City Symphony Orchestra, Victor
M-1006 6 sides \$3.78.

This happens to be Stokowski's third recording of this moving composition. Some may consider the reading over-dramatized but it is generally inspiring. The recording is good save for some not-too-clear loud passages (e.g. side 2).

The work itself is definitely programmatic, following the regular style of Strauss, but the program need not be known for the music to be heartily enjoyed. It concerns the last hours of a dying man, his struggle, reflections, and deliverance. (Any good music guide gives the program complete. Cf. Sigmund Spaith's *A Guide to Great Orchestral Music*, pp. 325 f.) An obvious but lovely theme occurs throughout giving the tone poem a degree of unity. Alternate turbulent and meditative passages remind one of Wagner. The harp lends the work a rare charm. This is a stirring work and will be best appreciated after several hearings.

ski's *Concert Guide* includes adequate and helpful descriptions of many important classical works. Grosset and Dunlap's publication of four handy pocket-size books on one hundred symphonic favorites, one hundred composers, one hundred operas and a history of orchestral music will also prove most useful in enlarging anyone's appreciation.

As your musical education and enjoyment grows, you will recognize and learn more about the broad divisions in music. Concertos, chamber works, opera, ballet, religious cantatas and oratorios,

plus music written for the solo voice and instrument are all listed under the heading of classics.

You may wish, as you progress, to compile a scrap-book of programs you have attended, along with pictures of composers, conductors, instrumental artists and vocalists. Music in this way can become a hobby for you.

But before this enjoyment of music can become your friend or your hobby, you must make its acquaintance through listening, and I assure you the more you listen, the more you will love good music.

HOLDING THE SELF-EVIDENT TRUTHS

(Continued from page 14)

ized as selective bodies, little groups of students who banded together in the intensity of their interests in the intellectual work of the college. Modern fraternities are nothing but social groups. As such they have an opportunity to become a functional part of the college by reversing their traditional policy of exclusiveness and assuming responsibility for the social life of the entire student body. If they refuse all functional activity and remain an impediment in the life of the college, I cannot see how they can long avoid the fate of the sterile and the outworn. I submit that if colleges are to train men for citizenship in a democratic society, they cannot lightly brush aside a situation so incongruous with their aims with the remark that of course the fraternities are undemocratic, but—. There is only one rule for a vigorous community of equals and that is embodied in Whitman's words: "By God! I will accept nothing which all cannot have their counterpart of on the same terms." I am not thinking of the effect of exclusiveness on the men

left out so much as on the men who join the fraternities and suffer the insidious vanity of believing themselves among the specially privileged.

A SECOND fertile breeding ground of fascism is afforded by the many opportunities for international misunderstandings created by the greatly increased necessity for intercourse between nations. It is between allies that the bitterest rivalries and suspicions develop; the crux at present concerns the relations of the United States and Soviet Russia. The peace of the world for generations to come will depend on the maintenance of a cordial understanding between them. This is elementary and obvious to every thoughtful person. But there is a dangerous current of irresponsible opinion stemming from two sources, the religious bigots who can see only that the Russians are (as they think) godless and in seeing that become incapable of any further thought, and the economic reactionaries who were scared out of their

wits by the Bolshevik bogey of 1920 and have not yet recovered. The existence of a body of unenlightened opinion is at once a national peril and a challenge to our institutions of light and learning. There is a call to every college in the land to overcome this ignorance.

I have suggested that the college assume a militant attitude toward the problems of racial intolerance and international misunderstanding rather than let the conditions under which a college can exist at all go by default. There is one more pressing duty that confronts the faculties of American institutions of learning in general: to see to it that the machinery of education is not captured by and used to further the interests of any entrenched reactionary groups in our economy. All our colleges owe a great debt of appreciation to the business men who with genuinely enlightened ideals of education and with unstinted devotion have labored to extend and improve American higher education. But the dominance of what may be called management in education is everywhere increasing. It is not good for college professors, or for any other class of independent workers, to be too much controlled, even for their own benefit.

In the postwar world college faculties might well take a more active part than they have hitherto taken in placing our young graduates where their training will be of greatest benefit to our country. Between the British universities and the Civil Service there exists an unofficial but helpful liaison: the moment a vacancy occurs in any of the services the head of some Oxford or Cambridge college starts moving heaven and earth to get one of his graduates appointed to the post. In this country the business of our government promises to become one of the most important spheres of action that a young man can enter. It ought to attract an increasing proportion of our most able college men.

If colleges do not make their convictions felt in some such ways as these, they will have only themselves to blame if the public loses respect for education and educators. No one respects the impotent. It was a little group of determined American provincials who signed a document reading in part: "We hold these truths to be self-evident. . . . And for the support of this declaration . . . we mutually pledge to each other our lives, our fortunes and our sacred honor." It is as clear now as it was then that no one is going to save our freedom for us if we do not save it for ourselves. Let us declare in no uncertain terms, "We hold these truths to be self-evident," and we intend to keep on holding them and applying them, no matter what theme-song is being sounded from the international band-wagon.

The Educational Dramatic Method

THE time was when we used to think that educational dramatics was concerned principally with the people in the production and the cast of a play. We said boldly that the play was being done for them, and that if an audience was present it was of no consequence. Our purpose was to produce a play for the benefit of the people who were participating as cast and as production workers. The director was concerned primarily with the development of these individuals, and the success of the experiment would be judged by the development which they had made.

The project might be a simple play dealing with the concern persons should have for their brothers—the theme of the Good Samaritan story. If the educational dramatic method were effective, the person who took the part of the Good Samaritan would have been through an educational process in which he would have learned not only the moral of the parable itself, but he would have had an education in the background and meaning of the story both in its setting and in its historical period. Every character in the cast would not only learn certain things about the period of the play, but they would also become aware of the ethical values inherent in the story.

This method was attractive and desirable largely because it meant that persons with little or no ability might have an opportunity to act and to participate in the production. The idea was that the method might also allow a director less concern for perfection. The result of all this was that the plays were usually uninteresting even to the actors themselves, and without the stimulation of the audience they did not come alive, nor did the miracle of the theater take place.

ALL drama is educational. A child or a grown-up assuming any part in a play goes through an educational process. The depth and effectiveness of this process depends upon the way in which a character is assumed, and the effect with which it is carried through so that it becomes a reality both to the person performing it and to the person who participates as audience. If the educational dramatic process leaves out audience participation, it lops off one of the most important elements. There is no consummation or completion in the dramatic performance until an audience comes alive with the play.

There is no place for exhibitionism in drama in the church. The director must

never put on a show. Along with the cast he must watch the play grow and come alive, and he must work toward its final coming to life at the moment when the actors and crew combine with the audience to bring an experience of life into action at a moment of crisis or climax.

We have now come to see that the educational process is not altogether dependent upon the development of actors and technicians alone without the aid of the audience. We know now that the educational process is a continuous one in the theater as it is in life. The drama gives an actor a chance to understand characters that can never come into actual experience. Through his imagination the actor may learn historical characters that can only be dimly understood by him in the pages of a book. He becomes for the moment the person, while at the same time he has a perspective on that person which actors alone can get. He must be able to put himself into the life experience of a person whom he may never meet because of his restricted environment and limited experience. Drama frees an individual from the confines of the narrow circle of his experience. Today he may walk with kings, or he may feel the common touch of a person whose social experience is completely out of his life.

The good director is the one who helps the actor and all of those concerned with the production to understand the background of the play, the characters, the experiences, and finally the glorious moment of consummation when the play comes alive before an audience. If the process of producing a play has been truly an educational one, then the miracle of the theater takes place in that the audience joins with the actors and the production crew in the experience of the performance, and in an amazingly short time it goes through the experience first-hand because of the actual relationship it experiences in participating in the play. How good the educational process has been can be judged by the

sincerity of the actors, their capacity to "get over" to an audience the thing that they represent, to translate to the people in the audience an experience through which they are going.

If the director is forced to use persons who have no capacity to interpret the parts, and if he knows that his performance is to be ragged because he has tried to do the impossible in working with an inexperienced group, he should then be bold enough to announce this fact to the audience. It need not be done by way of apology, but it should be done as a matter of explanation so that there is no misunderstanding on the part of the audience as to what the director is trying to do. Every audience has a right to expect the best possible production of a play. Any performance that falls short of that standard must be explained.

THE educational dramatic method takes time. It is in a real sense the method that is used in the Continental theater, particularly in Russia. It means that all persons in the production are given chances. The director must be willing to work for long periods of time with the weaker members of the cast. It means that type casting does not need to be resorted to. The educational method takes a longer time, and it does require more patience and understanding on the part of everyone in the production. In the professional theater type casting is too often used largely because of the element of time and the fact that the director has neither the skill nor the patience to work with people who are less obviously suited to the character which they must create. In the amateur field, the educational process simply means that in the entire project the person whose work is sincere and who is willing first of all to work, and who is also willing to spend sufficient time will be rewarded by a director who in turn will try to help this person achieve the thing he sets out to do.

We have said that the entire process of producing a play should be an educational project. If a play has values, if it is carefully interpreted, and if it is performed sincerely and intelligently before an audience that comes to enjoy the experience, it will inevitably be an educational process both for the persons participating in the play as cast and production as well as for the audience that comes to participate in the experience that "comes alive" before it.

H. A. E.





watch it!



for all the new big-time shows and the old shows shifted to new big times! THE THEATRE GUILD ON THE AIR ABC (Blue) 10 - 11 EWT Sunday

nights. Tees off Sept. 9: Dramas, comedies, and musicals which have been top Broadway fare and have never before been aired. Rich & real theatre angled by US Steel; FRED ALLEN SHOW NBC 8:30-9 Sunday: Allen is back. Snuff sed. FORD SYMPHONY ABC 8-9 Sunday night. Premiere's Sept. 30: Same NBC setup as last season but twice as much. Music asylum with Klass for all members of Can't Take Sunday Night Comedy Society. BURNS AND ALLEN, NBC 8-8:30 Thursday. Start same old but successful routine September 20. GINNY SIMS CBS 9-9:30 Friday. Same thrush but diff web. From Sept. 28th on into the winter. Frank Devol Ork and gesstars. JOAN DAVIS CBS 8:30-9, Monday. Manhunt begins Sept. 3rd.

fanfare!



for station sign-offs such as this one: "This brings us to the close of another day. The bright lights of the theatrical district, from where this voice comes, have faded. Night

has covered this roaring metropolis bringing it silence . . . peace . . . and welcome rest. To the sons, husbands, and fathers, who this night are far from their homes and loved ones, we wish a speedy and safe return. To all the sick and hungry, the discouraged and defeated, we wish for a dawning of new hope and new courage. We express our fervent prayer that the freedom and democracy enjoyed by Americans may soon be given to peoples of all other lands . . . And may the spirit of brotherly love preserve and temper the glorious principles upon which our country was founded . . . peace on earth . . . good will to all men! And now the voice of WMCA in New York City bids you all a goodnight."

EDITED BY
ROBERT S. STEELE

Lift An Eyebrow for Fall!

RADIO programs, like a lot of other things, are both good and bad. In fact some are very good and some are very bad. The big night-time shows are now returning to the air. The sponsor of *Pot-Luck Wedlock* is knocking himself out trying to get us to listen to his show instead of his competitor's show. But it usually happens that programs in a competing time slot are both good or both bad. So a bit of analysis and consequent yardsticking is in order. Besides, radio needs criticism. Criticism in this country will be listened to. If it is found to be just, it will be reckoned with. Radio in the United States is based upon airing programs which sell the product. To sell his product, the sponsor must get us to listen to his commercial. To do this he baits his commercial with entertainment. The nature of that entertainment determines your dialing one bait and forgoing another. So for the good of your own listening, for the welfare of radio programming in this country, evaluate the programs you plan to listen to this winter. Ask the following eight questions of radio programs. We can't listen to them all. So why not listen to the best?

1. *Does the program have a good idea?* You can put whiskers on it and give it a six-way-switcheroo, but if the core of the program is a bad idea, it can't be saved. Is this basic idea one which is really entertaining and worth-while? Is there flexibility to the program idea so that each program may bring something new and fresh and imaginative? Does the program hang together so that it results in a singleness of purpose, an intensity of effect, a unity with impact?

2. *Does the program evidence showmanship?* Or if we were willing to go long-hair about it, we'd ask if the program possesses beauty. Does it contain the proper ingredients and are they mixed with the experienced, competent hand which makes for a work of art? Is the over-all impression right? Is there a rightness about the timing, the blending, the pacing, the contrasts? Showmanship is an indefinable quality. Perhaps we can best parallel to a woman's charm: to

(Continued on next page)

it's o.k.



Disc jockey Tom Cassidy has numbered Stravinsky, Copeland, & Beecham among his listeners. In fact EVENING CONCERT, KFAC, L. A., 8-10 every night,

claims to have largest no. of listeners of any inde in SoCalif. Which all goes to prove a lotta people will listen to fine music. E. C. was launched Sept. '40. By Oct. SoCalif. Gas Co. was sponsor and has been ever since. Tom plans programs as carefully as if they were live concerts. He has 2,400 albums of records. Because of the number of foreign, pre-war pressings, the library is irreplaceable. All symphonies played completely and without interruption. Monthly printed programs so you'll be sure to catch your favorite compo. Beethoven is on top for requests and Tschaiikovsky does all right, too. EVENING CONCERT is required listening for many a music class and choice listening for thousands.

greybeard!



Take it away! We've had enough! Spare us please! Haul summer programming to the radio dumpyard and leave us be rid of it forever! Once again, except for

a few musicals, a radio-summer hits the ash can. Once again for ninety days and ninety nights absolutely nothing happened. Crime operas got louder and lousier. Comedy situations got strained and strangled. Good actors and producers got burned on the altar of tripe. No new talent given chance. No new idea stirred. Nothing happened to indicate radio's destiny as communication and art media. Anybody happy over it? Perhaps a sponsor who saved money, got a fair Hooper, and hung on to time slot. Anybody sad? The millions and millions of listeners who would listen at any time, at all times—the vets in hospitals, all the Joes with no gas to flee their neighbor's radio. 'Tis a pity, a woeful pity.

THE QUALITY OF RADIO PROGRAMS

Eight Tests

- | | |
|-----------------|------------------|
| 1. The Idea | 5. Entertainment |
| 2. Showmanship | 6. Information |
| 3. Salesmanship | 7. Music |
| 4. Writing | 8. Comedy |

paraphrase Barrie, if the program's got it, that's all it needs. If the program doesn't have it, it doesn't matter what else it does have—because you won't listen to it for long.

3. *Does the program do a good job of selling?* Or are the commercials of the noggin-thumpin' variety? Or the castor oil-in-orange juice flavor? Or are the commercials entertaining, informative, and well written and well placed in the program? Does the sponsor let the association of a good show with his product sell you?

4. *Does the program reveal intelligent, capable, and imaginative writing?* Do you feel the personality of a writer or writers? Would the writing be acceptable to only the pulp magazine trade, or would it withstand publication in *Time* or *New Yorker*? Does the writer give you the feeling this is the 4,658th script he's cranked out and that he's pretty tired? Or does his material give you the feeling he knows and cares what he's writing? Is the writing simple, clear, and straight-forward? If it is a mystery, does the author play the game squarely with you? Does the author have a sense of structure or will he pull a fire or an automobile crash to save the hero and conquer the villain? Is characterization in the writing or is it merely the creation of the actor? Are characters true to themselves? Are commercials, continuity and scripts loaded with clichés? Or does the writer really have something to say? And has he done all within his power to say it in the best possible way?

5. *Does the program entertain?* Does the half hour show seem as if it couldn't have been more than a fifteen minute show? Is the entertainment of the kind which "puts in time" for you, or are you a more interesting and a better informed person for having heard of it? Did the program "take you" somewhere? Did you see somebody or something from a new or different point of view? Did you discover humor, new sympathies or information in a situation?

6. *Does the program give an honest and impartial presentation of information and ideas?* In news programs, does

the analyst or commentator give you the actual text of the news in context before voicing his own opinion? In forum, round-table, and town meeting programs, does the moderator succeed in being non-partisan? Does he see that conflicting points of view are given equal time and exposition? Or are programs so under the thumb of big-business or the please-everybody-sponsor that no ideas of importance are permitted to survive?

7. *Does the musical program have expert handling?* Is there scope, freshness, ingenuity, and beauty used in the choice of music, orchestrations, and arrangements? Is the instrumentation adequate for compositions? Or does the studio engineer take over the conducting by mixing in more volume from strings in order to do justice to the composition? (Tests are the quality of the overtones and the orchestra's ability to play softly.) Are selections deftly placed and spaced on a program in order that the over-all impression may be satisfying? Can the artist or orchestra deal intelligently and sympathetically with both classical and popular music without being sold down the river for fear of the displeasure of a single bobby-soxer? Does the artist or orchestra have a uniqueness of style or interpretation which colors their work? Does the musical program succeed in having a homogeneity in the music presented and at the same time maintain a variety within the frame of the general type? In dramatic shows, do the musical bridges in themselves help to tell the story and further the action of the plot?

8. *Is comedy funny?* Have the comedian and his writers done some thinking or have they decided to rest again on Benny's stinginess, Cantor's sons, Hope's nose, Crosby's horses, and Sinatra's—well you name it! Has the comedian remembered he is a "radio" artist and refrained from knocking himself out for the sole delight of the studio audience?

MILLIONS of dollars and hours are spent weekly to give us the programs we want, the way we want them. And it happens that in this country, it's all for free. In lieu of this, it is not too

much to ask listeners to let the sponsor know what you think of his program. Tell him if you like it and why. Tell him if it's on your stinko list and why. And more important than that, is to "listen" to the programs you enjoy: listen with both ears plus the cerebrum, minus the competition of reading, conversation, cracker-eating, or wooing. Listen to broadcasts in the same spirit in which you would go to a movie, a dance, a lecture, or a concert. Listen as if it costs you fifty cents an hour. Send out a raft of cards and get on listeners' mailing lists: get program schedules from local stations and monthly or season listeners' interest charts from networks. Ask your stations to give you program resumes during some of their station breaks. Ask your newspapers to give you more radio news and a convenient space for program schedules. Read the trade papers and all other available materials which will help you to learn what's on the air and what's good on the air. Keep a marked calendar hanging over your radio so you'll remember to tune in on a program before it goes on the air, not just after it's over.

Radio brings the theater, the classroom, and the music hall all into our own homes. It serves us as the front lines of our living. By our being too lazy or indifferent to read a program schedule or twist a dial, we wipe out those front lines. Let's have a planned program of loyal listening for this coming winter. Let's make those front lines of our living lines of real enjoyment and growth.

Among Current Films

Along Came Jones (RKO). Gary Cooper's first venture into production as well as acting. A "different" western, with its hero not a swash-buckling gun wielder but a fearsome, not too bright cowboy who can't hit the side of a barn when he aims from the hip. *Slow-moving, talky, but intelligent* in its conception of comedy.

A Bell for Adano (Fox). The character of the obstreperous, pompous, uncompromising general has been softened in this filming of the John Hershey novel, but the essential truth comes through: the need for personal dealing, for human as against military and official values, in the government of an occupied town. *States effectively the case for tolerance and humanity in dealing with a submissive people.*

Conflict (War.). A heavily psychological tale, *unpleasant but convincing* in its picture of the torment of a man's guilty conscience after he has committed what seems on the surface a perfect crime.

The Fleet that Came to Stay (Navy film). A realistic and uncompromising setting forth of the bitter air-sea war off Okinawa. Certainly not a pretty or war-glorifying picture, but a "must" if we are to know in what the terror and ugliness of such conflict really consists.

The Eye Worth a Hundred Ears

MARGARET FRAKES

THE first issue of the year is a good time to set forth just why a magazine like *motive* feels it right to include a department on movies. "Don't the myriad columns on films that shout from every daily newspaper and the huge display ads take care of that?" you might ask. For information about movies, yes! But *motive* feels that movies are too important a feature in everyone's life for us just to know what movies are showing and who the people are who play in them, and what the daily lives of those persons are like. In the world of today, with its increasing "close-togetherness" and the necessity of knowing why other people are what they are and how we may work together for a world as it should be, no other medium is so fitted to interpret that togetherness as is the motion picture. *How* movies do their job, how we are to look at them if they are to serve us, is most important. So *motive* seeks to look at movies as a force for good or ill, and to study how they influence the people of the world and how we must view the things they show us if we are to gain from them the good that is there, and avoid the misconceptions they are equally capable of establishing in our minds. "One eye is worth a hundred ears," says a Chinese proverb. What we see stays with us. This might very well be a slogan for every film as it is sent on its way.

In a recent issue of the *New York Times*, is a report of a speech by John Grierson, famous documentary film maker of Great Britain and Canada and a man who sees movies in terms of the awesome service they *might* perform. Some of the things Mr. Grierson has to say are so important for the kind of audience *motive* realizes it serves that we are going to quote them here.

Education in the modern world, says Mr. Grierson, must assume a new projection if it is to save us from future chaos. The acquisition of literacy, of knowledge or of skills means nothing, he points out, without the acquisition of a consciousness of social responsibility and civic faith. The failure of our present world is that we have not been brought

to realize the implications of the change which scientific research and technology have brought about.

"We have become," Mr. Grierson declares, "the citizens of a community which we do not adequately see. . . . Sleeping or waking, we are all concerned each day in an inter-dependency, which in fact makes us each our brother's servant and our brother's keeper. This is the fact of modern society, whatever medieval theories of self-subsistence operating in the name of art or in the name of religion may try to tell. Yet we are slow to adopt the habits of thought which must necessarily go with inter-dependency if we are to control the forces which we ourselves have released. . . . We have given ourselves a new kind of society but have not yet given ourselves the new kind of imagination or the new conception of citizenship which it makes tolerable. . . . It is no longer a problem of known areas of knowledge simply and directly communicated. It is a question of the images that direct men's visions and determine their loyalties. . . . What are the images which we associate with our country? . . . Do we really see beyond our personal circle to the circle of the community in such a manner that the community is the deeper reality? Must our stories and dramas inevitably follow the shape of personal fortunes or are we learning to find new dramatic patterns in a life rooted in scientific discoveries and based on inter-dependence?"

The answer to these questions Mr. Grierson believes will be determined not by the routine educators but by the media of mass communications—by the press, radio and films. Will they do it, he asks, in a way to shape the patterns desired if true living-togetherness is to be achieved?

Not, definitely, if Hollywood continues making its present round of films in which personal success dominates, in which the romantic and material well-being of the individual is the most important thing. Yes, if they see anew their responsibilities and give us stories

about people whose lives have some social scope, whose ideals do not have a tincture of self-aggrandizement and snobbery. If they don't start thinking along such lines, Mr. Grierson warns us, they may contribute to chaos in the world in which they try to exist.

OUR part as audience in all this? Well, we must learn to discriminate as we choose our movie fare—discovering ahead of time whether the themes of projected films are worthy of our support, and demanding that films of at least an adult point of view on the world around us be provided. Not that such films need to be heavily "educational"—but that films, even those providing entirely escapist fare, look at the world as it is today and give us men and women who are real, who face life as everyday men and women, with ideals and attitudes worthy to stand up against the facts of today. We need to see beyond the surface, and place the images we gain from films in their proper perspective against the background of living. We need to be aware of the influence films undoubtedly wield in the thinking of all people, and to point out how that influence may serve, not destroy, the ability of those people to live together and build a world of decency and understanding. This page hopes during the coming months to serve as an aid in achieving that ability to discriminate and to determine current trends. It welcomes comments from readers, and will include any of those which seem pertinent to the question. What trends have you discovered in your movie-going that seem worthy of encouragement? On what points have you found films working against the best that could be desired? What have you noticed in movies worth passing on to others? What ideas do you have for encouraging more effective use of the movies you see? *Let us hear from you.*

"Hollywood's frequently repeated claim that it keeps in step with the headlines in its films does not appear to be substantiated by pictures now in production. . . . A few titles chosen at random tell the story of Hollywood's present thinking, to wit: "Getting Gertie's Garter," "Fallen Angel," "Frontier Gal," "The Trouble With Women," "The Postman Always Rings Twice," "She Wouldn't Say Yes," and "Early to Wed."
—New York Times

- Movies can be a social force for good
- Still more, they have public service value in a new world order
- The audience must make its reaction known
- What are your ideas about the values in movies?

Christian Roadhouse

OLCUTT SANDERS

FRIENDLY FARM—food and fun served family style” was the way it was originally dreamed up. Others have dubbed it “the Christian Roadhouse.” Anyway, it’s a postwar plan for social recreation, financially self-sustaining, family-centered, emphasizing the satisfaction of participation. Arthur E. Morgan planted the seed during a study group on the small community; Lynn Rohrbough helped dig around the roots; and various others have already had a hand in it. You are invited to help with your ideas, possibly to join in actually putting it into practice, or even to adapt it to your own desires and try a variation. It’s not yet copyrighted nor institutionally solidified, so you may borrow any or all phases of it.

“Friendly Farm” will be located in the country on or near a good highway conveniently close to two or three towns. It can start small but should have plenty of room to grow. The first activities will be meals and square dancing—together with a playroom and nursery for the young and younger members of the family. As much of the food as possible will be grown on the farm itself or bought from neighbors. In addition, some of the products of the farm may be sold to customer-participants. You can see the appeal of a sign at the exit advertising super-fresh eggs for the next morning’s breakfast. If two couples begin the venture, one man can manage the recreation program, and the other have charge of the farm; one woman can oversee the kitchen and the other the nursery.

Depending on the skills and interests of the staff and the response of the patrons, other activities may be added. For example, a craft shop can offer tools, materials and supervision for projects designed to be concluded in a carefully specified length of time—one evening, two evenings, or whatever. During the day this shop can be used for maintenance work and for producing one or two simple but well-made souvenir items to be sold to evening customers.

The square dancing will appeal to those who want group activity. The shop will invite those who want to do something as individuals. But that leaves those who are tired from a day of physical work and just want to relax. For them there can be a lounge with “stretch-out” chairs, a “juke box” loaded with light classical music, current magazines and

books—including good fiction and non-fiction about the region (lending library?), pictures on the wall (ones by local artists—for sale on commission at no more than the cost of a good suit of clothes), perhaps even table games and puzzles.

Still other choices for activity can be offered through an outdoor play area—badminton, croquet, horseshoes, and the like. A location by a lake or river that can be dammed suggests boating, swimming, and even fishing (if you stock the lake well)—the fish to be prepared for and served to the ones who catch them.

AS the project becomes well established it can expand its personnel and program by adding a group of internes— young people who want to earn a modest amount by assisting in the various phases of the work while they prepare themselves to carry on a similar project elsewhere. If the project is located near a college, the internes can be students working part time in exchange for room and board. With a group of four boys and four girls, for example, it will be possible to have an exhibition square dance team to perform as a sort of floorshow at the project and to appear on programs of clubs and institutions in the vicinity as a good will and publicity aid. The internes may be able also to present one-act plays and vocal ensemble numbers and display individual musical and other talent.

To make the project a center of inter-cultural appreciation, performers representing various backgrounds can be engaged as “guest artists”—especially folk artists will be in tone with the project—singers and dancers and others. To widen the influence and to spread the expense of those brought from a distance, other engagements can be booked in other communities in the region. A further development of this aspect can be to assemble a sort of folk festival program to tour several communities supported by the resident group of the project and enlisting local talent of the region together with those from outside. In keeping with

this same inter-cultural emphasis can be a gift shop to sell folk arts and crafts assembled from various regions—for example, Mexico, the southern mountains, Southwestern Indians.

Another direction for expansion can be in publishing pamphlets and books. From the first, a booklet of square dance calls used at the project should have a ready market as a souvenir for patrons themselves and for them to send to others. The same should be true of songs and other material introduced by the resident group and by visiting performers. A series of these, together with interpretative essays, can make a real contribution to inter-cultural education, to recreational resources and to folklore study.

IHAVE raised the question of the economic organization of the project with several persons. Arthur E. Morgan thinks that with the increasing tendency toward centralization by government as well as by industry, every such small individual enterprise is a healthy safeguard for freedom in our social and economic living patterns. One enthusiastic consumer-cooperator declared it to be the first project he had heard of that would not be better as a co-op. Actually, since it is the sort of project that will involve several persons, it might well be organized along producer-cooperative lines.

For me a big problem remains, since my realization of this dream is planned for an area where racial segregation is still generally the pattern in public social relations. I do not want to set up another Jim Crow enterprise, but I wonder how I can make a financial go of an unsegregated one (not to raise the question of what my neighbors will do). Lillian Smith, co-editor of *South Today*, once proposed a segregated area in public places for those white persons who are afraid of interracial association. However, I fear that a social recreation project, especially one involving physical contact (square dancing) and—liable to almost as extreme a degree of prejudicial opposition—unsegregated eating, is one

- Recreational pioneering includes a Christian roadhouse
- Do you see a place for one in your neighborhood?
- All groups can plan for some project such as this
- The need for recreational leaders in the postwar world.

of the most difficult places to begin in interracial acceptance. The situation would almost seem to demand the re-education of the neighborhood on racial attitudes and to a lesser extent the education of a constituency, a body of patrons somewhat wider than the immediate neighborhood, perhaps. This might be accomplished by establishing the site first as a home. If possible, segregation patterns should be broken locally in such already established groups as churches, consumer cooperatives, political associations, trade unions. These would be basic; others would be helpful. Many private gatherings at homes on an interracial basis (including some of the neighbors) at first more as discussion groups and later as recreational groups, might be a prelude to a public social enterprise.

The problems notwithstanding, I'm still dreaming of "Friendly Farm—food and fun served family style."

ALL the above has been describing one special project, but, as I said, it is open for adoption or adaptation. It may have at least the germ of an idea for developing many other recreational patterns, either as a vocation or an avocation.

Under the auspices of your church or as a cooperative church venture or with the help of civic clubs and other community groups, you may help to establish a community center. Without being a theological indoctrination center, community centers should invite the attention of churches and others interested in moral enrichment, especially for young people. In them can be developed social attitudes through participation in cooperative and creative types of recreation. The war period has seen the flourishing of teen-age canteens, providing wholesome recreation outlets for young people; the need for them certainly will persist into the postwar years. In almost all situations, these centers and canteens should have the direction of full-time professionally-trained leaders. In smaller communities, however, volunteers may do a major share of the job, and skilled volunteer help is always to be welcomed in the professionally-directed center, too.

On a neighborhood basis, there are opportunities for every alert citizen through aiding with a club or scout troop. In the churches and other worth-while organizations with broad programs (for example, co-ops, labor unions, fraternal organizations) recreation is or can be an important ingredient. Part of one's avocational training, then, might well include acquiring recreational leadership skills. If a group of you have a special interest in recreation, you may want to organize a recreation co-op, as some young people in New York City and elsewhere have done, renting your own hall and

conducting activities on a democratic, cooperative basis, acquiring additional skills and experience through sharing in leadership, and helping neighborhood cooperative societies and other groups by volunteering leadership for recreation.

The opportunity for full-time recreation leaders in consumer cooperatives and labor unions is limited. A few recreation leaders are employed regionally in the co-ops, but usually even then their work is combined with an educational job. Some of the older unions, notably the needle trades, have well-developed recreational programs on an extensive scale under their educational departments. As the mass unions under the CIO mature, it is to be hoped that the need for union-sponsored recreation will be increasingly recognized.

You Need HINTS FOR FUN

Hints for Fun, a mimeographed monthly bulletin, presenting unique ideas in the field of social recreation, is dedicated to the development of constructive, creative hints for fun, keyed to the day, the month, and the season. Because so many persons are currently concerned with the problems of recreation for young people, children, and young adults, and are helping to develop patterns of play in their local communities, we felt that specific program hints, following the best of group work principles, as we know them, would be of value. To convey these "hints" to interested people, we developed the monthly bulletin, *Hints*

for Fun. For a contribution of one dollar or more, any person may become a member of the Recreation Fellowship Group, and receive *Hints for Fun* regularly. For each month, a special party is described in the bulletin, a recreational calendar is included, a folk dance for the month, specific recreational suggestions keyed to the season, a hymn, and definite suggestions are organized for presentation in the bulletin. Ideas for special parties and program plans are received from other persons and credit is always given.

Ned and Margaret Linegar have handled parties this past spring and summer for the Student Christian Movement, the Cooperative Employees Association, Y.M.C.A. and local community groups, and conference groups. Recently, Ned Linegar taught recreation leadership at Antioch College to Peace Caravaners of the American Friends Service Committee, and directed the recreational program at the Haverford College Institute of International Relations.

Various books and pamphlets on recreation are handled by us and distributed upon request. Opportunities for directing recreational activities, handling parties, leading groups, and initiating programs are accepted by the Linegars. They prepare special recreation material for publication upon request, and answer recreational questions at any time. The emphasis is upon the unique in program. Complete party plans are available.

In such a way, the Linegars have developed a Recreational Fellowship and Recreation Service. Subscribe by writing to the Linegars, R.F.D. No. 2, Rossiter Ave., Phoenixville, Pennsylvania.

MOTIVE'S NEW ASSISTANT EDITOR



Robert Scott Steele

Robert Steele becomes assistant editor of *motive* with this number. He is not a stranger to our pages as he has edited the radio page of the magazine during this past year. Bob received his bachelor's degree from Ohio Wesleyan University and his divinity degree from Hartford Seminary Foundation. He was secretary for the Radio Committee of the Connecticut Council of Churches while he was in Hartford. He has been a student in the radio institutes at Columbia, Northwestern and U. C. L. A. He has also taken work at Union Theological Seminary in New York City. He comes to *motive's* staff from radio station WKPT in Kingsport, Tennessee, where he was announcer and script writer.

Between Heaven and Hell

ROBERT H. HAMILL

Editor, motive:

Ever since birth, you remember, MOTIVE has been possessed by a demonic streak, the disease known in the medical journals as skepticism, a chronic inflammation of the brain. You have exposed Skeptic to the medication of your good influences, you have threatened an operation to remove the infection; but Skeptic seems immune to the True Faith, and allergic to doubt. I am very very sorry for his disturbance to your editorial peace of mind, but his capricious influence I cannot control but only record.

Will you kindly permit him another year of moral vagabonding (to chance the figure), and let him maneuver his way between heaven and hell? He has obtained consent of Archangel Gabriel, spokesman for the Most High, to confer with Satan, the Most Low (with apologies to Screwtape), and arranged their first session at Neutralia, where both the climate of heaven and the company of hell are neutralized, and where the Big Two conversations will neither be disturbed by the weather nor censored by magazine editors.

I cannot predict the course of their talk, much less be responsible for any intrigue the Two may concoct against Skeptic; he may, perhaps, be old enough to defend himself, or to ask questions to confound the Doctors.

With fear and trembling,

Robert H. Hamill

SKEPTIC. Thank you, good Sir,—You are a "sir" I take it; most world figures are—I thank you for accepting my invitation. When the Devil arrives, I have questions to put to you Two. Is this place satisfactory to You?

GABRIEL. Indeed. Every place satisfies Me. The Lord and I made them, We like them, We live in them all.

SKEPTIC. So? Every place? Slums and swamps and city dumps, the Buchenwald torture chamber? You made them?

GABRIEL. We made them possible.

SKEPTIC. You like them?

GABRIEL. We would like them abolished.

SKEPTIC. I see we must make tighter use of our words, and not be so slippery. . . . It was good of you, nevertheless, to consent to meet Satan face to face.

GABRIEL. If we do meet. The hour is past, he seems unwilling to meet Me.

—The Devil Delays the Session—

SKEPTIC. He is late. He promised to be here at the crack of doom. Hell, though, is on the other side of the immortal date-line, and travel is slower from his direction, remember.

GABRIEL. Phone him, please. I have eternity, to be sure, but not to waste. Tell me, can you find his address? I have never been able to locate him. I doubt that he exists, so I hardly expect him to arrive here.

SKEPTIC. What! No Devil? Why, Satan is more real to me than You, if I

may be so bold. You—the Lord God, that is—are a vague influence. For good, to be sure, but vague, intangible and unseen,—as pleasant and as passing as the dew,—unusable as the ether, which is lovely to see yet cannot be touched nor harnessed. But Satan, the old Devil, he walks and talks, and has ideas. To be honest, I was more sure that he would come than You.

GABRIEL. But have you ever located him? I have been everywhere, in the heavens above, in the earth beneath, in the waters under the earth, and never found him.

SKEPTIC. Maybe he won't come because he thinks You will not come. After all, he doesn't believe in You.

GABRIEL. On the contrary, it is not knowledge of Our non-existence which makes a person devilish, but the wish that We did not exist. Now if by chance . . .

((Blaring of trumpets—rusted ones, misshapen from heat, obviously the kind reputed to be standard equipment in heaven, and therefore stolen—a weird blending of boogie-woogie with a motorcycle exhaust. A brilliant array of fireworks, such as those used in the early stages of atomic bomb experiments, and called fission, to rhyme with suicide. Uniformed, braided bodyguard from The Vets of the Heavenly Revolution. Enter: an unimposing creature, hardly deserving such advance bombast. No horns, no tail. More vigorous, however, than Gabriel, who is gowned in a white robe like

a church pageant, Satan struts a moment, tries several chairs for size and shape, then greets the small company:))

SATAN. SCORE ONE FOR ME. IN YOUR OWN BOOK, GABE, YOU SAY, "Neither give place to the devil," (Eph. 4:27) BUT HERE I AM, SEATED AS HALF, AT LEAST HALF, OF THE BIG TWO.

(Editor's note: For the sake of readability, we shall hereafter print Satan's speeches in the usual lower case letters, although he often speaks in capitals.)

GABRIEL. I hear some noise, Skeptic. You say Satan has arrived? I see nothing.

SATAN. "Now you see through a glass darkly, but then face to face."

SKEPTIC. The Devil quotes Scripture. By the way, Satan, I thank you, too, for coming to this council table. I have little hope of reconciling you two creatures . . .

GABRIEL. Pardon the interruption, but I am a Creator, not a creature.

SKEPTIC. Quite so, but I want to know which of you, ah, of you Two, has the long end of the truth. Now for the agenda today, I suggest that . . .

GABRIEL. Excuse me again, but I cannot bring myself to converse seriously with no-one. I see no evidence that Satan exists.

—Is the Devil a Real Person?—

SATAN. No evidence! "By their fruits ye shall know them," your book says. Haven't I given you plenty of rotten fruit to prove I'm hard at work? You insult me.

GABRIEL. I see nothing to convince Me that you live, much less have power to create.

SATAN. I don't create, but I do destroy. I cause disease, to begin with. That's simple stuff, but effective—in-fantile paralysis, cancer, charley-horse, syphilis, pimples, TB. Why else do you work so hard at sulfa and penicillin, unless you think my stuff rather potent?

SKEPTIC. Ha, ha! We humans, by our Science, know all about disease. We know about bacteria and vitamins and, and . . . and bacteria, and we know that you, Satan, have nothing to do with disease.

GABRIEL. Show us more so-called evidence of your existence,—uh, what-ever-you-are.

SATAN. I control, well, I influence, the weather. I manipulate air pressure and temperature, at such distances that no

meteorological instrument can detect the tinkering, so that when the light-weight home team needs a fast field, I sog it with rain.

SKEPTIC. Pooh, pooh. You arrange the earthquakes and famine too, no doubt. Hasn't the Scientific Revolution reached you yet in hell? You ought to subscribe to *Popular Science*, and get educated.

GABRIEL. More evidence, please. Rather, *some*, if you have any. Else let us adjourn for lack of the second party to this table.

—Satan Relates His Works—

SATAN. You will not deny my chief business, and its catastrophic success: I appeared to Adam and Eve, and to every child of theirs, and with one minor failure I have led every one far astray. I created sin. I invented gambling—both the crude form of poker and the subtler form of collections in church, where men gamble for their souls. I make men smoke and swear, drink and dance. I cause sexual perversion, sexual liberty, and that delicate form, sexual prudishness. I conceived of pride, and multiplied its forms—pride of dress, pride of white skin, pride of having a good brain, pride of being Christian. I first thought of conflict, then I improved on it until I made people want to fight, then I kept perfecting their weapons and hardening their hearts until now I can get them to wage a global war without moderation; and in the near future I expect to let loose jet-propelled, radio-directed, atomic fission explosives that will speed up my work considerably. Yes, I know about Science, and something about morals.

SKEPTIC. Apparently, but all these disasters and abuses arise normally from men's evil impulses. They result naturally from their passions.

SATAN. Indeed, exactly! That is precisely my work. I make their impulses evil. I create their passions. The evil deeds men do are mere child's play; the trick is to get them to desire evil, and to be happy at it, and there I have succeeded disastrously! To clinch my argument and prove my existence, remember this: Your women wear hats in church because they know, from centuries of experience, that only thus can they shield themselves from my demons alighting on them.

SKEPTIC. Ha, ha. More superstition.

SATAN. Then what about hell? Do you doubt that? Or where do you think Hitler has gone? Has my Most Worthy Opponent here helped him hide out in heaven, or do you think it more likely that I offered Adolf a chief seat around my undying fires? You doubt my existence . . .

SKEPTIC. No, no, I do not doubt that you exist. Why should I have invited you here? I thought you might explain

things, but I still don't see what you *do*.

—Christians Always Believed in Satan—

SATAN. The best of your ancestors never doubted me. John Bunyan one day watched the Christians put a man under a blanket and smudge him with smoke, to drive out my demon from him. They almost smothered the poor fellow. They should have tried flattery, that is my weak point. Luther discovered that repeating the first verses of John's Gospel can ward off some of my sentimental cohorts. John Wesley knew that my gremlins work on a man in his dreams, and he declared that Christians can no easier give up belief in Me than give up their Bible. The pastors still ring the church bells as much to frighten away my demons as to scare up their sheep. In fact, Christians have spent their best centuries thinking up ways to get rid of me. They tried cursing. They advised some men to yield to my temptations, thus to appease me. Usually they beat the lepers and the harlots and the heretics to the point of death so that my devils would be uncomfortable and move out. Only recently have men doubted my existence, my power, or my intentions. You were born thirty years too late, *Skeptic*, to know the truth.

GABRIEL. With profound reluctance I must acknowledge that We have not always succeeded in persuading Our people of the falseness of your teaching nor of the non-existence of yourself.

SATAN. You seem unconvinced. Then I must resort to your own Scriptures. You will listen to your own Holy Words?

GABRIEL. We accept parts of them as the truth.

—The Bible Believes in the Devil—

SATAN. Parts! Well, let's begin at the beginning. On page one, you declare that I crept like a snake in the grass—a rather revolting comparison, but perhaps I did. I don't remember. Anyhow, I was there, *you* say. A few pages on, you declare that my men married your daughters, and they bore children (Gen. 6:2-4).

GABRIEL. Hush, hush. Kindly pass over those ancient tales. Those are in the *Old Testament*.

SATAN. Old? It's still your book, not mine. Turn to the New Testament, if you like. There you call me a liar. Can a person be a liar and not exist? On the contrary, the man who is not a liar does not exist. You make up for it, though, when you say, "Satan fashioneth himself into an angel of light." (II Cor. 11:14.) Thank you for that neat observation. Then in countless places you admit my works. Remember the two most effective: "Satan entered into Judas," you admit; ah, Judas! There's a

man for you. Then, your servant Jesus talked to me when I was impersonating Peter, and said, "Get thee behind me, Satan." Surely you will remember the time when "Jesus was led up of the Spirit into the wilderness to be tempted of the devil." There, coward-before-the-facts, you admit what all the world knows: your own companion deliberately led Jesus into my hands—and now you sit there and deny that I exist! You are going insane. ((Aside. I see I have made some headway on the Archangel's mind; poor fellow, he's losing his sanity.))

GABRIEL. In the Name of Him Who is high and holy, I deny your existence. You are the figment of men's imagination—a name for what plagues them, a temporary phrasing for something they cannot escape nor even explain; but you, you are no-one. You do not exist apart from the evil that We struggle against.

SATAN. Very well, I don't care what you think about me. I find enough joy in pain and noise, in disease and disaster, enough joy in lust and deceit and snobbery, enough joy, I say, in the fruits of my work even on one college campus, not to bother my brain about the existence of my soul. I live for my work. My work proves that I live.

SKEPTIC: Tell me, Gabriel,—for I am searching for the truth—these deadly bacilli that Satan thinks he is responsible for, these torments of human life from earthquake and famine, these accidents to good people who deserve good fortune and get bad luck instead, these physical passions in men they cannot control, these desires of their hearts for social pride and racial purity, for atomic bombs and torture in prison camps—*you* deny that Satan creates these things?

GABRIEL. He who does not exist cannot create.

SKEPTIC. Then, good Sir, who does create them? Do you? Are You responsible for the evil men have to face?

SATAN. Yes, brag on, you pretender to the sovereign throne of the universe. If I don't live, and you only do, will you stand on the evidence? On all of it? I've made more hell on earth than you have made heaven. Will you take over my work and call it yours?

((*Gabriel vanishes.*))

SKEPTIC. Stop, Satan. Stop your attack. The hour for adjournment has passed. Gabriel wants another session tomorrow. Will you return, at the scheduled hour, and be on time?

SATAN. Gladly, gladly, for I have made a convert today. If I can persuade the Archangel to father my works, I shall have invaded heaven to the inner gates. "It is better to reign in hell than serve in heaven." Milton is right about that. It will be better yet to reign in heaven too, from behind the throne.



WALLACE BABINGTON, senior at Centenary College, Shreveport, Louisiana. President of the Methodist student group, likes dramatics, plans to teach Bible, enter social work, or go into pastorate.



SAM S. BAREFIELD, senior at Millsaps College, Jackson, Mississippi. Interested in interdenominational, intercollegiate and interracial activities. President of Mississippi Methodist Youth Fellowship. "Wanna be a doggoned good preacher."



MARY SUE BARNETT, senior at Wellesley College, Wellesley, Massachusetts. Is majoring in English literature. Secretary, New England Methodist Student Movement. Likes to make crossword puzzles. Wants to teach, "perhaps in a foreign country."



CARL WESLEY RANDOLPH BENSON, senior, University of Virginia, Charlottesville. Honorable discharge, USNR. Member of YMCA council, staff of *Spectator*, Veteran's Association. Vocational interests include the ministry and medicine.



E. ANN BERKHIMER, junior at Pennsylvania State College (Pennsylvania), and major in chemistry. Interests include orchestra, band, worship services at Wesley Foundation, and the Pennsylvania Student Christian Association.



MARJORIE BOYD, junior at West Virginia University, Morgantown, with major in sociology. Recreation leader in Wesley Foundation. Worked in war plant during summer. Is a "preacher's kid," wants to teach elementary grades in home or foreign mission school.



ROBERT HARRY BRYANT, senior at the College of William and Mary, Williamsburg, Virginia. Majoring in history. Likes music. President of Wesley Foundation and student religious union. Hobby: leather work. Plans to be a pastor or missionary.



RICHARD A. BUFFUM, senior at Wesleyan University, Middletown, Connecticut. Majoring in "government." Editor, *Wesleyan Argus*, campus newspaper, president of debate council, and secretary of the Christian Association, interested in diplomatic service.



FRANCES BEVERLY CARLISLE, senior at Winthrop College, Rock Hill, South Carolina. Majoring in sociology. Hobbies include photography and reading. Past president Wesley Foundation. Two summers on Methodist Youth Caravan. Wants to be a social case worker and director of religious education.



MARGARET CLAYTON, senior at Florida State College for Women, Tallahassee. Interests include Wesley Foundation, freshman counseling, Fellowship of Reconciliation. Hobbies: "bull sessions" and playing with children. President of YWCA.



DOROTHY COCHRAN, senior in journalism at Kansas State College, Manhattan, Kansas. Interests include campus publications, Student Christian Movement. Editor of *Royal Purple*, college yearbook. Describes herself as "a dreamer interested in politics and philosophy."



EDNA LOIS COUCH, senior at Paine College, Augusta, Georgia. Likes dramatics, has a hobby of working crossword puzzles and playing tennis. Wants to go to school of social work.



JANE GRAHAM FULLER, junior at Greensboro College, Greensboro, North Carolina, with a major in science and religion. Is cheer leader, house president, on "Y" cabinet. Likes people, and has "almost too good a sense of humor." Wants to direct religious education.



JOHN HENRY GIBSON, sophomore at Dickinson College, Carlisle, Pennsylvania. Major in philosophy and Bible. Likes basketball. Honor student, preparing for the ministry. Enjoys wearing sport clothes.



WINFRED T. GODWIN, sophomore at Birmingham-Southern, Birmingham, Alabama. President, Alabama Methodist Student Movement. Vice-President Conference Methodist Youth Fellowship. Thinks he is interested enough in living to imagine that someday he will be able to write.



CAROL MAE HANSEN, sophomore at Northwestern University, Evanston, Illinois, majoring in "speech re-education." Has hobby of playing 'cello, basketball and figure ice skating. Plans to do clinical work with children or war veterans to correct speech defects.



FRED HUDSON, JR., senior in Navy V-12 program at University of Texas, Austin, with major in business administration and naval science. Has kept up with major league baseball ten years. Interested in seeing agriculture prosper and the South develop industrially.

On Your Campus

EDITORIAL BOARD

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DEAN M. KELLEY, junior at Denver (Colorado) University. Chief interests include literature, philosophy, and art. Editor of student publication, technician with religious drama. Hobby: chess.



RAE MARSTELLER, junior, pre-medical student at Allegheny College, Meadville, Pennsylvania. President of Pennsylvania Methodist Student Movement. Chief interests include German Club, and working on the school switchboard. Hobby: cooking. Likes philosophy and square dancing.



ETHEL MARTIN, senior at the University of Georgia, Athens, majoring in home economics. President of Wesley Foundation, vice-president of College 4-H club. Hobbies: swimming, bicycling, and hand crafts. Hopes to become a buyer for a department store. Is talkative, characterized by sincerity of belief and tendency to argue.



LOIS MESSING, sophomore, majoring in physical education at Willamette University, Salem, Oregon. Drama manager of college players, President Oregon Conference of Methodist Youth Fellowship. Likes recreation, camp work. Hopes to be a physical education teacher and counselor.



BARBARA MOODY, junior at the University of Illinois, Urbana. Likes music, and ice skating, works in library bindery, lives in co-op house. Has plans to be a children's librarian, try professional writing and "raise a family some day."



ROBERT J. PAYNE, junior at the State University of Iowa. Working his way through college with a secretarial job. Chairman, World Friendship Committee, Wesley Foundation. Specializes in hitch-hiking. Plans to enter ministry.



SARAH PULOS, sophomore at University of Arizona, Tucson. Member of Orchesis, national honorary dance group, on Wesley Foundation council. "Bright ideas for the future" include a "specialized branch of nursing"—and marriage!



MILDRED ROMEDAHL, senior at Simpson College, Indianola, Iowa. Editor of *Zenith*, college yearbook, 1944-45; editor of the *Simpsonian*, campus newspaper, this year. Hopes eventually to "get into full-time youth leadership work." Likes puns and people.



ROBERTA A. SHAW, junior at Ohio Wesleyan University, Delaware, Ohio, majoring in music and English. Has a hobby of writing music for piano and organ, also short stories and "jingles." She's blond with blue eyes.



MARCIA SMITH, senior at DePauw University, Greencastle, Indiana. Home economics major, city editor of campus newspaper. Hopes to do feature writing for newspapers. Likes tennis, books, and ice cream.



NOMA SOUDERS, pre-nursing course at U.C.L.A. Vice-president, Wesley Foundation. Interested in sewing, golf, badminton, and public health nursing. Likes to discuss economics and political science as they affect social welfare of individuals.



FREDERICK R. STRASBURG, junior at Oberlin College, Oberlin, Ohio. Is majoring in religion to prepare for the ministry. President of Methodist student group. Hobbies include gardening, hiking, and stamp collecting.



BETTY J. STUNTZ, senior at Smith College, Northampton, Massachusetts. Active in student Christian work. Daughter of a missionary to India.



BETTY WAIDELICH, senior at Hamline University, Saint Paul, Minnesota. Majoring in psychology and business administration. Worship chairman for Christian Fellowship.



KEITH WALKER, major in "agricultural journalism" at Iowa State College, Ames. Sports editor of the *Daily Student*, campus newspaper. Has own job printing press at home. Hopes to own a rural newspaper.



CLARENCE E. WINANS, second-year student at Drew Theological Seminary, Madison, New Jersey. Special interest in creating and directing worship programs, drama, music, and poetry.



MARGARET WORLEY, senior at Wesleyan College, Macon, Georgia, is majoring in speech. Interests include YWCA and dramatics. Editor, the *Wesleyan*, literary quarterly. Future depends on "when 'he' comes back from the war."

Our Eyes and Ears

This Was Adrian

THE first national church gathering after V-J Day happened to be the National Conference of the Methodist Youth Fellowship which met at Adrian, Michigan, during the last days of August. Both the significance of the time and the sense of immediacy gave the meeting unusual meaning.

It is difficult to say just what was most important at Adrian. Some things stand out. In the first place, there was unity of purpose and concern that gave high seriousness to the deliberations. The church is beginning to recognize the importance of this autonomous organization into which both streams of youth—the student and the local church—flow.

The Student Department and the Youth Department worked together with a new understanding and cooperative spirit and both worked with new harmony with the National Conference and its secretary, Harold Bremer.

The young people met enthusiastically the proposals for *Concern*, the new newspaper of Methodist youth. No other proposal has been met with deeper or wider interest. The newspaper will be published every other week with the secretary of the National Conference acting as editor. With him will serve a board of youth editors. Indications from the field promise a most cordial reception and an eager response to the undertaking. *motive* welcomes this new periodical into The Methodist Church, and salutes it in its attempt to bring progressive, liberal points of view to the youth of the church. It is the answer to a need that has been ignored too long by the church.

To take Neyland Hester's place as president of the National Conference, the group selected George Harper of Alabama, who is at present a student at Garrett Biblical Institute. The Student Division of the National Conference selected Ann Fitzpatrick of Georgia, and Otto Steele, Jr., of Indiana, as co-chairmen of its group.

Both the young people and the adults left Adrian feeling that the meeting was perhaps one of the most worth-while in the short but telling history of this aspect of Methodist youth activities. They went home singing the praises of Mrs. George Harper for her effective closing worship service, remembering the theme of the dramatic performance, "Seek ye first the kingdom." The National Conference takes its place as the "cutting edge" of the church.

Second Quadrennial Student Conference to Be Held

THE Student Division of the National Conference, meeting at Adrian, Michigan, the last week in August, voted to hold the Second Quadrennial National Methodist Student Conference during the Christmas holidays of 1945-46. A committee made immediate recommendations to be given to the conference committee composed of students and adults. The regional staff meeting following the National Conference sessions continued its deliberations on the national meeting. By the next number of *motive* the place of the meeting will be announced. The dates are December 28,

1945-January 1, 1946.

The Conference "Call" has been issued. The Conference is to consider the crisis, the Christian resources to meet the crisis, and the church as the instrument through which Christians work.

Three study books have been prepared. A display ad on another part of this page gives all of the facts concerning these books. They should be in the study plans and programs of every Methodist group throughout the country.

Watch these pages for further announcements. Reserve the dates—December 28, 1945-January 1, 1946.

To Meet the Crisis

Three books for study and discussion

The Crisis of Our Age

A condensation of Pitirim Sorokin's classic. Condensed with study outline by Professor Paul Johnson of Boston University School of Theology.

Credo

Fundamentals of the Christian Faith

The principal Christian beliefs explained and illustrated in student language by Professor Thomas Kepler of Lawrence College, Appleton, Wisconsin. Revised from the articles appearing in *motive* during 1944-45.

The Christian Church

A concise statement of the meaning and purpose of the church, its historical significance and its present importance, by Professor William Cannon of the Candler School of Theology, at Emory University, Atlanta, Georgia.

THESE BOOKS ARE PUBLISHED BY THE ABINGDON-COKESBURY PRESS, AND WILL BE AVAILABLE IMMEDIATELY AT THE NEAREST BOOK STORE OF THE PRESS, AND WILL SELL FOR FIFTY CENTS EACH. THEY ARE A COOPERATIVE ENTERPRISE OF THE ABINGDON-COKESBURY PRESS, THE STUDENT DEPARTMENT, AND THE AUTHORS.

TO MEET THE CRISIS--UNDERSTAND IT.

TO BEAT THE CRISIS--KNOW THE CHRISTIAN IMPERATIVES.

TO WORK THROUGH THE CRISIS--UNDERSTAND THE CHURCH AND WORK IN IT.