

In the Beginning



William Blake

God Creates . . .

These have been years of destruction.
These have been years of man—the perfecter of annihilation.

Man who has killed his kind by the millions.
Who has exalted the peak of his killing.
Who has stunted the growth of his mind so that thinking leads only to frustration.
Who has marred the beauty of bodies and has maimed them leaving them ugly.
Who has killed the desire for children and wrought filth between man and woman.
Who has starved his neighbors without mercy.
Who has left them to die in the ravage of war and of ruin.
Who has sought to escape his pollution, through drink, through drugs, and through scorn.
Who has exalted in dominion over peoples and on those like to himself has cast slavery.
Who has sold his life to machines and has worshiped the fruits of their labors.
Who has grown soft in dependence on gadgets and whose hands have lost power of creation.
Who has established his values in things, and for whom possessions have become his success.

Man, the Master, has triumphed:
in Dominion, in Murder, and in Waste,
in Ease, in Lust, and Destruction.
Man, the Master, has triumphed!

But

There is no peace in the winning,
No safety in the strength of might,
No shelter 'gainst devils we have loosened.
We have done what we ought not to have done
And there is no health in us.

Now this Master on his knees in catastrophe—
Impotent, and dazed with his power
Falls to the ground in his agony

And sorrow not joy weds achievement.

(And then in his conscience speaking—he remembers—)

"In the beginning—
In the beginning God created the heavens and the earth,
and it was good.
And God created *man* in his own image,
The image of God created he him,
And God saw everything that he had made,
And behold, it was good."

And a Voice cries out—"Repent! Repent from the beginning!
Repent! Repent and create!
Begin and create new lives,
New societies, and new worlds."

And man repents.

He repents for building man in evil image,
The image of dominion and murder
The image of self and of greed
The image of money and hatred
The image of destruction and death

He repents!

"I will build anew in the true image."
Man in the image of God!

And now in new hope his head rises—

"I will build! Not as master but servant
As servant in the image of God.
From the beginning—I will build!"

And a Voice says. "In this beginning there is light,
And the light overcomes the darkness."

THE HUMAN MIND

David Russell

Look long, look deep and you will find
No wonder like the human mind
That can within its cradle hold
The nameless new, the ancient old,
The alien distant and the near
All safe within its pulsing sphere.

Above, beyond the bound of things
The human intellect takes wings.
Space is its dwelling and its throne;
There are no arcs it has not known,
No bright parabolas at all
But safely in its pattern fall.

Time is its slave. All yesterdays
But mark the progress of its praise.
This present moment is the mark
It lights within the circling dark,
A spark whereby all men may see
Conclusion and bright prophecy.

What is its substance? Lifted flame
Too fragile for a man to name,
All potencies and powers combined,
Unmeasured still and undefined,
The essence of creative might
That stands defiant in the night.

Intangible as faith, as fair
As sun-irradiated air,
As personal as blood or bone,
And yet no man can call his own
The miracle that out of space
Has made his dust its dwelling place.

He can but scan the outer part
Of its impenetrable art
That bends all earth to his commands,
Earth and far uncreated lands
Whose beauty can alone be caught
Within the universe of thought.

He can but marvel and define
Himself as one with this design
That shapes his being, knowing well
That forces more than mortal dwell
Within him giving him a worth
Beyond the lesser beasts of earth.

He can but stand amazed to see
How near him is divinity,
Knowing within himself this power,
To transform in his mortal hour
All time and space, wearing this sign
That makes him godlike and divine.

A New Sort of Human Being

Muriel Lester

DURING the three weeks I spent in Germany late in 1938, my anti-Nazi friends entertained me in their homes, in empty shops, in churches and on one occasion in the keeper's cottage in a zoo.

They had all suffered from Hitler. They saw that disaster was looming ahead. Pondering on the world situation, recognizing that the seed of evil was in themselves and in every member of the human race, they had acquired a grave sort of wisdom, a patience, an inner strength that made me feel a clumsy ignoramus.

I went on to Vienna and there I met a middle-aged woman, an Austrian Doctor of Philosophy. She and her Jewish husband, also a Doctor of Philosophy, had been forcibly divorced after half a lifetime of happiness together. That day they had decided to risk detection by breaking the law and lunching together in an obscure restaurant down a back street. On her return home, the joy at having been together, the shame at having to be furtive about it, and the prospect of another long period of loneliness, created an emotional reaction that made her phrases incisive, her prophecy memorable.

"Hitler thinks he will succeed where God has failed," she began, as she took off her coat and gloves. "He has been thinking this out for years. He knows that God wants people to be healthy and happy and good. He has laid down definite requirements and laws with that end in view. Hitler's own desire, his passionate desire is also that his people shall be healthy and happy and what he calls good. After much pondering on the situation and noticing that God's children choose not to bother to keep his laws, and therefore have not attained his end, Hitler came to the conclusion that God made an initial mistake when he gave man a certain measure of free will. So the dictator decided to take away his people's freedom of choice and to force them to be healthy, happy and good. This plan seems to be successful. It is a new kind of human being that is evolving. We do not yet know what it will develop into. It may be just a very healthy beautiful animal, without inhibitions and without complexes, because it is without conscience. Or it may prove to be a brute."

THE first alternative I could easily visualize. It was foreshadowed in each city where parties of children and young people were to be seen marching joyfully through its streets, backs straight, lips firmly closed, and that look of elation on their faces that comes only when the individual loses himself in something greater than himself. These young people, I learned, were off to the

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* * *

In civil life as well as in military, Nazis were carefully trained for one mastering idea, to serve their Fuhrer, while we who have a perfect leader do not trouble to get ourselves trained.

* * *

We can't conquer Nazism until we understand this new sort of human being, recognize its potency, then meet it with something still more potent.

country or the hills, for a night or a week-end to sleep in the open, to cook for themselves, to sing and dance together, to learn the new law of brotherhood. They were from rich homes and from poor; old social barriers were broken; they were excited at the discovery that they were One Folk, moulded by their Fuhrer's master hand.

The second alternative was more intimidating. A brute? Could that be the possible fate of European man? A few months later I heard that Germany was importing from India exponents of "Hathi Yoga" as trainers for Nazi youth. Among the various types of Yoga, most of them used by men of prayer, Hathi Yoga is quite neutral and can be used for evil and good with equal success. This training enables one to obtain immense self-control, iron endurance and power over others unless these others are in touch with a more apt and a more potent force.

The Allies want to eradicate Nazism. Will this new sort of human being respond to the pedagogical efforts of our untrained selves? Could the Romans re-educate the conquered Greeks, even though they made slaves of them? The helpless prisoners soon became tutors to their children, harlots for their sons, scheming favourites at the imperial court.

In civil life as well as in military, Nazis were carefully trained for one mastering idea, to serve their Fuhrer, while we who have a perfect leader do not trouble to get ourselves trained.

WE can't conquer Nazism until we understand this new sort of human being, recognize its potency, then meet it with something still more potent. What constituted the confidence of the Nazi? His unshakable conviction that the Fuhrer like Nebuchadnezzar was being used by God to fulfil his cosmic purposes. That may have been so, for surely we moderns stand under judgment. Our pride

November, 1945

of intellect, faith in our inventions, self-sufficiency, often lead us to think that we know better than God. An injunction was three times repeated by Jesus Christ, "Feed My Lambs." For four and a half years most British and Americans responded to the command to feed the hungry in Europe by saying, "We would like to. Of course we ought to. It's God's command to us. But we can't." Then they gave *man's* reason for thinking God's law won't work.

Jeremiah refers to Nebuchadnezzar as one who is the Eternal's servant but fated, when he has run his course, to meet in the future a fate more dreadful than that of those he has destroyed. Europe's modern Nebuchadnezzar was an equally positive and confident person seized by one dominating purpose. He conserved all his energies for this aim, sublimated all other passions for it, refused the release of alcohol, the soothing use of nicotine. He so limited his range of experience and emotion that the channel through which they flowed was proportionately narrow, the stream turbulent, the force immense. Even his opponents felt the strange compelling power of the man. Before addressing a crowd gathered in the open air to hear him, he used to look round about, slowly and silently, letting his eyes rest on one and another of those near him, conserving his strength, accumulating confidence, testing his power. Even unwilling listeners could not withstand his attraction. In spite of themselves he dominated them. He showed his young people how to practice the same technique. They had to be positive, confident. They had constantly to remind themselves of their unity under him, devote the whole of themselves to their job; they were never to waste their time and energy on discussion, on self-analysis, on deciding what to choose. They had already chosen. They had substituted his will for their own. Their job now was to train themselves in endurance, to strengthen their wills, to learn how to control others.

So his youth leaders practiced diligently until they could score successes even when dealing with mature Christians. A Lutheran pastor instructing his weekly confirmation class noticed one evening that two of the eleven-year-old boys were wearing Hitler Youth uniform. This, he knew, signified nothing. They probably did not possess a second suit of clothes. Half way through the class, however, he saw the door at the end of the hall open and three youth leaders enter. He braced himself for a strug-

gle, deciding he would not allow them to take the boys away if they wanted to stay. He was an experienced minister who had already braved Nazi displeasure by openly continuing to befriend Jews in his locality. As he continued his address he began to realize that the approach of these eighteen-year-old youths was abnormal. They had noiselessly shut the door and begun a ceremonial advance towards him with slow rhythmic footsteps, in complete silence, their eyes bent on him. To his intense disgust he felt himself weakening, becoming confused. The intruders were in some strange way getting hold of him. He had to make a terrific effort, pull himself together, claim the power of God as the Lord of the Universe, alive and in history, united with his people wherever and whoever they are. Then in a loud voice and in as positive a manner as their own, he demanded of these youths what right they had to be there in his church. He became master of the situation.

How would you or I have fared in such a struggle of spirit against spirit? Would our wills triumph or our persecutors', if we were to find ourselves under a totalitarian regime? When we face a tortured mind, a despairing soul, an armed criminal, an escaped lunatic, are we more aware of their tremendous need waiting to be satisfied by God working through us, or of the awkwardness of our situation? Are we trained for every emergency?

What sort of new human being do we desire to be?

ON MURIEL LESTER

The founder of Kingsley Hall (named for her brother who died in 1914) and Children's Home in the East End of London is a world figure. A practical mystic, her little booklet, *Ways of Praying* is a classic in this field. Parts of this material were first written for girls and printed as penny pamphlets. She has been an alderman in one of London's Boroughs. When Gandhi came to London for the Round Table Conference of 1931, he stayed for three months in Kingsley Hall, and Miss Lester accompanied him on his journey through Europe. Her work with children has been one of her distinctive contributions. Of them she writes: "It is they who preserve the needs of human kindness from growing sour—their confidence in us saves us from cynicism." During the last war she refused at Kingsley Hall to pronounce a moratorium on the Sermon on the Mount. She insisted that God could not be conceived of as a nationalist. Gandhi printed her address to the missionaries in India, prefacing it with these words: "Many persons have written like Miss Lester before now. The value of her conversation lies in the fact that she endeavors every moment of her life to practice what she professes and preaches in her writings." She is one of the secretaries of the International Fellowship of Reconciliation.

I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would have them do unto us and love our enemies. My fellow countrymen know that to "remember not evil against others" and "do good to all men" are the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan. We can only pity them because they have been so sadly deceived and misled, and hope that they will break

away from the wrong doings and crimes of their nation. Let all our fellow citizens, soldiers and civilians, remember this.

—Chiang Kai-shek, August 15, 1945

If the heart is clear, we can understand God well.

The work of true religion is to make the living conscience active.

Christianity is a religion of resurrection. Even the most disobedient person may be regenerated, and even one who is dead, socially, morally, or spiritually, may be resurrected.

Despair not! God is with us. Believe in God's love, and try once again.

—Kagawa in *New Life Through God*

I do not believe that it is God's will or design that mankind should destroy itself in fratricide; yet it is also true that in our present world, man's ingenuity in scientific advancements is far ahead of his spiritual maturity. Unless we become keenly conscious of the danger of complete annihilation which awaits us should we again fall under moral and spiritual lethargy, civilization and humanity are spelling their own doom. Unless we implement and maintain in action the professed ideals for which we of the United Nations entered this war, all the bloodshed and sacrifice of our loved ones will be of no avail.

—Madame Chiang Kai-shek

The Newspapers Said 4,083 . . .

Naomi Williams

CASUALTIES listed for the period from December 15 to January 7 were . . . "4,083 killed . . ." I tried to imagine four thousand men . . . no, not four thousand but four thousand eighty-three. If . . . if there had been just 4,082, then one more living person would be moving in the ranks, one more pair of eyes would be looking out steadily from under dark eyebrows, and there would be one more chance that we may again know a Shakespeare, a Goethe, a Pasteur.

If . . . if he had stayed a second longer where he was, or moved a second sooner . . . if some sergeant's watch had been a little slow . . . if a hand that held a gun had shaken a little, or a finger that released a bomb been less sure. But there were no "ifs" and the events slipped solidly and surely into their places and the newspaper report now says . . . not 4,082, but clearly and simply "4,083 killed."

This four thousand and eighty-third soul did not want to die, I am sure. His muscles were still lithe and supple with the effortless strength of youth. His hands were strong and brown and steady. And he laughed; he still laughed, and no threat of death, or wet and cold, or K-rations could stop that laughter. He did not expect death and he did not want it.

THE only reward that is given us for the struggles of growing up, is life itself. And so we must wonder if it is right that it should be taken away from him so soon, so that we may sit here as we always have, snug in the nest of our habits. Is my life worth his? And the only possible answer of course, is that it is not, that whose ever life was ended, as the watches ticked the last seconds on the night of January 7, whose ever life it was, is worth much more than mine now. But the two sides of an equation cannot be unequal and his life and many others were given and mine was not so that I must somehow make my life big enough to encompass all that theirs could have been.

Death would be an easier answer because it is simple and final. But since, even if I were strong enough to do it, I could not, by giving up my life here at my desk now, bring back the life of that four thousand and eighty-third man, or any of the others, the answer must lie elsewhere. It is a living answer for a problem of death. And it is neither simple nor easy, for life is neither of these things.

Life takes away and then says to what remains, "You must give more. From all the acorns, only one grew into a tree. Therefore that tree must give of its strength to make many more acorns to fill the spaces left by all those who died for it. From all the people, you were not among those who died this year; therefore, you must balance the ratio and live your life generously, as if you had not one life, but thousands which have gone to make it up." And so it is not even a choice. Whether or not I will it, I am many people. And as my life is lived, richly or narrowly, so are their lives valued.

THE challenge is as great as the responsibility. Each moment I live, each experience I have, each ideal and hope that I make a part of me, is made richer and more important since it belongs not to my life alone. The answer is a humble one, for it means that the "ego" part of my being has less importance than before; it is diluted by many other egos within me. But the answer is also proud, for it says that each human life has more value than before.

The newspapers said 4,083 men. For this four thousand and eighty-third man, I am not allowed even the privilege of grief, for his life is in me and his blood is pulsing through my heart, hurrying me on; his eyes are looking out steadily from beneath my brows, and the duties and privileges of his life have been added to mine.

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Centralization--the Modern Crisis

A Discussion of the Theories of Ralph Borsodi

by

Mildred Jensen Loomis

IN our world, there is an organism with the ability to know truth and to do good. It has capacities which enable it to think, remember, imagine, plan, and design. It has the ability to choose among alternatives, to purpose, to decide, and to will. It has the physical dexterity and manual skill to act upon and to execute its plans and purposes. The welfare of this composite organism is dependent upon the integrated use of these three capacities: mind, will, and body. Only when all are utilized, is this organism moral—that is, responsible for its acts and for its creations.

This organism, which we call a human being, is now in a state of morass, of crisis. He has failed to shape an environment which becomes his nature. Because he is human being and not mere organism, he must live in a milieu which permits those independent activities in line with his self-chosen goals. This milieu, essential to his growth and to his welfare, is well-nigh non-existent today. In consequence, man is frustrated, violent, and harassed. This man is the product of a *centralized* world.

Two Ways

IN reality, there are only two ways for mankind to organize his environment. He can either concentrate his life (all occupational, associational, possessional, recreational, artistic, political, educational, and religious experiences) in the hands of fewer and fewer individuals whereupon a large amount of coercion and restriction develops for each individual (centralization); or he can implement his aspirations and satisfy his wants as far as possible by diffusing and distributing these activities among all individuals; here he relies on a maximum of personal and family action and a minimum of institutionalization; in this way he reduces coercion to the utmost extent. Most modern people have chosen, either consciously or unconsciously, the way of centralization. Almost without exception we believe in "progress" and have been taught to identify progress with unending expansion of mass industry and technology. And this great desiderata, we are told—and we believe—can be achieved only through centralization.

School of Living

BUT a growing group considers centralization a tragic error. Quite naturally this group is known as the Decentralists. Ralph Borsodi, founder of *The School of Living*, has formulated what many believe to be the clearest statement of decentralist principles and practices.¹

¹ See *Free America*, 112 E. 19th, N.Y.C., Winter, Spring, and Summer numbers, 1945.

Mr. Borsodi's first exposition of his conception of the modern crisis appeared in the '20's in *This Ugly Civilization*. At that time he called attention to the serious social, economic, and political catastrophes which men through the mistaken use of mass-production and centralized governmental power were bringing on themselves.

Underlying and secondary to the institutional errors in our society, Mr. Borsodi points to the crisis in education. He has no faith in reforming people by a mere change in their institutions. He believes with Tolstoy that:

"The alteration of the character and life-conception of men inevitably brings with it the alteration of those forms in which men have lived; whereas the alteration of the forms of life not only does not contribute to the alteration of the character and life-conception, but, more than anything else, obstructs this alteration by directing the attention and activity of men into a false channel. To alter forms of life, hoping thereby to alter the character and life-conception of men, is like altering in various ways the position of wet wood in a stove, believing that there can be such a position of wet fuel as will cause it to catch fire."

Believing that changes and reforms in the social institutions under which men live are not only worthless, but positively harmful, unless they are preceded or accompanied by changes and reforms in the fundamental ideas and the methods of behavior of people themselves, Mr. Borsodi is bringing a challenge to educators and education to reverse the values by which modern men live. He is challenging us to consider for our central life-purpose the concept of living as a human being should live. He is formulating "norms" or standards of living, in concrete and specific terms, which are scientifically and philosophically based and which indicate what is possible for the *human being* to achieve. He takes these matters entirely out of the vague references so often found in discussions of current solutions, such as "living with love," or "achieving justice," or working for "world brotherhood."

Man in a Machine

NO one is more aware than Mr. Borsodi of the terrible predicament in which modern man finds himself. No blacker or truer picture of our present morass can be imagined than the chapter on "Mis-education," in his forthcoming book, *Education and Living*. He points first and foremost to the collapse of the family and the home. Claiming that mankind's most marvelous invention is



not the atomic bomb, but the family, he shows how the modern family is a caricature of the true family. He shows how through our mis-education, we have turned all our creative work to factories, belt-line machines—how we have been crowded into great urban centers to become the pawns of industry, government, and a myriad other agencies over which we have little or no control. With them has gone our freedom and when man is not free he is not human. And in his frustration and his boredom, even though he does not know the cause, he becomes violent.

Had there been a strong, clear concept of the human being as a diverse but integrated creature, men could hardly have succumbed to the doctrine of the factory. Had leaders and masses understood their need for creative, rather than repetitious work, they might have resisted the mechanized pattern for producing life's essentials. But all eyes were directed toward the future *salvation* rather than on how human beings should *live on earth*. And man's understanding of his true nature was lost.

Our education did not lead us to question the machine. Persuaded that progress was the true end and purpose of life, and persuaded that producing things in endless quantities was progress, the whole population was taught to want unlimited quantities of the things which mass-production can furnish. It was taught that independence, liberty, and creative living are second to "prosperity" and a job in some giant factory or a monopolistic corporation. It was taught to abandon their habit of living in village communities and encouraged to live in great metropolitan centers.

If the giant factories are to dispose of their mountains of goods, then everyone must be taught to want them. Individuals must be retaught with each change in technology and fashion to want what the machine prescribes for them. So the potent force in modern education has developed—advertising and selling—to direct our wants, to determine our values, and to fashion our habits.

Consequent Exploitation

HAVING been deprived by a mistaken concept of land, of our fundamental freedom (a spot of earth), an increasing number of people were doomed to

a wage-existence. Lacking creative and fulfilling work, the pay-envelope—and the things it buys—became the prime goal of working. With masses of people dependent on money, the groups and their interests which administer money were in a position to exploit any and all who did not apply their reason and their energies to this problem for themselves.

Money is in reality a simple mechanism—a substitute for goods—but by our failure to set up a money system which accords with basic truth in this area, we have allowed it to become the most complicated and confused of issues. It has brought privilege to some and the most terrible inequities to others.

Aware of their exploitation, but not understanding its causes, men turned in error to the "government" for help. Wanting to help, but mistakenly judging their functions, government officials have therefore taken on more and more affairs of the common people, and we are now in the situation of jumping from the frying pan of land and money monopoly into the frying pan of government monopoly. All in all, the common man is completely centralized. He feels as British youth have expressed it, "in the grip of gigantic forces whose nature no man can understand and which are beyond the power of men to control."

The Decentralists

TO this despair and this paralysis, the Decentralists have not succumbed. They have faith in the reason of mankind to understand and solve these problems. They see fundamental answers to the severe social, political, economic, and psychological problems which are tearing the modern world to pieces. Indeed, they show how most of these answers have, at some time or other, been used in the long history of mankind. They show that it is our challenge to consider carefully what man *is* and to use these methods and techniques to create an



Sketches by Albert Lanier

environment which supports and sustains his nature. *Freedom is of the essence, and his activities must be personal and decentralized.*

Decentralists begin with education—an education, which may need a new vehicle to carry it, because it completely reverses the values by which modern man lives. It begins with the family and with freedom. They do not turn to political parties and action for assistance. They aim to teach individuals how they, by personal and family action, can organize their lives so that they can make a contribution to the fundamental solution of the modern crisis and the creation of a new culture. They work out concrete steps which families and communities can take to normalize their living.

Central in their concept is the *modern homestead*—a small plot of land, where the family, maintaining its natural bond of unity, has adapted modern technology to

home production of their own food, clothing and shelter. Because a normal family must be part of a normal community, their plan includes the regeneration and rehabilitation of the small communities which have so seriously declined under the stress of urbanism. In these normalized communities, plans integrate the fundamental solutions to the land and money problems. The whole plan issues in the decentralization of ownership, production, control, population, government and education. The Decentralists point out that when family after family and community after community answer correctly the eleven problems of living² *in that family and in that community*, the distress of mankind will progressively be relieved—that men, women and children will advance in the exciting adventure of living as human beings should live.

² Developed in three volumes, *Education and Living* by Ralph Borsodi, to be published in 1945-46.

PORTRAIT OF A YOUNG GENTLEMAN—1935 MODEL.

(*Editor's Note: This word picture was written by Howard Vincent O'Brien in the Chicago Daily News of September 10, 1935. It may be an exaggerated picture of what the potential Fascist was like. Certainly it is a revealing portrait of a generation that came up against the war, and in many instances, found purpose in living. To help us build against this ever happening again, we publish this review by Professor Horton and the student philosophies which will follow in the December and January numbers.*)

HE is twenty-two and graduated from college last June. This was accomplished by some frantic last-minute tutoring and the margin was narrow.

This summer—the last before he takes the position prepared for him in his father's factory—has been spent like most previous summers—at the family cottage. His daily regime is unvarying. He sleeps until eleven. Then he has a cup of coffee and a cigarette, puts on a bathrobe and strolls down to the beach.

Men of his age and charm being scarce, he is asked out to lunch almost every day. The morning plunge gives him an appetite and the cocktails, always provided, unhinge his tongue for gay badinage.

In the afternoon he may play a set or two of tennis, get in nine holes of golf, or go for a sail. Having been instructed in such things since childhood, he does them all fairly well.

When the sun sets he drops in somewhere for cocktails. In the evening he either plays bridge, goes to a movie, or drives across country to some dancing place.

He usually has three or four drinks of an evening, but rarely drinks to the point of intoxication. He considers that undignified and common. He is scornful of young men who don't know their capacity.

He wears expensive clothes, in arrangements of studied negligence. His hats are frequently shabby, his collars frayed. His one care is to see that he does not appear "collegiate." This demands constant attention, since what is smart one season becomes vulgar ready-to-wear the next. It is a sort of game. As fast as what he calls "outsiders" learn what distinguishes him from them, he changes.

Nothing interests him very much and he makes a virtue of that. He revels in understatement, in the Eng-

lish manner, and chokes whatever fleeting enthusiasms he may experience under a screen of suave slang.

His brow is never wrinkled by worry. Such a trifle as an appointment does not weigh heavily upon him. His mother has always attended to such details and still does. Being late for engagements is normal with him. His whole social life is geared to that. In his group people are expected to be late for everything.

He gets his ideas from the movies, the radio, such magazines as *Film Fun*, *Cosmopolitan*, and the *New Yorker* and newspaper headlines. Occasionally he glances through *Time*. His cultivation and taste are most delicate as regards dance bands, gin and college football. Beyond these subjects his talk is generalized.

Out of the air he has picked certain convictions. He is definitely certain that Roosevelt is an ass, that all taxes are designed to "soak the rich"—thereby putting brakes on progress—and that anyone who questions the perfection of the existing order is a "red" who should be deported. He thinks that Mussolini has the right idea and that, while Hitler may be a little rough in his methods, he, too, is headed in the right direction. The masses, he will tell you, are stupid and have to be handled firmly.

This fall he begins his business career in a factory established by his great-grandfather. The business was enlarged by his grandfather, and his father, at one time, employed 600 people. Since the depression the pay roll has been much smaller. The young man doesn't know it, but a "merger" is being negotiated with a larger corporation. If the deal goes through, his father will receive a block of stock and a figurehead job. He—the young man—will be given a chance to make good. If he fails, it will be up to his father to get him placed elsewhere.

Meanwhile, he looks at the future without anxiety and without enthusiasm. There is nothing he wants to do and no fear that he cannot do anything he may want to do. Yet, dimly, he is aware that something is wrong. He has heard, somewhere, about the "lost generation" and the phrase has stuck. He rarely discusses it, but deep inside him is a gnawing bewilderment. Subconsciously he knows that his life is without point, that he has no place to go. As in a dream he wonders occasionally if he and his kind are but withering buds on a dying tree, doomed to disappear. Across his soul lie the shadows of new trees growing up, putting out buds with life in them.

Faith + Motive + Conduct = Life

Walter M. Horton

FOR the past twenty years I have been teaching a course for college upperclassmen at Oberlin College in which each student is asked to write out briefly his own philosophy of life as the concluding assignment.

Everything else in the course is designed to lead up to that project. The title of the course is "Christianity and Modern Civilization." This title has been chosen, I tell the students, because the personal philosophy of any one born in the western world is bound to be determined by his reaction to the Christian tradition which has so powerfully influenced western culture, and by his reaction to the prevailing trends of modern western civilization, which at present form a very confused pattern, partly in conformity with the Christian tradition and partly in revolt against it. The best way, then, to discover one's own philosophy of life is to discuss a series of questions raised by the existing friction and tension between the religion we commonly profess and the way we commonly live and think.

The questions originally considered were all questions submitted by students during the first few years the course was given; the list has been repeatedly revised in the light of suggestions from students in more recent classes. At present the first month is devoted to general questions about the nature of religion and Christianity, and the relation of the organized church to the task of reintegrating our badly disintegrated western culture. The next month is devoted to a series of questions about the Christian faith in the light of modern thought: questions relating to God, Man, Christ, Destiny. The following six weeks are given to a series of problems concerning the application of the Christian ethical ideal: to personal life, to the family, to the economic order, and to the political and international order. Finally, we consider two problems having to do with Christianity in action: the function of worship in Christian living, and the strategy of Christian social action.

Each question is first brought up early in the week in small discussion groups, where each student presents his tentative conclusions, based on two reading references, and formulated in a paragraph or two that he must be prepared to amplify if challenged by other students or the discussion group leader. The same question is then discussed in two lecture periods, when I give my own views quite frankly and answer questions about them. The first year I gave the course, I was so afraid of "indoctrinating" my students that I confined myself to weighing both sides of the question as impartially as I could, but my students protested that they had a right to know where I

stood; and while I still do a certain amount of historical background work, weigh pros and cons, I now tell them what I think before I leave each topic, with the clear understanding that I don't require them to agree with me, but only to use my views as a stimulus to their own thinking.

As a further stimulus to their thinking, and to show them how to organize their ideas, midway in the term I have them review some contemporary philosophy of life, and give their own reaction to it. By the time they have done this, they discover on combing through their weekly reports that they have gradually been developing a point of view of their own, fit to form the nucleus of a life philosophy. I do not prescribe the form of the concluding papers, more than to ask that they be brief, and that they touch upon the two fundamental matters with which every life philosophy has to do: *faith* and *conduct*.

I have come to think of the papers written by successive classes as a kind of barometric record of the American student mind during twenty years. To be sure, certain corrections have to be applied to the barometric reading, since the group of students in my classes is in some respects a selected group. For one thing, Oberlin is a college with strong religious traditions, the student body which contains an unusual proportion of young men and women whose fathers are ministers, missionaries or Y.M.C.A. secretaries. Again, it is probable that among Oberlin College students those who choose this particular course to fulfil their religion requirement, or who take it as an elective (as many have done) in addition to the required work in

Main Trends in Student Thinking toward a Philosophy of Life

- 1925-30—*Individualism*. Self-expression—self-realization. Harmonious life-pattern. Material abundant life.
- 1930-35—Social responsibility in ascendancy. Devotion to the common human good. *Humanism*—faith in humanity.
- 1935-40—The Search for some ultimate Reality. To find the will of God and serve it, the realization of the universal human good.
- 1940-45—The growth of a theistic or God-centered philosophy. God as superhuman law. God as personal. God's power through Christ, the church and worship. *Individualism*.

religion, are more religiously interested than the average Oberlin student. Finally, since the war began, the proportion of women in the class has of course greatly increased; and of the men in the class, a considerable number have been members of the prechaplancy division in our V-12 Naval Training Unit. All these factors tend to make the class not a typical cross-section of American college youth; and yet I have found that the philosophies of life written in this class reflect many or most of the trends that have been currently characteristic of American youth elsewhere. Let me review some of the main trends by five-year periods, and see how far they correspond with what has gone on in other colleges.

1925-1930 During my first five years, I was not quickly conscious of any prevailing trend. A great diversity of views appeared in each set of papers, and I found it hard to generalize about them. Only toward the end of the period, when sharply different trends appeared, I became aware that this had been a period of *individualism*. A considerable number of my students, far more than at any later time, found the key to their philosophy of life in *self-expression* or *self-realization*. Sometimes this took the form of defiant self-assertion in the face of the conventions of society: "To do what I want to do." Sometimes it sprang from a mood of general disappointment with altruism in all its forms, including even friendship: "Better never have a friend than have one who disillusion you." Sometimes it reflected the Jazz Decade's feverish quest of excitement: "Life is just a succession of moments; fill each one with a thrill."

The majority of our individualists, to be sure, were aware of the need of integrating their desires in some harmonious scheme if they were to achieve genuine self-realization. A favorite quotation with them was the passage in Somerset Maugham's *Of Human Bondage* where the good life is compared to an aesthetically harmonious pattern skilfully woven into an Oriental rug. Combine the elements of life tastefully, they said:

A job that pays well and doesn't wear you out with worry; a nice neat little house with fine, old prints on the walls; good books on the shelves; good music on the piano; a few well-chosen friends, and a hobby or two for pleasant diversion. In all this harmonious scheme, however, social responsibility and public service tended to play a very small part. The only religious text which had large appeal to these self-centered aesthetes was a text which I fear was badly overworked by campus exhorters in those days: "I came that they might have life, and might have it more abundantly."

1930-1935 From the prosperity and self-expression of the Jazz Decade, we had now tumbled into the trough of the great economic depression. The results were quickly evident in a sharp decline of individualism and a steep increase in the sense of social responsibility. It was generally agreed that you simply couldn't ignore social problems in making out a plan of life. Social problems don't allow themselves to be ignored for long; they build up into a social crisis that bursts over your private scheme of life like a tempest, and washes your nice little house into a gully. Moreover, from a psychological point of view, it was now discovered by many students that the best way to get personally integrated was not to fuss over yourself too much, or be too insistent on your personal rights and

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privileges and pleasures, but to devote yourself heartily, self-forgetfully, to some great social cause, and find personal happiness as an unsought by-product. Many of our youthful Communists—and we had a good many of them in those days—were powerfully integrated by their new faith, and radiated zeal and joy like old-fashioned Methodist converts. While the majority of our students did not go so far to the left, there was an impressive consensus among them that *devotion to the common human good* was the central and primary thing in a sound philosophy of life. If self-realization came as a secondary consequence of such devotion, well and good, but it was not to be made primary. If faith in God helped to maintain social passion, well and good, but it was not essential. The one, great essential, to which all else was to be made tributary, was *humanism*: faith in humanity, devotion to human betterment.

1935-1940 Not suddenly but gradually, the humanism of the early thirties began to wear off and give way to something else. The depression itself was very prolonged, and nation after nation (including ours) found there was no short and easy cure for it, though several rival types of planned economy were tried. Finally, one after the other, the leading nations all adopted the same happy solution: put half of your army of unemployed into military uniforms, and set the other half to making munitions of war. When a few of the nations have adopted this admirably simple way of liquidating their social tensions, the rest have to adopt it, or succumb to the rule of the few. But in the late thirties what a lamentable spectacle the human race presented: each nation saving itself from internal tensions by a process which strained international tensions to the bursting point; then when this threatened to result in open war, big nations saved themselves at the expense of little nations, as England and France did when they threw the Czechs to the German wolves at Munich! Where was humanity in this mad maelstrom of contending national egotisms? By the spring of 1940, with France fallen and England standing alone against the triumphant national egotism of the Axis, the moral unity of the human race seemed to have gone to pieces completely, and the ideal of humanity was left without foundation.

Our students, faced with this somber world outlook, began to be less optimistic in their humanism, and more seriously concerned about the existence of some super-human reality in which faith could be anchored. Seeing that men equally devoted to the social welfare of their respective countries were preparing to slaughter one another in the name of the common human good, they became eager to discover some ultimate court of appeal where human disputes and differences could be adjudicated, precisely because it stood above the battle as no human gov-

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Religion Never Thrives in Detachment

D. Elton Trueblood

DURING the past twenty years I have had the opportunity of observing at rather close range the religious life of young people in certain American institutions of higher learning. In that time I have served in two colleges and three universities and have visited a number of other institutions for short periods. Recently I have tried to summarize, in my own mind, some of the lessons I have learned in these two exciting decades and I am glad to share my conclusions with the readers of *motive*. In this article there is space for only one of these conclusions.

One of the clearest lessons that I have learned is the lesson that much of our non-sectarianism, of which we have been so proud, is a failure, so far as depth of conviction is concerned. It may be shocking to say so, but it is the sober truth that the groups which are most successful in holding their young people in college, are the groups which seem to the outsider to be narrowly denominational, while those which advertise their broad sympathies are remarkably unsuccessful in this important regard.

In the university which I have served for most of the past ten years I have constantly been amazed at the success of conscious denominationalism. One would suppose that it could not possibly flourish in this particular academic environment. The founders of the university, while envisioning a great place of worship, situated symbolically at the heart of the university, were almost militantly non-sectarian and even ruled that no building devoted to denominational purposes should ever occupy any university land. Denominational control seemed to them, fifty years ago, a real danger. It is quite possible that they were correct in this.

It is in spite of this initial handicap that the denominational faiths, and especially those whose members constitute a conscious minority, flourish. While the Episcopalians, Methodists and Congregationalists consider themselves very fortunate if they can attract the loyalty of four or five per cent of those who claim these highly respectable communions as their own, the stricter sects are able to hold large proportions of their smaller original groups. The large churches state frankly that their approach is undenominational and they seek to draw into fellowship *any* student of any background. As against this, the Latter Day Saints direct their effort almost wholly to those of Mormon background or training, and, year in and year out, make thereby a stronger attack on the secularism of the university than the more indiscriminate bodies are able to make.

Those who, according to my observation, have been most successful in attacking entrenched paganism are the Christian Scientists, the Mormons, the Orthodox Jews and those Protestants of a strongly evangelical or fundamentalist cast who, in a great liberal institution, constitute what is virtually a sect. This last group is sometimes organized as the Inter-Varsity Christian Fellowship and can be a very powerful force.

THE case of the Orthodox Jews is interesting and instructive. The students who are members of Reformed Hebrew Congregations may be very active in social or political matters, but are seldom openly and devoutly religious, whereas the

Much of our non-sectarianism, of which we have been so proud, is a failure, so far as depth of conviction is concerned.

* * *

The simple truth is that religion never thrives in detachment.

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Sectarianism is better than undenominationalism.

* * *

The danger of over-emphasis on denominations is not our danger now. Those who attack it have failed to keep abreast of the times.

* * *

There would not be any Church if there were not churches.

Orthodox Jewish students are often bravely loyal to their tradition. They meet every Friday night with admirable regularity and conduct their ancient service with little or no outside help. They feel the responsibility themselves and keep up their worship wherever they may be.

Such experiences ought to make us critical of many of our fine protestations of freedom from sectarian bonds. *The simple truth is that religion never thrives in detachment.* Religion thrives primarily when it is fostered by a self-conscious group: The students who are most certain to be wholly valueless, so far as vital religion is concerned, are those who designate themselves on their registration cards as "Christian" or "Protestant." They are seeking to maintain their heritage in what turns out to be the most vague and unimportant form in which it can be held. Or perhaps they want to be sure that they raise no barriers of their own making against their possible acceptance by a Greek letter society.

FOR the sake of both brevity and clarity, I should like to state my conclusion in the form of a specific proposition as follows: *sectarianism is better than undenominationalism.* By this I mean that, other things being equal, a student who is drawn into a vigorously denominational fellowship is more likely to be held by it and changed by it than is the case when he belongs to some group which calls itself broadly "Christian" or "religious." There are several reasons why this is so. One is that the sense of *belonging* can be powerful in forming human character, providing that of which we are members is something fairly definite and precise. Even our four-year-old daughter asks, on Sunday morning, "Are we Quakers?" and this sense of conscious inheritance can be *strong at any age*. Consider, for example, what it can mean to a child to know that he comes of Covenant stock or any stock that has suffered persecution. We need every anchor we can have in the stormy times in which we live and denominational loyalty is one of them. That it has sometimes been evil, we cannot doubt *but the danger of over-emphasis on denominations is not our*

danger now. Those who still attack it have failed to keep abreast of the times.

Another reason for the relative success of the denominational approach is that it can more easily help young people to become definite and positive in practice and belief. This is especially true concerning the Bible. The average student, who is emancipated from denominational ties, is often concerned chiefly with the parts of the Bible which he does *not* believe. This emancipation may be a necessary phase in growing up, but it is not very profitable and certainly provides no strong sustenance for hard times. Those who are nurtured in the stricter sects are likely, on the other hand, to believe some of the fundamental messages of the Bible with powerful conviction. They may really believe, as did the writers of the Bible, that God's hand may be seen in human history, and they may actually believe that God was in Christ, reconciling the world unto Himself.

AND so I would urge the various groups to glory in each heritage. Each is an order in the Church Universal. There is no inconsistency in being a loyal Dominican and a loyal Catholic. Likewise there is no inconsistency in being a loyal Presbyterian and a loyal Christian. I would have the Presbyterians try to maintain consciously their grand contribution to both dignity and democracy of worship and not try to become a mere denatured Protestantism. The same goes for Methodists and so many more.

Non-sectarianism can be either very good or very bad. It may arise from a keen sense of the oneness of the human family and thus be a beneficent antidote against the kind of faith which produces the ugly persecution of which anti-Semitism is only the worst example. But much of our non-sectarianism today is not of this lofty kind. Instead it is frequently a screen for secularism. It is the retreat of those who do not want to bear any positive responsibility in the Christian cause. Actually there would not be any *Church* if there were not *churches*. Therefore, in practice, the non-sectarian person is frequently a mere pagan. He refuses to advance the Christian cause in the one way in which it is likely to be advanced. The chief difficulty with anti-clericalism is its implied compliment to the layman, a compliment in which the layman often revels, though it is undeserved. In the same way the chief difficulty of non-sectarianism is its implied compliment to the unchurched. Bad as the people in the denominations may be, it is certainly true that the people outside are no better.

David Elton Trueblood is a graduate of Penn College in Iowa. He has done graduate work at Harvard and Johns Hopkins Universities. He is the chaplain of Memorial Church, the college chapel, and professor of philosophy of religion at Stanford University in California. His books include *The Knowledge of God*, *The Trustworthiness of Religious Experience*, and *The Logic of Belief*. His latest book is *The Predicament of Modern Man* which is worth careful reading. He has been editor of *The Friend*.

Gertrude Stein on G.I.'s and America

GERTRUDE STEIN has been writing a new novel, *Brewsie and Willie*—a story of G.I.'s. "I am worried, as they are worried and they are worried as I am worried, I am trying to get our worries down in my new novel. . . . It is written simply, as these boys talk, I know them well and what goes on in their minds." So says C. L. Sulzberger in an interview with the famous writer.

In describing what the "worries" are, Miss Stein insists: "G.I.'s are worried. Their minds are being deadened. They lack spiritual courage. They lack interest in home politics, except locally. They don't believe anything true. It is kind of a dark picture.

"Compared to Europeans, they don't take an active interest in things. They have a leadership complex. I say to them, 'Can any of you lead yourselves? Do you all have to be told?'

"They are beginning to feel this thing in themselves. But they haven't any religion any more. You don't see any Bibles around like you did after the last war. They worship efficiency and only efficiency. And maybe subconsciously they are puzzled because Germany, which was the most efficient country in Europe, has gone west.

"I was on a plane with some soldiers. I asked them if they had any Bibles with them. One soldier said, 'Why do we need Bibles? If you have a good ground crew your plane stays up.'

"They all know the percentages of error and they figure what has God got to do with it.

"They feel these things subconsciously and it makes them sad. The French ask me, 'Why are they so sad?' I say they have been away so long and they are homesick and they are young. And the French say, 'But they don't look young.'

"At the same time when all the rest of Europe is going left our boys are terribly conservative. They are more conservative than anyone on earth. That is one thing that makes them nervous. They dimly realize that the Germans are all these things.

"I get pretty angry with it all. I met a man the other day who said he was a professor of how to use scientific textbooks. They all have to be told. Our life is so organized. Our universities are run by regents rather than by professors.

"We haven't a gestapo but we have a financial gestapo which amounts to the same thing in a sense of freedom.

"And the boys are sad about going home to a country which hasn't prepared itself for them in any way. Here they have been cared for and now they are going home to a country in the throes of unemployment with the added responsibility of their families.

"This is all a passion for meaningless efficiency. A Roman Catholic chaplain told me religion was being superseded by worship of efficiency. And the G.I.'s are all drowned in this orientation business. They don't think for themselves any more."

Real fellowship is so rare and so precious that it is like dynamite in any human situation. . . . Those who see the danger in which our civilization lies and who have some intimation of the spiritual renewal without which our present order cannot possibly be saved have a ready made purpose to draw them together. What we want is a group so devoted to this purpose and so tightly organized that it can work as effectively

for redemptive ends in our time as the first Christians worked for redemptive ends in the first century of our era and as the Nazis have worked for diversive ends in the first century of their would-be era. . . .

—D. Elton Trueblood in *The Predicament of Modern Man*

Only that expression of the Christian message will be adequate, today and in the future, which states the gospel of

the Kingdom of the God of Love in a form which does justice to the mature status of reason, achieved during the last century, and which expresses the vision of a social order and a world order, in which the strife and destruction of political nationalistic imperialisms and of economic capitalistic competition are seen as utterly incompatible with love and reason alike.

—Wilhelm Pauck in *The Journal of Religion*

This is What Religion Means to Me

Mary Cook is studying nursing and is now a cadet nurse at the University of Wisconsin. She grew up in a typical Sunday school where she received her first idea of religion. In her maturing experience in college, she has formed some conclusions.

My faith had its first chance for development in my family and in the Sunday school, because in our large family I made my first contacts with people, and in Sunday school I made my first contacts with people outside of my home.

The primary purpose of religion, I believe, is to enable us to get along with other people in everyday living. It can also connote wholehearted giving of self for a purpose, ideal, job, another person, or many other material and immaterial objects. What has actually been accepted as religion, however, is a belief in a Supernatural Being positively concerned in the affairs of the universe and mankind. That definition has been transmitted to me through cultural heritage and education, but its connotations for me as a person are relative to my own experiences.

What have I experienced? All of my life I have been conscious of an influence on my life which could not be accounted for purely in terms of friends, money, social position, beauty, brains or luck. I haven't had any foxhole, fire and brimstone, extraordinary experience which made me see God. The greatest tragedy in my life came when my father died. I expected then that I would find out what death and heaven and immortality mean, that my conception of God and Jesus and prayer would suddenly enlarge. What actually happened was an indefinable deepening understanding of life. Death still remains a mystery. Permeating the terrific pain of loss and heartache at that time was the comforting knowledge of someone with whom living and dying was a paradox and the stabilizing faith in a power beyond the grasp of mankind. The sun didn't stop shining. Days continued to pile up on each other, and I continued, living through the same daily routine, but thereafter gripping an intangible security which gave me new values.

A Student Symposium

On the other hand I have not known one single overwhelming experience of triumph and happiness. Each day brings its exultation, and I bubble over; I am reticent as I try to absorb all living has to offer, and I am humble.

I would not need religion if I were the only form of life existing on this mass of ninety-two-plus inert, elements. The universe is built upon a form of relationships between the divine, human, animate, vegetative and inert matter, with all the arrows pointing both ways in give and take fashion. The most significant is the relationship of God to man directly and through Jesus and prayer. The relationship of which we are most constantly and consciously aware is that with our fellow men. Ultimately all relations depend on that of man to man, for ours is a social world. Ours is a social religion. Therefore it is in our everyday living, in our dealings with others that we have the chance to express our spiritual beliefs, and not only the opportunity and challenge, but the basic imperative. What besides ornamental value am I to God unless I translate thought and prayer into productive activity, which of necessity involves another person. Ours is a social religion. Ours is an unselfish religion.

Kay Hofstetter, Univ. of Colo., was born with a silver spoon in her mouth. At thirteen she fell victim to a physical handicap. She here tells of her search for religion.

Time and again I became discouraged with my progress in thinking, with logical criticisms which would necessitate constant rethinking of phases of my philosophy, and with the time that such a search for values requires. Through these years of reading, asking, and thinking, however, I kept remembering Francis Bacon's statement, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind about to religion." The only worth-while thing to do was to learn more; so, consciously and unconsciously, I have come to and

am still endeavoring to realize a personal philosophy which is real, dynamic, meaningful, and growing.

The object of building such a philosophy is based on my belief that religion should be the actual living of a person's philosophy of life. To me, religion should be the pragmatic test of philosophy. I agree with John Burroughs, who said, "We cannot find God by thinking"; I do not want to think religion only: I want to be religious.

Besides the value which I have found by living my philosophy of life, there are other ways in which religion has been meaningful to me. By giving me a broader perspective of life, religion has helped me to see beyond my own personal handicaps and to realize that I am privileged in having this life to live the best I can. Religion has given my life purpose and objective by helping me to look forward to living my life in the search for values. Lastly, religion has given me the opportunity to reorganize and re-integrate my personality, to adjust myself better to life by living fully, richly, and working to the best of my capacities.

A Roman Catholic student, ex-service man, officer in the Army Air Corps, student at Mount Union College in Ohio, is reported in an interview as follows:

Those to whom religion means most in the army are those who have a firm religious training as background. His observation is that boys with Catholic training find their religion of more help to them in the army than Protestant boys. Catholic training, a matter of authority and habit, fits in well with army life. Boys who have been left too much on their own choice do not choose religious services in the army. He always went to church in the army because it was what he always did at home, and he found that it was a very good way to spend his time on Sundays.

He says that many boys in the army just don't know how to pray—their religious instruction has been defective in that respect. Some develop a belief in fatalism. "When the time comes, it will get me, and until then I'm safe." He didn't feel that way, but relied on prayer. He prayed "plenty," regularly and on special occasions. One time in particular was when he was warmed up and waiting to take off, and his buddy in the plane beside him started down the runway first and crashed into a plane. While he waited for his buddy's burned plane to be moved and for the clear signal to send him down the same runway, he was praying. He thinks that the boys who have taken up faith just because of fear will not keep it. He had a good word to say for the chaplains of all faiths.

Dorothy Kirkley, of the *Woman's College of the University of North Carolina at Greensboro*, has tried to keep on the cutting edge of thinking and living. Here is her analysis of what religion should be in the crisis.

Unless religion has an answer to a crisis, I fear that it is nothing but the greatest hoax with which mankind has been afflicted. If it is but an ideal for men to worship with the hope that it will magically turn the world into a Utopia when "the world is ready for it," but by which they cannot steer their courses, individually and as nations, I cannot see that it is anything more than the proverbial "opiate of the people," and we had better stop fooling ourselves about it.

A crisis calls for the most potent and sufficient stratagems of which men have yet conceived. If religion is not adequate and must be set aside and "protected" by irreligious means until the danger is past, then God must have given us a poor "Way, Truth, and Life," and I for one want little of it.

I believe that crises call for a religion that does not modify its tenets and that proves by its application to the needs of the times that God has not abdicated. I believe that the principles of Christianity—the second mile, forgiveness, the brotherhood of man and fatherhood of God, the supremacy of love over hate, truth over falsehood, and self-denial over force—are practical ways, the only ways, by which men and nations can live. I do not believe that the Christian can expect divine favor, supernatural protection or victory in the ordinary sense, or that the religious way is necessarily the expedient way. Christianity to me means that in any crisis or in day-by-day living, the Christian motive, although suffering and seeming ruin may be its user's lot, will bring forth the least evil and the greatest eventual good to humanity and will shape the society of man a bit closer to

the pattern of the Kingdom of God. I do not think any method could be more realistic than that.

Robert Hodgell, whom motive readers know for his art work, and for the amazing record he made at the University of Wisconsin in athletics, drama and art, is now an Ensign in the Pacific. He has written many arresting letters to friends, but none has more to say to the point of religion and the crisis than this excerpt from a letter to Dr. Oscar Adam, director of the Wesley Foundation at the University of Wisconsin.

Many fellows have decided to extend their military life into a career. It's a rugged life, a life of action, a glorification of strength and power. A plane is sleek and powerful; a bullet is swift and certain. It's playing with power and to hell with the consequences. It's a gamble, with everything at stake. It's a legal gamble, sanctioned recklessness, glorified foolishness, a chance to be a hero; all this and more in the abstract. It's man, the master of the earth, before whom nothing can stand. It's man the almighty.

Where does Christianity stand against all this? There certainly can be no compromise. The church has tried to compromise and—to my notion—has only weakened herself as an institution by the act. Christianity itself stands, or rather remains. "Go, I am with you always, even unto the end of the world." Unless Christianity can act through the church or strong men or other effective instruments, that will be about the story. Christianity will remain—it will be the one hope and force remaining when all else has been burned out or destroyed. The prophets of the Old Testament saw a vengeful God bringing all things to an end; the modern prophet sees in man himself the force and will to bring about his own destruction. Man the almighty—a creature created by God in his own image and given the mind and power to

build to the gates of heaven. But man hasn't the wisdom to handle the power. He's awed by what he can build, but fascinated by what he can destroy. Building is slow; destruction is immediate. Man is an impatient creature—he craves action and the medals go to the warriors.

I'm not worried about man blasting himself from the face of the earth—not for a while, anyway. What does worry me is the fact that we don't seem to be learning anything. This idea of man the almighty—the philosophy of the superman, if you want to call it that, is not being rejected. The use of power and compulsion to obtain an end seems to be the basic political philosophy even in the peace plans. Peacetime conscription is a definite indication of that philosophy. Peace through power may be possible but it can't be permanent. Right may rule by strength, but is man God? Only God is great enough and only through him can right be an absolute. Brotherhood is the only idea that really makes sense, and that's something that can't be forced or enforced by strength alone. That's Christianity's answer to the world, and it's not a political doctrine. Christ made that clear when he refused an earthly throne. World brotherhood can't be imposed by the leaders; it must be built up through the masses. It's a way of life—Christ's way of life. It's an individual proposition.

I heard Bishop Oxnam speak while I was in Berkeley. He spoke of labor and labor movements, labor's place in the nation and world after the war. Christian ideals can't be imposed on labor, but the church can be influential by training capable young people as Christians and sending them into the labor movement as workers. These people would refuse positions as leaders. They would be living examples within the ranks, missionaries by example. That seems the best approach. Not more professional Christians, but more Christians in all professions.

Outside of Christ there is no complete revelation of God. The best sign that has come from God is Christ.

—Kagawa in *New Life Through God*

Now it happens that there is a close historic connection between the unrelated production of knowledge and the unrelated production of material goods: the present crisis in our civilization arises partly out of serious maladjustments in both departments. Both exhibit a growing rationalization within the process of production and a growing irrationality, marked by moral irresponsibility and social ineffectiveness, in the disposition of the product. Fundamental-

ly, the factory and the university have accepted the same premise: the belief that fragments of mechanical production or fragments of knowledge, are real, are significant, and are valuable in themselves: to produce them and accumulate them in a profitable life occupation. This is the bias of an acquisitive society: a natural compensation, perhaps, for long centuries of intellectual sterility and material want. Filled with admiration for the new technical processes of production, we have, however, lost sight of the social destination of the goods themselves. When a factory goes on producing without finding an outlet, the result is a surplus of undisposible stock: a pre-

lude to unemployment and perhaps bankruptcy. This has a parallel in our intellectual life. There is the same failure to translate technical advances into social values, and orderly methods of production into a planful and purposive scheme of living.

—Lewis Mumford in *The University and the Future of America*

The Kingdom of God will be yours when you attain humility of spirit and an unlimited passion of hunger and thirst for complete goodness of life and spirit.

—Rufus Jones in *Pathways to the Reality of God*



TRUDGING wearily the last few steps into internment camp in March, 1943, we were regretting all that had been left behind—our work with and for the Chinese, those students and servants who had looked to us for inspiration and support, our accumulated treasures, and the comforts of home. We were dreading all that lay before us, confinement behind guarded walls, communal living with no privacy, uncertain diet, and rigorous inspection of the details of living.

There were, however, a few considerations which we overlooked. From the perspective of these later months, they loom as the most important factors of all. In spite of the edict of the military regime that each could take but "two steamer trunks and one bed packed with bedding," there were things which the United Nation internees carried unseen into the Weihsien Civil Assembly Center for North China civilians interned by the Japanese. *They were the inner stresses which responded to the outward strain. They became "the saving means of grace."*

First of all, there was unbounded ingenuity. Always it was inspired by a need. Sometimes it was the need for a home. The most attractive "house" I saw in camp was created by dividing one room into two sections. Homemade book cases and hangings separated the inner "dressing room" from the outer "parlor." In each there was a cot or "day bed." The latter had "love seats" made by draping blankets on suitcases. With a cordial welcome for tea party or prayer meeting, came the appearance of tiny stools, some of them made from tin cans grouped and covered. Said the housewife, "My husband has always wanted to live as simply as any of our Chinese parishioners. Now we have it! Of course I had never thought to have all of my family possessions in a space just the size of my former dining room rug. But see how comfortable we are in a nine by twelve!"

The Spirit and Survival Chances

Again we discovered that some people had packed their limited baggage with the wrong things. So with all the verve which had made her successful in Peiping, a business woman opened "The White Elephant Bell Barter Shop" where you could register your needs. Of course some advertisements went unanswered for weeks. Who could meet the conditions here imposed: "Wanted: A PAIL! Will exchange a beautiful, new silk afternoon dress for same." We all needed pails—and not tea gowns. But I swapped tea for clothes hangers. My neighbor got liver paste for soy bean powder. One man kept himself in cigarettes by giving up a winter coat, a trunk, and a shirt. Who could count the number of children's garments that were passed down to those growing into their size in consideration for a bit of cloth, some powdered milk, an unneeded sheet, or a sunshade!

When children's shoes began wearing out, something had to be done about that. A search was instigated. It resulted in the discovery of two Dutch priests who understood the intricacies of the cobbler's trade. They were installed in the base of the water tower. No Goodwill Industrialists have had odder homemade equipment and supplies. But somehow the odd bits of old belts, purses, cases, and worn shoes were put together to protect little feet from picking up infections.

The people from the big cities had been allowed to take one sewing machine for every one hundred people. Assembling four of them made a former classroom into a veritable factory. As the days grew warmer, the need for more comfortable work clothes for stokers and pumpers increased. The great demand

was for "shorts." Long trousers were sacrificed, and a davenport cover was used (how did anyone ever happen to bring *that?*), and a green bed cover was cut up. A "sub-station" specialized in turning shirt collars or making new ones out of shortened sleeves. Elderly women whose working efficiency increased as they found quiet nooks, spent hours and hours on their efforts to make the socks last the season.

THE most difficult item was our diet. For weeks it seemed that limited amounts of poor meat and vegetables could only be turned into stew. But when the confidence of the Japanese Supply Officer was gained, he allowed our own kitchen representatives to work out a new system of rotating supplies. Then such delicacies as rolled roast, and baked hash, Chinese meat dumplings, and noodles with meat sauce could sometimes break the monotony of the inferior stew. Nutrition experts proved the practicality of their training by developing a diet kitchen where food was prepared for those with chronic diseases and for children under four. Bits of liver went to the diabetics. The limited milk supply was rationed to the infants first, and any

Ellen M. Studley
Sketches by Daisy Atterbury



surpluses rotated among the growing children and the ill. Meat was cooked without fat for the sprue patients, soft vegetables mashed for the very young, and the richest foods available saved for those seriously under weight.

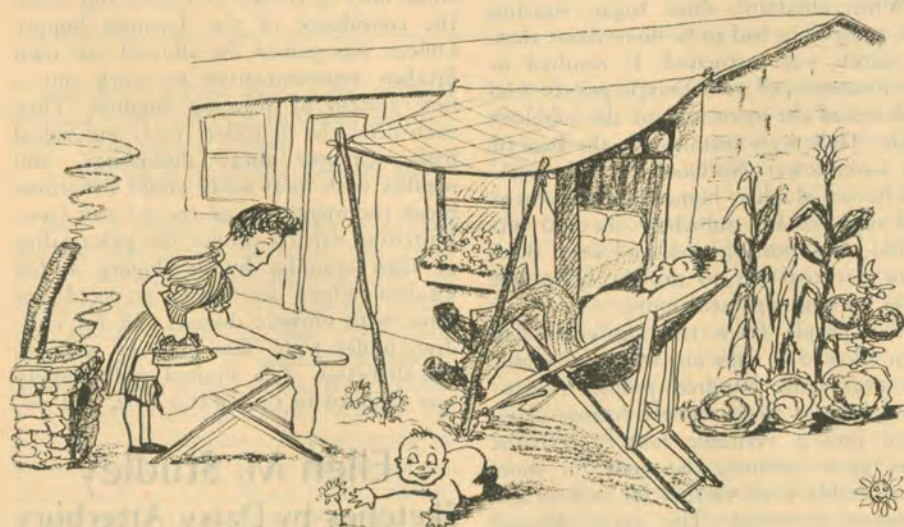
Thus ingenuity brought us small comforts which seemed great because they punctuated life, and helped to safeguard our health against those unseen hazards ever lurking near. But who can explain how Dr. Obstetrician contrived to bring in unaltered pattern a boy and then a girl, a boy and then a girl to each of the eight mothers who received offspring "born prisoners" during the six months we were at Weihsien?

Secondly, it was a surprise to find we had taken with us the willingness to use infinite patience to achieve the end desired. A visit to the hospital dining room any morning could prove this. There a group of the less active internees, ranging from sixty to eighty years of age, would be working on the accumulated supply of egg shells. The membrane linings were removed. The shells were crushed to powder. The powder was sifted and re-sifted. The finest of it was added to the "synthetic porridge" (made from dried bread and water) served the children each morning, or hidden in soup given expectant mothers each afternoon. There are no scientific studies to prove that egg shell calcium can be absorbed for body use. But our clinical results were encouraging enough to cause persistence in this effort to supplement a known dietary deficiency.

ONE Friday evening we were delighted with the Brahms' concerto played on our two baby grand pianos. "Did you have a permit to bring in the music?" we asked. The answer was it had arrived in the memory of one of the musicians. He who played the solo part had written out the manuscript used for the orchestral accompaniment!

On another occasion the children of the British and American sections of the elementary school gave a performance of *The Doll Shop*. What an array of tin soldiers, French ladies, negro comedians, baby dolls, and even Mickey Mouse! Untiring seamstresses had re-vamped first communion dresses, coat linings, borrowed scarfs, ritualistic regalia. It was amazing that this was felt worth while when it was "just for fun," for the days were already made full by work tasks, housekeeping duties, and standing in queues for drinking water, wash water, three meals, dish washing, making a purchase at the canteen. But the eighteen hundred internees comprising children, parents, and guests will never forget the colorfulness of that occasion!

A more astounding result of quiet



patient endeavor was visible on the day Japanese porters made trip after trip from lorry to hospital carrying bed mats and boxes. These were the medical supplies that had been refused and asked for again; refused and mentioned again; refused and their need quietly reiterated. They had arrived in time to give the medical staff a feeling of a margin of safety on possible hot weather epidemics. Patience plus courtesy had won.

Yet these sterling qualities would have been insufficient if many a dark day had not been brightened by someone's sense of humor. Often it came to the fore at the opportune moment to turn a crisis into a comedy. For instance there was the frantic time when camp inspectors were searching everywhere for the newly made washboards which had disappeared from the Japanese controlled carpenter shop. Being goods desperately desired by ninety per cent of the camp population, they might be most anywhere. A house to house search did not reveal them. The authorities must "save" their "face," so an edict was issued that no more food would be issued until said washboards appeared. One kitchen had barely enough supplies on hand to serve an evening meal. To prepare their constituency for a slim supper, they boldly wrote on their menu board, "Washboard Sandwiches. Soap Suds Soup." The whole camp was in chuckles—except the inspector's office!

WHEN we spent a whole evening in take-offs on camp life, we felt that by laughing at ourselves we had achieved an objectivity which could carry us through almost anything. Our actors mimicked those eager to dump the garbage because it meant a trip "out of bounds." They dramatized the owner of a sole pair of trousers who had to rush from work to have them mended on him. They called our executive committee chairmen "trusties." They impersonated the "former business executives" who

Ellen Studley went to China in 1924 after having graduated from DePauw University and having earned a master's degree at Boston University. She taught in a normal training school in Ch'angli. The last term (1937-41) she was principal of the Union Bible Training School for Women at Peiping. In March, 1943, she was sent to the Assembly Center at Weihien. Her furlough study has been at Chicago University, the University of Southern California and Union Theological Seminary. This fall she is teaching a course on China at Searritt College in Nashville.

Daisy Atterbury was an "artist in residence" (by compulsion) in the Weihien Internment Camp. Her work has appeared in *Survey Graphic*. In her letter sending the sketches which she has drawn for this article, she says: "I am sure that the spirit of our camp, if expanded to fill the world, would be the best prophylaxis against the threat of atomic bombs! . . . I'm especially anxious to have Americans China-conscious; as so much will depend on future Sino-American cooperation."

were now butcher and baker, stoker and office boy and sang:

"To shine in this delightful camp,
you join the labor corps

Where, if you do your work too
well, they work you more and
more.

For, since I've come to Weihien
camp, they've worked us till
we're dead,

Though now we're called the labor
corps, we'll be a corpse instead!"

Then came the ladies' unexpected retort:

"You'd think to hear these fellows
talk, the men do all the work,
But I am here to tell you now, the
ladies never shirk.

We clean the leeks, we scrub the
floors, but then, what really
hurts.

When they have done the dirty
work, we have to wash their
shirts!"

Good humor was to us personified in the unassuming little Trappist monk who achieved natural leadership as general manager of the Moonlight Trading Company. For many years he had belonged to an order of Catholic priests who retire to remote abbeys under vows of silence and intercessory prayer. He and his cohorts continued their habit of reading the offices at midnight and before dawn. Now they did it strolling in the deserted gardens. They did not mind interrupting their strolls to "fish over the wall," and "the catch" saved many a hungry internee the agony of trying to work on a bread and water breakfast. Finally he was apprehended by the forbidding guards. They threatened him with solitary confinement. He replied that he had not had the luxury of a room to himself for thirty years, and he would enjoy it! He did—as he testified to all by raising his voice in the traditional chants at the hours of the night services. What could they do with a man like that! The guards stormed that he upset the cows quartered beyond them. But he said he must honor God and keep his vows! Finally the Japanese desire for sleep triumphed over their so-called justice and he was released. The bustle of business was resumed by the uncrowned hero who wanted none of the eggs or honey or millet secured for himself.

When I read of difficult conditions at war fronts and in prison camps and hear the uninitiated wonder "if Americans can take it," these are the memories that come to me. Newspaper headlines rarely tell of these means of grace. Yet it is these things of the spirit which increase the survival chances. Mutual aid is not confined to physical tasks performed, nor the educational program promoted, nor the formal worship shared. Even more, it is in the hope and faith and charity that grows as we shelter one another from depression of spirit by evidences of selfless consideration and cheer.



This Thing Called Missions

Soldiers of our armies have been testifying to the extent and the power of missions. American students have been altogether too little aware of this outreach of the church. To clarify our thinking basically on this subject, *motive* has asked the leaders of the missionary movement in the Presbyterian Church, the Reformed Church in America, The Methodist Church, and Charles Iglehart, professor of missions in Union Theological Seminary, to give their concept of missions for the new world order. We believe these statements are classic expressions that deserve a good deal of study.

The Message in Action Meeting Human Needs

CHARLES IGLEHART

Professor of Missions at Union Theological Seminary, New York City

IN THIS world today nobody holds out on anybody else any new truth or great discovery he may have. In every field scientists and scholars are sharing their findings. People with spiritual treasures of any kind would be unfaithful to their generation if they did not make them known. So we welcome all such exchange in articles or books, on the radio, and especially in bull sessions and personal interviews.

That is what "carrying the message" is. When one of us actually comes face to face with God—I tell you that is a discovery, and it is something too real and new to keep silent about. It is good news indeed! Can you imagine what it means to a young fellow in Bombay to be told that God is a Father whom he can know? All he has ever heard of God was revolting or childish, and he has put aside all thought of religious faith. Is it an impertinence or a desperately kind act to introduce him to his Father?

Nobody today asks that any pressure be put on people. Most of them are groping pathetically after God. They either reach out after many little gods of nature and ancestor worship, or else they are lost in cloudbanks of philosophy. We who find the revelation of God through Christ so deeply satisfying want to tell them and help them on their way. They need not accept unless they, too, feel the pull.

But even if the "message" does not commend itself there is a lot more to the world Christian mission than words. No matter what a missionary may *intend* to do, what he actually *does* do is get into action meeting human needs. This may lead him to work in an epidemic or a flood situation or in invasion and war areas. The destitution of needy people may be the mainspring of his job. Much of the missionary activity of today centers around medical and health efforts, schools and education of all kinds, rural betterment programs, city missions, literacy movements and other projects for the improvement of human living.

But the real heart of the world Christian mission is no longer the American missionary. It is the native Christian movement which has already taken root in the soil of most of the countries of the world. The so-called younger churches have the lead, and their ministers and teachers and doctors are the ones on whose shoulders rest the jobs of tomorrow. Anyone going out as a foreign missionary finds himself in a team with these "nationals," pulling in the harness with them in a fellowship that is one of the most precious experiences of life.

The Greatest Unused Power in the World

CHARLES TUDOR LEBER

Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America

THE unreleased power inherent within the Christian church is the greatest unused resource in the world today for overcoming evil with good.

Today the Christian church claims some 650,000,000 members. Here is a force powerful enough for any task, if directed to a single purpose. The world mission of the church as it persistently meets its immediate opportunities and prophetically plans for future undertakings, is the sum total of individual lives revealing and interpreting day by day across the earth the meaningfulness of Jesus Christ, aware that the determinative victories are yet to be won upon battlegrounds far deeper than the surface fires of international conflict and competition.

The world Christian mission claims that there can be nothing but bitter failure in world planning with the philosophy of

exclusiveness, that this day calls for an end to racial prejudice and economic injustice and that all men must come to know that Christian brotherhood is no longer to be passed by. The "ambassadors of Christ" have the conviction also that it is only by the Spirit of God and not by the might of man that nations may rebuild, and that only upon the foundation which is in Jesus Christ can there be erected a new world order. Furthermore, they are convinced that for individual lives, as for the state of world society, there is but continuing imprisonment in sin, except there come, through the reality of the Cross of Christ and the power of his resurrection, the Truth that will make men free.

The Passion and the Urge to Share

RALPH E. DIFFENDORFER

Executive Secretary, Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church

MISSIONS" simply mean the extension into the non-Christian world at home and overseas of whatever of Jesus Christ you have to share and whatever the fellowship of the Christian church means to you and your community. The only alternative is to say that Jesus Christ is only for me and the church is a purely local institution. The ways and means by which this is done vary as the world progresses in knowledge and understanding and as new techniques of sharing are discovered.

The missionary passion is the urge to do this. Its strength depends on what Jesus means to you and on how much you know of the world's need for him. The missionary "command" of Jesus, "Go ye into all the world," etc., was the expression of this urge in Jesus and his first disciples. The divine sanction of missions is the reality of this passion.

The purposes of missions are realized first of all by setting aside individuals to do its work, just as we "organize" athletics, student publications, or any other campus activity. The missionary job is very complex and very exacting. In-

The men who have written these statements have all been intimately related to the missionary work of the churches. Dr. Iglehart was for many years a missionary in Japan. Since he returned to this country, he has taken a leading part in trying to build an intelligent Christian attitude toward the Japanese. . . . Dr. Leber is a graduate of Princeton Theological Seminary and has been executive secretary of the Foreign Missions Conference of North America. . . . Dr. Shafer has been a missionary to Japan and has served as secretary of the Commission on East Asia of the Foreign Missions Conference. His book, *The Christian Alternative to World Chaos*, was a *Religious Book-of-the-Month* selection. . . . Dr. Diffendorfer has been one of the moving spirits in the missionary movement in this country. He has held a number of distinguished executive positions in national and international organizations. In 1940 he received the Order of the Jade from the Chinese Government.

deed, a successful missionary never ceases to be a student.

Another and increasingly potent missionary force is the impact of the Christian body on the policies and programs of the social, economic and political agencies of the world affecting human welfare—and that means practically all social forces. This is apparent as "One World" comes into being. *The Christian world mission of today and tomorrow is and must be divested of its sentimentalism, its sectarianism, and any and all connection with imperialism and world trade—except as the inevitable relation between missions and the elimination of poverty, illiteracy and superstition means increasing "wants" and the rightful desire for more and better things.*

The greatest challenge of the modern world to the Christian is to make scientific development serve the ways of peace. This means that good will to all men must replace racial antagonism, cut-throat and exploiting economic competition and war.

Missions are for all Christians and for all churches. Any Christian who has anything to share or any contribution to make, may have that opportunity anywhere. Present day missionary organization is now expanding in this direction. This means something infinitely more than merely enjoying ecumenical Christian fellowship.

The Great New Hope for Mankind

LUMAN J. SHAFER

Secretary for China and Japan, and Home Department, the Board of Foreign Missions of the Reformed Church in America

Missions are evangelism in international terms. The purpose is to change men's minds; to win to loyalty to Christ and to form a Christ-motivated individual and a Christ-centered society.

MISSIONS know no national or racial distinctions and missionaries go across the earth into all countries and among all races, because Christianity is understood to be a divine movement from God to men, for all men without distinction. Missions have not produced the faith. The faith has produced missions. Missions are what they are because the faith is what it is—God's way for humans. To deny the truth of world missions is to make Christ an American Christ, or a white Christ and not the son of God who died for all men without distinction of nation, color, or class. Without foreign missions, so called, Christ would be something less than Christ, and Christianity would have to be viewed not

as a universal religion but as a religion for selected groups.

But isn't it somewhat presumptuous to go to people who accept other religions and present the claims of Christ to them? It would be, perhaps, if our Christian beliefs were simply matters of personal preference or taste. I like apple pie; someone else prefers rice pudding. It wouldn't do for me to go around proclaiming the virtues of apple pie as against those of rice pudding, although even that sort of thing is often done. But religious faith is not a matter of my preference as against that of someone else. Religious faith has no meaning for anyone unless it is apprehension of truth. It is an interpretation of God's ways with men and man's ways with man; a kind of "science of human relationships." This cannot be a matter of taste or opinion. It is a matter of fact. Two and two make four, not five or seven. That is to say, religious truth is as much truth as any other kind of truth. Consequently it makes a vast difference what an individual or a society believes. I remember coming back from Japan in the 1920s and many people in the churches said to me, "Why do we send missionaries to Japan? Isn't their religion good enough for them?" It isn't a question of what is "good enough" but what is true. Certainly the war has proved that it *does* make a difference

what people believe. Now, in the nature of the case, the Christian cannot but believe in the final truth of Christianity. He cannot hold his faith in a tentative sort of way. When he comes into personal relationship with Christ, Christianity becomes eternally right for him.

This is the attitude of Christians everywhere. *For them the Christian faith is a revelation of the kind of world it is and of the laws that must govern human relationships.* Since this is his belief he would be untrue to himself if he did not, in humility but with conviction, tell others about it and seek to get them to accept it.

The world conference of representative Christians from some seventy countries meeting at Madras in 1938 had in its membership many who had been brought up in other religions. They knew from the inside what the other faiths are, and what they said is, therefore, all the more significant: "There are many non-Christian religions that claim the allegiance of multitudes. We see and readily recognize that in them are to be found values of deep religious experience and great moral achievement. Yet we are bold enough to call men out from them to the feet of Christ. We do so because we believe that in him alone is the full salvation which man needs."

This is where missions start. Chris-

By Their Fruits--1945

HARRY C. SPENCER

ABOUT the middle of the last century, when Stanley discovered the great missionary explorer in Africa, he walked up to him and said, "Mr. Livingstone, I presume," or words to that effect.

When a Papuan native in the South Pacific found the captain pilot of a bomber sleeping from sheer exhaustion, after crashing into the sea and barely reaching shore, he called, "Mr. Brown, Mr. Brown." The native had been trained by a missionary to read and speak English—and he had noticed the name on the flier's lifebelt.

President Henry P. Van Dusen in *They Found the Church There*¹ tells of the meeting of the American troops and the people of New Guinea, the Solomons, and islands too small for names. Of the two, the natives were the less amazed. Formerly cannibals and head hunters, they had learned well of the missionary teacher and doctor. Now in days of emergency they became "Fuzzy-Wuzzy Angels."

In writing this book, Dr. Van Dusen has expanded his article in the *Saturday Evening Post* with letters too long to be included there, and with background information on the growth of the church in the South Pacific. What the men of our armed forces found is well summed up in the words of one airman who wrote: "Dear Mom, Because of missions, I was feasted and not feasted upon when I fell through the sky into this village."

(In the December and January numbers of motive we shall have articles on the Church by President Van Dusen.)

¹ *They Found the Church There*, by Henry P. Van Dusen. Charles Scribner's Sons, New York. 145 pp. \$1.75.

tianity has been missionary throughout its history. We are Christians today as the result of the work of some missionaries centuries ago in Europe. It is natural that it should be so, because of what Christianity itself is. It is hard to see how there can be any Christianity without the idea of missions.

What we have been saying is that the impulse for missions comes from within the Christian faith itself and not from the desire to get certain social or political results. But, that is not to say that missions do not have a profound effect upon the actual situation in which people find themselves. Missions have brought education, health, better economic status and all the rest. Furthermore, we can see clearly now that missions are essential for world order. The United Nations Charter holds out to mankind the great hope that the nations of the world may now, at long last, achieve an ordered world without repeated appeals to the

primitive method of settling disputes by physical combat. But it is crystal clear that this United Nations Charter cannot work unless there is a will to work it. This in turn rests back on certain ideas which Christianity is equipped to furnish. There must be a kind of moral consensus across the world that will bind peoples together, if the Charter is to be workable. For example, there must be a belief that there is a common humanity, and not specially privileged nations or races; there must be respect for human personality, irrespective of race or class. These ideas are an essential part of our faith. As the late Archbishop of Canterbury said, the "great new fact of our day"—the World Church—is "the great new hope" for mankind. There would not have been a World Church had it not been for missions and this World Church cannot be an effective instrument for helping to create a world consensus unless the program of missions is energetically

prosecuted. It is significant that at San Francisco in a number of national delegations there were active Christians or graduates of Christian schools, possessing the Christian viewpoint. This was conspicuously true of the delegation from China, but they were also there from Egypt, Syria, and other countries.

We do not carry on missions *because* we want to get certain results, but if we do carry on missions because of what we believe, we will get the kind of results the world needs. This is inevitable since we live in one world under the governance of God. It now becomes clear that missions have "come to the world for such a day as this." Without a World Church, as inadequate as it may be, our hopes for world order would be far less than they are today. With the vigorous strengthening of this church through missions, we can have an essential part in solving the problem of international war.

In the Land of the Strange Sky Mountains

Wyat Helsabeck

FROM Moresby, from Lae, in times I cannot date, missionaries began to find the pathway—native trails like Kokoda and Balagoma, which led them over the most fantastic mountains on earth and into territory as hard to reach almost as is the moon. I doubt if there is another place in the world as remote and undeveloped as New Guinea's interior, for myriads of steep mountains woven of harsh jungle make access both unattractive and extremely difficult. Yet I found evidence of penetration, all of which lay along the courses of the missionaries. That evidence was comprised of friendly English-speaking wild men, wild women, and wild children, of pages from biblical works, translated into Papuan or other dialects, scattered about fallen huts and in Kunai grass along the trails; of wooden buildings crudely fashioned into mission schools by the deft hands of good men; of snatches of writing in a foreign hand, containing the unmistakable "Jesu" which is clear to our minds in so many languages. I never got beyond the reach of it. Wherever the cockatoo flies, Christianity has followed and will not be turned back. The beauty and strangeness of these jungles preach a better sermon

to the human mind than any human tongue could impart. One gets the feel of the creation here, original, unmolested.

I confess I was surprised to find a single church or mission in my travels in such an isolated region, but I had only to hike back from the coast and climb a mountain or two in order to prove how little I knew of New Guinea. It was on a sight-seeing trip up the rugged Laloki Valley to Rouna Falls, in southern New Guinea, that I discovered my first mission buildings. In company with Australian friends who are familiar with the territory, I ascended the wall of cliffs protecting the river valley and followed one of the most exasperating roads I ever saw up to the plateau from which beautiful Rouna Falls leap into a great gorge full of spray and rainbows and wet thick jungle. In addition to showing me the farthest point to be reached by the enemy in their advance southward, the Australians took me by an obscure little rubber plantation and into the gloomiest, most desolate wilderness possible.

HERE the mission buildings sprawled in ruins, furnishing a lair for giant lizards, ravens, and bats. It was in the

early part of the present century that these buildings were erected by an Englishman. Here are mere native huts, far from elaborate or even comfortable, yet the work was effective, as is attested by the natives who pass up and down this valley in steady, industrious work. They love to sit in on army worship services in the absence of the mission leaders; they are thoroughly imbued with the Christian faith and obviously yearn for their former teachers who were obliged to relinquish their fields in the face of invasion. The missionary came upward from Moresby, no doubt, and resolved upon this site at the top of the wide valley where the air

Wyat Helsabeck of Troy, North Carolina, went to Pfeiffer Junior College where he distinguished himself in writing and music. He was in an army unit in the Netherlands East Indies most of last year. His letters written on long sheets of paper in large type have been some of the best the magazine has received. In the November, 1943, number we published his statement of the kind of world he wants, and in the March, 1945, number we used his delightful story about "The Christians."



Wyat Helsabeck

is cool and fresh and the drainage is excellent.

Perhaps I have a shallow view, but the factor which seems most promising to me is the more or less portable way in which Christianity has been presented to the natives. What I mean is this; the simplicity of the buildings makes it at once obvious that these facilities may be restored with a minimum of difficulty. Whereas the restoration in European countries necessitates vast labor, a restoration here needs only a few good workers and an inclination. When you see how far and through what obstacles the New Guinea people will come to be taught, it is easy to believe that religious effort here is far from futile. What else made it practical for those fuzzies to get employment as waiters in Moresby canteens or as chauffeurs and as typesetters? Or how else were some few of them enabled to attend schools in Australia? The answer is as interwoven with the efforts of missionaries as the huge trees of Dutch Guinea are entangled with their myriads of vines.

Farther north up the mountainous coast and a few difficult miles inland, situated on a steep mountain, lie the remains of a large mission which I discovered quite by accident. The entire summit of the mountain was converted into the most beautiful tropical garden imaginable, where giant poinsettias, mangoes, bananas, coconuts, papayas, pumpkins, and strange flowers of legendary size and brilliance grow profusely. Underneath it all lies a carpet of grass just like the lawns about our own homes in America, but ungovernable growth has made a wilderness there and brief neglect has given the jungle ample time to reclaim its own. But among a flash of color and a profusion of unharvested fruit are enough evidences to move me to praise the ingenuity and goodness of the German missionary reputed to have worked there. Destroyed in part in the battle which took place on the mountain,

three buildings stand in shattered testimony to a thriving enterprise of a few years ago. A good bit of wood was employed in the main building—window frames, sliding window covers, floor, beams, and doors—and the roof and walls are of native matting. It was here underneath beams supporting the remnants of a floor that I found hundreds of scattered scraps of literature printed in English and Papuan—stories from the Bible and excerpts from Methodist magazines with which I had been familiar at home. What an abundance there was! It was blown about and entangled in vines and bushes. It lay in heaps in corners of the huts. It was blown all about the mountain top, and I even found a few sheets far down in the valley on my descent to the coast. It struck me at once that in the absence of missionaries, nature was doing her bit to spread the gospel.

I could never secure information pertaining to the German missionary and his fate. No native could tell me. Perhaps he was evacuated, perhaps interned, perhaps killed. But before the sanctum was invaded, he did a marvelous job for Christendom, and if his life were spared I believe he will be going back there.

THE attractive mountain top, commanding original deeps with vast expanses of jungle and long valleys awakened by cockatoos only, has been named, "Missionary Ridge," a tribute, perhaps, to the extensive work carried on in that remote place by men who mended human souls with astonishing vigor. It is a privilege for man to look upon this fascinating primitive world set apart for the carouse of bird and insect, an ideal to the vision of those who have the indus-

try to bring men, women, and children out of darkness and up into the mountains to see what God is doing. It moves me to wonder what it meant when someone calls this a "God-forsaken place." People with a child's capacity for absorbing what Christianity is offering to them are ever crossing swift rivers, walking over precipices and mountains, and pushing aside obstacles which would frighten the best of us into staying at home, just to taste the attractive new faith which some of us decline to ride two blocks to enjoy. Quite embarrassing. Perhaps it is a condition fostered by curiosity and novelty, but if curiosity and novelty can save souls, what is wrong with them? The great distances which the natives cover on their walks to Sunday school are certainly good testimony of their will to learn, and the grip which our faith has upon them already. I have watched large groups of them passing over Missionary Ridge enroute to work for the Americans encamped on the coast. What has been taken from them by warfare, they are finding temporarily with the army.

All along the east coast of the island from the sparse woods of the south to Dutch Guinea's giant trees and almost impenetrable jungles—up the Markham Valley, along the Sepik and the Tor, in the Bay of Crescents, on small islands offshore—are missions and missions, some destroyed, others half-burned, and some few intact; but it is not to be inferred that Christian work here has been banished or broken. The ruins are indicative of past accomplishment and prophetic of future advancement, for where Christianity has been once and found needy people, there it will return to see the job finished.

The New Guinea Jungle



IT was a Quaker wedding, the first we had attended. The absence of minister, music and ceremony brought greater focus upon the beauty and power of the love flowing between the young man and his bride as they pledged themselves to each other "until death do us part." Then they drew together in a kiss that was slow and deep and rich with meaning. It was as though each was saying to the other and to those assembled, "This is the most wonderful thing we have found, this love we have for each other. We dedicate all that we are to its fulfillment." There was a breathless hush among all who watched this living sacrament with certainty that the new home created by it would be a radiant center of life and love. We left with fresh realization of the power of genuine love between man and woman as the most releasing and creative force in human life, the deepest longing of every human heart, no matter how thoroughly buried under drives for prestige or wealth or power.

Yet our culture still puts obstacles to its discovery and fulfillment in the form of poisoned attitudes, muddied thinking and overlong postponement of marriage. "Are love bad?" asks poor little Julie in Molnar's play, *Liliom*, when she first feels love burgeoning in her faithful, tender heart. Her question echoes still in the conscious or subconscious questionings of many of our young folk poisoned by the obscenity of the attitude that sex intimacy is low and vile, fit only for shamefaced whisperings and dirty stories until the marriage ceremony by some hocus-pocus transforms this "filthy" thing into a holy sacrament. Although such attitudes are gradually evaporating in the open-air attitudes promoted by good courses in courtship and marriage, every clinical worker knows the poison is still operating. There are still young women who think all men are "beasts" underneath, interested only in sexual "indulgence" (hateful term!), and unfortunately many young men who still classify all women as "good" or "bad" according to whether they can be "made" or not.

What, then, is a sound course to follow? Shall we just say the lid is off and advocate unlimited "necking," "smooching," "petting," "hacking," or whatever the current terms may be? There is very real danger that in a perfectly wholesome reaction against repression and prudishness, we will throw out the baby with the bath, and again miss the essence of love's meaning and power. In a period when the chaos of rapidly changing mores is further complicated by the frustration and hysteria of war, are there solid and permanent values worth seeking and preserving?

With what criteria can we replace the prudish and fallacious ones of preceding decades? As we look at the problem intelligently, they are not really difficult to find. A relationship including sex love is not different in kind but only in degree of intimacy from other friendships. May we not then use the same standards by which we validate any other relationship? And among these do not sincerity and sensitivity stand supreme?

ONE of the greatest mistakes has been to treat courtship behavior as though it were a thing apart, beyond the pale of the usual ethical standards. Many cruel and ruthless exploitations of

gift that one human being can give another—*this thing called love*.

As we get a real housecleaning in this area, and sincerity becomes one of the basic criteria in erotic behavior, not only will some be spared the pain of being deceived by one they loved, but those who might have been deceivers will escape even greater injury—that of being permanently arrested at the emotionally infantile level of demanding everything and giving nothing. Until they grow beyond it, such persons will never find the complete and fulfilling joy of both giving and receiving love. Utilizing other human beings as instruments for meeting one's needs instead of respecting them as per-

This Thing Called Love

Katharine Whiteside Taylor

each sex by the other have been condoned with the glib old saying, "All is fair in love and war." Many men, and women, too, who would not think of lying to their real friends of the same sex, of cheating in a game or an examination, and who at least would abhor stealing, seem to feel it is all a part of the "game" to "string" each other along on a "line," to pour out lies both in words and behavior until they "get her (or him) where they want her." If one stops to consider just where they do want her (or him), it is usually in such a state of surrender to love that they are ready to give everything in affection, caresses or worldly goods for the favors of the one who has "got them going." And when the seducer (male or female—neither sex has a monopoly!) exploits the affection of the other to get what she (or he) wants in attention, responses or gifts, it is a far more serious breach of ethics than stealing money. It is most unpleasant to have one's purse stolen or to be cheated in a business deal, but the hurt is relatively superficial. To feel someone has evoked and used one's affectionate response to his (or her) purposes without really responding or giving of his own inner self, is the deepest hurt in human life. Therefore the ruthless exploitation of real affection is far more unethical than stealing money, of cheating in business, which after all deals in money and not in hearts. Nothing is more unethical than exploitation of the most precious element in life, the greatest

sons, is bound in time to dull one's capacity for the full sensing of delight that only the deep-souled know.

MAY we not establish emotional sincerity as the real meaning of the beautiful word chastity? Can we grow toward the realization that just as the honest thing is to express as truth what we really believe to be so, the chaste thing is to express love either by words or caresses only when we really feel it in our hearts? This would necessitate first a reorientation in the guidance of children, so that no parent would command a child to "Go and kiss Auntie and tell her you love her and are sorry she is going," when Auntie has kept stepping on the

Katharine Whiteside Taylor, consultant in Family Life Education, Seattle Public Schools, holds a doctor's degree from Columbia University; has served as chief of the Division of Education, Wisconsin Department of Mental Hygiene; has taught at the Universities of Wisconsin, Syracuse, and Washington; has served in guidance clinics, nursery school and parent education programs in California, Colorado and New York. She is vice-president of the National Conference on Family Relations, on the editorial board of *Understanding the Child*, and is the author of numerous educational articles and the book *Do Adolescents Need Parents?* For the past two years she has been devoting all her vacations to lecturing and counseling on personal adjustments, courtship and marriage, for the American Friends Service Committee and the Brethren Service Committee, in CPS camps and units all over the United States. She is the mother of three children, ages fifteen, twenty and twenty-three.

small boy's toes and he is really delighted to see her leave; and no high school youngster would be made to feel he must say "That was an inspiring sermon" upon leaving church when in reality he had been bored to death and sought escape by counting flies.

It is probably a normal part of the process of growing up in our culture for boys and girls of high school age to go through something of a period of hugging and kissing without too much meaning or discrimination during the process of shifting primary interest to members of the opposite sex. But while such a period of mild experimentation and of seeking thrill for thrill's sake in a perfectly natural thing to go through, it should be left behind on the way to maturity.

Beyond high school age those who continue to pet just for the sensory thrill cheat themselves far more than they know. They lose out on the partner who would respond with love. In one who is kissing as a way of expressing love, there are reverberations throughout the totality of personality, overtones and undertones that deepen the feeling in the heart, lift the spirit and leave one permanently enriched, even if the relationship is dissolved later. Love is to the full flowering of sensitive personality what adequate food is to the development of body, but it must be love, not an imitation which is no better than chaff and straw for a child needing milk.

If young men and women of college age would limit expressions of love, either by word or caress, to those relationships and situations where they have something real to express, they would probably pet with fewer people, but as they developed sensitivity and capacity for participation in relationships of depth and meaning, the volume of real joy in their lives would be immeasurably increased. All those who have joined in caresses given as an overflow of feeling beyond the power of words to express, know a breath-taking beauty, as different from what is gained by kissing for the sensation, as is a glorious real sunset incomparably more lovely than a tawdry picture in a tap-room.

SOME will be asking at this point, "But should one never kiss at all unless there is real love?" Never is an extreme word. It might be better to say that a person who is really mature emotionally does not give the kind of kiss that could be taken to mean great love unless there is great love to express. On the other hand, where there is real affection and a felt need for expression through the most profound channel of communication, the sense of touch, it is consistent with chastity and growth toward greater maturity that caresses ap-

propriate to the degree of affection be given. Indeed, it may be considered as a lack of sensitivity, even as unchaste, to fail to give adequate expression to a sincere emotion known to be felt by both partners, even though both also know it is not the greatest love of which they are capable. The important thing is that there is something real to express, and that the degree of expression is not exaggerated but is appropriate to what the real feeling is.

People can be chaste in direct proportion as they are sensitive to reality in themselves and their partners. And yet complete sincerity and sensitivity to other human beings cannot be expected until emotional maturity has been attained. They do not appear full blown in any of us. But by developing an awareness of their importance, we can gradually gauge our own expression by these two basic standards, and in so doing increase the insight and responsiveness of our associates. Sincerity and sensitivity beget sensitivity and sincerity. Real sincerity puts sham to shame. And sensitive response to reality in the feelings of others

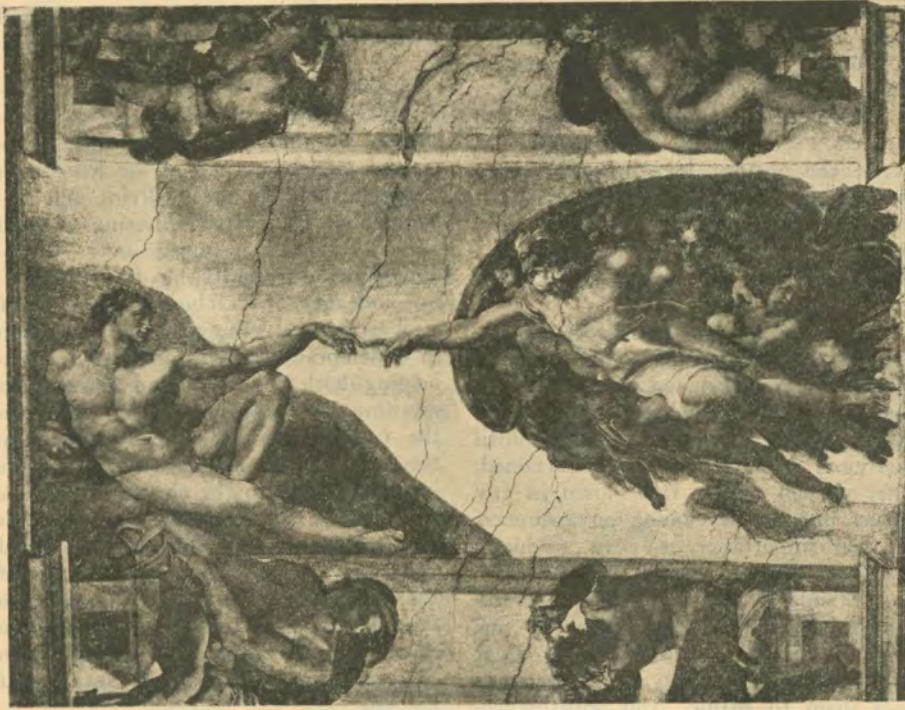
tends to deepen their sensitivity and responsiveness.

A MUTUALLY fulfilling love relationship really demands the sensitivity of the artist. Based on fundamental principles such as we have been discussing, its successful living out depends upon the creative meeting of fresh and unexpected meanings ever newly-appearing in a relationship that is growing and alive, in catching the essence of a situation and giving it full expression in collaboration with another who is helping both to create and amplify its meaning. Probably in no areas of life is the capacity to sense and respond to crescendo and diminuendo in feeling more important than in the creation of a love relationship. Failing either to express one's own feeling at its height or to respond adequately to the mounting emotion of another at the right moment may be so frustrating that subsequent expression becomes inhibited and the magic between two people may be seriously curtailed if not lost.

[Continued on page 45]



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I WILL cast, but the issue rests with Zeus.—Homer.

God is truth, and light his shadow.—Plato.

There is nothing which God cannot effect.—Cicero.

Nothing is so lofty or so far above danger that it is not below and in the power of God.—Ovid.

From God derived, to God by nature joined,
We act the dictates of this mighty mind;
And tho' the priests are mute, and temples still
God never lacks a voice to speak his will.—Lucian.

God! There is no God but he, the living, the self-existing.—The Koran.

Praise be to Allah, the Lord of Creation,
The merciful, the compassionate.—Mohammed.

By love may he be gotten and holden, but by thought never.

—The Cloud of Unknowing.

A mighty fortress is our God,
A bulwark never failing.—Martin Luther.

GOD is our refuge and strength, a very pr

I will say of the Lord, he is my refuge a

When God calls upon me, I will answer hi

I will be with him in trouble.

I will set him free and honor him.

With long life will I satisfy him,

And show him my salvation.—Psalm 91.

I saw the Lord sitting upon a throne,
High and uplifted, with the skirts of his robe
Over him stood seraphim, each having six wings
With two of which he covered his face,
With two he covered his loins,
And with two he covered his flight.
And they kept calling to one another, and sa
"Holy, holy, holy, is the Lord of hosts;
The whole earth is full of his glory."

In the B

Beloved, let us love one another: for love is
and knoweth God. He that loveth not knoweth

If anyone says, "I love God," and yet hates his
love his brother whom he has seen, cannot l

GOD is a spirit: and they that worship him

God is love, and he that dwelleth in love, dw

Why callest thou me good? There is none goo

God is light. There is no darkness in him at

Dear Friends, let us love one another, for
is a child of God and knows God, for God is

One God and father of all, who is above all,

Our father . . . —Matthew 6:9.

ent help in trouble.—*Psalm 46.*

my fortress: my God, in him will I trust.
—*Psalm 91.*

filling the temple.

—*Isaiah's Vision 6:1-4.*

beginning--

od

of God and everyone that loveth is born of God
and not God for God is love.—*I John 4:7, 8.*

is brother, he is a liar; for whoever does not
love God whom he has not seen.—*I John 4:20.*

must worship him in spirit and in truth.
—*John 4:24.*

believe in God, and God in him.—*I John 4:16.*

and but one, that is God.—*Mark 10:18.*

all.—*I Peter 1:5.*

Love comes from God, and everyone who loves
God.—*I Peter 4:7, 8.*

and through all, and in you all.—*Ephesians 4:6.*

When there is peace, God is.—*George Hubert.*

I remembered that I only lived at those times when I believed in God. He is
that without which one cannot live.—*Tolstoi.*

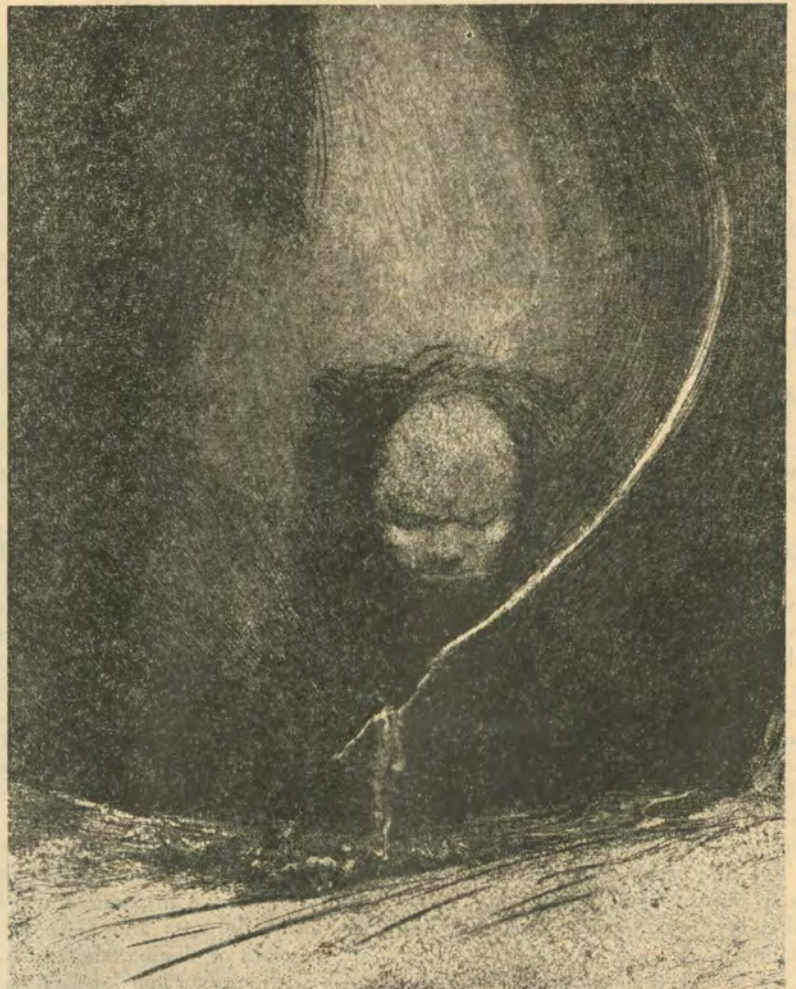
Robert Martin-Archaud

God is not a cosmic bell-boy for whom we can press a button to get things.

—*Harry Emerson Fosdick.*

God, to be God, must transcend what is. He must be the maker of what ought
to be.—*Rufus Jones.*

“Reckon I’m choosy but when I pick a God, I’ll pick a black one, black and
kinky-headed! So black, that he’ll scare the wits out of white folks.”—*Lillian
Smith in Strange Fruit.*



Program for Chaos

Reflections of a Relief Worker in Liberated Europe

Robert Martin-Achard

WHO among my student friends would not envy my luck in once again crossing frontiers which have been hermetically sealed for years and are even now forced with difficulty! What a joy to breathe the air of a newly-liberated country, to see General de Gaulle frantically cheered by the crowds at the official opening of the University of Paris and to watch the Easter Monday parade of the French Army! And how moving it was to hear the address of Maurice Thorez appealing to the youth of France to devote themselves body and soul to working together for the rebirth of a united and strong France! To rub shoulders with Yankee soldiers in the Champs Elysées, to see British Tommies once again in Brussels, to visit Caen, Louvain, Gand and Liège, and then suddenly leave in a military truck for the Netherlands—what an exciting and enviable experience!

But seriously speaking, it is a great privilege to make contact with and help students who have really lived through frightful ordeals. I have seen come into my office a young student of architecture whose drawn features told the tale of starvation; I have been visited by a Communist student who, after being tortured by the French Gestapo, was living in icy lodgings, coughing blood; I met young doctors obviously worn-out mentally and physically by their labors in the F.F.I., and a girl student just back from the horrors of the Ravensbrück concentration camp. Knowing that for all in such a state of physical exhaustion and mental fatigue the unsettled climate of Paris spells final ruin for their health, how wonderful it is to see all these a few weeks later comfortably installed in the "Chalet des Etudiants," the student rest home opened by the E.S.R.F. in Haute Savoie where the guests themselves are responsible for the internal organization and study groups, and follow the medical régime prescribed as a self-imposed discipline.

Here students, Communist and Christian, live and work together, and their bronzed skin, smiling faces, and newfound gaiety, testify to the healing power of mountain air and mental relaxation. This was better than speeding along the

roads of liberated Europe, and more than rewarded me for all my disappointments—fruitless letters to ministry officials, vain hours of waiting in the corridors of government departments, and vexatious delays in obtaining travel permits.

When, after two months of coping with constantly recurring difficulties, sudden hitches and hold-ups, even on the very day of departure the train on which all depended was cancelled by military orders, you see all your arrangements bear fruit and a hospital railway car leave the Gare de Lyon, Paris, for Leysin, Switzerland, carrying some thirty students suffering from T.B., you cannot help feeling some satisfaction. You are well paid for all your work by the knowledge that one student who, since the liberation of Paris has been living in a house half demolished by a "105" shell, is departing for comfortable quarters in the Alexandre Clinic at Leysin; that another is leaving his drab and unheated room where the sun never enters to revel in the sun-drenched prospect of the Swiss Alps, and that a third who used to queue up for hours in a restaurant for a meal of boiled potatoes will henceforward be getting the proper nourishment he so urgently needs.

IN the mail forwarded from Geneva, there are often letters from compulsory labor corps workers, prisoners of war, and sometimes from deportees in Germany, addressed to their families through the European Student Relief Fund. You quickly stamp these precious missives so that they shall reach their destinations with the least possible delay, and you share vicariously the joy of their families in receiving them. Not inspiring work, sticking stamps on letters, but it is done with real pleasure in such cases.

In the course of this work for the E.S.R.F., you meet and rub shoulders with students whose background and outlook are quite different from your own. You learn to realize that militant Communists may have the same respect for the individual as Christians, and that, even though Protestants and Catholics differ on questions of dogma, the basis of their faith is the same. You learn to recognize

enlightened spirits, the true "salt of the earth," wherever you meet them, to cooperate with all in work which commands the respect of all, and to discard entirely that smallness of spirit which judges according to preconceived notions. It is the same problems that faces us all—to open the gates of the university to everyone able to profit from it, to promote in liberated Europe the same unity of idea and purpose which bound students and general public together under the occupation, to reform university study program so as to develop character rather than merely to stuff brains with sterile information, and in the words of General de Gaulle, "to subordinate 'machinism' to the rights of the individual."

Without in the least minimizing the difficulties in store for us, without blinding ourselves to the fact that the great masses are incapable of true understanding, we cannot help seeing in all these varied contacts great promise for the future. And it depends on our combined efforts whether the world of tomorrow shall be one of disillusionment or of fulfilled hopes.

We are indebted to Wilmina Rowland, now assistant general secretary of World Student Relief in Geneva, for the article by Robert Martin-Achard, one of the secretaries of the European Relief Fund. "Billie" had this translation made for us. It is a report from a difficult front, and it shows a spirit that gives hope to all of us in the midst of this discouraging crisis. Students who give to the World Student Service Fund are helping this work. We shall have other articles about some of the distinctive projects supported by the fund.

The God of Jesus was the God of a carpenter, the God of the producer, of the creator. The idea that this God is a labourer but not a Sovereign was really a revolutionary idea.

—Kagawa in *New Life Through God*

I vaguely began to know that public servants have nothing to do with the business of living because they do believe what they are supposed to believe, it makes a certain kind of clergyman, and school teacher as well as army, and government employees.

—Gertrude Stein in *Wars I Have Seen*

God is not an idol; he is a spirit, not a body. We cannot think of him in the same way we think of man. Since God is the source of life itself, we can experience him in life. We can experience him in the heart through life and power. . . . This is seeing God—not with eye, but with heart.

—Kagawa in *New Life Through God*

Fascism



FASCISM is the precise opposite of democracy. The people run democratic governments, but fascist governments run the people. Fascism is government by the few and for the few. It's objective is seizure and control of the economic, political, social, and cultural life of the government. Why? The democratic way of life interferes with their methods and desires for: (1) conducting business; (2) living with their fellow-men; (3) having the final say in matters concerning others, as well as themselves. The basic principles of democracy stand in the way of their desires; hence—democracy must go! No civil liberties are permitted. There is no equality before the law. Fascists maintain themselves in power by the use of force combined with propaganda, by skillful manipulation of fear and hate, and by false promises of security. The propaganda glorifies war and insists it is smart and "realistic" to be pitiless and violent.

How does fascism get in power? How can a violent program that enslaves the people win any support?

Fascism came to power in Germany, Italy, and Japan at a time of social and economic unrest. A small group of men, supported in secret by powerful financial and military interests, convinced enough insecure people that fascism would give them the things they wanted.

They did so partly by clever propaganda and deception. They promised the people that fascism would bring them great power and prosperity. The details differed from country to country but the general pattern was the same. The fascists promise everything to everyone: they will make the poor rich and the rich richer. To the farmers, the fascists promise land through elimination of large estates. To the workers they promise elimination of unemployment—jobs for all at high wages. To the small business men they promise more customers and profits through the elimination of large business enterprises. To big business men and the industrialists they secretly promise greater security and profits through the elimination of small business competitors and trade unions and the crushing of socialists and communists.

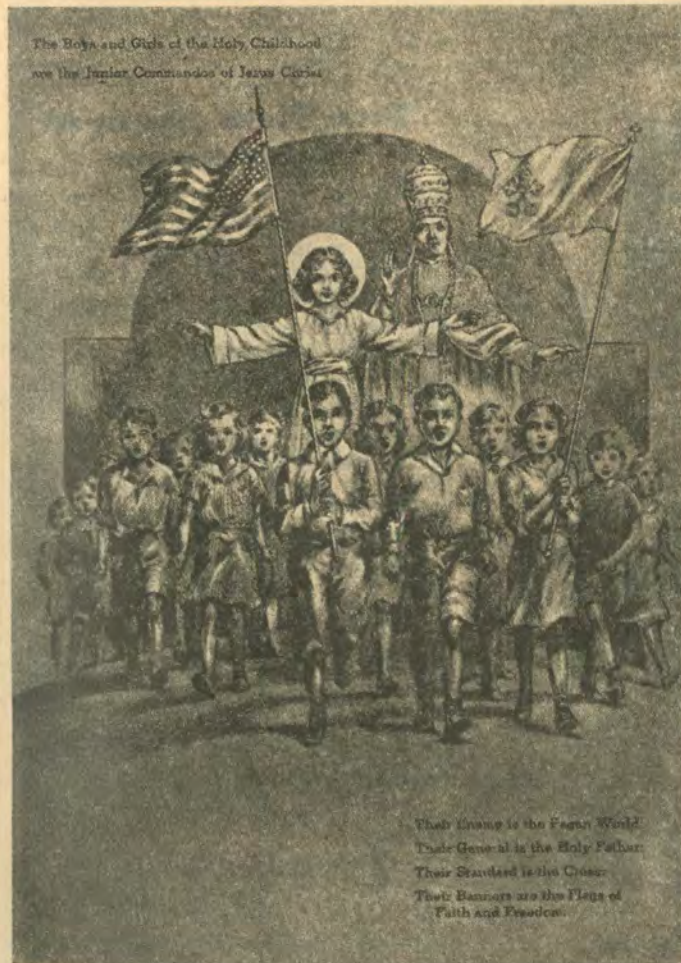
Fascists know that all believers in democracy are their enemies. They know that the fundamental principle of democracy—faith in the common sense of the common people—is the direct opposite of the fascist principle of rule by the elite few. So they fight democracy in all its phases. This fight is waged by playing political, religious, social, and economic groups against each other and by seizing power while these groups struggle.

How can fascists keep their contradictory promises, once they get in power?

It is easy enough for fascists to promise all things to all people before they are in power. Once they are actually in power, they cannot, of course, keep their contradictory promises. They intended in advance to break some. They break those made to the middle classes, the workers, and the farmers. The fascists "solve" unemployment by converting their nations into giant war machines. The unemployed are either conscripted into the army or organized into labor battalions and put to work in war plants. Deprived of their unions, the working people can be driven to work longer and harder for less and less money, so that those who subsidize and run fascism can grow richer.

Can fascism happen in the United States?

Some Americans would give an emphatic "No" to the question. They would say that Americans are too smart, that they are sold on the democratic way of life, that they wouldn't permit any group to put fascism over in America. Fascism, some might say, is something peculiar that you find only among people who like swastikas, who like to think their emperor is god, who like to listen to speeches from balconies in Rome. Their reaction might be that it is something "foreign" like the goose-step, that Americans would recognize in a minute. They feel we'd laugh it out of existence in a hurry. But such is not the



The Boys and Girls of the Holy Childhood are the Junior Commandos of Jesus Christ

Their Leader is the Father World
Their General is the Holy Father
Their Standard is the Cross
Their Banners are the Flags of Faith and Freedom

case. For example, at various times and places in our history, we have had sorry instances of mob sadism, lynchings, vigilantism, terror, and suppression of civil liberties. We have had our hooded gangs, Black Legions, Silver Shirts, and racial and religious bigots. All of them, in the name of Americanism, have used undemocratic methods and doctrines which experience has shown can be properly identified as fascist. It *has* happened in the United States. It *is* happening *now*.

How can we identify native American fascists at work?

An American fascist seeking power would not proclaim that he is a fascist. Fascism always camouflages its plans and purposes. Fascists in America may differ slightly from fascists in other countries, but there are a number of attitudes and practices that they all have in common. Following are three: (1) Pitting of religious, racial, and economic groups against one another in order to break down national unity. In the United States, native fascists have often been anti-Semitic, anti-Catholic, anti-Jew, anti-Negro, anti-labor, anti-foreign-born. In South America, the native fascists use the same scapegoats except that they substitute anti-Protestantism for anti-Catholicism. (2) Fascism cannot tolerate such religious and ethical concepts as the "brotherhood of man." Fascists deny the need for international cooperation. The brotherhood of man implies that all people—regardless of color, race, creed, or nationality—have rights. International cooperation runs counter to the fascist program of war and world domination. (3) Fascism works under the guise of "super-patriotism" and "super-Americanism." Fascist leaders are neither stupid nor naive. They

know that they must hand out a line that "sells." Huey Long is said to have remarked that if fascism came to America, it would be on a program of "Americanism."

Learning to identify native fascists and to detect their techniques is not easy. They plan it that way. But it is vitally important to learn to spot them, even though they adopt names and slogans with popular appeal, drape themselves with the American flag, and attempt to carry out their program in the name of the democracy they are destroying.

How can we stop the growth of fascism in the United States?

The only way to stop fascism's getting a hold in America is by making *our democracy work* and by actively cooperating to preserve world peace and security. Lots of things can happen inside of people when they are unemployed or hungry. They become frightened, angry, desperate, confused. Many in their misery, seek to find somebody to blame. They look for a scapegoat as a way out. Fascism is always ready to provide one. It supplies the Jews, Negroes, labor unions, big business—any group upon which the insecure and unemployed can be brought to pin the blame for their misfortune. We will wipe out fascism by overpowering it with good citizenship. Citizenship in a democracy is more than a ballot dropped in a box on election day. It's a 365-days-a-year job requiring the active participation and best judgment of every citizen in the affairs of his community, his nation, and his country's relations with the world.

(The material in this article is taken from Army Talk Fact Sheet 64. Used by permission.)

By Way of Introduction

Some years ago both the Woman's Division and the General Section of the Board of Missions and Church Extension decided that Methodist students needed to have the meaning and purpose of missions made clear to them through the work of the Boards. Both branches appointed student secretaries. The Lisle Fellowship and the work of DeWitt Baldwin are known wherever Methodist students are found. The pioneering work of Mrs. Lenore Porter showed the importance of the local woman's student secretaries. Now the Divisions of the Board are introducing to the Student Movement two new secretaries.

In the General Section, to take the place of Mr. Baldwin, Robert Caxton Doggett has been named. A graduate of Millsaps College in Jackson, Mississippi, and Yale Divinity School, he has been a member of the Florida Conference of The Methodist Church. His last preaching appointment was at Mt. Dora.

To head up the Woman's Work, Dorothy Nyland, who has had long experience in student work, has been appointed. Cleveland born and Cleveland



Caxton Doggett



Dorothy Nyland

Two New Student Secretaries

educated at Western Reserve University, Miss Nyland returned to Cleveland for six years as an associate secretary of the Cleveland Church Federation after she had been in young people's work in the Philadelphia Conference of The Methodist Church, and had been director of student activities for the Wesley Foundation of the University of Oregon at Eugene for six years. Miss Nyland spent three months in the Orient visiting missionary work in China, Japan, the Philippines, Korea and Manchuria. She was also a delegate to the World Christian Youth Conference in Amsterdam in 1939. She comes to her new work from the First Methodist Church of Houston, Texas, where she was director of Christian Education. She is also a graduate of the Boston University School of Religious Education. Her august title is secretary of Student Work of the Woman's Section of the Joint Division of the Board of Missions and Church Extension of The Methodist Church.

motive and the Methodist Student Movement are happy to welcome these two workers into the family of students and adult counselors.

Browsing with a Book Worm

RICHARD HUDSON

Dear Boss,

Pull up your favorite chair and prepare your imagination for a ramble. There are some exciting reading adventures ahead. I've been having quite a time on your bookshelves, and I think you ought to know about some of these books you have placed here.

One of the most stimulating books I have seen in a long time is *The Devil's Share* by Denis de Rougemont (Pantheon). Beginning with Baudelaire's observation that the "Devil's cleverest wile is to convince us that he does not exist," this young Swiss philosopher pokes behind the camouflage which modern man has erected and emerges with a rather interesting viewpoint concerning the devil. The devil is no longer disguised with red horns and a tail. But his actions are recorded in various fields. There are discussions of the devil as a democrat, a theologian, a philanthropist, a man of the world, and as an author. It is extremely well written. It's full of humor and insight. Whether you agree with Rougemont or not, your own thought processes will begin to function and to consider the devil, the concept of freedom of choice, and the validity of the human will. This, as I see it, is the purpose of the book. It succeeds.

Speaking as we have been of Satan, I hear that a new anthology is in the book stores edited by Sterling North and C. B. Boutell entitled *Speak of the Devil*. Its contents look rather interesting, and there are selections from Dante, Milton, and Luther right down to Washington Irving, Robert Louis Stevenson, Stephen Vincent Benet, and C. S. Lewis. And that ought to be enough of the devil to hold us for a while.

Yours for happy reading,

Soren

We were a bit skeptical when we picked up the four studies in the *Know Your Bible Series*. But after skimming it, our skepticism gave way to real interest. Here in question and answer form, and non-technical language, are the answers which you have often wanted to know about the Bible. Advantage has been taken of sound, recent scholarship, and when jargon is used, it is explained so that the untrained layman can understand.

The series is compiled by Roy L. Smith and there are twelve studies in all. They cost twenty-five cents each. The booklets which we have seen are on New Testament subjects: "Paul Writes Scripture in Prison," "Three Letters and Five Tracts," "The John Books," and "Three Gospels and a History." Also in the series are Old Testament studies and an introductory booklet, "How Your Bible Grew."

* * *

The Commission on Ministerial Training of The Methodist Church has recently issued, under the editorship of William K. Anderson, *Making the Gospel Effective*.

The contributors include: Pitirim Sorokin, Robert Calhoun, Bishop Oxnham, Frank Laubach, Ordway Tead, Howard Odum, Senator Burton of Ohio, Dr. Homer R. Rainey, ex-president of the University of Texas, and Ernest Freemont Tittle. The anthology deals with the post-war problems of the church. Get your copy from the Commission on Ministerial Training of The Methodist Church, 810 Broadway, Nashville 2, Tennessee.

* * *

Sally Cleghorn in her new book, *The Scamless Robe* (MacMillan), makes benevolence the heart of all religion. Her personal deity is loving-kindness. In her attempt to shed religious husks, she would substitute "Loving-Kindness" for "Lord" in reading the Christian scriptures. Though Miss Cleghorn would not have Jesus as alpha to her faith, her writing is in the Christian vein. Her religion of benevolence culminates in worshipping love and doing good.

—Roger Manners

Yale Divinity School

IT is always a temptation in discussing the will of God to insert one's own ideas and to give them a divine sanction. Throughout the ages all sorts of injustices have been condoned with a sad and pious, "It's the will of God." Men have tried to gain support for their political, social, and economical schemes by using the same phrase. It is interesting therefore to see what Kirby Page feels is *The Will of God for These Days*.

The material presented here is not startlingly new. Most of it has been said before, and some of it has been said more movingly. There are those who would label much of it "good common sense," and there are those who would attempt to drag the red herring of "communism" across these pages. But for some, it may be these ideas aren't radical enough.

In ten brief chapters Kirby Page presents not only a general idea of the will of God but also more specifically what it is in personal relationships, economic life, political action, race relations, and international affairs. His chapter on the School of Prayer has some interesting suggestions and some good references as to devotional materials.

This book is an investment you'll want to make. It's conclusions are sound and helpful. And it will fit in your pocket and may be had for only a dollar. Own it and read it!



Radio Commentators

Edited by
Robert S. Steele

To believe or not to believe—that is the question. The wisdom of the squire, parson, and cracker-barrel philosopher has been replaced by modern history's great gift to the world—the commentator. Influence wielded by radio news-men is phenomenal. With the cessation of hostilities the freedom of these men to voice their peevs, prejudices, and politics has been multiplied. And the pity is, fame won for singing, gossiping, sports, is permission for authoritarian talk on international affairs. It's imperative that we know the qualifications of these men!

VARIETY Acts!

Seeing this need, VARIETY has made the adjoining capsule appraisal. Although there is no complete agreement, an ANNOUNCER is generally considered to be qualified to read well news copy which is placed before him. A REPORTER gathers and writes news. Index to his worth is his factuality and objectivity. An ANALYST rips news apart and clarifies. The INTERPRETER tells what news *can mean*. The COMMENTATOR is oftentimes an eye witness telling what *he* sees, thinks, imagines, and guesses. For juicy and enlightening bits on radio news-men, see Dixon Wecter's articles in June, July, and August ATLANTIC MONTHLY. Now drop head to left on left shoulder. When head-horizontal and neck-right-angle positions are reached, MEASURE YOUR MAN!

Variety's Capsule Appraisal of Radio's Know-It-Alls

COMMENTATOR	EDUCATION	EXPERIENCE	ORGANIZATIONS	DISTINCTIONS	POLITICAL SLANT	QUALIFICATIONS
BAUKHAGE	U. of Chicago.	Foreign correspondent in last war. Consolidated Press, Chicago. San Francisco. Washington. U.S. News — Wash. bureau—A.P.	Member: City Club of N. Y., National Press Club, Overseas Writers.	1944 and 1945 Headliners Club award.	Conservative.	Qualified as reporter.
CECIL BROWN	Western Reserve U. Ohio State U.	Cub reporter on Youngstown, Ohio, Vindicator. United Press — West Coast bureaus. Pittsburgh Press. Newark, N. J., Ledger N. Y. American. INS — Paris bureau.	Assn. Radio News Analysts, Overseas Press Club.	Fired from Columbia because of independent attitude. Made journalistic history when he reported sinking of the Repulse. Author of "Suez to Singapore." Winner 1942 Peabody Award.	Middle of the road liberal.	Eminently qualified as analyst.
NED CALMER	U. of Va.	Cub reporter N. Y. Newspaper. Paris Herald. Herald Tribune. Chicago Tribune. American editor of HAVAS Agency, France. CBS News Editor.	Peking, Town Hall, National Arts, Explorers' Clubs.	Has had two novels published.	Middle of the roader.	Well qualified as reporter.
UPTON CLOSE	Geo. Wash. U.	Went to Far East in 1916 as agent for U.S. Govt. Advisor to General Wu Pei Fu. Lectured on Oriental life and literature U. of Wash.		Author of many books on Far East. Declared on a broadcast on Pearl Harbor Day that he did not believe that Japan really wanted to war upon us, but that the attack on Pearl Harbor was the action of a few misguided irresponsible war lords. Held that Roosevelt tried to drive us into war.	Extreme reactionary, anti-labor, isolationist.	Knows the Far East.
CHARLES COLLINGWOOD	Cornell U. cum laude. Rhodes scholar to Oxford, 1939.	UP IN EUROPE. CBS in London, 1941. Seasoned war reporter.		National Headliner's club citation. Peabody Award, 1942.	Middle of the roader.	Well qualified as reporter.
BILL CUNNINGHAM	Dartmouth.	Dallas Morning News. Sports writer for Boston Herald. Columnist for Boston Herald.		Has been labeled the "Pegler of Radio."	Reactionary Coughlinite, anti-labor.	Excellent sports reporter.

JOHN DALY	Tilton School and Academy, N. H. Boston College.	Clerk in wool firm. Two years with Wash. Transit Co. Announcer—WTOP 1937.	Lt. Jr. Grade U.S. Naval Reserve.	Traveled 30,000 miles in Willkie campaign.	Conservative.	Qualifies as an announcer.
GEORGE FIELDING ELIOT	U. of Melbourne.	Ten years with Military Intelligence Reserve of Australian Imperial Forces. Accountant in Kansas City. Pulp writer.	*Assn. Radio News Analysts.	Author of "Ramparts We Watch" and other books. Known for his unparalleled knowledge of military history.	Middle of the roader.	Eminently qualified as a military analyst.
ARTHUR HALE		Claim agent for rubber concern. Track walker. Graph drawer for a railroad. Orchestra leader. Sound effects man. Pianist. Announcer.		Bland and neutral voice.	Reactionary.	As an announcer.
GABRIEL HEATTER		Was picked up by Donald Flamm.		Spoke for 53 minutes extemporaneously in Hauptmann execution for kidnapping of Lindbergh baby. Earns \$200,000 a year.	Confused.	
QUINCY HOWE	Harvard U. Cambridge U., England.	Editor—The Living Age. In 1935 became chief editor of Simon & Schuster.	Assn. Radio News Analysts.	Author of "England Expects Every American to Do His Duty."	Middle of the roader.	Well qualified as editorialist on the news.
RUPERT HUGHES	Yale U.	Writer of popular books.		Formed California State Guard. Noted for his "Music Lovers' Encyclopedia."	Extremely reactionary.	Fine story teller.
H. V. KALTENBORN	Harvard U.	20 years on Brooklyn Eagle. Has been broadcasting since 1922. Intrepid world-wide traveler. Linguist.	Overseas Press Club.	Founder Association Radio News Analysts.	Old-fashioned conservative.	Well qualified as analyst.
JOHN B. KENNEDY	St. Louis U.	City room reporter, Chicago and New York. Managing Editor of Collier's.	K. of C.	Did relief work for Knights of Columbus after last war, for which he was decorated by Governments of France and Belgium. Co-author of book "The Knights of Columbus in Peace or War."	Reactionary.	A colorful reporter.
FRANK KINGDON	Boston U. Harvard U.	Ordained as minister in 1912. Former president of U. of Newark.		Has published many religious books as well as "That Man in the White House."	Liberal.	A distinguished educator.
FULTON LEWIS, JR.	U. of Va.	Wash. correspondent — Universal Service. Started in radio by way of reading news flashes nightly on Washington station.		Covered Cuban Revolution, 1934.	Extreme reactionary. Pro-monopoly and big business. Anti-labor.	Unlimited contact with reactionary legislators and big business lobbyists in Washington.
SYDNEY MOSELEY		London Daily Express. Cairo correspondent of N. Y. Times. London Daily Mail. Correspondent with Mediterranean Expeditionary forces, 1915.	Overseas Press Club and numberless others.	Has written books on spiritualism, the stock exchange and television. Author of "Love's Ordeal."	Typical British Tory. Blimpish.	Has voice like Churchill's.
EDWARD R. MURROW	Wash State U. Leland Stanford U. U. of Washington.	Assistant director Institute of International Education. CBS—director of talks.	Member Council of Foreign Relations. Trustee Institute of International Education. Director National Institute of Public Affairs.	Winner 1943 Peabody Award "for outstanding reporting of the news."	Middle of the road liberal.	Pre-eminently qualified as news analyst

DREW PEARSON	Swarthmore College.	Did Quaker relief work in Balkans. Taught at U. of Pa. Has traveled widely in Far East and Pacific. Foreign correspondent and editor U.S. Daily. Staff of Baltimore Sun. Syndicated columnist.			Changeable.	Qualifies as reporter.
ROBERT ST. JOHN	St. Alban School, Illinois.	Hartford Courant. Chicago Daily News. Philadelphia Record. Rutland, Vt., Herald. World-wide travel experience. Associated Press.		Has written for Collier's, Liberty, American Magazine. Author of "The Land of Silent People." Has also written for many British publications.	Conservative liberal.	Well qualified as international reporter
WILLIAM L. SHIRER	Coe College, Cedar Rapids.	Paris office of Chicago Tribune. Chicago Tribune—European bureau in Vienna. Traveled in India. Berlin correspondent — Universal News Service.	Assn. Radio News Analysts.	Author of "Berlin Diary."	Middle of the road liberal.	Well qualified as interpreter of European events.
FRANK SINGISER	Brown U. Troy Conservatory of Music.	Has traveled in Europe and Far East.			None evident.	Well qualified as an nouncer.
JOHANNES STEEL	Oxford. Heidelberg. Geneva. Versatile linguist.	Columnist. Economist. Foreign correspondent in Europe, Asia and South America. New York Post. Philadelphia Record. Camden Courier Post. Foreign Editor—Reader's Scope.	Overseas Press Club. American Newspaper Guild. American Academy of Political and Social Science. Assn. Radio News Analysts.	Author of "The Second World War," "Escape to the Present," "Men Behind the War," "The Future of Europe." Wrote book against Hitler in 1933. Predicted Pearl Harbor.	Independently liberal.	Pre-eminently qualified as an interpreter of national and international affairs.
LELAND STOWE	Wesleyan U.	World experience and a distinguished foreign correspondent.		Pulitzer Prize 1930. Author of many successful books on world affairs.	Middle of the road liberal.	Eminently qualified as interpreter of international affairs.
RAYMOND SWING		Twenty-one years as foreign correspondent. 14 years as news analyst. Started journalistic career as a reporter for Cleveland Press. Correspondent for Chicago Daily News in Berlin, 1913. Authority on international finance.	Assn. Radio News Analysts.	Author of many important books.	Middle of the road liberal.	Pre-eminently qualified an analyst of national and international affairs, by reason of his long experience and intellectual distinction.
LOWELL THOMAS	Graduated from four universities. Member of faculty of Princeton.	Has written 42 popular books. Intrepid world traveler.	President Assn. Radio News Analysts. Overseas Press.	Biographer of "Lawrence of Arabia."	Staunchly conservative.	Eminently qualified as reporter.
JOHN VANDERCOOK	Yale U.	Has visited 77 different countries of the world. Authority on South and Central Pacific. Brief run as actor. Assistant editor of Macfadden Publications. Feature editor of New York Graphic. Seasoned war reporter.	Assn. Radio News Analysts.	Author of many books on the tropics. Has written detective stories.	Liberal middle of the roader.	Well qualified as analyst.
WALTER WINCHELL	N. Y. Public Schools.	Columnist, New York Graphic. New York Daily Mirror. Worldwide syndication.		Reader's Scope Magazine Award of \$500 to the American in public life who has made outstanding contribution to fight against native Fascists.	Liberal.	Eminently qualified as an indefatigable reporter.

Line Upon Line

MARION WEFER

Indian Lines

Santha Rama Rau—goes home to India.

SANTHA RAMA RAU, sixteen, returned to India after an absence of ten years during which she attended private school in England. Her country and her people were strange to her and she did not wish this to be so. Santha Rama Rau listened and observed and learned about India from parents, friends, college students and villagers.

Her mother said: "I wouldn't be surprised if social insults were to break up the Empire long before political injustice could. . . . We have a far longer history of unity and tolerance than any of the Western countries. For more than two hundred years B.C., we had a great emperor, Ahoka, who united India and preserved religious freedom for all his subjects. That's why many of us find it a little hard to believe the present religious unrest in India is either entirely true or particularly deepseated. At the time Akbar ruled, about seventeen hundred years later, we had tolerance, unity and freedom too. Fatepur Sikri proves some of those things, and our own records—which you have never learned about, and which I read only after I left school—show that Indians have always valued those qualities. Whenever we are given a chance, we do act as a nation to institute a unified government."

A COLLEGE trained worker in the people's theater in Bangalore said: "I'm glad that we are becoming increasingly dispensable, because now I can go to jail without feeling that I am deserting the theater. . . . As you know, all the active civil disobedients have to receive permission before they can get themselves arrested. . . . I hope I shall be allowed to go."

Santha Rama Rau at the movies: "The only aspect of the film which impressed me was the representation of village life and the problems of the land laborer. Asha told us that there were comparatively few non-religious costume romances, and practically no fast-moving comedies. . . . Poverty, hunger and the continual struggle to get a living from the land are so formidable a part of our national consciousness that they work their way into the movies too. There seems to be, Asha assured us, a definite effort on the part of producers to make films in which the audience can recognize their own problems, their difficulties, their humor, their lives, largely because any other type of picture, the drawing room comedy or the gangster film, is meaningless to most Indians."

Santha Rama Rau observed the college students: ". . . the college students particularly felt a tremendous responsibility toward the people of India. They knew themselves to be important members of that ten per cent of India's population which is literate, and of the even smaller fraction which is educated. . . . During their vacations the students used to conduct adult literacy classes in the villages, or travel through the villages around Delhi to instruct the peasants in progressive methods of farming, rotation of crops, collective farms and crop insurance. Most of them considered this work more important than their college studies."

Santha Rama Rau thought: ". . . but now when I saw benches on a station platform marked 'For Europeans Only,' it was a personal insult; when I read in the papers of student demonstrations that were severely punished, I shared something of the student's anger and frustration; when I saw servants curling up to sleep on doormats or in hotel passageways, I felt, not embarrassed as before, but resentful of a vague 'They' who had caused all this. Sometimes 'They' were the foreigners who were exploiting Indians and sometimes 'They' were Indians who were exploiting each other."

Santha Rama Rau decided to become a student at Wellesley: "I did not want to say anything about learning 'the mechanics of democracy' in a real democracy, but secretly I considered that my chief reason for going to America. I hoped to contribute my Western training and backgrounds, and a specific knowledge of democratic workings, to the life of whatever Indian community I lived in."

For Santha Rama Rau intends to come home to India again. Pray we do not fail her as a *real democracy!*

Cuelines

Dynamo by Hallie Flanagan

. . . can we doubt that after the dying, living will go on? Can we doubt that we shall need to answer the question raised by all those lives flaming into the sea and impregnating the soil of distant lands? Can we doubt that we shall need a flooding up of power to make the things they died for live indeed? We shall need as never before the energy that can create life, and this is the very pith and marrow of the theater. The creation of life is the essence of all real theater; it is the *raison d'être* of the theater in the college.

AND AGAIN—

The theater, when it is potent enough to deserve its ancestry, is always dangerous; that is why it is instinctively feared by people who do not want change, but only preservation of the status quo. Yet if we trust to the hands of youth instruments of destruction, we cannot refuse to trust them with instruments of creation. If, aided by experience, they are making a powerful fighting machine and a powerful production machine, can they not also create a theater dynamo useful today and in the world to be made tomorrow?

Iron Lines

The American Mercury—"WHAT AILS THE CHURCH?" by Alson J. Smith

THE distance between the church's profession and its practice is at once the source of humor and cynicism among non-church people. Nowhere is this gap more apparent than in the church's dealing with—or frantic attempts to escape dealing with—racism. And yet the teaching of Jesus on this matter is so clear and unequivocal that it cannot possibly be misunderstood. As a matter of fact, it is not misunderstood. What we have is not misunderstanding but a simple blank refusal to accept the authority of Jesus over this important area of human relations.

The vein runs deeply—

A second blight on the church's fruit is the emphasis on conduct rather than motive. . . . Let us stop making fools of ourselves over the incidentals of life and concentrate on Christianizing the *motives* of men and nations. . . . And the last Christian hope will be found in the seeds planted in Africa, Asia, and the islands of the sea by men who went to those places in the far-seeing spirit of an Albert Schweitzer, a Gordon Seagrave, a Father Damien.

From Bell Bottom Trousers to Buxtehude

THE best guarantee for a lasting appreciation of music is a wide and active interest in it. Appreciation limited to one phase of music or a few compositions may soon result in boredom. We may get awfully tired of operas or a few Tschaiakowsky symphonies and think we have had enough. It is then that we should come to realize the vast possibilities for enjoyment offered to us when we broaden our interest.

The first and most obvious way of broadening our comprehension of music is to delve into the overwhelmingly large number of compositions available. (A word about where to delve will be given later.) Every great master has written far more music than we ordinarily get to hear. You may be well acquainted with several of Mozart's symphonies or concertos and yet have missed his twenty-six string quartets, his seventeen organ sonatas, his forty-two violin sonatas, or his thirty-four songs. At least thirty-five of his chamber works alone have been recorded (including the thoroughly pleasing *Clarinet Quintet in A Major* which features Benny Goodman, Victor M-452). Or you may have a decided appreciation for Brahms' four majestic symphonies, yet have missed his lovely *Alto Rhapsody*, his enchanting *Liebeslieder waltzes*, song cycles, or profound chamber music. And then there is always the enormous list of Bach's compositions. The practice of mastering only one master would itself be a fruitful source for widening your interest.

There are, furthermore, a host of composers outside of those whom we may call the-most-often-played "Big Twenty." We seldom hear works by them. I have compiled a list of over two hundred and ninety composers of varying degrees of significance. From sixty of these I have heard nothing in three years. And there are still many more. Some men are known for only one production. Such are Ippolitov-Ivanov, for his *Caucasian Sketches*, Bruch, for his *Violin Concerto in G Minor*, and Reubke for his *Organ Sonata*. Masters such as Mahler and Bruckner, each a composer of nine symphonies, seem never to have been played much. Men such as Delius, Bloch, Milhaud, Lassus, Cowell, or Buxtehude are others who deserve our attention. Though not top-notch, each has contributed something to add to our appreciation.

WARREN STEINKRAUS

BESIDES the large number of compositions by one composer or by many different ones, there are numerous types of musical composition which may command our interest. There is much more to music than symphonies or operas. There is chamber music of all sorts, quartets, quintets, trios, etc. There are cantatas, oratorios, masses, and art songs. Then there are the early madrigals, by men such as Dowland, Wilbye or Ravenscroft. These are fortunately recorded but unfortunately seldom performed. Even earlier are the noteworthy *Gregorian Chants* (Victor M-87).

For the person seriously interested in the diverse forms of other early music, there is an especially fine series of recordings available at New York City's Gramophone Shop. It is *L'Anthologie Sonore*, which purports to be a synthesis of the Musical Arts from before the year 1000 to the eighteenth century. Folk songs from India, Bali, China, the South African Veld, and Early America plus some deep sea shanties and whaling ballads are further types of composition worthy of investigation. Finally, there is much music written especially for solo instruments. How about Bach's *Well-Tempered Clavichord*, or the organ symphonies of Widor or Vierne, or the extensive music for harpsichord?

Beyond sheer numbers and types of compositions, there are different styles of composing. A knowledge of these also increases the breadth of our music appreciation. From the music of such early writers as the fourteenth century Machaut, through Palestrina, Bach, Mozart, Wagner, Stravinsky, down to the contemporary Leonard Bernstein or Lukas Foss, there are broad divergencies in style. Distinct differences become more clear with a little listening. Soon the effect of one composer on others will be appreciated. The actively interested student will see how some composers transcend other ones. He will notice how much late Debussy there is in early Stravinsky, how much of Sibelius there is in Hanson, or how definitely Caesar Franck influenced his pupils D'Indy and Chausson.

STILL another sphere for broadening our interest, a more subtle one, exists. It is that of interpretation and is of infinite scope. There will always be as many different interpretations of works as there are conductors or performers. Every important artist has a distinctive style which bears watching. Contrast Mengelberg with Mitropoulos, or Koussevitzky with Stokowski, or Monteux with Toscanini. How does Heifetz take the cadenza in the first movement of the Brahms' *D Major Concerto*? Does Schnabel play with more warmth than Horowitz? How does the Pro Arte Quartet compare with the Budapest in playing Beethoven? You will remember that Lindsey Pherigo treated this very topic of interpretation, showing its scope and giving illustrations, in *motive* for April, 1945.

But the biggest question on your mind while you have been reading this is, "Where can I hear all this music?" The question is an important one. Its biggest answer is radio. Of course you will not hear everything in a year, but you will hear much. On one sample Sunday, I heard works by Frescobaldi, Homilius, Vaughan Williams, Elgar, Rachmaninoff, and Debussy.

Because opportunities for hearing a wide variety of compositions are limited, it is well to have some standard for selecting your listening. Some of the more frequently heard efforts of Beethoven or Tschaiakowsky should be sacrificed when one has a chance to hear a rare work by Bartok or Lully. Don't pass up a chance to hear a selection like Bliss's *Check-mate* for instance. If it is not recorded, you may never hear it again. The student will be able to devise his own hearing probability ratio after he has listened attentively for several months.

Broadcasts help immeasurably in expanding ones interest, but there is some room for improvement. Perhaps the greatest need at present is a reputable, regular, network chamber music program. Some stations honor requests for certain selections. And many studios excel, as the famous WQXR, in providing their listeners with wide varieties of music.

Carefully chosen records are still another means for extending the bounds of your appreciation. (Of course you may hear a great number of recordings in a friendly record shop or local public library). One of the standards for selecting records for purchase might be its availability, or lack of availability, over the air. Buy those not often performed.

Finally, you may broaden your interest in the various phases of music by performing certain compositions yourself which are seldom heard. Or better yet, you may urge, by request or assistance, the performance of larger works locally.

Drama Gives Psychiatry a Hand

ALBERT S. INGALLS

Introduction by Oleutt Sanders



PSYCHIATRY is a highly specialized study. To be a recognized psychiatrist one must obtain the degree of Doctor of Medicine and then spend three additional years in specific training. No wonder, then, that there are not very many of them and that the majority of them are attracted by the large fees that well-to-do patients can afford. Add to this the fact that standard psychiatric treatment of more serious cases often takes two years of weekly or twice-weekly private interviews, and it becomes clear that it is a very limited service. And adding war psychoneurosis to the already mounting toll of our out-of-kilter social-economic order (disorder?), we can be glad when we find new techniques that will make so valuable a thing as psychiatry more widely available.

Such a development toward group psychiatry is the spontaneity theater, pioneered first in Austria and later in this country by Dr. Jacob L. Moreno, now the director of the Psychodramatic Institute, and head of Beacon Hill Sanitarium at Beacon Hill, New York. The technique is being used in several hospitals, including St. Elizabeth's in Washington (to which the Navy and other branches of the armed forces are sending a number of psychiatric patients before discharging them). (See "They Learn to Live Again" by Arline Britton Boucher in *The Saturday Evening Post*, May 27, 1944).

Though for treatment of psychoses a trained psychodramatist should be in charge, recreational drama directors have been realizing for some time the psychological help that many of their actors have received when assigned carefully considered roles. Perhaps the following description of the theory of the psychodrama will help them in this procedure still more.

We are indebted to Albert S. Ingalls, one of Dr. Moreno's assistants, for this discussion of "The Theater of the Psychodrama."

TRAINING for the spontaneity theater is being added to the courses available at several of the large universities. The psychodrama or spontaneity theater was developed by Dr. J. L. Moreno as a therapeutic technique for dealing with social mal-adjustment and mental patients. The subjects are put on the stage to act out their own problems. They are their own playwrights. Under the supervision of the psychodramatic director everything is done spontaneously.

The director is aided by trained auxiliary egos who act with the subject and draw him out to reveal on the stage what is bothering him. The auxiliary egos are not actors in the common sense of the word. Their function is to guide and to help the subject. They take the part of wife, husband, mother, father, or friend. The subject chooses his own auxiliary egos. One of the surprising things to people unacquainted with the psychodramatic stage is how much the auxiliary ego reminds the subject of the person whose part he is playing. This is because so much of a person's experience is collective rather than individual.

By spontaneity, Dr. Moreno means freedom—freedom to think and act as one chooses at the moment. It also means the ability to act adequately in new or unexpected situations. Spontaneity can be trained on the psychodramatic stage.

In the spontaneity theater one is free to say or do anything. There is no consequence to what you say or do as far as the world is concerned. It attempts to restore the unity between reality and fantasy which some people lose as they grow older. Aristotle was the first man who

saw and wrote about the cathartic effect on the audience of the Greek drama. The spontaneity theater goes farther in this way than was possible with a cultural conserve such as the Greek drama.

The subject is first given a short interview, which is part of the warming-up process so essential to spontaneity. He then chooses a situation and the auxiliary egos he needs. After a short talk with the auxiliary egos about the parts they are going to portray, the subject and the egos go immediately into action on the stage. The warming-up process is somewhat similar to the warming up of an athlete. By physical and mental starters a person is warmed up to a spontaneous state.

THERE are several techniques, any one of which may be used; above all else, the spontaneity theater must be flexible. The director chooses which of these techniques to use.

1. The "substitution role" technique is used when the subject refuses to act himself, but can be prevailed upon to act his father or brother. In acting out his father he reveals a great deal of himself.

2. In the "mirror" technique an auxiliary portrays the part of the subject himself in a series of life situations.

3. The "projection" technique makes the patient the director. The patient has the auxiliary egos act out his system of delusions, and the people in his world. Those actual people, if possible, are in the audience.

4. In the "reversal" technique the auxiliary ego plays the role of the patient, and the patient plays the role of someone in his social life. This is a broadening of the mirror technique because the patient must react toward himself in the way he thinks the other person would.

5. The "symbolic distance" technique places the patient in a role far distant

from his own private life. He is then put in a series of roles which bring him close to a semblance of reality.

6. The "double ego" technique is used when the subject is suffering, as in some psychotic conditions, from a pair of opposite attitudes. The surface ego is portrayed by the auxiliary ego. The deeper inner ego is acted out by the patient. In this technique the surface ego fights back at the inner ego. The result is an objectification of the fierce fight in the patient's mind.

The principle underlying psychodra-

matic therapy consists in the objectifying of psychotic experiences by establishing an imaginary reality. The patient can realize the roles in which he sees himself. An auxiliary world is given the patient on the psychodramatic stage in which all his hallucinatory and delusionary thoughts and feelings are valid. He lives in a new reality which is more real to him than ordinary reality. The director and auxiliary egos guide him and keep him within the bounds of psychodramatic imaginary reality. Then by degrees in session after session the patient is guided back into the

ordinary world in which more normal people live.

The psychodrama is of particular value with narcissistic patients with whom transference in the usual psychoanalytic sense is impossible. Procedures of the treatment may be open or closed; depending on the patient and his illness, there may or may not be an audience. When the audience consists of people who have the same illness or mal-adjustment, they receive a cathartic effect from what happens on the stage. In this way many people can be helped at the same time, and it becomes group psychotherapy.

FAITH ÷ MOTIVE ÷ CONDUCT = LIFE

[Continued from page 12]

ernment, no human social movement or cause, however idealistic, could do.

Faith in God had always been a matter of *interest* to the majority of our students, but it had been chiefly a matter of *speculative* interest. Every one knows that the two favorite topics in college men's bull sessions are women and God, but hitherto it could not be asserted that the question of God took hold of them in quite such a personal way as the question of women. Now there was a notable difference. Many students were no longer content merely to speculate about whether God existed or not—as though it made no practical difference whether he did or he didn't! Some of them began to find in the will of God the central principle of their ethical philosophy, superior to the social or human good, as that was superior to the merely individual good. Serve mankind, they said, and you will incidentally realize yourself; serve the will of God, and you will incidentally realize the universal human good.

Here was a philosophy of life as distinctly God-centered as previously popular philosophies had been man-centered or self-centered. I was so struck by the increase in this type of thinking that I told one of my classes (I don't just remember when, but I think it was some time in 1940 that I made this remark) that this class of college undergraduates was as theological a class as I had ever taught in the graduate school of theology.

1940-1945 After God, what? I was indeed hard put to it to imagine what the next development in my students' thinking might be; but I was sure that the "times that try men's souls," into which we were now manifestly entering (even in 1940 with lend-lease and peacetime conscription) would in some new way bring out hidden depths in the minds of American youth. As it chanced, I was seriously ill for some months in the

fall of 1942, and so failed to get the impact of my first post-Pearl Harbor class. But this interruption increased the force of the impression which the next set of papers made upon me in January, 1944. I read them very carefully, classifying them in three piles corresponding to the three emphases I had previously noted: individualistic or self-centered, humanistic or man-centered, theistic or God-centered. In the first pile, I drew a zero, for the first time in my recollection. Evidently, as Roosevelt once said, "Private lives are repealed," for the duration of the war. In the second pile, I had six papers; in the third, thirty-three. I was not prepared for anything so overwhelming, and had no category to account for the difference, or designate the new element in the situation.

This year, the figures were (with one significant exception) still more overwhelmingly theistic: three individualists, three humanists, and all the rest theists, out of a class of sixty-four! This time, I found a new category, which enabled me to break down the theistic majority into two sub-classes: those who regard God as the supreme will or law by which life is to be guided, and those who regard him as also the supreme source of sustaining power or redeeming grace. I cannot give figures, for I discovered this distinction only at the last moment, when the papers had almost all been read and marked; but I would say roughly half the class thought of God somewhat impersonally, as the superhuman law which would order and unify human life if we could live up to it; while the rest of the class thought of him more personally, as the one who imparts the grace and power to live up to his commands. The sense of the need of God's sustaining, healing, renewing power, and the availability of this power through Christ, the church, and the act of worship, was much stronger in

this war-time class than in earlier classes.

What did it mean that individualism reared its head again this year, while the war still continued? I don't know precisely. Perhaps in any class of sixty-four young people of college age, the chances of having a fair number of individualists, even in an off season, are pretty high. If the conventions of society are to be purged of hypocrisy and unreality, as they constantly need to be, a certain amount of individualistic revolt is not only the privilege of youth but its duty. But I think it is likely that my three individualists this year were the forerunners of man more in the years after the war. I hope we are not going to have such a wild outburst of individualism after this war as we had in the Jazz Decade, for in this war we have not been so idealistic, so chivalrously altruistic, or so blindly optimistic as we were in the last one. Not having pitched our hopes so high, we are not going to be so cruelly disillusioned this time. But I would hazard a guess that young people in the next five years, as after every great war, are going to have to swim against an incoming tide of unregulated pleasure-seeking and social irresponsibility. The human race does not get steadily wiser, as my report might possibly suggest; it goes through cycles of change which tend to repeat themselves tragically, unless sober reflection and God's grace convert those tragic circles into ascending spirals.

The papers which are to follow in later issues of *motive* are all written by members of this year's class. The first, a statement of the case for humanism, will represent the minority of six in the class; the other papers will represent the theistic majority of fifty-eight, and illustrate some of the varieties of God-centered philosophy in which our Oberlin students are finding a sense of direction and inspiration during these difficult war years.

To Purify Don't Stupefy

MARGARET FRAKES

SHAKESPEARE'S *Henry V* has been produced as a motion picture in England by Laurence Olivier in what British critics tell us is the most successful cinematic adaption yet made of any of the playwright's masterpieces. It has been filling a London theater three times daily now for more than nine months. But American audiences will not have a chance to see it, it seems, unless some changes are made to suit the Hays Office Production Code. The original text has been used, and one line of dialogue refers to the "Norman bastards." And "bastard" is one of the words the Hays Office lists as unfit to be heard from an American sound track.

Other British pictures are having trouble getting by the code, too, it seems: *The Way to the Stars* because a hostess of a village inn tells a roisterer to "get the hell out of here"; *Fanny by Gaslight* because the heroine is an illegitimate child and the opening scenes are set in a house of prostitution.

All of these films, critics point out, are of much higher moral purpose and tone than is the average Hollywood production. One British commentator writes: "It gives me a laugh to see the American Hays organization cutting the word 'damn' out of *Henry V* and letting this film *The Great Flamarion* get by." It all seems to be another case of the film industry's voluntary censorship, as set up through the Production Code determining its approval or disapproval, by the letter instead of the spirit of a film. A film may be entirely moral—even uplifting in theme—yet if one word on the objectionable list the Code has drawn up occurs, the film is outlawed. Conversely, a film may be trashy and suggestive, but because no objectionable word or scene intrudes on the naked eye, it is passed as "pure."

The Production Code came into being with a laudable purpose: to put an end to the trend of the late twenties toward suggestive films, often with themes definitely destructive in their moral implications. A rigid code of "don'ts" was drawn up. As time went on, films were considered "passed" if they conformed rigidly to those "don'ts," whereas their overall spirit might be entirely repugnant to good taste and moral standards. What is needed, it would seem, is more intelligence in application of the code, with each film viewed according to its

entire spirit and meaning rather than to each word spoken in its dialogue. Certainly much of the advertising copy—which also must pass the Hays Office—is far more suggestive and downright immoral in implication (even though the film being announced may be free from what the suggestion promises) than the inclusion of a "damn" in *Henry V*. As British writers have pointed out, they are understandably bewildered by a code which has permitted Hollywood "glamour girls" to become a symbol the world around of sex appeal but cannot stomach a few forthright Anglo-Saxonisms.

One unfortunate result of the code's operation in this case is that J. Arthur Rank, British film tycoon bent on entering the American field, has announced his intention of making films in the future more "acceptable" to the American mar-

ket. "We shall have to glamorize our stars," he says. "We shall also have to choose stories of interest to Americans or treat our own stories from the American angle." Please, Mr. British film-maker, *No. Don't* go overboard to make your films fit the American pattern. The occasional unglamorized British film we are permitted to see is too refreshing to be lost.

THE job done by photographers who went with army and navy units into the heat of battle, to bring out a graphic story of what the fighting was really like, was one for which we can all be grateful. The story their films told us has not been the glamorized, mock-heroic account it might have been; for the most part, the picture of fighting that emerged as the result of their efforts was honest,

In response to demand from persons interested in seeing that incidental crowds shown in film backgrounds represent a more faithful picture of the varied racial make-up of the American scene, most of the major film companies have been making a laudable and sincere effort to have such scenes truly representative. One example of this practice is this scene from MGM's The Clock, in which a Japanese-American couple (or are they Chinese?) are shown as normal participants in the action at a marriage-license bureau. A more general scene in the same film—one showing the crowd of couples waiting to make application for licenses—also includes a few Negro men and women. Interestingly enough, despite the general favor which the practice has gained, in some cities scenes showing Negro soldiers participating in the activity in a service men's canteen were cut from the film before showing was permitted.



Recollection Without Tranquillity

FRED CLOUD

WE received a very interesting letter from John Gould Fletcher last spring in response to our article on "Deciphering Modern Poetry" (*motive*, March, 1945). He said: "In discussing modern poetry—of the intellectualist sort—you did not say whether the primary impulse in poetry is emotional or intellectual. I differ from most of the moderns (including Cleanth Brooks and Warren, whose textbook *Understanding Poetry* is nevertheless the best and most honest there is) in believing that the primary impulse in poetry is emotional (whether 'recollected in tranquillity' or 'set down in fire' makes no difference). So much poetry of the post-Eliot sort seems to me just mental ingenuity

worsted! Even Eliot himself seems often cold and dry and hard—though he *is* a master craftsman. As for Auden, who has now recently 'gone religious,' I do not care for him at all—so I suspect I am growing old-fashioned, and out of date.

"The new poets will be those who have had a war-experience (like Shapiro, who has just won the Pulitzer: I haven't anything against *him*). Whether that experience will be one creating disillusion, or despair, or a new birth of romanticism (I am rather for this last, though I see the dangers in it), no one now can say. The generation of Frost, Masters, Jeffers, myself, the Benets and the van Dorens, even the Ransoms, Tates, Eliots,

Warrens, etc., are all about to disappear; they fade into a bygone achievement. The future is for those who know what World War II was like and are able to take up some creative attitude concerning it. For this reason, I think your column is a good thing. After all, poetry needs a new discussion of fundamentals."

This admits of no dilly-dallying, since Mr. Fletcher seeks to pin us down to our idea of the "primary impulse of poetry." Therefore we shall sally forth into the field of poetic theory for a little while.

FIRST of all, art as a whole seems to us to be organized emotion, in contrast with science, which is organized knowledge. A fact can be known and

straightforward, thrilling, suspenseful and conducive to admiration, but unsparing of the horror and ugliness of war. The films based on Pacific action were entirely admirable and revealing—*The Battle of the Marianas*, *Attack*, *The Battle of New Britain*, *Fighting Lady*, *To the Shores of Iwa Jima*, *The Fleet That Came to Stay*. Fewer feature-length films have been produced on the fighting in Europe, but now a comprehensive review, *The True Glory*, is showing in theaters. It is worth our earnest reception, even though the events it depicts—Italy, Normandy, the drive through France, Germany—are long since past. An interesting technique has been worked out for the running commentary: enlisted men, officers, the peoples liberated, Allied officers and men chime in consecutively to relate what is happening on the screen. That the scenes shown are authentic is revealed by the announcement that of 1,400 Allied cameramen who shot the Western Front footage, 32 were killed and 101 wounded.

THE following is from the New York Times regarding the statement of a foreign correspondent that the German, French and Italian people are clamoring to see the much heralded *Gone With the Wind*:

The irony in this interest is that this memorable prewar film is one of the least appropriate for showing to those people at this time. Why? Well, just think about it. The picture shows an area of a great country and a fine people wasted by war. It shows a boldly materialistic hero supporting himself hand-

somely during the strife by a form of adventurous merchandising which we would call black-marketing today. And it shows a conniving heroine, thinking only of herself, rise to postwar wealth and position by cheating and stepping on necks. And who are these eminent characters? They are Americans, if you please. . . . Now, to show that picture in Germany or France or any other land today where programs of "reconstruction" are difficult enough as it is would be inexpedient for two reasons: it would encourage the latent Scarlet's and Rhett's, and it would cast a most dubious reflection upon the integrity of Americans. . . . However, the basic significance of this interest cannot be dismissed in the plans now being made for distribution of American films in the postwar world. It is that the peoples of other countries are just as responsive as our own to the vast ballyhoo and advertising that is given to Hollywood's big films. You can't make as big a noise in this country as loud as the noise that was made about *Gone With the Wind* and not have it heard around the world. So what does this mean? It means that Hollywood, determined to sell films to the world, will have to accept firm restrictions of one sort or another. Either it will have to make its pictures conform to the variable public weal of every foreign country, or it will have to put a plug in its horn.

NOT long ago the motion picture unit of the Department of Commerce issued a report showing that there are today 86,082 motion picture houses in the world (6,953 more than four years ago). In the United States there are 17,003 theaters with a seating capacity of 11,700,789. Only the Soviet Union has more theaters—18,000; these, however, include many workers' halls, and have a seating capacity of some 9,000,000. Just try to imagine how far the beams of one

idea can be cast nowadays when it is translated into the cinematic form!

AMONG CURRENT FILMS

Anchors Aweigh—a tune-filled musical, with imaginative dance routines and fresh musical ensembles, in a not-bad story about the antics of two sailors on leave.

Back to Bataan—a laudable purpose (to pay tribute to the courage and ingenuity and loyalty of Filipinos who under the leadership of a few American officers carried out guerrilla warfare during the Japanese occupation and paved the way for return of the American forces) has been somewhat nullified by the over-use of coincidence (to the point of the ridiculous, really), and the incredible ease with which exploits are carried out. Routine melodrama results.

Christmas in Connecticut—a comedy which works very hard at being funny with the old stock situation of having a girl forced to provide herself with a husband in order to carry out a necessary (?) deception. Here, a lady domestic-science columnist whose experiences of which she writes are entirely imaginary must on short notice obtain a husband, a baby, and a farmhouse to continue the deception of her publisher and a young navy lieutenant—the latter the hero with whom anyone familiar with Hollywood plots recognizes at once she is due to fall in love. It's fair comedy, but heavy handed and inclined to lean rather heavily for laughs on some off-color humor.

Where Do We Go From Here?—a technicolor historical fantasy, based on a novel situation and enlivened by some good satirical choruses. The 4-F hero's wish to get into uniform is granted by a jinni he accidentally releases from an old lamp, but it is always the wrong war the jinni spirits him into. This provides an excuse for some clever lampooning of such historical episodes as Valley Forge, Trenton, Columbus' voyage to America, and goes on in Peter Stuyvesant's New Amsterdam.

yet have little or no effect on the mind and life of a person until he evaluates it in relation to the other facts he knows. This evaluation is the essence of art—it is responsible for selection of details to be included in a work of art, for perspective, for relative size in the whole, and so forth.

This evaluation becomes a very personal experience, I believe. A thought when mulled over is not something towards which one has no feeling. Real poetry is the product of sincere convictions, and the convictions expressed in poems have as their wellspring an emotional evaluation of facts. Emotion does not invalidate thought, though it sometimes transcends thought in mystical experiences. However, an emotion can be communicated in poetry only if there is coherence on the level of idea. Frequently, modern poets present us with disjointed messes of words, scattered over pages in assorted types, and declare that they have captured the spirit of the age—chaos. To us less sensitive souls these appear to be further illustrations of chaos, rather than significant commentaries on it.

On the first point, then, we are agreed with Mr. Fletcher. (Do we hear some vigorous "No's" from the readers?) With his contention that the significant poets of the future will be those who are able to take up creative attitudes concerning World War II, we are inclined to agree also. And that brings us to the "practical" part of this poetry workshop—an analysis of a poem about the war, by a serviceman, Dave McVoy. The poem is printed in the adjoining column.

THE first thing we notice about this poem is its pattern, identical in the three stanzas. The pattern is similar to that of activity in a chemistry lab—elements are combined to form new elements, in a regular progression. This is at once a strength and a weakness in this poem: it has somewhat the effect of a refrain (indeed, the last line of each stanza *is* a refrain); however, there is not enough variety, either of words or of ideas, to bring the poem to a climax and to prevent monotony.

The major weakness of this poem is that the author presents a series of abstractions rather than images that can take shape in the mind's eye. Read his list of compounds—"lies and motives," "greed and hypocrisy," "hatred and violence." Nor does the burden of the poem, "man . . . stands in awe of his deed," admit of any specific visualization. This statement requires intellection almost entirely—and unless we can in some measure have sympathetic participation with the figure in the poem, we remain unmoved. Again, the generalized con-

cept, "man," taxes our imagination. If, instead, the author had chosen to use one symbolical figure and assign to him some specific action, we could more easily grasp the feeling and idea the author wanted to convey. For illustration, the refrain could have been something like this: "stands with bloody hand and mouth agape."

Another weakness of the poem is that the same words are used too often, taking from them their strength and color. The verb, "vies," is at best a weak action-word, but when it is used in each stanza it becomes practically meaningless. The same is true of the use of "fuse," "flow" and "clashes." In poetry, every word must have weight, and this is possible only when a specific meaning is attached to it at the place where it occurs in the poem. Now for one of our "glittering generalities": a truly good poem is that one which

says something in the *best* possible words—if another word will do just as well, the expression is not exact enough to constitute good poetry.

Dave's fundamental difficulty is that which most of us fledgling writers experience. In trying to write a "significant" commentary on the war, he turns to generalities. Now, this is all right in philosophy (particularly so if you are a Platonist), but it doesn't make for good poetry. As we said at the outset of this article, it is the function of the artist to select significant details of experience that, by the way they are presented, open our eyes to new meaning.

This business of analysis is comparatively easy; writing a good poem is difficult. If you think, with all these reflections on Dave's poem to help you, you can do better, sit down right now and court the muse, dear reader!

In These Times

(Written at the time of the fall of France)

DAVID MCVOY

In times when
word vies with word
tongue clashes with tongue
All subtleties of propaganda
thrown into face of the people:
Lies and motives fuse together
flow down through greed into hypocrisy
Man lies to man and knows not why . . .
stands in awe of his deed.

In times when
diplomat vies with diplomat
nation clashes with nation
All complexities of man's society
thrown against each other:
Greed and hypocrisy fuse together
flow down through hatred into violence
Man betrays man and knows not why . . .
stands in awe of his deed.

In times when
man vies with man
machine clashes with machine
All forces of man's genius
thrown into vicious combat:
Hatred and violence fuse together
flow down through degeneracy into barbarism
Man kills man and knows not why . . .
stands in awe of his deed.

Hello Jobs, Understanding, Wimmin!

DEMOBILIZATION is a big word—and a big job! It is one of the most important tasks facing America this year. When we make an extravagant statement such as that, we do not have in mind what happens at the separation center, nor the change-over from military garb to "civies." We refer instead to that vast and complicated process of social and psychological adjustment which begins with the donning of civilian clothes.

This is being discussed in a student journal because it is on the campus that much of this process will take place. The college atmosphere is ideally suited to the solving of demobilization problems, but we are foolish if we think they will automatically solve themselves. Intelligent Christian action will be needed.

Take a look at the way the problems stack up! Together on the campus will be soldiers who have been through combat and who look down their noses at 4-F's; 4-F's who feel half-humiliated and half-resentful toward those who criticize them; and conscientious objectors who for years have endured public misunderstanding and scorn to toil in work camps or submit to dangerous scientific experiments. Added to this mixture will be girls who resent the way soldiers reportedly have flirted with foreign lassies, and who yet fear there may not be enough young men to "go around." How to make harmony out of such a hodgepodge is the problem of demobilization.

VETERANS

CONSIDER the veterans. Some of them are of Japanese ancestry. More than 17,600 soldiers of Japanese descent have enlisted in the U. S. forces since November, 1940. 1,300 of them composed the 100th Infantry Battalion, and according to the *American Mercury*, this has been the most decorated unit in the history of the American Army. Of this 1,300, more than 1,000 have received the Purple Heart, 44 the Silver Star, 31 the Bronze Star, nine the DSC, three the Legion of Merit medal, and two the Presidential Citation. An Anglo-Saxon lieutenant, who, while serving as a B-24 navigator, became aware of this group's sacrifices, wrote that they have "carried far more than their share of the battle." Yet these veterans will not be automatically received with cordial warmth on every campus. To many of the unenlightened, they will be "Jap

students," with all the prejudice which has attached itself to those words.

C.O.'s

THEN there are the fellows newly released from the various types of conscientious objector service. *Time* and *Life* magazines recently told of their experience, mentioning among other facts the following: That 35 C.O.'s have been undergoing scientific experiments in starvation, at the University of Minnesota, to determine the physical and mental effects of starvation upon healthy men, and to find ways of making a little food go a long way in the war-stricken countries of Europe and Asia; that 35 others infested themselves with lice for three weeks, as a part of the experimentation in developing DDT; that five others lived on a life raft off Cape Cod, "to determine, among other things, the effects of drinking sea water under shipwreck conditions"; and that a total of more than 300 have served in similar experiments. These have risked permanent injury and death. For example, in September, Warren G. Dugan died in a polio experiment in New Haven. Many have worked in mental hospitals or in construction camps. Yet on numbers of propaganda-fed campuses, these CPS veterans will at first be mere "draft-dodgers" and slackers.

4-F's

THE 4-F can point neither to a campaign ribbon nor to service in some phase of the CPS program. Yet he was not 4-F by choice! If his desires had been fulfilled, he would have been either in military service or in Civilian Public Service. The fact that he may have worked very long hours during the war, and that he helped to keep things going on the home front, often is overlooked, and there is danger that on the campus he may be pushed to the side.

MADEMOISELLE

AND don't forget the ladies! They must be demobilized also. Not only is this true of those who have worn military uniforms, but it applies to all. The entire nation has been mobilized for total

war, and therefore the entire nation must now be demobilized. Whatever else that involves, it at least makes necessary some definite psychological adjustments.

Girls, like boys, have a normal right to expect that they shall have friendships among the opposite sex. This normal desire for male companionship has, for many, been temporarily unsatisfied because of the absence of large numbers of boys from the country. The war now being over, girls normally would expect this situation to be solved, but statisticians now report that when every available young man is married, there will remain many unmarried girls. Hence the demobilization problem includes for them an adjustment to this fact which does not do violence either to the sanctity of marriage or to their happiness! That will not be easy!

FULL EMPLOYMENT

IN the background of these disturbing factors is a feeling of uncertainty which many have regarding the future. In an especial way, this apprehension is felt at the point of economic security. With the release of wartime inventions will come a greater tendency toward machines and therefore a greater need for finding jobs to occupy and sustain those whose work will be done by these machines.

As the student faces the trials of mental demobilization, he can meet them with greater assurance if he knows there is a job waiting for him, than if unemployment stares him in the face. Thus, one of the most helpful demobilization projects which a group of Christian students may undertake is immediate support of President Truman's program of full employment. Write to your senators and congressmen urging that they give it their full support.

ACTION—UNDERSTANDING

THERE also are other things to do which bear directly upon the complex situation described in beginning. Chief among them are adventures in understanding. Since representatives of each of these groups will be found on the campus itself, understanding should not prove too difficult. Each group should become acquainted with the background of the other groups. This can be done by study groups and forums which choose as their topics such subjects as have been

[Continued at bottom of next page]

A Department
Conducted by

HOWARD WILKINSON

THE ATOM EXPLODES OR, those blasted japs

ROBERT H. HAMILL

(That moral vagabond, Skeptic, in his wanderings between heaven and hell, has finally reached the country of Neutralia. It's a happy streak of luck for Skeptic, because it's the big day of the big second meeting of the Big Two (see minutes, etc., of first meeting in October *motive*). Those Big Two, Gabriel and Satan, may be big but their bigness shrinks and trembles under Skeptic's demonic streak of doubt. Gabriel (all white, pure, and shining in his church pageant-like robe) is waiting. He is waiting for Satan and the meeting to convene. Because of Satan's tardiness (Gabriel is madly gesticulating at Skeptic), Gabriel has threatened him with Emily Post, revised. But Gabriel's waving arm is stopped mid-air by a blast from far, far down below. Then thunder roars 'round their heads. Lightning flashes, blinding them. And all Neutralia shakes. As the blasts, lights, and tremors die, Gabriel combs the tangles from his beard. Skeptic ties his shoes. All Neutralia dusts itself. And then Gabriel says:)

GABRIEL: That's the devil playing with those firecrackers again. He stole 235 uranium atoms from heaven, and every time he sets off one, the whole creation shakes like a Japanese shack. (*Satan stalks in, scarcely ruffled in appearance, with a smoking firebrand still in hand, his pockets crammed with uranium atoms.*)

GABRIEL (*horrified, shouts*): Set down those bombs! Over there! You'll blow this place higher than heaven.

SATAN: Are you afraid for your eternal life, dear Gabriel? Where is your bodyguard of angels?

GABRIEL: Do something with those bombs. They are a blasphemy!

SKEPTIC: Come, come, Gabriel, calm down. I thought you would be glad . . .

SATAN: Indeed, your Honor. What frightens you? Are you not proud of the latest handiwork of *your* people? Your smartest men made these little ah . . . *toys*—your brilliant Americans, you know.

GABRIEL: Hush, I won't listen.

SATAN: Why, they give you the credit, too. They all declared in church last Sunday that Your Lord is "the maker of heaven and earth . . . of *all* things visible and invisible." These little firecrackers are not my makings—but *yours*.

GABRIEL: The Lord God made the atom, but he never intended it as a plaything for the devil.

SKEPTIC: But Gabriel, what about science? Don't you approve of scientific research?

GABRIEL: Pure science, yes. The Lord likes to wrestle with scientists, to match their wits with ever new creations. We call it cosmic chess. It's the Lord's favorite pastime.

SATAN: Pure science? Pooh, pooh! Give me *applied* science. Clothing that will not wrinkle or wear out. Fire bombs that cannot be put out. Airplanes faster than sound. Radio faster than light.

GABRIEL: I'm listening, continue with your twaddle.

SATAN: Atomic explosives to make the noises for hell. Then stockings—silk stockings, nylon stockings, rayon stockings, cotton stockings, mesh stockings, then make-up in the place of no stockings. Ah, the marvels of *applied* science!

SKEPTIC: Satan, you are drunk on

dream juice. Now look, Gabriel, you don't object to research, do you? Free research gives new knowledge and higher human welfare.

GABRIEL: Right, Skeptic. But the atomic bomb was not developed under "free research." The U. S. government spent two billion dollars not for free research, but for the search for an atomic bomb. The army felt no concern to develop atomic fission for human benefit, like power and heat—but for explosives.

SKEPTIC: Would you then deny the scientists freedom to work on such a project?

GABRIEL: We do not deny freedom even to the devil. I only insist that those scientists who worked on that project were not pursuing free research in the exact sense. They were engaged in war, in the same sense as the soldier.

SKEPTIC: But you cannot hold a scien-

In Nagasaki

Spanish Jesuits, Disciples of St. Francis Xavier, went to Nagasaki in the 16th Century. When missionaries returned there in the 19th Century, they were met by people who said: "We too are Christians. Our head is a white-dressed, aged priest called the Pope, who lives far away from here, we don't know where." Last week the second atomic bomb, that wiped out 30% of Nagasaki, devastated with it the oldest Christian center in Japan.

—Time, August 20, 1945

briefly suggested in this article. A special study of the sacrifices, achievements, and experiences of the war veteran will be helpful to those who were not soldiers. The wartime accomplishments of conscientious objectors will be a revealing study to most students who were not C.O.'s. What the 4-F did during the war would be a rewarding study. And the subject of marriage is of exciting interest to all. By sharing the experiences and problems of each group, Christian students can pioneer in creative democ-

racy on the campus. Demobilization will not "just happen." It must be an invention.

For helpful study materials, write to 20 South 12th St., Philadelphia, Pa., asking for the pamphlet, "The Experience of the American Friends Service Committee in Civilian Public Service." Or write the Fellowship of Reconciliation, 2929 Broadway, New York City. For an up-to-date and authoritative study of the marriage problem, get Grace Sloan Overton's new volume, *Marriage in War*

and Peace (Abingdon-Cokesbury, New York, \$1.75). The individual war veteran probably can do the best job of presenting the veteran's viewpoint, with the possible exception of Ernie Pyle's books. Very helpful guidance is available in the series of "Demobilization Bulletins," prepared by J. Gordon Chamberlin, 810 Broadway, Nashville 2, Tenn. Eleven bulletins in this series have been published. The last six are timely now and may be secured for fifty cents.

tist responsible for what the army does with the knowledge he discovers. That's like holding Henry Ford guilty for every drunken driver.

GABRIEL: But Skeptic, a scientist is not a scientist alone. He is a citizen of the world before he is a scientist.

SKEPTIC: You mean then that science is not free to pursue pure research?

GABRIEL: I said nothing of the kind. Science is free, and must remain free to search out every bit of knowledge. The Lord God wants men to know everything, including how the atom holds together and explodes. But every man is accountable for his work. When scientists deliberately search for explosives, they are responsible.

SKEPTIC: But the two bombs over Hiroshima and Nagasaki ended the war. Surely you rejoice for that. Doesn't peace justify their research? Just think, it brought peace.

(Blast under the table, with terrific concussion. Smoke stifles the air, heat scorches and twists the furniture. They get back on their feet.)

GABRIEL (*shouting to Satan*): Put away those atoms, you blasphemous fool!

SATAN: But these atoms are for anybody to use. I've found a good use for them; they make furious explosives. I'm a bit ingenious, you see. I can find a use for anything. I think faster than the Christians do.

SKEPTIC: Stop your boasting, Satan. Let Gabriel and me carry on. Now, let me see. Where were we? Oh yes. Those two bombs stopped the war, you know. Aren't you glad for that, Gabriel?

GABRIEL: No, I'm not. And neither was the Lord God pleased. To begin with, the bombs didn't end the war. One side was already defeated and helpless. Every high military officer knew that. I'm sick of your gibberish. Where I come from it's statistics that do the talking. Take a look at this, if you can stand it.

(With swashbuckling gesture, Gabriel reaches deep into the folds of his robe and produces the following document. He places it beneath Satan's nose—so close that the paper becomes charred before Satan gets it read.)

	Total	Remaining
Battleships	14	1 (damaged)
Carriers	15-17	2 (damaged)
Light carriers	13	2
Cruisers	19	2 (damaged)
Light cruisers	28-29	2 (decommissioned)
Destroyers	235-245	26
Submarines	240	22 (6 German)

SATAN: If you'd mind not holding that quite so close to my—

GABRIEL: Those numbers on the left are before the war—the numbers on the right are what was left after the war.

SATAN: Who believes that?

GABRIEL: You can't get out of it that way. This comes from the Associated

Press, August 23, 1945, and it's no fairy story what happened to the Japanese fleet.

SATAN: Interesting now, isn't it?

GABRIEL: As I said before, the one side was already defeated and helpless. The atomic bomb was ruthless and needless. It was a brutal attack upon a prostrate opponent.

SKEPTIC: Churchill said that it saved a million American soldiers' lives, and a quarter of a million English.

GABRIEL: Let Churchill step up and give his authority for such extravagant oracle. Tell him that each of these two bombs killed more people outright than did the German bombing of all of England during the entire war. Undoubtedly it did save some American lives. But it cost over 100,000 women and children's lives, innocent and helpless people without any means of defense—blasted them without warning. Is that gallant warfare? Do the Americans boast of it? Soldiers save their own lives by taking the lives of children? What courage, what honor is that?

SKEPTIC: Anyhow, most people agree with President Truman, "We thank God that it has come to us instead of to our enemies."

SATAN: Oh, it came to you? I thought it came to me. Well, I'll share it with you.

SKEPTIC: But think what the Germans would have done with it, or the Japs. They would have had no mercy, but blasted our cities to smithereens.

GABRIEL: And, may I ask, what did you do with it? Did you have mercy upon our Japanese children? Or did you spare two huge cities? You did not. What makes you think you're better than the enemy? You claim that they would have done something terrible, but you did it.

SATAN (*cbuckling*): And to think that

I made some onslaught at last against that stubborn missionary work in Nagasaki. (*See TIME excerpt on page 43.*) There was a thriving bit of converting going on and it sometimes made for a nasty outbreak of good will. My fireworks put a stop to that.

SKEPTIC: Maybe the Lord had some reason for that.

GABRIEL: Even the ancient Jews knew better than that. Abraham heard, you remember, that Sodom was to be destroyed for its sins. "Suppose," he said to the Lord, "suppose there are fifty righteous people in Sodom. Will You destroy them too?" Then the Lord God consented to spare the city if fifty good people could be found there. Shall not the Judge of all the earth do right? Then Abraham, rubbing his Jewish hands together, began to bargain with The Lord. "Suppose I can find only 45. Will You destroy them all for lack of five?" "Well, I guess not," said the Lord. Then Abraham talked to the Lord again, and again, and whittled down the price of deliverance until the Lord agreed to spare the city for the sake of ten righteous people. The Lord has always been kind-hearted that way. He never kills people, even to punish the wicked. (*Genesis 18:22-33*)

SATAN: He's soft-hearted, I'd say.

GABRIEL: Suppose now that mission in Nagasaki had converted only ten people. Do you think The Lord would wipe it out with one exploding atom? I'll tell you, No. It was not God's work.

SATAN: Indeed, I wouldn't let Skeptic think for a moment that God did it. After all, I got the benefit. It made peace impossible. It exploded not only the cities, but all hope for any early settlement of the Oriental problem. It multiplied the seething hatred of the yellow man for the white, the defeated for the victor. The newspapermen who visited Hiro-

HIROSHIMA AND NAGASAKI METHODISTS

WILLIAM WATKINS REID

The Japanese cities of Hiroshima and Nagasaki—both victims of the world's first atomic bombs—were for three fourths of a century active centers of mission service of the Board of Missions and Church Extension. There were no missionaries of the Church in Japan when the bombing took place. All had been recalled before hostilities began. But it is believed that Methodist institutions were demolished, especially the social service centers and the churches which were located in the slum and congested areas.

In Hiroshima were Hiroshima Jo Gakuin, a Methodist college for 400 girls; Frazer Institute for young men; Takajo Machi, a home for business women; and Fukushima Settlement, including a day nursery, kindergarten, playground, and evangelistic center.

One of the most noted of Methodism's secondary schools for boys—Chinzei Gakuin—was in Nagasaki, the principal ship-building center. Other Nagasaki institutions were: Kwassui Semmon Gakko, a junior college for young women, the Melton Young Home, with social service and extension work for the ship-builders' families; and the Akunoura Settlement, near the docks, with kindergarten, nursery and high schools. It is believed these have all been carried on by Japanese Methodists during the war period.

Other Methodist institutions are in oft-bombed Tokyo, Yokohama, Nagoya, Kobe, Hiroaki, Fukuoka, and Kagoshima.

shima after the explosion told the American correspondents that the people there, those still able to talk and not yet dying of thirst and burns after some weeks after the explosion, ha, ha—those Japanese “hate you (Americans) and think you the most fiendish, cruel people on the earth.” (Report by Verne Haugland, of AP.) Now I’m getting somewhere.

GABRIEL: Much as I regret it, that’s true. Satan is right.

SATAN: As always, Sir. I claim that this brilliant new weapon has created millions of Americans in my image. This atomic plaything is doing what Hitler—that stupid fool—was never able to do. His open attack on men aroused Americans’ noblest instincts. My more subtle appeal to their glory and scientific acumen made them vulnerable. Now they are mine.

GABRIEL: It’s time for George B. Shaw to repeat his observation, “The only person who came out of the first world war with an enhanced reputation for common sense was Jesus of Nazareth.” For common sense, the atomic bomb was

a terrible blunder. It simply didn’t work. It magnified the likelihood of future war, for the reasons Satan gave.

SKEPTIC: I am amazed at the agreement between you two gentlemen. The atom has made strange bedfellows. But don’t you really think that the terror of this weapon will surely prevent another war?

SATAN: I hope not.

GABRIEL: I fear not.

SKEPTIC: How come? Who will dare to let go a jet-propelled, radio-directed, atomic bomb with destructive power a thousands times beyond the ones just used? That would be racial suicide. We could not survive a third world war.

GABRIEL: Have you survived the second war?

SKEPTIC: There would be no purpose in blasting everyone off the earth.

GABRIEL: But Skeptic, humans are not frightened into justice, nor threatened into peace. Men are not afraid of weapons. Every man thinks he has or can create superior weapons.

SKEPTIC: But won’t the moral con-

science of the people revolt against this atomic weapon?

SATAN: Not if I can help it. My latest report from Dr. Gallup indicates that 85 per cent of the American people approved the use of the atomic bomb, which gives me the largest majority I’ve had since prohibition.

SKEPTIC: See, Gabriel? And now how about those statistics? Do they still do the talking?

SATAN: Excuse me please, I hope you won’t think me rude. But I’m behind in my work and I must be going. Somehow I seem to have overlooked 15 per cent of the people.

(SATAN stalks from the room popping his red buttons with pride and sowing the place with uranium atoms. Gabriel slinks away with an 85% bigger job and a vow to return. Skeptic takes a report to the Neutralia press: “The Big Two met again today in full session, attended by their chiefs of staff. They made significant and substantial progress toward the solution of all issues outstanding between them.”)

This Thing Called Love

[Continued from page 25]

An equally grave error is to hurry toward more intense expression before the inner feeling warrants it, making a sort of short circuit, brushing aside or jumping over precious stages in deepening tenderness, and missing not only the delicate nuances of meaning along the way but never reaching the heights and depths of a complete relationship. *Love cannot be forced but needs time for growth through deep sensing and expanding awareness.*

The introduction of sexually exciting stimuli too soon may impede the growth of a good relationship. Even when people really love each other, passionate responses may blot out the more tender tactual contact which would lead to ever increasing depths and power. Moreover, it is a part of mature and fulfilling love that each seeks to remain keenly aware of the other as a person rather than becoming lost in primordial, overwhelming sensations. Sex communion comes to be sought not as an end in itself but as the transcendent way of expressing love.

Some will be asking at this point, “Does all this emphasis upon sincerity in the expression of love mean that when two people are sure of the reality and depth of their love for each other they should give it complete expression without waiting for marriage?” Not in our culture. Nothing more seriously interferes with the full flowing of a spon-

aneous and creative love-relationship than tensions set up by guilt and anxiety. Since we have all grown up in a society condemning intimacy outside of marriage, often in the subconscious of even those who consider themselves the most “free,” there are vestiges of the superego which point a condemning finger from within and pour poison into what should be life’s most beautiful moments, inhibiting full expression, stunting the relationship, and frustrating both partners. And even if both partners have really dissolved guilt feelings in the beauty of love, conventions being what they are, the full expression of “free love” is usually either uncomfortable and cheap, or at the very best, temporary, with the fear of discovery as an undertone. The overtones and undertones created either by inner anxiety or outer setting are potent in affecting the very sensitive area of erotic expression. Such experience is apt to fall far short of the potentialities of the relationship.

Depth of meaning intensifies and deepens even the sensory delight. The same degrees of love expressed in marriage where there can be open rejoicing, where friends are glad to help make the setting lovely, where the union means “we are joining our destinies and staking our lives on the reality of our love” can bring joy unclouded by anxiety and far more profound than in any temporary relationship.

THIS, of course, does not mean that those who have consummated love outside of marriage have always permanently injured their relationship. Some relationships are sturdy enough to survive even very rough treatment—and extramarital intercourse is rough treatment for any relationship in our culture. While it is true that some extramarital relationships have eventuated in really happy marriage, it is safe to estimate that for every one that does end thus happily there are at least one hundred which do not. And it is most often the young men who terminate these “free” love affairs. Perhaps because of vestigial overtones of the “good woman and bad woman” cliché, there is resentment and rejection of the girl who has failed to uphold the “ideals of womanhood,” the vicarious morality that gives men a “safe” feeling. And there are doubtless other psychological and biological reasons why men on the whole do seem to find it more difficult than women to react as mature adults to the spiritual meanings of even a very real love relationship without benefit of clergy. Therefore it is wiser for those who have found a precious and satisfying love not to risk it in extramarital relations but to seek fulfillment in marriage.

Indeed whenever two people are sufficiently mature emotionally, really love each other, and have given adequate time for testing their congeniality (one year

being found the optimum time for a "going steady" or engagement period) marriage should be consummated as the normal and happy expression as soon as it is realistically possible. During a war and postwar epoch it is often difficult to arrange for the continual companionship that married lovers want, but it seems wiser to adapt to an incomplete situation than to leave the expression of love incomplete or to subject it to the emotional hazards of intimacy outside of marriage. External circumstances should be adjusted to the inner reality of love, not vice versa.

The state of Illinois has made a constructive effort to meet the problem of returning service men wanting to continue their education and at the same time maintain a normal married life. The legislature has appropriated funds to build housing units for small families right on the campus of its university. Dr. Eugene Elliott, Michigan state superintendent of public instruction, has suggested that many thousands of the government's temporary housing units should be moved to college campuses everywhere to help more young couples combine education with married life.¹ The problem of support will remain, but since many of the young women whose husbands or sweethearts are returning to college will have finished their college careers while their men were in service, they will be able to provide much if not all of the economic basis of their home life, especially where there are as yet no children. The pattern of a young wife working after marriage has become more and more widespread during the exigencies of war time, and has some potentialities of greater fulfillment and truer democracy than earlier patterns.² Parents and the young people themselves should approach the problem creatively rather than through the fog of convention and previous patterns, remembering that those patterns are best which most surely promote the deeper realities.

FOR many young people today the problem still remains of finding ways of sublimating much of their basic drive for the fulfillment of love during periods of waiting and deprivation. During a period of waiting for marriage many varieties of companionship can be developed with the beloved, thus extending and enriching the relationship and hence the complete expression of love when it does come later. And during the more difficult times of separation from the beloved, the unused emotional power can be drawn upon as a source of strength for creativity in the arts, in science, in human service, thus enriching the per-

sonalities and widening the relationship.

Although married love at its best is one of the deepest and most satisfying experiences of human life, it can never be the whole of life. Those who try to make it so will run the risk of having it wither. At its best, love sheds a radiance over all other activities and in turn needs many other shared interests for its own invigoration and renewal. Therefore if periods of frustration are put to constructive use for deepening insights and widening interests, they may be of life long value both in the lives of the individuals and in the continuing growth of their relationship.

Love is the greatest spiritual reality. Love quickens sensitivity in ever wider areas, breaks down barriers and deepens community. At no point can human beings partake of the life of the spirit more profoundly than in the deep love of man and woman. Therefore everything

we do to deepen the capacity for love in ourselves and others is religious in the truest sense.

We are slowly coming to realize that God is not to be found by abstracting him from life and temporal affairs and human struggles, but rather he is to be found in and through the actual web of life, through temporal affairs, and human struggles.

All the major religions of the world have borne some testimony, however feeble, to the fact and the presence of an indwelling and resident Life, with whom we are kin and who comes into communion with man's spirit.

The direction of the quest for God has, in our times, turned emphatically from outside in space to the realm of the spirit within man.

—Rufus Jones in *Pathways to the Reality of God*

Marriage in War and Peace

BOOKS about marriage come a dime a dozen. It's not easy to know which ones are really helpful and which are only eye-wash. Just because a book is about marriage doesn't make it worth reading.

But marriage is a rather substantial institution. It has been around a long time. The trouble is that many of us get married without paying much attention to any of the books—good or bad. Because marriage is a long-established institution with quite a history, the millions of lovers who marry each year ought to know what there is to be known about how to make their marriage really successful. Yet even marriage and its problems change—which makes it necessary for new good books to be written to help young men and women. Such a book is Grace Sloan Overton's new *Marriage in War and Peace*.¹

The contrast is obvious—between marrying in peacetime and under the new strains and tensions of the war period. Other strains and tensions are ahead, as we should be able to imagine and as Mrs. Overton clearly describes. You who are now planning your marriage ought to find innumerable pointers here, but your parents would find as many helpful interpretations and suggestions.

Mrs. Overton knows her field. She is generally recognized as one of the soundest counselors on the subject of marriage,

and is well known in every part of the country through her church work, her speaking and her writing.

Perhaps one is inclined to wonder whether a person who has been so active in a specific field of writing will yield to the temptation of writing "the same old line" into a book with a timely title. I don't think Mrs. Overton has done this, because she seems to understand so very well the new problems being faced by service men and their girl friends and wives. She has taken a very fresh approach to the whole subject. I liked particularly her recognition that so many ill advised civilians and military men "yield themselves to the easy temptation to lump off all ex-soldiers as being utterly alike." You can surmise, then, that Mrs. Overton hasn't tried to oversimplify the problems of marriage in war and peace. She contrasts the problems after World War I with what they are now and analyzes the new veterans' principal tensions. Then she turns to look at the "woman in war and peace," the family in the reconversion period, the American way in marriage and the new problems of postwar family living.

There is nothing stuffy here—this isn't the time for that. Marriage is important. It is difficult and the war has added new difficulties. So it is very fortunate that such a competent and practical book is available now. It is definitely worth reading.

—J. Gordon Chamberlin

¹ *Family Life Education*, May, 1945, p. 5.

² Cf. Taylor, K. W. "Home for the New Age" p. 3, Oct., '44 *The Christian Home*.

¹ Abingdon Cokesbury, 1945.

Urbana, 1945

THIRD NATIONAL METHODIST STUDENT CONFERENCE

URBANA has become a word with meaning for the lives of a student generation which went out to do battle on the war fronts of the world, for the lives of students whose conscience has sent them into Civilian Public Service, and for the living of women who became the sweethearts and wives of these men. It has a meaning which will be carried into the reconstruction years. In 1941 at Urbana the Second Quadrennial Conference of the Methodist Student Movement came at the world-shaking time of Pearl Harbor. Sessions filled with meaning were piled one on the other until 800 students went home with the impact of new Christian ideals and with old ones revived and given significance. Urbana has meaning for Methodism.

The Methodist Student Movement now announces the Third Quadrennial Methodist Student Conference to be held at the University of Illinois, Urbana, Illinois, December 28, 1945, to January 1, 1946, with the Wesley Foundation at the University as the official host. As in 1941 Dr. Paul Burt, whom students will remember for his graciousness and splendid leadership, will be our host, this time with the help of Mr. Joe Brown Love who is associated with him in the work of the Foundation.

Urbana, 1945, is a dangerous experiment—dangerous because it will attempt to recreate these same values and add many more. It comes again at a great moment in the world's history when the wars have ceased and man has set his face toward peace. It stands at the beginning of the reconstruction of the world that is in every way threatened with chaos.

The planning committee for the conference sent out a *Call* a year ago. Because of the war situation the conference was given up, but with the coming of peace, the student commission meeting at Adrian College in August, decided to go ahead with the conference in spite of the shortness of time for preparation. A committee at Adrian immediately set about making plans which were followed out and carried through by the staff in Nashville. The second meeting of the planning committee which was supplemented by representative students from colleges and universities in the central west, was held at Chicago, on Septem-

ber 24th to continue the plans for the conference.

The general structure of the program will be as follows:

The Sessions

THE first session will be held Friday evening, December 28th, at which time a figure of national importance will speak on the crisis from the point of view of its political and social meaning. On Saturday morning, Bishop G. Bromley Oxnam, president of the Federal Council of Churches, will speak on the subject of religion in the crisis. After his speech there will be a forum in which students will be allowed to ask questions from the floor. This session will be followed by a Town Hall meeting on religion in the crisis from several different angles. Dr. Walter Muelder of the Boston University School of Theology will speak on the crisis and social ethics. Dr. Harvey Branscomb of the Divinity School of Duke University will speak from the point of view of Jesus and the New Testament. Dr. Georgia Harkness of Garrett Biblical Institute will speak from the point of view of the Christian theologian, and Dr. Benjamin Mays, president of Morehouse College, will speak as a representative of a minority group as he faces the crisis and religion.

The Saturday evening session will be devoted to music and fine arts. The intention of the committee is to bring to Urbana one or two outstanding artists of national reputation.

On Sunday morning the conference service of worship will take place with Dr. Albert Edward Day, the director of the New Life Movement of the Commission on Evangelism, and editor of the *New Life Magazine*, giving the sermon on the Christian answer to the crisis. On Sunday evening the world famous Chinese Christian citizen, Dr. T. Z. Koo, will speak on the adequacy of the Christian faith in the light of his experiences in prison and in the war in China.

On Monday the conference will turn its attention to the Christian church as the instrument through which we work. There will be a panel discussion on various aspects of the church. Dr. William A. Smart of Emory University will speak on

the church in history. Dr. Roy Burkhart, pastor of the Community Church in Columbus, Ohio, will talk on the church and community and Bishop Ralph S. Cushman will speak on the church in personal living.

The Monday evening session will be devoted to the church in action in one world. Richard T. Baker, recently returned from Chungking, assistant editor of *World Outlook*, will speak on the church in China. President Don Holter of Union Theological Seminary in Manila, who spent three years in a Japanese prison camp, will talk about the church in that section of the world. In addition to these two outstanding speakers, it is planned to have speakers representing India, South America and Europe.

The closing session of the conference will be Tuesday morning, January 1st, at which time an address summarizing the conference will be given.

Worship

As in all student conferences, one of the most interesting aspects of the conference will be the worship periods. These will take on new interest and ideas. The opening and closing worship periods will follow the same pattern, except for adding some highlights of the conference to the closing service. There will be a midnight communion service on New Year's Eve.

The Afternoons

The afternoon hours will be given over to a new plan in student conferences. There will be available for students a wide variety of interests such as drama, worship, music, movies, radio, poetry, writing, visual education, recreation, art and architecture and crafts. These will be led by experts in the fields and will be practical workshop sessions. In addition to these, the leaders of the conference, missionaries from various parts of the world, nationals of various countries, and experts in other areas in which students are concerned, will be available for discussion groups, consultations, conversations and interviews. Subjects such as decentralization, agriculture, reaching the unreached, co-ops and the future, fellowship groups, how to read the Bible, counseling on vocations, church and labor, missions, community, and demobilization, will be a part of the subjects covered. It is hoped that students will take advantage of the chances to interview leading figures in the church. It is also planned to have available during these afternoon hours art exhibits, book exhibits, and other exhibits from various organizations and movements. There will be record hours and various other cultural advantages open to students.

The later hours in the afternoon will be given over to directed recreation of all kinds. As in the last Urbana Conference, it is hoped to have the ice skating rink available, to have swimming, folk dances, and various other recreational opportunities.

The delegates to the conference will be housed in the university dormitories, fraternities and sororities and in private homes. The Student Union will again be available for the meals and the efficiency and excellence of management enjoyed in 1941 will again be the privilege of the conference in 1945.

Delegated

THIS student conference is strictly delegated. By the time this magazine reaches the student centers throughout the country, quotas will be sent on the basis of states. It is planned to have again approximately 800 students and 200 adults at the conference.

The National Office in Nashville is canceling other plans to give its attention primarily to this major event in this student generation. The theme of the conference, *Christianity Meeting the Crisis of Our Time*, has been treated in three study books which are available now for student groups planning to have representatives at the conference. The first of these books is a condensation of Sorokin's *Crisis of Our Age* by Dr. Paul Johnson of the Boston University School of Theology. The second is *Credo, Fundamental Christian Beliefs*, by Dr. Thomas Kepler of Lawrence College, and the third is *The Christian Church* by Dr. William Cannon of the Candler School of Theology of Emory University. These books can be ordered through any Methodist book store. They are sold at fifty cents each. All student groups will find them extraordinarily valuable not only to understand the crisis, but also to evalu-

ate the Christian religion in terms of the crisis and the church as the instrument through which the Christian works.

The Methodist Student Movement feels sure that Urbana II will be one of the great conferences of Methodist students. It will take its place along with the St. Louis Conference and the first Urbana Conference as a meeting of such significance that each Methodist College, Wesley Foundation and Methodist student organization of any kind in any school will plan to have its representation there. To the Wesley Foundation at the University of Illinois the Methodist Student Movement is deeply indebted for this second invitation. There are very difficult problems ahead for the management of the conference, but the spirit shown by the group at Urbana has been so exhilarating that the conference planning committee is enthusiastic.

On to Urbana!

The USCC at Wooster

JOHN DESCHNER

"The USCC is no escape from uneasy consciences. American student movements are still divided." This warning came from a staff member as the USCC passed its first birthday. It is clear that the real initiative lies more than ever in the hands of students.

The United Student Christian Council held its second annual meeting at Wooster, Ohio, the middle of last September. From all over the country—from eight church movements, from the YW-YMCA, from the Student Volunteer Movement, and the Inter-seminary Movement came student delegates and staff members for a three-day meeting. After the sessions were over, someone remarked, "Any delegates who came with either great expectations or deep-seated fears left without seeing either of them realized."

The mood of realism was perhaps too deep to warrant enthusiasm about the meetings. Our differences and the weight of our special interests were too much to let us achieve the glowing unity of Denison. It is enough to say that in our sober way we did a great deal of technical planning; we adopted a constitution, and

we did serious thinking about the future of our organization.

A detailed report would make tedious reading. So instead, I want to tell you about the main issue before the USCC in these meetings, and to say why I think the USCC will not be able to satisfactorily meet this issue. The issue is this: do we want the council to be a piece of machinery or in the fullest sense of the term a united student Christian movement? If it were up to American students to decide, I am convinced the USCC would be more than a sort of national clearing-house for cooperation. If the unity students found at the Denison consultation was real, students are determined to have a truly unified movement. After Wooster, I am convinced that they must build that movement themselves. By this I do not mean to deprecate the council. The council is our best compromise between our fears and our visions.

There are several reasons why the USCC is powerless to become a movement on its own. For one thing, it hasn't the organization. When the USCC wants to reach individual students, it must use

the organization of its constituent movements, like our own MSM. The foreseeable future holds no regional or local organization for the USCC. But such organization is indispensable for the movements which students envision. In the second place, the USCC is by nature conservative. We can't have only the neighborhood kids in our little club; we have to include their aunts and grandparents as well, and the family traditions and eccentricities of each. Unfortunately, the USCC is not trying to unify students; it is trying to unify student movements. Each movement is jealous of its own tradition, its own theology, its own peculiar type of organization. These ingredients don't mix well, especially when the mixers have to be careful that their own favorite flavor doesn't disappear in cooking.

That, of course, is where students come in. Students may not see ideals any more clearly than their elders, but they do live closer to their ideals. Students are less concerned about churches than about religion, less concerned about movements than about the will of God. In short, students, because they lack the stake in so-

ciety which their elders have, can afford to be radical enough to demand a united movement.

The USCC took one action at Wooster which may become important. It said, "We encourage the initiative of any group or individual toward cooperation and will do all in our power to aid them." This is a frank admission that the USCC can do little at the national end to start a student Christian movement. It is an invitation for students to create the demand which will force the council toward deeper unity.

What can you do? First: you can work in the name of the true church, not in the name of inter-denominational understanding which damns with faint praise. It will take more than understanding to make the church great. Congenial disunity is not big enough for one world. Second: you can realize that the leaders

of this united student movement are undiscovered. No existing movement will lead this enterprise, though most movements will gladly follow. Your authority in building this movement must come from God and not from movements. Third: you can build unity on your campus with joint projects, conferences, campus councils for study and action. You can study the religious needs of the campus in the light of our disunity. You can

speak through our movements the demand for unity.

This is the challenge of the USCC as it begins its second year.

We wish to acknowledge our indebtedness to Miss Anna Brochhausen, of our Advisory Editorial Board. Miss Brochhausen is responsible for the research in the *motive* scrapbook, "In the Beginning—God."



John Deschner

The University of Texas Wesley Foundation gave John Deschner his undergraduate impetus for concern for student work. He took part in dramatics, became president of the local chapter of Wesley Players, and, in his senior year, was on the student editorial board of *motive*. The fact that he excelled in biblical literature led to his reading papers in the undergraduate New Testament course. That he also read and marked papers in the course on marriage did not grow out of experience in that field. But John Deschner has been and still is interested in relationships. For this reason his election to the presidency of the USCC at the Wooster meeting (which he tells about in this article) is both gratifying and right. He has been the student representative of the Methodist Student Movement in the USCC, and is a second year man at Yale Divinity School. The MSM is happy to have one of its representatives in this high office, and it looks forward with eager anticipation to the growth of the organization under John's leadership. Winburn Thomas, the secretary of the Student Volunteer Movement, is acting secretary of the USCC until a permanent official can be secured.

To Meet the Crisis

Three books for study and discussion

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

Credo

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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.

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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.

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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.

the american campus THINKS

and THINKS

and THINKS

about Peacetime Compulsory Military Training.

THE following is the report on the first of a series of student opinion polls conducted on campuses over the nation by the *motive* student editorial board. Because of the overwhelming importance of peacetime conscription, there was no quandary over the subject for this first *motive* poll. During the first week of October, students stuck blanks, bearing the four questions printed below, in the faces of other students. The answers given to these four questions give us a revealing cross-section of the opinions held by students on peacetime conscription. The poll has for the most part been taken on co-ed, liberal arts, average-sized campuses. A few of the polls were taken in women's colleges and men's colleges. Several were made in theological seminaries. Some of the polls were taken on the campuses of colleges with church affiliations; others were taken at state and privately endowed universities and colleges. A cross-section of all four college classes is represented; in co-educational institutions, opinion blanks were distributed to men and women in accordance with their percentage number in the school. An effort was made to include students from a variety of backgrounds and environments; city and rural students as well as those economically wealthy and of moderate means are included. It would be most interesting to present a comparison of campuses by name; it would also be interesting to give the views of a few of the nationally known participants. But it has been agreed that such information will not be divulged. It is vital that we know and evaluate what students of this country think of peacetime compulsory military training, so read on!

1. Do you favor one year of peacetime compulsory military training for all physically able men?

Percentage of total number answering	YES	66
Percentage of total number answering	NO	34
Percentage in church-affiliated schools answering	YES	59
Percentage in church-affiliated schools answering	NO	41
Percentage in non-church-affiliated schools answering	YES	71
Percentage in non-church-affiliated schools answering	NO	29
Percentage of all women voting answering	YES	69
Percentage of all women voting answering	NO	31
Percentage of all men voting answering	YES	59
Percentage of all men voting answering	NO	41

2. If you favor this training, when should it be given? At what age? Or upon graduation from high school?

Percentage of those favoring training at age of 17:	.05
Percentage of those favoring training at age of 18:	.10
Percentage of those favoring training at age of 19:	.01
Percentage of those favoring training at age of 20:	.01
Percentage of those favoring training at age of 21:	.03
Percentage favoring age of 17 or end of high school:	.34
Percentage favoring age of 18 or end of high school:	.41
Percentage favoring training upon completion of college:	.05

3. If a law for compulsory military training is favored, do you favor allowing men who are conscientiously opposed to this service to spend one year in alternate service of some sort?

Percentage of total number answering	YES	74
Percentage of total number answering	NO	26
Those in church-affiliated schools answering	YES	74
Those in church-affiliated schools answering	NO	26
Those in non-church-affiliated schools answering	YES	75
Those in non-church-affiliated schools answering	NO	25

4. Do you favor a year of equivalent training for women?

Percentage of total number answering	YES	13
Percentage of total number answering	NO	87
Percentage of all women answering	YES	15
Percentage of all women answering	NO	85
Percentage of all men answering	YES	10
Percentage of all men answering	NO	90