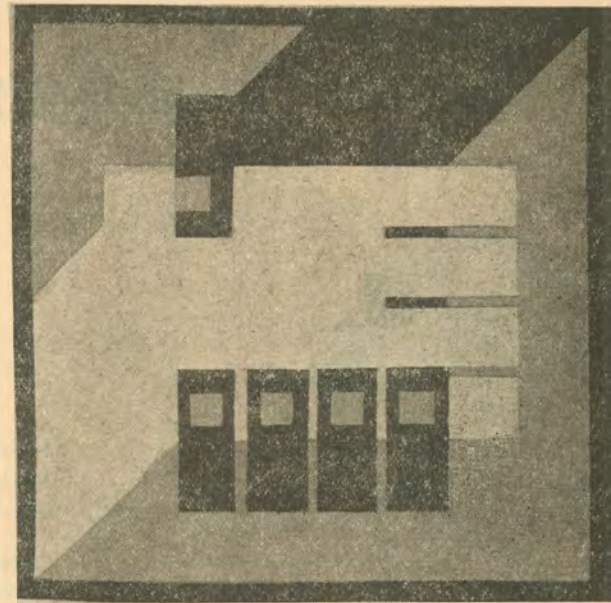


All One Body We



The clasped hand, or the clenched fist—which of these two shall be?

Live human hands will not remain in cold "neutrality."
—Louise Tones

I am the product of relationship. I am happy or unhappy because of relationship. I am looking forward to relationship. After I have spoken all on happiness, on need, on love, I must live now for true and sublime relationship.

This is little me. But greater than my small entity is that relationship of forces which make the world, which make the universe. It is "the stuff" of relationship which binds the world together, which conditions the harmony of the universe. The harmony of man and the harmony of the universe are dependent on relationship.

As man plumbs the depths of mysterious beginnings, as he seeks the reason of harmony, the purpose of relationship . . . he discovers the creative spirit of the universe . . . the creator of relationship. He discovers God.

Man has watched the relationship of his kind to his kind, and he has seen what man has done to man. This history of the world has been the history of that relationship—of one man **with** other men, of one man **against** other men, of societies, races, classes, and nations. The happiness or the tragedy of man, his going forward, his going backward, has been the product of this relationship.

Man has sought to make record of relationships. And our Bible is a record of the relationships of God to man, man to God, man to man. This month we lift up this record to proclaim again and to search out its revealing power. We shall also look at "this month's" record of relationships—relationship of God to man, man to God, and man to man. Today we would face the record of man's inhumanity to man. And we would resee this record in the illumination, in the enlightenment, of our Bible's record to man.

motive then, this month, deals with men's motives and the consequences of those motives—those consequences which make men act like beasts or act like God. We would look at the record of motive, the record of consequence, the record of relationship—that we might resolve and determine the way of harmonious relationship in the future.

More Terrible Than All the Words

Here an American soldier, now with the army of occupation in Germany, epitomizes the tragedy of war in a message to his son.

My Son:

War is more terrible than all the words of men can say; more terrible than a man's mind can comprehend.

It is the corpse of a friend; one moment ago a living human being with thoughts, hopes, and a future—just exactly like yourself—now nothing.

It is the eyes of men after battle, like muddy water, lightless.

It is cities—labor of generations lost—now dusty piles of broken stones and splintered wood—dead.

It is the total pain of a hundred million parted loved ones—some for always.

It is the impossibility of planning a future; uncertainty that mocks every hoping dream.

Remember! It is the reality of these things—not the words.

It is the sound of an exploding shell; a moment's silence, then the searing scream "MEDIC" passed urgently from throat to throat.

It is the groans and the pain of the wounded, and the expressions on their faces. It is the sound of new soldiers crying before battle; the louder sound of their silence afterwards.

It is the filth and itching and hunger; the endless body discomfort; the feeling like an animal; the fatigue so deep that to die would be good.

It is battle, which is confusion, fear, hate, death, misery and much more.

The reality—not the words. Remember!

It is the evil snickering knowledge that sooner or later the law of averages will catch up with each soldier, and the horrible hope that it will take the form of a wound, not maiming or death.

It is boys of nineteen who might be in the schoolroom or flirting in the park; husbands who might be telling their wives of a raise—tender and happy-eyed; fathers who might be teaching their sons to throw a ball—bright with pride. It is these men, mouths and insides ugly with hate and fear, driving a bayonet into other men's bodies.

It is "battle fatigue," a nice name for having taken more than the brain and heart can stand, and taking refuge in a shadowy unreal world.

It is the maimed coming home; dreading pity, dreading failure, dreading life.

It is many million precious years of human lives lost; and the watching of the loss day by day, month by month, year by year, until hope is an ugly sneering thing.

Remember! Remember and multiply these things by the largest number you know. Then repeat them over and over again until they are alive and burning in your mind.

Remember! Remember what we are talking about. Not words; not soldiers; but human beings just exactly like yourself.

And when it is in your mind so strongly that you can never forget; then seek how you can best keep peace. Work at this hard with every tool of thought and love you have. Do not rest until you can say to every man who ever died for man's happiness: "You did not die in vain."

Cpl. WALTER J. SLATOFF.

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motive



Prescription for Crisis

Harold H. Hutson

IN a day more in tune with the tom-tom beat of popular music and the jangling of Edgar Guest than the solemn phrasing of a stately psalm, why should we endeavor to focus attention on the Bible as a resource for living? In a student age when campuses are buzzing with talk of reconversion, and girls begin to entertain a faint hope that there may be enough men to go around, why should we look backward to writers who never heard of an automobile, to whom an airplane would be a flight of fantasy, and who would probably have written an entirely new book of Revelation had the possibility of an atomic bomb even been mentioned in their hearing? In short, why look backward to go forward? Why expect the answer for a trouble-shattered life made dizzy by the modern mental merry-go-round from books written by people who lived the serene life of primitive shepherds or agriculturalists?

Has the Bible anything to say which has not been written with more brevity and "class" somewhere else? Are the annual periods of Bible reading sponsored by the American Bible Society more than the last-ditch stand of "people who know that respect for the Bible hinges upon a theory of "inspiration" not now universally cherished? At this point it is difficult for the church to throw the first stone at the campus: students no longer bring from the churches a love for the Bible or a knowledge of its contents. Collegians reflect very faithfully the attitudes of their home churches. Pastors have represented the Bible as a convenient collection of aphorisms around which to organize their own thoughts; parents have demonstrated the "isn't-that-in-the-Bible?" attitude; church school teachers have often presented biblical details in such painful fashion that those inclined to be irreverent wondered how anything inspired could possibly be so dull.

Need it be so? Mary Ellen Chase answers an emphatic "no" in *The Bible and the Common Reader*.¹ Long a teacher of English at Smith College, she discovers in the English Bible not only an excellent collection of literature but also a description of experiences pertinent to the everyday problems of her college readers. If this is so, then the Bible does not depend upon any theory of inspiration to make it relevant for today; its portrayal of reality, its pictures of inspired living under the pressures of defeat and joy, its story of the upward reach of men toward God make it an invaluable resource for living in crisis.

¹ Mary Ellen Chase, *The Bible and the Common Reader* (New York: The Macmillan Company, 1944).

THE Bible can never be said to represent an armchair philosophy. The very stretch of the years represented in its writing, the one thousand eventful years from the earliest portions of the Old Testament to the latest of the New, prevented any rose-colored view of reality. And history did not handle the Judaeo-Christian peoples with gloved hand. The early Hebrews were forced to fight for a place under the sun; their descendants found themselves in exile and ever thereafter a minority people in an unfriendly culture. Early Christian convictions were forged in the fire of spirited competition with other religions, and were tested by the systematic persecution of a powerful state. Furthermore, there was not always agreement within the ranks. The fiery individualistic prophets often found themselves arrayed against the combined opposition of the king and priesthood; sometimes, indeed, the enlightened prophet found other prophets aligned with the *status quo* and with the native fertility rites. Not every Jew agreed with the noble philosophy of suffering expressed in the poetic sections of the book of Job; the majority still believed that suffering evidenced God's punishment for an open or hidden sin. Paul battled with all his might against those who felt that obedience to the Jewish law constituted the only acceptable entrance into the budding Christian movement. The writer of I Peter dared to counsel love for those who were enforcing persecution, even though another writer in the Revelation of John had expressed a keen desire for vengeance. No man can say that biblical teachings were formulated in a social vacuum; instead they were the hard-won conclusions of people who drank deeply of life.

Are you concerned with the ultimate nature of the universe? So were the early Hebrews. It is to the credit of the Hebrew sages that when they came to record the traditions of their people they envisaged God as one, as an orderly creator, who held man in special regard even though he required strict obedience of them. The two creation traditions differ in their detailed pictures of the universe, but their superiority to the earlier Babylonian and Egyptian parallels is clear: the character of God accounts for the main advances. That this is a much-needed resource in our own day is apparent to any counselor who has found people searching for security in what they feel to be an unfriendly or neutral universe.

THE power of the Hebrew poets has long been recognized by all save those whose taste is restricted to sentimental doggerel. The psalms cannot be measured by standards derived from a study of Western poetry; they reflect the excellence of Eastern literature. It would be

difficult to imagine a personal or societal crisis which is not faced with candor and courage by the psalm writers. With such a magnificent source-book for religious living available, it is discouraging to see so many of our pseudo-sophisticates revelling in the superficial sentimentality which is often described as poetry. The psalms range from the deepest confession of a penitent soul to the highest aspiration of a man aflame with the divine, from dismal despair to hope and trust in God, from vengeance and nationalism to forgiveness and brotherhood. For sheer beauty, what can surpass the description of God in nature found in the lines of the nineteenth psalm? Where else can man be so clearly advised of his dual citizenship as in psalm 8?

Tragedy and suffering are inseparable from our crisis. Death, pain, and evil have been hopelessly sentimentalized in some contemporary literature in the hope that men might forget or that grief might be assuaged. But this only breeds more tragedy, for the mind rejects the shallow solution as unworthy, and the individual is likely to turn to cynicism and despair. The mighty, dramatic poetry of the book of Job goes directly to the heart of the problem. It analyzes the time-worn answers that men have given, and concludes that only a tremendous faith in a God who is the moving spirit of a universe can meet the despair of a suffering soul. Let him who knows a superior answer to the "why" of tragedy offer the first criticism!

THE great prophets constructed their philosophies during grave personal and national crises: Amos thundering out his proclamations of inevitable justice for social wrong-doing and the perversion of religious rites; Hosea broken-heartedly calling attention to the love of God which tempers his justice; Micah excoriating his contemporaries for economic greed. Each of these speaks as directly to the conscience of our day as it did to the moral sense of peoples who lived twenty-seven hundred years ago. What college generation does not need the gentle reminder of Habakkuk that character is its own reward? What neo-sophisticate will not quaver when the words of the tragic Jeremiah convincingly whisper that real nobility of conduct comes only from rules written upon the heart? Let him who would excuse himself from responsibility in the present crisis remember the conclusion of Jeremiah and Ezekiel: "everyone that eats sour grapes shall have his own teeth set on edge."

The gospels are "impossible" in time of crisis—impossible because to take them seriously would be to relieve

the tensions which produce crisis. Their ethic is a call to perfection, "even as the Father in heaven is perfect." They demand a rigid study and re-orientation of motives, for wrong begins not with the external act but with hatred or desire. They show that somewhere the vicious circle of hate for hate, eye for eye, blow for blow must be broken. The fatherhood of God demands that it begin with the reader, that it be applied rigidly throughout society. To take the ethic of Jesus seriously is to understand immediately the basis for one of Reinhold Niebuhr's early sermons entitled, "Why I Am Not a Christian." Here is strong medicine; let him who is faint-hearted skip the reading of the gospels!

What happens to a man who is possessed by God as revealed in Jesus? A life of turmoil produced a crisis which gave to the early Christian movement an evangelist who would not be stopped by danger or beatings, by shipwreck or opposition within the camp. This man was Paul, untiring exponent of the Christian way. His letters reflect a sensitive soul who overcame far more opposition than most biographies portray, a man whom hardship fortified, to whom crisis represented an opportunity. Some readers declare that they do not like Paul; none can say that he was lacking in heroism for days strangely like our own.

The Revelation of John is obviously not a book of trick numbers and crazy-quilt patterns, a hodge-podge of predictions about every event which earth's last historian shall record. It was written in the well-known (to the Jews) apocalyptic literary form. Read it and take courage! The writer was convinced that right would not always remain upon the scaffold; God was still earth's ruler and through means he could be trusted to devise, wrongdoers would be brought to bitter judgment and good would prevail. Some of the individual attitudes of the book you may not like, but the faint-hearted are still with us: to them it calls out, "courage!"

Dust off the ancient volume. Forgotten on some corner shelf rests the book which is still good tonic: a prescription for crisis.

Students in Alabama appreciate the progressive spirit and alert mind of the Associate Professor of Religion at Birmingham-Southern. Oftentimes they take him to be one of them. They cannot claim Harold Horton Hutson as a native, for he came from South Carolina where he went to Wofford College. After his divinity work at Duke, he went to Chicago where he took his Ph.D. He has sampled Columbia and has returned to Chicago from time to time for research which should eventuate in a book on the Bible for college students.

*The Light Shines
in Darkness*

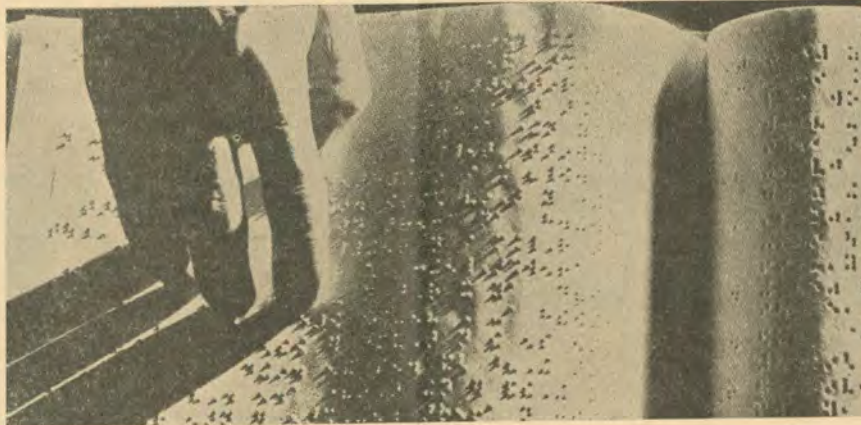


Photo courtesy
American Bible
Society

Universal Source Book

Wyatt Aiken Smart

WHY should I read the Bible? Certainly every intelligent person knows that he cannot live by it. It is not a road map which I can follow accurately and reach my destination. In spite of the claims made for it, it is not an "infallible rule of faith and practice," for it contains, both in the Old and in the New Testament, some teachings which in the modern world are both impossible and undesirable.

The teachers of the Bible tell us that in order to be understood, it must be read against the background of its historic setting. The wars of Israel, for instance, are significant for an understanding of that ancient people, but we are frankly more interested in the wars out of which we have just come and in the possibility of avoiding other wars in the future. The food laws of the Bible had their place in that ancient civilization, but we are more interested in the food problems of today. The Bible is simply the literature of a distant past, and only from that viewpoint can we be interested in the political policies of Isaiah and Jeremiah or Paul's ideas about the veiling of women. It served its purpose, a noble purpose, and each part had its significance. But for us today it is a museum piece, deserving an honored place among the classics of another age.

Most students have not stopped to formulate these ideas. But they have absorbed them, more or less unconsciously, and, as a result, we have a generation of young people who are probably more ignorant of the Bible than any generation in modern times has been.

And this is certainly not worthy of college students, who like to think of themselves as interested in reality rather than in insubstantial concepts, and as searching for the forces which are actually working in our civilization. Few forces have contributed as much to our Western civilization as has the Bible. One simply cannot imagine the history of Europe and America during the past twenty centuries with the influence of the Bible left out.

This should be more than ever obvious to us now, after Hitler's attempt to create a civilization freed from Jehovah, "the God of the deserts, that crazed, stupid, vengeful Asiatic despot." Hitler fancied himself as waging "the great battle for humanity's liberation, a liberation from the curse of Mount Sinai." He knew that he could not get rid of Western democratic civilization without first getting rid of its Bible. In Nazi civilization we have seen the result, and we do not like it.

Of course this is not the place in which to try to summarize the permanent values of the Bible, but a few suggestions may serve as illustrations of its enduring worth. I shall limit myself to the teachings of the Bible, and

pass over its universally recognized value as great literature.

I

THE Bible gives the first clear-cut identification of religion with ethics. It was done so well that we almost forget that it ever needed to be done, but religion was not always ethical. Remember the immoralities of the gods of the cultured Greeks, the ethical barrenness of savage worship, and the low levels of the Hebrews in their earliest days. No one can imagine what religion might be today if it had not been for the great ethical passion of the prophets and of Jesus, although some of the weird superstitions and obscurantisms which still survive may be suggestive. The debt which modern civilization owes to the Bible for its moral undergirding is beyond calculation. And an increasing number of thoughtful men are telling us that if we let the religious foundations crumble, the whole civilization will fall.

II

THE Bible challenges us to appreciate the spiritual significance of the world around us. The world of nature and the world of spirit have been set over against each other too often, and with disastrous results. On one level it has produced ascetic ethics, with its distrust of the whole material world. On another it has produced a stupid warfare between science and religion, and the laws of nature were supposed to make unnecessary the God who ordained them.

For the Bible, the world is God's world. He made it all, both spirit and matter, and thought it good. The cattle on a thousand hills are his, and the treasures of the earth he has entrusted to man. The heavens declare his glory and the firmament shows his handiwork. The sea is his, for he made it, and his hands formed the dry land. Both theology and science are awaiting a more adequate appreciation of God's place in nature.

III

IT would scarcely be an exaggeration to say that one of the major themes of the Bible is the place of God in history. As the earth is his, so are the people who live on it. The king was anointed just as the priest was, signifying that his office was really to rule in the name of God. The very purpose of the people of Israel was that through them God's will might be done on earth, and their rulers were evaluated in terms of their performance of that which was pleasing in the sight of the Lord.

Today it is quite customary to interpret history, both

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ancient and contemporaneous, without reference to God. But the religious man still believes, with the Bible, that God rules in the affairs of men, and that only by putting him at the center of the changing scene can disasters be avoided. Jacques Maritain has argued that the whole idea of rulers being responsible to anyone other than themselves is a contribution of the Bible to modern civilization.

IV

TO mention only one more of the many illustrations which crowd the mind, the Bible gives us all that we know about Jesus. We are so familiar with the fact that we sometimes forget it. All that is known of him, and probably all that ever will be known, comes from four little tracts in the Bible. No one could estimate how many millions of pages have been written about him nor how many millions of hours have been devoted to the study of his life and his ideas. And still less could anyone estimate the influence he has exerted on our civilization during these nineteen centuries, or the significance which he has for the centuries to come. And yet all that will ever be known of him, with almost negligible exceptions, is contained in the first four booklets of the New Testament.

We Christians have been fond of saying eulogistic things about our Bible. We claim that our civilization has been built in large part upon it and that future civilization must incorporate its principles. We spend much money stimulating its distribution. It will be a tragedy if, at the same time, we accustom ourselves to ignoring it. Coleridge said of the Bible, "I have found words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and feebleness." And a contemporary writer says, "This is the mystery and wonder of these ancient books, that they so often express better than we could do ourselves what is deepest within us. For many centuries now men have listened to these words and have been refreshed and comforted. They are not for an age, but for all time."

When a speaker was needed for the closing address of the National Methodist Student Conference at Urbana, the students were quick to suggest Wyatt Aiken Smart. Long a favorite with students, Dr. Smart is in constant demand as a speaker. He graduated from Vanderbilt and Union Theological Seminary and for seven years was in the local pastorate before joining the faculty of the Candler School of Theology of Emory University, Georgia, where he is now Professor of Biblical Theology. His latest book is *The Contemporary Christ*.

You Can't Buy Off God

(A modern paraphrase of Isaiah 1:10-18)

Henry W. Mack

[Originally written to a people who, in the face of war's crises, were making a great show of religion in an attempt to "buy God off" and so avert the evils they saw approaching.]

HEAR the word of God, you hundred per cent American Christians; pay attention to me for a moment, you noisy Christian patriots.

What do I care for your complacent patronage? I have had enough of your highly religious respectability, your pious platitudes, your searching out of all the big words of religion; and I take no delight in mere regularity of church attendance, or highly paid choirs, or the subdued clink of small change in plush-lined collection boxes.

When you spare me a few moments on Sunday morning, whoever made you think that your secular-minded spirits could add anything but hypocritical lip service to my house?

Stop making my house a fashion show; I hate your sophisticated culture; sin and worship, those two can't go together; won't you ever assert common intelligence? Your ways make even solemn meetings a sinful farce.

Your Thanksgiving, and Christmas, and Easter seasons—why even your regular communion feasts my soul hates; you think that by such special days

you fully appease me! My patience is wearing thin!

And when you make your fancy prayers, I will hide myself from you; your whole multitude of common prayers I will ignore; for your mind is filled with war, and armament profits, and callousness toward suffering.

Take an utterly new stand, cleanse your hearts and minds from the polluting atmosphere of sin in which you have been living; see that I no longer must look at your divided motives, your luxurious tastes, your indifference to the sanctity of human life; cease from your evil commitments.

Learn the strategies of peace, the beauty of virtue; make goodness attractive; go out and work for justice; take your full share in the world's pitiful calls for help, make room for honest assistance to the dispossessed and starving.

Come now, in the light of values set straight, let us bring our reasoning to a close: if your conscience is awakened then your blush of shame can be changed to a purity that shines in your countenance.

A life long dyed deep with sin can have the quality of pure wool.

(This paraphrase originally appeared in *The Christian Century*, July 15, 1942. Used by permission of the author.)

Source Book

Just the problem of getting along with one another is life's most difficult problem. It's a life-long problem, too. We never fully solve it. Particularly difficult is this problem when it involves people who are radically different from us, especially people of other races; and the greater the difference the greater the difficulty. We look about for help—for some sound principle to guide us toward the solution. Today as always we can turn with confidence to the Bible.

We open the book to the first page. How promptly the Bible answers! "In the beginning God!"—the creation of the world! For here in the first chapter of the Bible is the very basis we need for our thinking about people: "God created man in his own image and breathed into his nostrils the breath of life."

Who can fail to see the meaning? Made in the image of God, like him in the power to know and to choose between good and evil, inbreathed by God's own immortal spirit, humanity is something infinitely valuable and sacred. In each man, therefore, we must see one of God's children, perhaps strayed a long way from home, but, like the "prodigal son," still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his innate divinity, his potential God-likeness, his infinite possibilities. But we needn't stop. There is much more in the Bible pertinent to thinking about people.

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" Malachi 2:10.

As children of one heavenly Father, I must think of all men as brothers. This is not merely a matter of sentiment; it is a practical fact. The world of today is one great neighborhood, the human race one family. Each is dependent upon thousands of others and the welfare of each is tied up with that of all. Some members of the family I may not admire; some I may even dislike; but just the same I must think of them with kindly interest and an honest desire to do them good, not ill.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24, 26.

How shall we account, then, for the striking differences between races? For example, what has made some of them light in color and others dark? The answer is most likely climate and nature's law of selection and survival. Imagine the process going on for ages and you can readily understand the result.

But doesn't the Bible say God cursed Ham and turned him black? No, it does not. It says nothing about God cursing anybody, and nothing about anybody being turned black. Read the story for yourself in the ninth chapter of Genesis.

"God hath showed me that I should not call any man common or unclean." Acts 10:28.

Since all are the children of God I must not think contemptuously of any, or flatter myself with any feeling of innate superiority. I may have had better advantages; I may know more and have more; I may even be more capable than others. But even when all this is true I may not therefore count myself inherently better than any other of God's children. I am not the judge of any man or race. To their own Father alone men stand or fall. Romans 11:4.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill.' . . . But I say unto you, that whosoever shall say to his brother, 'Raca' ('worthless one'), shall be in danger of the council, but whosoever shall say, 'Thou fool,' shall be in danger of hell fire." Matthew 5:21 and 22.

Yes, it *is* wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or degrade any human being let me remember well that I am striking at the very heart of God.

"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea." Mark 9:42.

Like the sin of contempt for God's children is the sin of limiting them, of putting hindrances in their way, of denying them opportunity to achieve the best they are capable of. Child labor that dwarfs undeveloped bodies and minds; starvation wages that mean, not life, but only bare existence; lack of educational opportunities; houses unfit for human habitation; failure of our cities to furnish to certain groups the common decencies of civilization—sewers, sanitation, paving and the like—these are some of the ways in which we put stumbling blocks in the way of God's children.

"If I did despise the cause of my manservant or my maidservant when they contended with me, what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me make him?" Job 31:13-15.

I must be considerate of my employees, for they are no less human than I—considerate of their feelings, their welfare, their rights. If they have grievances, I must hear them with patience and openmindedness, not arrogating to myself the right to be witness, judge and jury all in one. Every man has the right to be heard in his own cause, and to be treated as a man.

"Thou shalt love thy neighbor as thyself." Mark 12:31. "If God so loved us, we ought also to love one another." I John 4:11. "Let us not love in word, neither in tongue, but in deed and in truth." I John 3:18.

"Impossible," you say? "There are some people we just can't love!" Not if we understand what Jesus meant by love; He was talking of something very different from what we usually call by that term—something very much finer and more unselfish. He meant a deep human sympathy that always seeks to understand and a genuine interest and good will that are always anxious to help. In that sense it is not only possible, but easy, for one of Christ-like spirit to love even the most unlovely. To sum up, what then does the Bible tell us concerning race relations? These things among others:

That we must see and respect the divine image in every human being.

That we must recognize our common brotherhood with all.

That we may not hold any in contempt, nor put hindrances in their path.

That in all our dealings we must be just and considerate; and finally,

That in all human relations we must be guided by Jesus' law of love and service.

(This material is furnished to motive by the Commission of Interracial Cooperation.) Additional copies of this statement may be secured from the Commission on Interracial Cooperation, 710 Standard Building, Atlanta, Georgia.

About People

February, 1946

A Conscience Is a Heavy Thing

Lillian Smith

EVER since the first white Christian enslaved the first black man, the conscience of America has been hurting. Had we as a people not been Christian, had we not believed in the teaching of love and brotherhood, it would have been easier. For a man who does not believe in the equality of human need, who does not claim a stake in the democratic ideal, has no problem with his conscience when he takes a stand for white supremacy. He can exploit others, feel superior to them, persecute them, discriminate against them and go to bed at night knowing he will sleep.

Most of us have an idea that the Germans slept well during those years when they segregated the Jew, persecuted him, starved him in the name of Nordic superiority. For Hitler was shrewd enough to know that a conscience is a heavy thing to take with you on a journey back to savagery. Hence he tried to destroy utterly the concepts of Christian love and brotherhood, he tried to wipe out notions about the equality of human need, he tried to burn all books that gave insight into human relations; he did everything possible to keep the conscience of the German people clear so that they would be free to give their minds and hearts completely to the job of destroying the rights of others to live like human beings.

Let us look at ourselves in humility and honesty: The white man in America was willing neither to give up Jesus nor to give up the slave. He was willing neither to give up democracy, nor white supremacy. He was willing neither to give up his conscience nor his way of life. Today he is still unwilling with the result that in many areas of his life, he has given up his sanity instead. We cannot understand America and race without understanding the role that conscience has played in our national drama and our personal lives—and is still playing today.

What a profound conflict it has created! A conflict that tears the heart and mind of Americans, doing strange things

to our culture, our personalities, our children, seeping through every level of our life like a slow-spreading poison.

TALKING BACK

Our conscience has never let us rest. . . . But we have learned, as the years passed, to talk back to it. We were compelled to think up a lot of things to say and we have said them: We began by giving a name to this trouble, for folks feel better when they can find a name for what is troubling them. We called it "the Negro problem"—projecting upon the Negro the millstone that our conscience has hung around our own soul.

Yes, and today we actually are still calling it the Negro problem, though we don't know why and have never known *why* the Negro is a "problem." We simply tell ourselves he is, for we cannot bear to take that millstone back and put it on our own hearts *where it belongs*. For decades we have talked and talked and still no one has ever discovered what the problem is and no one has ever "solved" it. Even science cannot discover one thing about the Negro as a Negro that makes him a problem. No inferiority of mind or body as compared to the white man; no difference in the way his emotions function; no difference in ability to adapt successfully to any culture, however complex it may be. All that science has been able to discover about the Negro is that he can fight as well as the white man; he can learn as easy; he can build as quickly and tear down as ruthlessly; he can invent and dream; create and destroy what he has created—as can men with white skins; he can love and hate, sing and laugh, weep and rage and suffer; he can be stupid and terribly wise; strong and compassionate and weak and resentful. He, like you and me, is a human being in search of a world where he can feel at home. That is all science can tell us about the Negro.

But we are not satisfied by science. So our governors and our mayors and our

churches appoint committees to study the "Negro problem." (Sometimes for a change we call it the race problem.) But no mayor, no governor, no church, no President of the United States has ever appointed a committee to study the white man and his deep need to feel superior to other human beings and to have power over their lives.

FIRST LESSONS

It is difficult to explain on rational levels the panic which so many white people feel when the removal of segregation barriers is talked about. Only by probing deeply into our emotional need for these barriers can we realize their strength, and the effect they have had on all of our culture. Perhaps it will give us more insight if we remind ourselves of how we learned about segregation. We learned about segregation when we were almost too little to know words. We who are white learned this lesson from the people we love most—our families. We learned about race at the same time we learned about God and sex. We knew from our mother's tone that we were learning important things. We hardly understood reasons, but we knew there was a way to think about God, a way to think about our bodies, and a way to think about Negroes. Segregation became for us a kind of taboo around which clustered fears and dread—just as certain aspects of sex became taboo. We feared to break these taboos. We fear them today. Good people, Christian people especially in the South, where we are trained so young—react in terror, almost in irrational panic when the breaking of segregation taboos is discussed. Some good Christians, while believing in brotherhood, look upon segregation as they look upon the incest barrier. They actually would feel guilty if they broke down segregation. They would almost feel that they had sinned. I have known white Christians who felt physical illness the first time they ate with a Negro. Consciously, they were at ease, they wanted to break the taboo. But at unconscious levels, all was not well with them. Guilt feelings seeped up to the surface as sensations of physical illness.

This early training mingled as it is with sex and God, with "right" and "wrong" has left otherwise good Christians profoundly confused, profoundly in conflict. If they believe in the teachings of Jesus they must give up the early teachings of their beloved families. For some people this is hard to do. It is like tearing part of your life out. We must have sympathy and patience for all such troubled souls, yet we must remember that new insight, warm desire, can change any human being, that perhaps this is today's moral equivalent of the old-time conversion our families believed in.

In our attempts to segregate ourselves from our own conscience we have segregated not only other human beings from us but have segregated ourselves from the heart of religion. We have cut ourselves away from love and brotherhood, from knowledge and understanding, from a common humanity. We have made a false image of our skin color and are today worshipping it. There are church members today who worship their skin color more devotedly than they worship Jesus. We, in Christian humility and truth, cannot deny this. We know that they have betrayed the teachings of Christ by giving their color priority over the needs of human beings.

There are other things we know today, also, about segregation. Not only is it true that we Jim Crow Jesus Christ each time we Jim Crow any human being (for the spirit of Jesus is in every living soul) but we Jim Crow our own children, segregating them from those human experiences that make a personality creative and rich and good—that make it grow. Sometimes we need to remember that not only does the body need vitamins; the personality must have vitamins also. Self-esteem, belief in one's importance as a person, dignity, emotional security no child can do without. These vitamins can be given no child, white or colored, Christian or Jew, in a segregated culture. It isn't only the Negro child, the Jewish child, the Mexican child, who suffers; the white Christian child is injured also. For we know well today that to hate tears up the heart and mind as much as to be hated; to be blind to human dignity, to be callous to human need, warps a personality as much as shame and suffering. We know that to feel superior is as harmful to a child's growth as to feel inferior; to segregate is as injurious as to be segregated. A child's personality grows by reaching out to others, by feeling identified with them, by acknowledging the common dignity of all men.

YES, THERE ARE THINGS TO DO

As we look across the earth today we are shocked by the deep chasms between people. Some of these have been dug by war itself; some by long years of poverty and unemployment; others by ignorance, by disease, by distance. But the deepest chasms on the earth have been dug by the white man. These chasms must be filled. It is true that bridges can be built across them also—and quickly; bridges such as group efforts to create jobs, to get rid of poverty, to give civil rights to citizens. But nothing can fill up the chasm except—to fill it. And this is primarily the white man's job. And primarily the white Christian's job. It is his job to dump into that chasm his need to hate, his need to

feel superior to others, his need to worship his own image.

There are things to do. But nothing is more important than for white Christians to face themselves, to look into the mirror of Jesus' teachings, and see their image reflected there. We must learn that we are human beings, not white semi-gods, not strange exalted creatures above the rest of mankind, but just a part of God's human family. We must face the great harm that we have done to our children by believing in white supremacy, by teaching these children arrogance and blindness and hardness of heart. We must recognize the feeling of superiority as a danger signal warning us that something is wrong with our emotional health, something is sick within our own soul.

And Negroes? There is much "dumping" for Negroes to do also. A human being cannot be shunned, discriminated against, looked down upon without great injury to his personality. A life full of social shame and social shunning breeds feelings of hate, despair, frustration, so that even the strongest, the healthiest personality, the most stable nerves cannot too long endure. Sometimes I have wondered how long Negroes can maintain their self-control, their equanimity, their forbearance, their sanity. Yet the sure quick road to disaster is hate, despair, loss of faith.

The white man must meet the Negro halfway; more than halfway. But the

Negro must not turn away in suspicion when the white reaches out a friendly hand. It is so easy to use one's hate as a crutch to lean upon when one feels weak. It is easy to use feelings of persecution as an excuse not to change one's own attitude; as an excuse not to act constructively. Many Negroes today are indulging in destructive feelings of self-pity, persecution-delusions, hate and resentment toward even the most decent white persons. Some are letting out their destructive feelings in loud talk, rude manners, aggressiveness, familiarity, hypersensitiveness. Only the stupid and blind among white people can fail to understand why this is so. Only the unfair white will refuse to accept his full share of blame for this situation. But the situation exists; and it is the responsibility of every sane, intelligent Christian Negro as well as every Christian white to do all he can to develop a spirit of cooperation and sympathy and faith between members of the two races.

We human beings have some hard lessons to learn. They will not be easy to learn but we can learn them. We must learn above all the first lesson that all the earth needs to know: that Christianity, democracy and sanity, all three, center in love and brotherhood, in a sharing of a common humanity, in making room on this earth for all to live on it in human dignity and with self-esteem; in making room in our own hearts for understanding, and love, and simple decency.

Jane White as Nonnie Anderson and Melchor Ferrer as Tracy Dean in the ridge scene in Lillian Smith's dramatization of her novel, *Strange Fruit*, in New York.

Photo by Ronny Jaques



PSYCHIATRIC and psychoanalytic studies have made us familiar with the idea of psychic wounds—*traumata*. They have shown that such wounds are most frequently inflicted in childhood and, if left unhealed, fester in the subconscious, revealing themselves many years later as psychological diseases of adulthood.

Psychic wounds, however, are inflicted not merely in childhood. Every environment that a human being enters, whether in adolescence or adulthood, is a potential inflicter of wounds. School, industry, the various social institutions—like clubs, hotels, theaters—can have positive or negative effects upon the individual: they can make him feel wanted and secure; or they can slap him in the face, humiliate him, make him feel outcast and insecure.

It is a commonplace that the Negro in our American society is peculiarly subject to these institutionally inflicted wounds. In countless ways he is made to feel unwanted, and, too often, despised and ejected. The average American is little given to investigating what this does to the emotional and moral life of the Negro. Yet even the slightest acquaintance with psychological literature should make him aware that such psychic wounding must have its unfortunate, if not dangerous, effects.

We in the North frequently feel that we do pretty well by the Negro, since we refuse to place upon him many of the restrictions imposed in the South. Yet investigation reveals the fact that our Northern racial liberalism, because of its many self-contradictions, is fraught with peculiar dangers to the Negro.

In his "Color, Class and Personality," published two years ago, Dr. Robert L.

Sutherland has made, among other things, a study of Northern Negro youth. He finds among these young Negroes frustrations of a type singularly galling, that often lead to malformations of character and distortions of behavior.

In the North, as Sutherland points out, the traditions of racial liberalism have given the Negro youth an expectation of freedom in community life. This is particularly true in the smaller communities.

In their childhood experiences they are accepted in churches, in the schools, and on the playgrounds. Some are favored by white teachers who, recognizing their traditional handicap, give them special encouragement. Service clubs allocate part of their educational funds to Negro youth. Honors in athletics, in class offices, and in scholastic attainment also come their way. Responding to these incentives, the boy or girl feels no isolation and expects his good fortune to continue. He has already experienced some of the blessings of the American dream.

All this is in the best tradition of American racial liberalism.

Sad, therefore, is the awakening

Racial Attitudes of

Harry A.

which comes to many of these youth when, upon graduation from high school, they find that the communities did not really mean to be liberal, that, although a service club would help a Negro boy to complete his high school course, its members would not give him a job after his schooling was over.

As a typical example, he cites the case of Harry X to show the peculiar kinds of psychic wounds inflicted upon a boy who grew up with happy expectations and who then suffered the shock of disillusionment.

As a boy Harry had among his friends and acquaintances the leading citizens of his small community. His home, though financially restricted, was no different from that of the white boys with whom he went to school.

Graduated with honors from high school, he was forced by the economic stringency of his family to take a job. But he then discovered that there was no job for him—not as a clerk in the grocery store, nor as a reporter on the newspaper, nor as a bookkeeper in the bank—for any one of which he could easily have qualified. To his bewilderment, he found himself suddenly limited to the economic role of a bootblack or janitor.

THE story might end here with a "Too bad!" But the author carries it on through the psychic deterioration of this boy sorely wounded in his pride and dashed in his expectations. Soured in his outlook on life, he more and more "assumed that the world was against him and developed real adeptness in excusing himself from responsibility for his plight." These are well known neurotic manifestations that are by no means limited to Negroes. "To make a living he engaged in various illegal activities entirely out of keeping with his former way of life; in interracial matters he was bitter and distrustful, thus depriving himself of his former white friends." Doubtless some of these said that he was like all Negroes: he had no "gratitude" for what the community and the good people of the community had done for him.

Later, while working as a WPA janitor, he reacted with strong emotions



the "Liberal" North

Overstreet

to suggestions from foremen and interpreted any criticisms as a further proof of racial prejudice. His personal ambition was thus replaced by an adjustment at a low social and economic level, and his former ability to criticize himself by a tendency to preserve his self-respect through shifting all blame.

The psychological sequences here involved are perfectly clear. As Sutherland points out, Harry, the Negro boy, was making the same reaction as a child who is repeatedly offered a piece of candy only to have it repeatedly jerked away. The child cries, or sulks, or flies into a tantrum. Harry becomes anti-social. The causal fact in both cases is the same: build up strong, hopeful expectations; then deny them utterly; and there is the mischief to pay.

ALL of this indicates pretty clearly what is wrong with the racial attitudes of our "liberal" Northern society. One set of its institutions—school and church in childhood—build glowing hopes and anticipations; another set—business, industry, and "society" in adolescence and adulthood—ruthlessly tear them down. Between the two conflicting sets the Negro boy is left bewildered and frustrated. It is of particular importance to note that the severe shock comes in adolescence, at a time when the boy—like all boys of that age—is already emotionally upset. The social and economic shock is added as the last straw that breaks the camel's back.

It might be objected that Harry need not have given way as he did to defeat. Admonishing words might be said to him: could he not have worked out for himself an honorable, even though menial, place in the community that denied him what it had seemed to promise? His position would be humble, but "a man's a man for a' that."

It is always possible for those who have suffered no hurt to give moral counsel to the deeply injured. I doubt, however, that any white person would be presumptuous enough to cast the first advice by telling Harry how he might gracefully have turned the other cheek to the community's slap-in-the-face and become a docile bootblack or janitor; or to indicate to him that, while "from

bootblack to president" is the possible route for the white boy, "from high school graduate to bootblack" is the justifiable direction for the colored boy.

Or the objection might be made that this Northern community should never, in the first place, have made Harry aware of the promises contained in the American dream. The school should not have urged him, hand on heart, to recite: "With liberty and justice for all." It should, in all caution, have provided a revised version: "With liberty and justice for all except Negroes and other colored folk."

I doubt whether, even in a confusedly democratic America, any comment on this is needed.

Leaving aside, however, the question of what better adjustment this Negro boy might have made for himself, we might explore another phase of the injustice done him by this Northern community.

When Harry X, sorely wounded in mind and spirit, is seen by white people as a young man, he is seen as what he *then* is—a bad young man. To all appearances he is irresponsible; "uppity"; ugly of temper; without ambition; always shifting the blame for his failures

on someone else; engaged in illegal activities. The white man sees him thus; sees the surface manifestations of him; and the white man says: "Bad nigger!" This is the way, too, in which the white man saw Bigger Thomas; and of him, too, he said: "Bad nigger!"

The white man finds all the traditional stereotypes fulfilled in Harry's behavior. "It only goes to show," he probably says. "Give these niggers education and it only makes them worse!"

No white man, in short, is likely to study the *whole case* of Harry X. If any single one of the whites who hates and distrusts this grown up Negro boy were to take time out to trace his full psychological history, he might be amazed and ashamed at what he discovered. He would see Harry as a victim of a white society's unwitting blunder—a white society good to children, even to colored children; but sharply recovering itself and remembering the white proprieties when the children grow to be adults. He would see him as a deeply wounded Negro boy unable to make his recovery among alien people who, strange to say, are not even aware that he has been wounded. He would see him building compensatory defenses for himself, precisely as would any other person, white or black, who had been shocked into a neurosis. He might even be astonished at the tough, defiant resiliency of the boy.

Our Northern "liberal" society does a double injury to the Negro: it goes back on its promises; then it blames the Negro for being the kind of bad Negro it has itself made him.

This tale of the psychic hurt we do to Negro youth is not a pretty one. It
(Concluded on page 42)

Anti-Semitism Is Anti-Christian

RAIMUNDO DE OVIES*

Many Jews can be distinguished by their physical appearance. They are short or tall, fat or thin, curly or straight haired, "hook" or snub nosed, dark or fair, and speak either with an accent or with none. One Jew I know is a tall, well-built, blue-eyed, typical German "aryan"—in appearance; and I once had a secretary, a young Jewess, who was a petite blond with a retousse nose, whose nickname was "Tex." Of course, many Jews do look like our popular conception of the Jew; but so do some Irishmen look Irish and some Englishmen answer the stage-delineation of an Englishman.

"Jews are rich. They all make money," we are told; yet all the Jews in the United States probably could not match the fortune of Mr. Henry Ford. Some Jews are wealthy and a few of them are very wealthy; but when we read the roster of Americans who control oil, steel, railroads, chemicals, telegraph and telephone facilities, shipping, coal, plane-manufacture and other essential industries, we find very, very few top-ranking Jews. The Jewish-controlled industries, according to an article by David L. Cohn, in the *Saturday Review of Literature*, are the garment and movie industries in these, Mr. Cohn says, "they are pioneers." His article is wholesome reading, for gentiles.

The Jews do not have the same religious beliefs as "orthodox" Christians; but neither do the Jehovah Witnesses or a dozen or more other "Christian" groups nor do "orthodox" religious bodies altogether agree among themselves. One of my friends who became an Episcopal minister, learned his "Christianity" (which embraces all the arguments for the divinity of Christ) from a Jewish rabbi, the celebrated Henry Cohen, of Cleveland! I do not quite agree, theologically, with my brethren who are Presbyterians or Baptists; but I have no quarrel with them on that score, nor have they with me. So why quarrel with the Jews over their belief, if it is sincere? God himself established the Jewish religion, if my Bible means anything at all. I believe that the gospel is a more full and complete revelation of God's purpose; but I cannot prove it by "Jew-baiting," nor can anyone else. Anti-Semitism is anti-Christian. Christians will not be a party to it. We leave that to Hitler and his kind.

*Raimundo De Ovies is Dean of the Cathedral of St. Philip, Atlanta, Georgia.

February, 1946

A Negro Soldier Has a Stake in Democracy

Wallace E. Smith

Editor's Note: Wallace E. Smith is a sergeant in the United States Army. He has been in service for the past three years. At present he is serving in the office in a medical training section of a general hospital in this country.

HEY, Sambo! Get back in line!" The voice of the line sergeant is anything but pleasant, and the tall Negro youth wheels unhesitatingly around. "My name's not Sambo, it's Jim. And if you want to speak to me, call me by my right name!" The sergeant's face is flushed, and he looks as though he is about to give this upstart of a private a "dressing down." Instead, he says nothing, and the line moves on as though nothing has happened.

Put yourself in the shoes of this soldier standing in line for noon chow, who has relaxed for an instant at the sight of a familiar face farther on down the line, and made the mistake of stepping a bit

to one side. Technically, this is insubordination. And insubordination in the armed forces quite often results in court-martial and subsequent sentence.

How many of us realize just how far such jimcrow tactics are carried out in the armed forces? How many of us are fully aware how many Rastus' and Sambo's and Bo's react angrily every day to similar situations? Remember the Negro soldier, wounded in combat and dying on a lonely Pacific island, who requested his friends to remember him with the following marker over his grave:

Here lies a black man
Who died fighting the yellow man
For the preservation of the white man.

Things like this can no longer be discounted as the curiosities of this war. Each and every instance has been a challenge—to me, as an individual, to work with more determination for a true de-

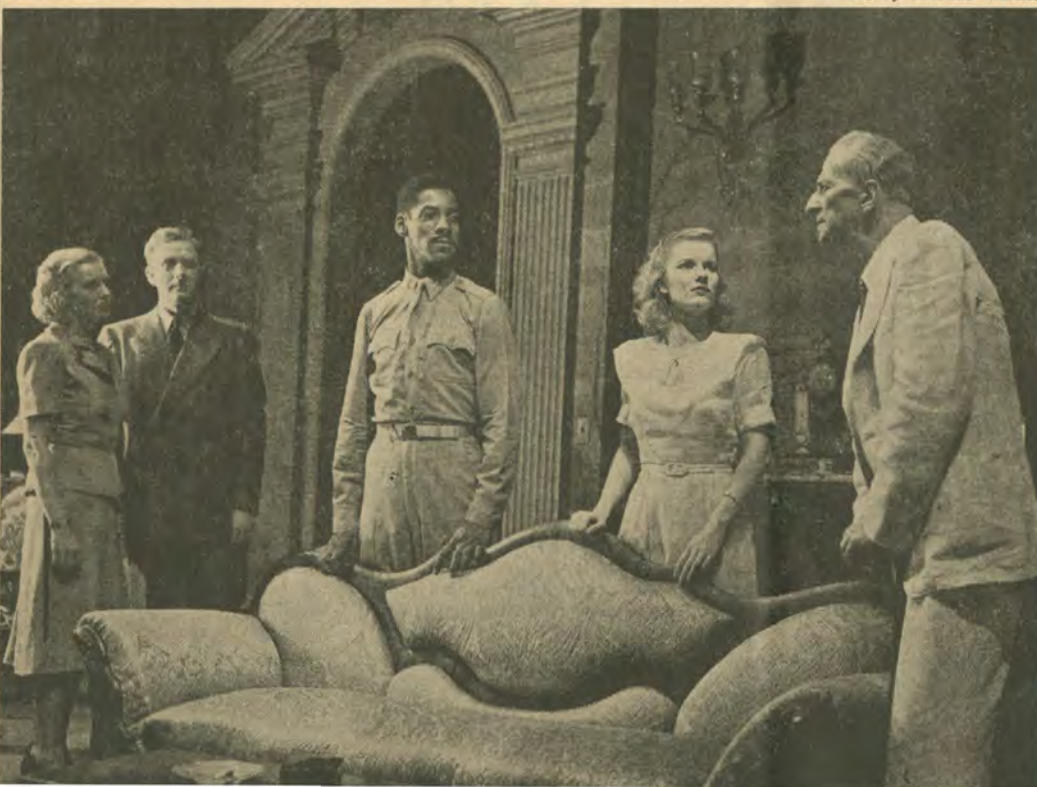
mocracy; and to America, as a nation, to give open and official approval to the courageous and well-liked Negro combat soldier, by removing once and for all the stigma of jimcrowism in the armed forces. Those colored troops who fought and died for "democracy" praised and commended by all from General Eisenhower on down, must still return to an America in which they will once again revert to the status of "second class" citizens. We have no right to treat these boys less decently than we do their white comrades-in-arms, yet such irresponsible public officials as Senators Eastland and Bilbo seem to delight in degrading the Negro soldier.

Not long ago a section leader here at this school submitted to our office a list of twenty-two likely prospects for retention as student instructors, based upon their educational background and their conduct while students in the school. The list was impressive as to background; degrees of every sort, college education, pre-medical education in some instances; in short, a cross-section of our better educated soldiers. The entire list was approved. Later on, going over the records of these men, the fact was unearthed that two of them were colored. The result was the removal of two names from the list. Those removed had as good a background as any of the twenty-two.

A few months ago several Negro students here were rejected for advanced training at another installation; the excuse offered was the usual "lack of housing facilities" for colored students. The day before their scheduled shipment, their orders were suddenly revoked. And white students were substituted.

The New York stage has been electrified by *Deep Are the Roots*, a play about a returning Negro service man.

Photo by Alfredo Valente



THERE have been some 800,000 Negroes in our armed forces. This represented one-thirteenth of our total strength, and was drawn from one-tenth of our population. Due to the fact that malnutrition and health deficiencies made it impossible for the Negro to contribute to the army equally with the white, this number represented no discrimination on the part of local draft boards. And this fact alone should have been a strong reason for doing away with jimcrow after the men were drafted. But look at these revealing figures recently released by the government on navy personnel:

Enlisted men, Negro	160,000
Enlisted women, Negro	39
Officers, male, Negro	28
Officers, female, Negro	4

Out of 160,000 colored troops serving with our Naval forces throughout the world, a mere thirty-two were considered capable enough to hold a commis-

sion! This in itself is glaring proof that Negroes have not been considered for commissions on an equal footing with whites.

And the army? Before me is a copy of a letter from the War Department, dated in December, 1944, stating that the army has a "substantial number" of Negro nurses, and that applicants are considered upon an equal basis with whites. Also before me is a news release, dated ironically two months later, in which it is revealed that the impressive total of Negro nurses with the armed forces had then reached 308. The same article stated that there were at that time (February) approximately 9,000 registered Negro nurses available to the armed forces. I must confess to a slight feeling of nausea when I read and reread the bland assurances of the War Department that all is well and we might as well go to bed, sleep tight.

It is well known that Negro soldiers abroad with our armed forces, when charged with assault or rape, are almost always convicted and the death penalty imposed. Coincident with the latest case of this type to make the front pages of our newspapers was the incident of a young air corps officer in California who was convicted on eight or ten counts of statutory rape, involving as many different girls. He was sentenced to thirty years. He was white.

How many of our soldiers regained life and strength on the battlefield due to the quick infusion of blood plasma, we may never know. It must be reckoned high up in the hundreds of thousands. The Red Cross, in all fairness, must be given its due in this splendid humanitarian work, the preparation of blood plasma for overseas use. But we must recognize that among other things it has permitted "public opinion" to force the segregation of white and Negro blood.

YES, the Negro soldier has a stake in democracy. And he knows it. For this reason alone he has been turning a deaf ear to those who would have him give aid and comfort to our enemies. Yet this same Negro soldier, who has time and again proved himself such a determined and courageous fighter for the cause of freedom on the battlefields of North Africa, in Italy, in France and Germany, from the sands of Florida to the steaming jungles of the South Pacific, is no longer one to be denied the rights that are his under our constitution. He has been too many places, seen too much. He has again and again seen evidence that he is indeed a black man fighting the yellow man for the preservation of the white man.

Information, Please

R. B. Eleazer

The Bible says, we have heard, that God cursed Ham, turned him black and condemned his descendants to perpetual servitude. Is that true?

No, it is wholly false. Read the story for yourself in the ninth chapter of Genesis. You will see that it was not God, but Noah, just recovering from his drunken spree, who pronounced that curse; that it was directed at Ham's innocent son, Canaan; that nobody was turned black; and that apparently the curse had no permanent significance whatsoever.

Does science agree with the Bible that all the human race comes from one original stock? Yes; however much they may debate the method of creation they are in agreement as to a common origin.

If that be true, how do we explain the obvious differences between the different races?

These differences, it is agreed, came about from three causes: (a) the influence of diverse environment, as to soil, climate, food supply, and other physical conditions; (b) biological mutations, or the unexplained appearance from time to time of new physical characteristics which start permanent new types; (c) the law of natural selection and survival of the fit, which means that nature selects for survival in any situation those best fitted to survive. In a tropical climate, this of course would be those who had the most pigment in their skins. So through the centuries, in such a climate there would be a steady selection and survival of the darker types and a steady disappearance of the lighter. This would lead at last to the development of a permanent dark race.

How shall we account for the backwardness of the Negro in Africa?

Again the answer is environment—an exhausting climate that depletes vitality and makes it necessary to go slow, tropical diseases, and lack of contact with the rest of the world.

(Concluded on next page)

Bill Mauldin

"Naw—we don't hafta worry about th' owner comin' back. He was killed in Italy."



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February, 1946

MAKING WHITE COLLARS COLORED

WHEN Frank Loescher was asked how it happened that he "hit upon" the idea of a placement service for well educated and capable Negroes, he told of one instance—a Negro girl of unusual ability and superior education, whose parents were both professionally trained, and yet she could get no summer work except hand work in a laundry. From this concern of Frank Loescher and the American Friends Service Committee has come a new kind of placement service. Mr. Loescher will visit colleges and interview outstanding, prospective graduates. He will present their records and employment desires to potential employers. This procedure will provide the opportunity to talk to top management on personnel placement, and thus to introduce, from this aspect, the whole question of the problem of race relations. Management and employers accepting Negro personnel will be offered instruction in the best practices of introducing Negroes into an organization for the first time.

The placement service is a part of an expanded race relations program recently inaugurated by the AFSC. It received its impetus with the appointment to its executive staff of G. James Fleming, regional director in Philadelphia of the President's Committee on Fair Employment Practice for Pennsylvania, New Jersey, and Delaware. A variety of projects will be sponsored by the Quakers to improve opportunities for better employment and housing, and to create a better understanding of Negro cultural achievements by sending educators and scholars of the Negro race on travelling lecture-ships into eastern and mid-western schools and colleges.

Developed as a practical method in race relations, rather than a commercial placement agency, the placement service will attempt to break down patterns of segregation by working among white employers, interpreting to them the value of employing Negroes in white collar positions. It is to be a demonstration of integrating technically trained (and when possible, experienced) Negroes in occupations where they can render important services.

For further information about this race relations experiment, inquiries should be addressed to Frank S. Loescher, Secretary, Placement Service of the Race Relations Committee, American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pennsylvania.

Is it true that Negroes first came to America as slaves in 1619?

No; the first Negroes came as explorers more than a hundred years earlier. Alonzo Pietro, a Negro, was the pilot of Columbus' ship, the Nina. Negroes were with Balboa when he reached the Pacific. They were with Cortez in Mexico, and with De Soto when he explored the Mississippi Valley in 1540. When Menendez founded Saint Augustine in 1565 he had the help of Negro artisans. Negroes have helped from the beginning to explore and develop the country, and are in every sense Americans just like the rest of us.

Did Negroes have any part in winning the nation's independence?

Indeed, they did. A Negro, Crispus Attucks, was the first of the five Americans to fall in the Boston Massacre of March 5, 1770. His body lay in state in Faneuil Hall and was buried on Boston Common, where his monument still stands. Peter Salem and Solomon Poor won distinction at the Battle of Bunker Hill. Seven hundred Negroes fought in the Battle of Monmouth; others in the battles of Long Island and Point Bridge. Altogether, there were about three thousand Negroes in Washington's armies.

Is it true, as we have heard, that Negroes are increasing faster than white people, thus steadily complicating the race problem?

No, exactly the opposite is true. The proportion of Negroes in our total population is only half as great as it was 150 years ago at the time of the first census. Then it was one in five; now, it is only one in ten.

Is this trend seen also in the South?

Yes, it is. In 1880, thirty-six per cent of the South's population was colored; in 1940, less than twenty-four per cent. The same trend is found in every Southern state. In all of them Negro population is decreasing in proportion to the white.

In how many states do Negroes now outnumber white people?

In none at all, though they were formerly in the majority in several. All the states now are predominantly white.

Are there now any Negro members in Congress?

Yes, there are two—W. L. Dawson, of Chicago, and Rev. Adam C. Powell, of New York City.

Negroes were set free in 1865. Have they made much progress since that time?

They have done remarkably well. Starting with almost nothing, they now own 750,000 homes, 200,000 farms, 50,000 businesses. They have banks with total resources of many millions, and life insurance companies that have a half billion dollars of insurance in force. Their progress in education has been equally notable. When set free only ten per cent could read or write. Now, they are ninety per cent literate. They have nearly three million children in public schools, and 109 colleges enrolling 50,000 students and graduating 5,000 a year. Their religious progress has been notable also. They now have 42,000 churches with 5,600,000 members, and church property valued at \$250,000,000.

Do not intelligence tests prove that Negroes are inherently inferior?

No, intelligence tests do not *prove* anything, for nobody has ever been able to devise a test of pure intelligence. In general, the average score of Negroes has been lower than that of white people, but the reason does not necessarily inhere in racial difference, but in different degrees of opportunity. Indeed, in the extensive army tests in the First World War, Negro soldiers from certain northern states actually rated higher than whites from certain southern states. This was due, no doubt, to superior educational opportunities.

We come now to the question that Americans are said always to ask: What can we do about it?

A good deal, if we will. Here are some suggestions:

As Christians we can recognize our common humanity and our essential brotherhood with the people of all races.

We can see and respect the divine image in every human being, even though it does not appear on the surface.

We can find out as much as possible about the people of other races and cultures, in order that we may understand them better and appreciate them more.

We can take care not to hold anybody in contempt or put hindrances in their way.

We can inform ourselves as to interracial conditions in our own communities and work to correct those which are unjust and oppressive.

Perhaps we can enlist the aid of others of like mind and form community units of understanding and cooperation.

Additional copies of this article may be had by writing to R. B. Eleazer, Department of General Church School Work, 810 Broadway, Nashville 2, Tennessee.

Base Hospital

Jerry Walker

The Jewish "way of life" that initiated Christianity was the greatest idea ever given to man. This was as revolutionary in the spiritual realm as release of atomic energy is in the physical realm. The greatest tragedy of history was the dilution and corruption of this idea with the addition of twenty-nine myths and its forced alliance with ignorance and intellectual dishonesty. Nothing less than a marked increase in practicing interest in this "way of life" will enable man to cope with the living-together problems of atomic energy. The greatest challenge ever given to man is to free this "way of life" from its retarding pagan accretions so that it can be recaptured, to free people for courageous, creative and adventurous living.

—Samuel S. Wyer

When a white man becomes a leader in business, science, authorship, civic affairs, singing or acting, it is true, he has to make great sacrifices, and exhibit an amazing single-mindedness of purpose. But when a Negro achieves similar pre-eminence in what is still a white man's social system, he requires all of those qualities and the additional courage and strength necessitated by the shameful caste system of this country.

—Marshall Field

Well, this little glass (a toast) is for home. I see lotta American faces around me. I like to tell them we pleased to see them at our party especially since we had honor to be at their wide table, which is United States of America, for a long time and enjoy all the things they put before us. We tried to be good guests. I hope we was. That's one Home. Lotsa other mind of peoples we are here, too, Georgians, Russians, Greek, Latvian, Estonian, Irish . . . regular League of Nations. I drink for all those homes, too, and it gives me hope when I see us sitting down so peaceful together. Maybe whole world gonna learn how to do it, too. After all, its only enjoyable way to live. So . . . for home.

I drink with pleasure, I said. For home. Its floor is the earth; its roof is the sky.

—From *Anything Can Happen* by George and Helen Papashvily

If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

—A Chinese Proverb

NARRATOR: Somewhere in France. A dark night. A base hospital. Two figures. Talking muffled. Casting shadows in the flickering lamp light.

NURSE: (British accent) I'm glad you've come, sir. He's been calling for you.

CHAPLAIN: Is he—?

NURSE: Failing fast. He'll be relieved you're here.

CHAPLAIN: Which one?

NURSE: The third cot. By the way, you—speak German?

CHAPLAIN: No, I thought—He knows no English?

NURSE: No sir.

CHAPLAIN: And you?

NURSE: Sorry. I know how much our own boys count on their chaplain—in times like these—but there's nothing I—

CHAPLAIN: I understand. Thank you, I'll go to him now. But I fear I can be of little service.

ORDERLY: Excuse me, sir.

CHAPLAIN: Yes, what is it?

ORDERLY: (in slightly broken English) If I may help sir—I am speaking some German.

CHAPLAIN: Thank you. You most certainly may!

NARRATOR: Somewhere in France. A man dying. A man who speaks no English. A German who speaks no English and a chaplain who speaks no German. But a dark haired orderly has offered his services.

CHAPLAIN: Can't you tell me your name—your family?

GERMAN: (breathing heavily) Hans—Richter—Ruppin.

ORDERLY: His name is Hans Richter. His home, Ruppin. It's a small town northwest of Berlin.

CHAPLAIN: Let's kneel by the cot here. Almighty God, Father of all mankind, (orderly translates) we pray thy blessing may rest upon this son of thine. (orderly translates.) May thy presence be felt with his loved ones in Germany. May the result of all our suffering and sacrifices be a better and a happier world. (orderly translates.) We pray, O God, that thou wilt give Hans Richter strength to endure, courage of mind and peace of conscience. (orderly translates.)

NARRATOR: A man dying who speaks no English. A chaplain who speaks no German. A dark haired orderly who volunteers his services as translator. The barriers of language are surmounted and a communion of spirit is effected before God. The chaplain prays. He prays for the folks at home in Germany, for a happier and better world. For courage to endure. And he closes with these words:

CHAPLAIN: Our father, (orderly translates) which art in heaven, (orderly translates) hallowed be thy name, (orderly translates) thy kingdom come, thy will . . .

NARRATOR: Our Father. Yes, *our* Father, father of all warring mankind. A dark night in a base hospital. Two figures, and then a third joins them and bridges the gap between the living and the dying—and God.

NURSE: Glad you made it. Meant a lot to him.

CHAPLAIN: Thank you, nurse. Oh, orderly! Please accept my appreciation. Without you I couldn't have been of any help at all.

ORDERLY: I was glad to help, sir.—I fear I wasn't very good. You see—my German isn't real German—it's *Yiddish*.

NARRATOR: A Jewish orderly. A British nurse. An American chaplain. A dark night at a base hospital somewhere in France. A German youth died. And the chaplain prayed, "our" Father, which art in heaven—

from

Native Son

Richard Wright and Paul Green

Bigger Thomas is on trial for his life. This Negro has been accused of rape and the murder of Mary Dalton. He is innocent of the charges. The place is a large Northern city. The scene is a courtroom. The time is the present.

BUCKLEY (prosecuting attorney): . . . The facts of this case are that Bigger Thomas is sane and responsible for his crimes. Bigger Thomas is guilty and in his soul he knows it. . . . Your Honor, in the name of truth, and in the name of Almighty God, I demand that Bigger Thomas justly die for the brutal murder of Mary Dalton!

MAX (defense attorney): Your Honor, I want the mind of the court to be free and clear. . . . And then if the court says death, let it mean death. . . . And if the court says life, let it mean that, too. But whatever the court says, let it know upon what ground its verdict is being rendered. . . . Night after night I have lain without sleep, trying to think of a way to picture to you, and to the world, the causes, the reasons, why this Negro boy sits here today . . . and why our city is boiling with a fever of excitement and hate. I have pled the cause of other criminal youths in this court as Your Honor well knows. And when I took this case I thought at first it was the same old story of a boy run afoul of the law. But now I am convinced that this case is more terrible than that—with a meaning more far-reaching. Where is the responsibility? Where is the guilt? For there is guilt in the rage that demands that this man's life be stamped out! . . . Your Honor, for the sake of this boy, I wish I could bring to you evidence of a morally worthier nature. I wish I could say that love, or ambition, or jealousy, or the quest for adventure, or any of the more romantic emotions were back of this case. But I cannot. I have no choice in this matter. Life has cut this cloth, not I. Fear and hate and guilt are the keynotes of this dream. You see, Your Honor, I am not afraid to assign the blame, for thus I can the more honestly plead for mercy! I do not claim that this boy is the victim of injustice. But I do say that he is the victim of a wrong that has grown, like a cancer, into the very blood and bone of our social structure. Bigger Thomas sits here today as a symbol of that wrong. . . . And the judgment that you will deliver upon him is a judgment delivered upon ourselves, and upon our whole civilization. The court can pronounce the sentence of death and that will end the defendant's life—but it will not end this wrong!

BUCKLEY: Your Honor, I object. . . .

JUDGE: The court is still waiting for you to produce mitigating evidence, Mr. Max!

MAX: Very well. . . . Let us look back into this boy's childhood. On a certain day he stood and saw his father shot down by a Southern mob . . . while trying to protect one of his own kind from violence and hate . . . the very violence and hate represented in the mob gathered around this court house today. With his mother and sister and little brother, Bigger Thomas fled north to this great city, hoping to find here a freer life for himself and those he loved. And what did he find here? Poverty, idleness, economic injustice, race discrimination and all the squeezing and oppression of a ruthless world . . . our world, Your Honor . . . yours and mine! Here again he found the violence and the degradation from which he had fled. Here again he found the same frustrated way of life intensified by the cruelty of a blind and enslaving industrial mechanism. It is that way of life that stands on trial today, Your Honor, in the person of Bigger Thomas. Like his forefathers, he is a slave. But unlike his forefathers, there is something in him that refuses to accept this slavery. And why does he refuse to accept it? Because through the very teachings exemplified by the flag that hangs here in this courtroom, he was led to believe that in this country all men are free. With one part of his mind, he believed what we had taught him—that he was a free man! With the other, he found himself denied the right to accept that truth. On the one hand, he was stimulated by every token around him to aspire to be a free individual. And on the other hand, by every method of our special system, he was frustrated in that aspiration. Out of this confusion, fear was born. And fear breeds hate, and hate breeds guilt, and guilt in turn breeds the urge to destroy the symbols of that fear and hate and guilt!

BUCKLEY: I object! All this is merely an attempt to prove the prisoner insane!

JUDGE: Objection overruled.

MAX: Bigger Thomas is an organism which our social system has bred. He represents but a tiny aspect of a problem whose reality sprawls all over this nation. Kill him, burn the life out of him, and still this living death continues. You cannot kill Bigger Thomas! He is already dead! He was born dead. Born dead among the wild forests of our cities, amid the rank and choking vegetation of our slums . . . in the Jim Crow corners of our buses and trains . . . in the dark closets and corridors and rest rooms, in our Jim Crow army . . . in our Jim Crow navy, even in the trenches when we send him to war . . . marked off by the fingers of the law as Black against White. . . .

BUCKLEY: Your Honor! I object!

JUDGE: Continue, Mr. Max. . . .

MAX: Consider these witnesses for the state—Mr. and Mrs. Dalton. I have only sympathy for these poor grieving parents. You have their testimony and you have heard them plead for leniency towards this boy. Well may they plead for leniency, for they are as guilty of this crime as he is!

BUCKLEY: Your Honor. . . .

MAX: Unconsciously and against their will, perhaps, they are partners in this drama of guilt and blood. They intended no evil . . . yet they produced evil.

BUCKLEY: I object! He is impugning the character of my witness.

MAX: I am not. I have only sympathy for them. But I am trying to state the facts, and these are the facts. This man rents his vast real estate holdings to many thousands of Negroes, and among those thousands is the family of this boy, Bigger Thomas. The rents in those tenements are the highest, and the living conditions are the worst of any in this city. Yet this man is held in high esteem. Why? Because out of the profits he makes from those rents, he turns around and gives back to the Negroes a small part as charity. For this he is lauded in the press and held up as an example of fine citizenship. But where do the Negroes come in? Nowhere. What do they have to say about how they live? Nothing. Around the whole vicious circle they move and act at this man's behest, and must accept the crumbs of their own charity as this man wills or wills not. It's bribery! . . . and corpses cannot be bribed. . . . And such living corpses as Bigger Thomas here, are warnings to us to stop it, and stop it now before it is too late.

BUCKLEY: Your Honor!

MAX: One more word, Your Honor. There, under that flag, is the likeness of one of our forefathers . . . one of the men who came to these strange shores hundreds of years ago in search of freedom. . . . Those men, and we who followed them, built here a nation mighty and powerful . . . the most powerful nation on earth! Yet to those, who, as much as any others, helped us build this nation, we have said, and we continue to say: "This is not your country! This is a white man's country!" Night and day, millions of souls, the souls of our black people, are crying out: "This is our country, too. We helped to build it. Give us a part in it, a part free and hopeful and wide as the everlasting horizon." And in this fear-crazed, guilt-ridden body of Bigger Thomas, that vast multitude cries out to you now in a mighty voice, saying: "Give us our freedom, our chance, and our hope to be men." Can we ignore this cry? Can we continue to boast through every medium of public utterance . . . through literature, newspapers, radio, the pulpit . . . that this is a land of freedom and opportunity, of liberty and justice to all . . . and in our behavior deny all these precepts of charity and enlightenment? Bigger Thomas is a symbol of that double-dealing. And for that reason, Your Honor, I beg you, not in the name of Almighty God, but in the name of ourselves, to spare the life of Bigger Thomas!

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"So Long as Ye Both Shall Live"

William K. Anderson

YOUNG people in love are seldom able to think clearly. The heart is talking so loudly that the head has no chance to be heard. "If we love each other, what's the difference?" The period of courtship throws a halo around the head of the beloved. Not enough hours can be spent together to satisfy either party. Every question that comes up is settled so easily. Each one tries to outdo the other in giving in. It is impossible to think of serious difficulties ever arising.

Yet they do. One divorce in five is the national rate. Sociologists note a rising curve and expect it to go perhaps to fifty per cent. Every wrecked marriage means blasted hopes, disillusionment, bitterness, often a blighting influence on children.

There are so many chances for deep differences to develop as two lives try to gear themselves into one. She likes to go, he likes to sit by the fire; he wants his relatives around, she wants to be alone; she needs a lot of money, he isn't making too much; he wants children, she's afraid; she's always been popular and likes to keep her friends, he's inclined to be jealous; he's a Catholic, she's a Protestant. The list goes on—and as to sex every one can be reversed.

IN the matter of "mixed marriages," young people are often right in thinking that their mutual affection furnishes the proper atmosphere for solution of the differences. But they are wrong in assuming that the question will be left to them to settle. The Roman Church, which disbelieves so heartily in "mixed marriages" that they are not allowed to take place at the altar of the church, will have its rules to lay down for strict obedience; the relatives on both sides will have a jealous and often intolerant finger in the pie particularly if there are children. Every child becomes a wish-bone to be pulled at from both sides.

If a Protestant wants to marry a Catholic, then it is sensible to face all the facts beforehand. Without exaggeration the Protestant party may expect the following developments:

1. To be married by a priest. Otherwise the mate is ejected from the church and, according to his faith, from eternal salvation as well.
2. To have the priest, if he wants to, dictate regarding wedding attendants.

Dr. William K. Anderson is educational director of the Commission on Ministerial Training of The Methodist Church. He administers a large project of extension education for Methodist ministers including many kinds of courses of study, pastors' schools, and the publication of books and study materials.

3. To agree to have all children baptized and raised in the Roman Church. This holds even if the Catholic member of the partnership should die. The implication of the pledge is almost the equivalent of renouncing the validity of the Protestant position.
4. To have a constant tugging in both directions by fathers and mothers, brothers and sisters, aunts, uncles and cousins.
5. To be subjected to repeated attempts at conversion to Catholicism. The Roman Church requires its own members to become proselytizers of their non-Catholic husbands and wives.
6. To be governed by the Roman attitudes regarding birth control. This is part of the bond.
7. To have all religious questions approached from the angle of authority, not reason.
8. To have the partner regularly confessing intimate family matters to the priest.
9. To be religiously isolated so far as one's own family is concerned during the whole of life.

The philosophy of the Roman Church, which officially believes that it is the sole hope of salvation and that those outside are damned, is held to justify the rigid enforcement of these requirements. The salvation of the souls of those who are ignorant of their supposed unsaved condition demands it.

YOU SHOULD READ

Preparing for Marriage, a pamphlet dealing with sexual adjustment in marriage. This has been revised and enlarged. It is valuable both for persons already married as well as those looking forward to marriage. Single copies are twenty-five cents, fifteen dollars per hundred, or two dollars and fifty cents per dozen. Write to The American Institute of Family Relations, 607 South Hill Street, Los Angeles 14, California.

Does this create an atmosphere of happiness? Is the Protestant husband likely to keep a deep interest in religion when he sees his children learning religious interpretations which he has always considered false? Is the Protestant wife going to enjoy it when she finds the Roman Church taking over the religious training which she wants to supply to her own children? Instead of hearing the child's evening prayer she finds the child learning to tell the beads of the rosary.

It is not Protestant intolerance which recognizes these facts. Rather it is to our blame that we have been careless in pointing them out. A union is religiously indigent if the deepest convictions about God, life and destiny cannot be shared within the home circle.

WE started out with the dogmatic statement—but nonetheless true—that heads have little chance after the heart has taken control. Marriages without love are tragic. But too often youth thinks that the heart is an all-sufficient guide or that the heart will not work at all unless it has its own way. That is not true. It is quite possible for the head to lay down certain requirements for the heart to follow and when that happens reason supports love, and the union receives reinforcements making for permanence.

There used to be a song which went something like this: "Somewhere in the world there's a little girl for me—A little girl who holds my heart in fond captivity. And when we find each other we will live in ecstasy." That is the lover's dream. It is often realized when head helps heart in the search.

Before any entangling alliances are incurred, suppose good judgment says, "This little girl I'm looking for must meet four requirements before I fall in love with her: congenial personality, common tastes, similar background, and similar religion." Then what? Well, it could happen that a heart-hurricane would blow these requirements away with the wind; but it can happen also that the little girl will turn up with these requirements and with all the angelic charm that a swain wants in his sweet-heart.

And then? "Heaven comes down our souls to greet"—and stays.

THE SIGNIFICANCE OF MONOGAMY

A Review by Paul Popenoe

THE Christian sex ethic has survived simply because it has outlived its competitors," says Dr. David R. Mace, secretary of the Marriage Guidance Council (London). He analyzes the reasons for survival in a compact book, *Does Sex Morality Matter?*

"If the members of the community had become convinced at any point that it was an unsound standard, militating against the welfare of society, they could have changed it for another. They can do so still. If the exponents of the 'new morality' can convince the society in which they live that their doctrines will bring about a better state of affairs, they will certainly be adopted."

The Christian standard in this matter (which, as Dr. Mace points out, is in fact a standard, an ideal, rather than a universal practice), provides:

1. The procreation of children and their upbringing in the setting best calculated to secure their highest welfare.

2. The most fruitful use and direction of the sex impulse, in the best interests of the individual and of society.

3. The cultivation of that intimate fellowship between man and woman which brings about the richest and most fruitful comradeship between them.

Against this Christian standard of continence until marriage, monogamy thereafter, is the doctrine of "sexual freedom," under a variety of names and in a multitude of disguises. It rests upon three fallacies, says Dr. Mace:

1. "First, the doctrine of 'free love' involves a fallacy about *man's* sexual nature." It is based on the plea that man "finds himself sexually attracted to more than one woman, and his affections may undergo many changes in this respect . . ." Analyzing the reasons for this changeability, Dr. Mace explains that every man is seeking for his "ideal woman, a creature of his own imagination who does not exist anywhere in reality." He therefore fails "to discover her as a complete entity, is finding her instead in many women, each of whom contributes one or more of the elements which comprise the ideal, but none of whom embodies the whole."

"In this world where the ideal eludes us," he continues, "the only hope of last-

ing happiness is to face the task of achieving some kind of coordination. This is never easy. To allow the diverse elements which form the impulse to have separate satisfaction will make it more difficult still, and may even make it impossible.

"In the absence of the ideal mate, a man must find a woman who fulfils as much as possible of his ideal, and settle down to the task of adapting the other elements to his relationship with her: in some respects he will do this by changing his ideal, in others she will be able to change her reactions to meet his needs. . . . This is the only way to a relationship which can be counted upon to give full and lasting satisfaction. . . . Those who shrink from this committal are doomed to final unfulfilment. In feverish pursuit of the romantic ideal, they drift from one partner to another, and finally in middle life accept the best available, which they could more profitably have done at the beginning."

2. "Secondly, the doctrine of sexual freedom involves also a serious fallacy about the nature of *woman*." It may be agreed that woman's sexuality is comparable to man's in *strength*, but it is certainly not comparable to man's in *nature*. The so-called feminist movement has done its sex a great disservice: "First, woman demands complete equality with man. Then she includes sex equality. Trying to behave like a man, she is defeated by the law of her own nature. Finally, she discovers that instead of achieving equality with man, she has placed herself in the most abject slavery to him. She has played into his hands by allowing him to awaken within her a craving which she is willing to satisfy entirely on his terms. But to her consternation she finds it is not thus satisfied, for it has deeper implications which she had forgotten.

"That is not an exaggerated picture," Dr. Mace asserts. "The 'free love' woman who is serenely happy and satisfied exists only in the novels and films. She has no counterpart in real life. Those whom I have met have been either plainly wistful and insecure, or have assumed a false and exaggerated show of self-sufficiency which was even more eloquent of their inner disillusionment."

3. "Thirdly 'free love' rests upon a fallacy regarding the *sex act itself*."

This fallacy is the idea that successful coitus is an easy attainment: "that once the stage is reached at which two people have agreed to have sexual intercourse, the rest follows perfectly naturally and perfectly satisfactorily."

The fact is, according to Dr. Mace, that the sex act is not a natural function capable of easy and effortless execution, any more than is a sonata. The basic impulse is simple: the ways in which it is expressed are part of our social and cultural heritage, immensely influenced by the individual's life history. A satisfactory sex life represents the gradual adjustment of two persons who surmount the inevitable difficulties and discouragements by their steadfast resolution to make a success of the relationship at any cost; and he quotes Jung to the effect that the idea of "free love" was invented "in order to make what is difficult appear easy."

These three fallacies have created a widespread and erroneous idea of marriage, and much of our difficulty today grows out of "our superficial view of the fortuitous nature of wedded bliss." Actually, the process of adjustment is a continuous one, involving not merely physical harmony, but an understanding of the differences between the two sexes, an understanding of each other, the completion by each of what is lacking in the other, and the attainment of a spiritual unity in the acceptance of marriage as something larger and higher than themselves.

"Sexual license," Dr. Mace concludes, "is not an evidence of moral courage or personal vigor in those who practice it. It is an anti-social course of action which if it became universal would have deplorable results. The case against it is not merely the facile prejudice of a narrow and obsolete religious fanaticism, as has been commonly supposed by many people." On the contrary, the Christian standard "is based on fundamental ethical principles, derived from the ultimate nature of sex and its function within the natural order, and supported by the best modern scientific testimony."

(We should like to call attention again to *The American Institute of Family Relations, and its excellent publications. A folder describing the work of the Institute may be had free by writing to its headquarters at 607 South Hill Street, Los Angeles 14, California. This review was first published in Dr. Popenoe's Family Life Education, a monthly service bulletin which will be sent for one dollar for the year.*)

Editor's Note: We welcome clippings from your college newspaper for publication. Be sure to submit date, name of paper and of school.

On Campus, They Say

On John Doe at eighteen

My contention is that it is important to look at this draft measure (peace time military conscription) primarily as it affects Joe Doe, age eighteen—not as it affects international policy, because the spirit of man is desperately in need of rejuvenation, because this sensuous escapism into which our country is falling is far more dangerous and degrading than death, because we can mold the future into something fine and brave only if the people are fine and brave, because history is not economics and spheres of influence primarily, but because history is the story of men and men's lives.

—*The Cornelian*
Cornell College
Mt. Vernon, Iowa

On health insurance

We note with some satisfaction that President Truman has publicly come out for compulsory health insurance. The President's move for compulsory health insurance is important for two reasons: first, because he is President of the United States and therefore throws around a good bit of weight; second, because he is a garden variety American and undoubtedly speaks for many others exactly like him in speech, dress, and manners. The people at large are no longer afraid of government aid: indeed, government is assuming its rightful place as an important instrument for the welfare and the benefit of all the people.

—*The Daily Bruin*
University of California
Los Angeles, California

On the elective system of 1875

There's a great deal to say about American education and the extent to which it can be improved. Why aren't students permitted to take courses that will help them most when they leave school instead of the "mongrel" courses that have little or no bearing upon the subject in which the student is interested? If educational institutions are a sick body, let's see what lies in store in the medicine cabinet!

In 1875, colleges and universities in the United States opened their classrooms to a novel plan. This "elective system," as it was and is called, was based on a shaky foundation. The educator decided that the student should be given a choice in the subjects he desired to study; he was to be allowed to take what he was interested in and not what the educator wanted him to carry as an educational burden. It didn't work. Students, in many instances, lacked initiative. Many of them

picked the easiest subjects and went their merry ways through four years of college.

Why can't student and teacher compromise on a new plan? Let the student take the subjects he desires and is most interested in for the *first* two years of his college course. Then, if in the opinion of the instructor the student has not shown sufficient initiative and determination, let the instructor step in with his own combination of courses.

Today there are many students who have spent valuable years that can never be replaced. Change in the form of more freedom in meeting individual requirements would help to set things right.

—*The Maine Campus*
University of Maine
Orono, Maine

On the time and place

... Since we are now the strongest nation in the world and for the moment possess the secret of the atomic bomb, the action determining its control can best come from us. The strong can always give what the weak feel too proud to ask. Without appeasing aggression and still standing firm for the principles of democratic freedom, can we not take the lead in making the following proposal to all countries: That we, along with all other countries, shall renounce the use of atomic power for purposes of war, and submit to an international inspection system.

Let us point out that to make a bomb, huge installations are needed, the vast assemblage of material, and the teamwork of thousands of scientists and engineers. Control over the source of supplies and inspection of factories would be among the safeguards. Certainly inspection is needed to prevent any such pledge from degenerating into the empty futility of the Kellogg Pact.

The obvious time and place for us to make such an announcement would be at the first meeting of the Assembly of the United Nations and thus give that organization a much needed breath of life. Such an offer would be a proof of our good faith. At worst, it would spotlight any aggressor which is not ready to renounce war. At best, it would transform this atomic age into an era of real collective security and peace.

—*The Mount Holyoke News*
Mount Holyoke College
South Hadley, Massachusetts

On Russian

"The student of tomorrow will have to study the Russian language to be abreast scientifically since Russia is the second leading country in scientific development," says Samuel Waxman, professor of romance languages at Boston University.

—*Boston University News*
Boston, Massachusetts

On an island

The crux of the matter is this: We as students have no faith in our power. When we fail, we accept it with mutterings but without surprise, and neglect to investigate why we failed, how we may achieve another time. Are we, then, to grow into more citizens who share the present appalling lack of trust in our own government, who grumble about our representatives, then fail to vote in the elections, to find out how things can be done—all because we believe one person can make no difference? Responsibility, may *something* teach us soon, is not a burden for others. Long ago John Donne worded this in a way that's good to remember, better to live by: "No man is an island, entire of itself. Every man is a piece of the continent, a part of the main. And, therefore, never send to know for whom the bell tolls; it tolls for thee."

—*Hamline Oracle*
Hamline University
St. Paul, Minnesota

On blue-jeaned education

Sarah Lawrence College for Women, often dismissed as a finishing school because of its socialite undergraduates who too often week-end in nearby New York City, entered its eighteenth year crusading for progressive education. Beneath the fluff, blue-jeans glamor bobs and news stories about slightly sensational students, the school possesses a sound attitude toward education. Basically the idea of all progressive education is to let the pupil find himself and his talents through exploration of different fields with as little dictation but as much guidance as a trained teaching staff can offer. Contrary to this conception are the rigid curricula of some colleges and most state universities which leave little leeway for development of individual interests. It might be worth while to do more investigating and less sneering.

—*Reveille*
University of Louisiana
Baton Rouge, Louisiana

Records of 2



The Artharva-Veda

All hail to heaven!
 All hail to earth!
 All hail to air!
 All hail to air!
 All hail to heaven!
 All hail to earth!
 Mine eye is sun and my breath is wind, air is my soul and earth my body.
 I verily who never have been conquered give up my life to heaven and earth for keeping.
 Exalt my life, my strength, my deed and action; increase my understanding and my vigour.
 Be my powerful keepers, watch and guard me, ye mistresses of life and life's creators!
 Dwell ye within me, and forbear to harm me.

The Upanishads

Behold the universe in the glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the eternal: set not your heart on another's possession.
 Working thus, a man may wish for a life of a hundred years. Only actions done in God bind not the soul of man.
 To the ocean of his being the spirit of life leads to the streams of action. He moves, and he moves not. He is far, and he is near. He is within all, and he is outside all.

The Bhagavad-Gita

To those men who worship me alone, thinking of no other, to those ever harmonious, I bring full security. The same am I to all beings; there is none hateful to me nor dear. They verily who worship me with devotion, they are in me, and I also in them. righteous, for he hath rightly resolved; speedily he becometh dutiful and goeth to eternal peace.

The Works of Sri Ramakrishna

The spirit is smothered, as it were, by ignorance, but so soon as ignorance is destroyed, spirit shines forth, like the sun when released from clouds. After the soul, afflicted by ignorance, has been purified by knowledge, knowledge disappears, as the seed or berry of the Kataka after it has purified water. Like an image in a dream the world is troubled by love, hatred, and other poisons. So long as the dream lasts, the image appears to be real; but on the waking it vanishes.
 You see many stars at night in the sky but find them not when the sun rises: can you say that there are no stars in the heaven of day? So, O man! because you behold not God in the days of your ignorance, say not that there is no God.

The Dhammapada

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.
 It is good to tame the mind, which is often difficult to hold in and flighty, rushing wherever it listeth: a tamed mind brings happiness.
 Not a mother, not a father, will do so much, nor any other relatives; a well-directed mind will do us greater service.



The "Word of God" is not a book. It is a divine motion which is translatable only in life. When the history of divine

Doctr

Long have I wandered! long
 Bound by the chain of life,
 Through many births:
 Seeking long in vain,
 Whence comes this life in me
 And hard to bear is birth,
 When pain and death but lead
 Found! It is found!
 O, cause of individuality!

Tibet

Not to be cheered by praise,
 Not to be grieved by blame,
 But to know thoroughly one's
 Are the characteristics of an e

A foolish man proclaimeth his
 A wise man keepeth them secret
 A straw floateth on the surface
 But a precious gem placed upon

It is only narrow-minded men
 As "This is our friend, this our
 A liberal-minded man showeth

Confuc

A flaw in a mace of white jade
 But for a flaw in speech, nothing
 Do not speak lightly; your words
 Do not say, "This is of little im
 No one can hold my tongue for
 Words are not to be cast away.
 Every word finds its answer;
 Every good deed has its recom

Taoist

One who knows his lot to be th
 Is a safe man to guide them.
 One who recognizes all men as
 Is a sound man to guard them.
 In time of war men civilized in
 Turn from their higher to their
 He who over-reaches
 And tries to live by force
 Shall die thereby of course.

Divine Motive



01 Buddha

Zoroastrian Scriptures

Of the five dispositions the first is innocence. The second is discrimination among thoughts, words, and deeds; to distinguish the particulars of destruction from indestructiveness, the righteous and worthy from the wicked and unworthy. The third is authoritativeness, because that priestly master is always wiser and speaking more correctly who is taught wisely and teaches with more correct words. The fourth is to understand and consider the ceremonial as the ceremonial of Ahura Mazda, and the essentials with all goodness, beneficence, and authority and to be steadfast in his religion. The fifth is struggle prayerfully, day and night, with your own fiend, and all life long not to depart from steadfastness, nor to allow your proper duty to go out of your hands.

his consciousness, his pain!

birth again

Doctrine

The Holy Scriptures

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy mountain? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

virtues or powers
cellent man.

ualification;
within himself;
of water,
it sinketh.

at make such distinctions
enemy";
affection for all.

The New Testament

*Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!
Blessed are the mourners, for they will be consoled!
Blessed are the humble-minded, for they will possess the land!
Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied!
Blessed are the merciful, for they will be shown mercy!
Blessed are the pure in heart, for they will see God!
Blessed are the peacemakers, for they will be called God's sons!
Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them!*

st Scriptures

may be ground away;
g can be done.
s are your own.
ortance";
me."

hse.

The Koran

*Praise the name of thy Lord most high,
Who hath created and balanced all things,
And who hath fixed their destinies and guided them;
Who bringeth forth the pastures,
Then reduceth them to dusky stubble.
We will teach thee to recite the Koran, nor aught shalt thou forget,
Save what God pleaseth; he verily knoweth alike the manifest and what is hidden;
And we will make easy for thee the easiest way.
Warm therefore; verily the warning is profitable:
He that feareth God will receive the warning—
And the greatest wretch only will turn aside from it,
Then shall he not die therein, and shall not live.
Happy he who is purified by Islam,
And remembereth the name of his Lord and prayeth.
But ye prefer this present life,
Though the life to come is better and more enduring.
This truly is in the books of old,
The books of Abraham and Moses.*

Scriptures

lot of all other men
members of his own body
peace
lower nature.

in men's minds.

These motives have a history in man

motive in life is written down, it sometimes becomes Scripture.



---Moses Bailey

Religion and the Atomic Bomb

EDWARD W. BLAKEMAN

THE atomic bomb has dramatic religious significance. That may seem to be hyperbole and at first it shocks one as a plain untruth. We may say that such releasing of our scientific ability should be proof of God's greatness. That unquestionably it is. And it is also proof of man's ability in the realm of discovery. This research effort coming at the end of a war and as the result of a two billion dollar investment which put to work thousands of scientists and hundreds of thousands of men, proves that we of the Western civilization can unlock some of the world's secrets, and can make the forces of the universe serve us. The real question is to what purpose? Shall research skill build up the structure of society or tear it to shreds? Shall it take a war with all the resources of the nation focused on power and power only to get a knowledge of these forces? In other words, will God open his secrets only to a practice like war? These are important religious considerations.

Our first question is, Is God partial? Is the secret of energy given to the Americans rather than to the Germans or to the Japanese? Japanese scientists appeared in Berkeley, California in 1940 and sought to learn about the smashing of the atom by going to Professor Lawrence at the University of California and studying with him. Now, suppose those three oriental scientists had gone home, invested enough money to secure other scientists by the thousand, developed a Tennessee Valley Authority to supply the

power and reached the atomic bomb first? In that case the Japanese would now be dropping their bombs on San Francisco, Los Angeles, Chicago and Detroit. Did God arbitrarily plan to have Americans get there first? We think not! "He maketh his sun and rain to fall alike on the just and the unjust." "He is no respecter of persons."

Jesus knew these facts. He taught that God is neutral, that laws obtain and that these laws are immutable. It was because he was thus ahead of his time that he was feared, hated and killed by the priests and Pilate who held political power without being able to understand God's world. In the time of Jesus the enemies got there first. The equivalent of the atomic bomb fell into the hands of the other fellows, Pilate and the priests. As a result Jesus was snuffed out. This universe is neutral, not partial.

OUR second question is, If God and his universe are not partial and are neutral, does that mean that God and his universe are indifferent, that they do not care how a transaction turns out? Does it make any difference whether Japan or the United States wins? A just God and a scientific universe are aiming at order in which the good is higher than the bad. Truth is more precious than falsehood. Beauty is more to be desired than ugliness; justice is preferred to injustice. But God operates according to laws and the laws function over a long span of time. God's frame of reference is eternity while

man's frame is a short space of time. In reality, you and I ordinarily do not deal even in a decade or a century of time; but we act only for today or for a week or for a month. We should all live in terms of the longer time span and not for any smaller segment. The forces which make this universe are eternal forces. God and his universe are neutral but not indifferent; they are not partial; they are not temporal. They are eternal and sure. The response is always to the one who knows the law and acts according to it. This is what we mean by integrity. The universe has integrity.

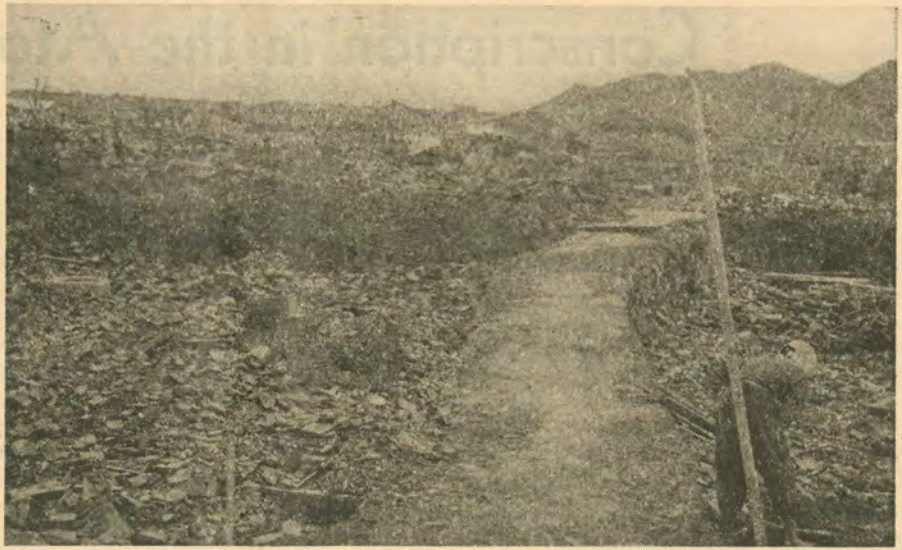
OUR third question is, On whom can we rely to make certain that the atomic bomb does not fall on us? Where does mankind go from here? We are in a new world since the group of scientists discovered that uranium will enable them to direct that vast energy locked in atoms to a definite place at a specific time. As religious persons, we should be humble when the bomb is mentioned. We must not worship the bomb nor the scientist, but our adoration must be unbounded for a God whose laws are so very definite that the human mind can discover them. We should be reverent toward the fact, also, that men's minds, having evolved over something like several million years, have become so like the thinking pattern of God and the operating manner of the universe that discovery such as this is possible.

The way to make certain that that bomb will not fall on the wrong spots and blot out good persons or be used by bad persons to kill useful ones is to plan and carry out a control which is adequate. An adequate control must include how men act, how men think, what they intend to do, what they love, and how they conduct themselves and their groups. In other words, character is the basic element and by it we mean a wish, a will and a control on the part of man which is like God's integrity.

Now it is fortunate, perhaps, that it was physicists, electricians, chemists and mathematicians who made this bomb. These men seem to be far away from our altars, remote from religion and social or political life. We have been living carelessly, keeping religion, church and morals away from life; keeping ethical responsibility and faith in one compartment of our society while far away at



the opposite end we promote business trade, engineering operations, production, government and money matters. We have been inclined to make certain that our religion never gets mixed with our business, our politics, or our commerce. The future of mankind is jeopardized because of the two grim facts: (1) Man can take the energy of this universe in his hands and extinguish fellow men by the hundreds of thousands, and (2) Men who now hold that power lack the ethical and spiritual ability to guarantee safety to mankind. We may well pray Kipling's prayer about England and her world navy:



These photographs of the bombed Nagasaki, Japan, were taken by Chaplain James Allen Knight. Chaplain Knight describes the above picture as "man in his loneliness seeking for something amidst the ruins of his world." He has given "Civilization, 1945" as caption for the picture.

If drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law:
Lord God of hosts, be with us yet,
Lest we forget, Lest we forget.

(Dr. Blakeman is Counselor in Religious Education at the University of Michigan.)

In the latest *motive* student opinion poll American college campuses vote on the control of

	Percentage Voting	
	YES	NO
1 Do you favor our giving the "secret" of the atomic bomb to the world now?	25	75
	(Veterans Voting)	
	14	86
2 Do you favor our keeping the manufacture of the bomb a "secret" until a satisfactory international government is established for its control?	76	24
3 Do you believe the advent of the atomic bomb should mark a new era of international sovereignty and the decline of national sovereignty?	79	21
4 Do you believe the President's announced intention of keeping the bomb a "secret" has strained relations and put us into atomic competition with the Soviet Union?	74	26
5 Do you believe the advent of the atomic bomb has marked the end of great significance of armies, navies, and peacetime military conscription?	34	66
	(Veterans Voting)	
	29	71
6 In light of Admiral Nimitz' declaration that Japan was defeated before the bomb was used, is it to be regretted that the bomb was not demonstrated in some relatively unoccupied area of Japan and accompanied by an ultimatum concerning its use upon Japanese cities?	43	57

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Conscription in the Atomic Age

John Swomley Jr.

OVERNIGHT, atom bombs could wipe out New York, Chicago, Detroit, Pittsburgh, and other large cities. Scientists have estimated that forty million people could be killed within a few hours. If such an attack were to occur, not only would millions die, but railroad centers, transportation devices, docks, and ships—all necessary for mobilization of an army—would be destroyed. In other words, before any effective military force could be gathered together for counter-attack, a decisive blow could be administered by an aggressor. Scientists who worked on the atomic bomb concur in this. Dr. Morris Perlman, prominent physicist, told his fellow scientists at the Los Alamos atom bomb laboratories on October twenty-seventh that "victory for an aggressor nation can be assured in a few terrible hours in an atom war of the future."

He added that "the blow might be delivered in a surprise attack by radar-directed rockets of the V-2 type carrying atom explosives; or atom bombs secretly planted in one of our cities during peacetime could be set off by some pre-arranged mechanism without warning." Yet President Truman and General Mar-

shall have spoken to the people of the United States about our security in the event of another war and recommended compulsory military training of eighteen-year-old boys as being the most essential part of a future defense set-up. They did not explain how these boys, back in civilian life after a year of training, could be mobilized, or how they could stop atom bombs. Their proposal was so obviously unsound that one of the first to attack their recommendation was a former supporter of universal military training, Charles Bolte, chairman of a World War II veterans' group, the American Veterans' Committee. He said of General Marshall's proposal, "His own report is the strongest argument against the proposal." In an article in the *Nation*, he wrote that as a result of the atomic bomb "a conscript army could hardly be assembled, and if assembled, would hardly find a place where it could fight to any good purpose."

Atomic warfare cannot be waged on any scale except by totalitarian countries. Governments must be able to decentralize cities, force people to work and live underground, and compel them ruthlessly to destroy whole nations. Therefore,

an essential step in getting the United States ready for atomic war would be any step which would prepare the minds of the people for any military program. Conscription is such a step.

One reason military leaders want compulsory military training is for its indoctrination value. At the present moment, the people of the United States would not permit their government to launch an attack on another nation. Yet military leaders are saying quite frankly that the only sure defense against atomic attack is to strike first all potential enemies. How long will the American people oppose such aggression (or defense) if everyone is trained by military leaders to think in those terms? Again and again in recent months army generals have said that war is inevitable, that international control of armaments and atomic energy is impractical. Under a training plan they would not only indoctrinate boys to believe in war, but they would teach them to hate particular nations and thus prepare them to think in terms of wanting war. Already it is commonly assumed by many army and navy men that our next war is to be against Russia.

IN the atomic age it is clear that the old method of war cannot be used for settling disputes. Both sides can be destroyed. Any remnants of such a struggle will face such colossal chaos that victory will be worse than death. The only real hope for humanity is genuine peace. If we believe in world peace, then we must at least recognize that attempts on the part of one nation to be the most powerful in the world can only lead to fear on the part of others. So long as America wants greater power than other nations, we can expect an armaments race which will end in war. Major George Fielding Eliot, on October twenty-ninth, reported talks with British and Russian friends. They said, "Why are you Americans the only ones who are talking about the next war?" Eliot adds, "Is this the way in which we seek to nurture confidence in the breasts of other peoples?"

If we believe in peace, is any price too great? Why do we not express our willingness to join with Russia, England, and other nations in an agreement to control atomic energy and abolish conscription? Why do we not now use that greater moral force—cooperation—in an attempt to prevent our divided world from becoming even more fragmentary in this atom-splitting age?



New bombs provoke new bonds. The Methodist Student Movement in New England has just completed a bond drive for "New World Trust Bonds" which sold for a dollar each. Half of the fund, which is designated for foreign work, has gone to assist in the reorganization and reconstruction of the Hiroshima College for Women, Hiroshima, Japan, and the Dwassui Women's College, Nagasaki, Japan, both of which were damaged in the recent atomic bombing.

... I am convinced that the much neglected ethical side of Christianity is the one key which may ultimately unlock the door to "higher civilization." Curious how modern education gives us a knowledge of all things except how to live with one another. You'd think that it was a mystery. To my mind, the psychology of human relations should be a basic subject from kindergarten up—covering everything from the wisdom of honesty and integrity in business and international treaties to good manners on the ball field. . . . So my point is: We've reached the deadline at long last; we've got to make those "idealistic" principles work. Or else! And when the peace table comes up again, if God grants us another crack at it, Christ has to sit there.

—Lew Ayres

There are those who considered that the atomic bomb should never have been used at all. . . . Future generations will judge this dire decision, and I believe that if they find themselves in a happier world from which war has been banished and where freedom reigns, they will not condemn those who struggled for their benefit amid the horrors and miseries of this ferocious epoch. . . .

This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension. We must indeed pray that these awful agencies will be made to conduce to peace among the nations and that, instead of wreaking immeasurable havoc upon the entire globe, they may become a perennial foundation of world prosperity. . . .

The bomb brought peace, but only man can keep that peace. . . . From the least to the greatest, all must strive to be worthy of these supreme opportunities. There is not an hour to be wasted; there is not a day to be lost.

—Winston Churchill

Up to last Monday, I must confess, I didn't have much hope for a world state. I believed that no moral basis for it existed, and that we had no world conscience. . . . sufficient to keep a world state together. But the alternatives now seem clear. One is world suicide. Another is agreement among sovereign states to abstain from using the atomic bomb. This will not be effective.

A French philosopher referred to the "good news of damnation." . . . It may be that the atomic bomb is the "good news of damnation" that may frighten us into that Christian character . . . necessary to the creation of a world society—not a thousand or five hundred years hence, but now.

—Robert Maynard Hutchins

Let us then, face the reality, universal military training is not for the enforcement of peace. It is asked because there is no peace—in our consciences, our minds, our hearts, our policies, our societies. It is asked in the frantic hope that the great nations, estimating each other's terrifying power and maneuvering against each other

over the moans of the real peace lovers—the suffering, sacrificing, believing, hoping, and broken-hearted people of the world—will fear to attack each other, lest the result be mutual annihilation. This is our peace for which the youngest and noblest died.

—Dorothy Thompson

Make Up Your Mind, Madam



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Military alliance, balance of power, the League of Nations all in turn failed. . . . We have had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and spiritual developments of the past two thousand years. It must be of the spirit if we are to save the flesh.

—General Douglas MacArthur in his speech at the Japanese surrender.

Speaking of Atomic Bombs

---and We Must!

PLEASE don't think this is an attempt to be funny, because we are gravely serious, when we say that we hope the atom does not end civilization before you have had a chance to read this article! There is a possibility that these words will never see the light of print. This possibility is that atomic bombs may wipe out civilization, or even that some new form of atomic fission may set off "the chain reaction" and burn up the atmosphere, thus ending all life on earth.

Our scientists are taking a sober view of the situation. Drew Pearson reports that the Oak Ridge scientist, Milton Burton, told some senators that "if enough bombs were dropped . . . they might set off the nitrogen chain and the entire world would go up in flames. We would simply be another flaming star in the heavens." Scientist J. R. Oppenheimer, of the New Mexico laboratory, testified that if a war of atomic bombs breaks out, it is entirely possible that 40,000,000 Americans would be "vaporized" in a single night! Scientist H. J. Curtis also told the Senate that "one false move in international diplomacy might mean the virtual destruction of this country."

THE FACTS ARE . . .

Arresting observations such as these are based on the fact that the splitting of the atom has vastly heightened the destructive potentialities of mankind. Few of us would care to play with TNT fire-cracker-bombs as a fourth-of-July pastime, but a mere 2,000 pound atomic bomb has the punch of a 3,200,000,000 pound TNT bomb. General Arnold now says that airplanes are "a certainty" which can carry, at stratospheric heights and at speeds exceeding that of sound, a bomb load of 100,000 pounds. That being the case, a small group of 100 planes could drop on the United States in one night 10,000,000 pounds of atomic bombs—or in other words, 8,000 times as much explosive force as our combined air armadas loosed from the skies over Europe during the entirety of World War II.

Add to that, the fact that radar has already made it possible, regardless of clouds or darkness, to bomb accurately, and you have a really sobering picture.

A Department

Conducted by

HOWARD WILKINSON

If this does not paralyse your imagination, supplement the above possibility with radio-guided rockets, carrying huge loads of atomic bombs 3,000 miles, which rockets are already developed.

Many people discount the danger of this by assuming that we are the sole possessors of atomic bombs. However, there is evidence that Russia, with the help of thirty-four noted German scientists, already is making them. The Associated Press quotes a dispatch from Russian-controlled Warsaw to the effect that "At the present time the atomic bomb is no longer the property of any one nation. The Soviet Union . . . has conquered atomic energy."

Whether any other nation has already solved the puzzle, all our scientists have been insisting that the "secret" rests on thin ice, that the essentials of it are known to scientists the world around, and that such secret as may exist is one merely of production. When America

When Einstein was asked if he believed everyone would be killed if we have an atomic war, he gave the encouraging reply: "No, only two-thirds of them."

Which leads us to say that of all the crippled excuses being offered for adopting compulsory peacetime military training, the lamest yet is the one recently put forward by the Secretary of War, when he said that we would need to conscript men to train them to restore public utilities in our cities after they had been atom-bombed! Well, when Hiroshima was bombed, did any of the conscripted Japanese rush out of shelters to connect the sewers and electric-light wires? In that desolate place, there were none to connect. And Hiroshima is only a symbol of what all cities will be if we permit an atomic war to begin. Everything will be in ruins. One of the young scientists who helped to create the atomic bomb put it this way: "The war just ended is the last victory. If it is not the

Christian Action TOWARD A NEW WORLD ORDER

entered the race with Germany to develop the bomb, four processes were tried, three of which worked! This tells us that other nations can produce them in a matter of months, or in a few years at most.

ARE WE OSTRICHES?

There are some who will admit all this, but they yet do not feel there is cause for vigorous action. They anchor their faith in some imaginary defense against the atomic bomb. As *Time* put it recently: "The United States man-in-the-street had heard, but did not yet believe, that some day a scientist . . . might press a button that would set up an atomic chain reaction and blow up the world. He took the news . . . in stride. It was too big . . . for him to comprehend. Anyhow, somebody would see to it that it did not happen." Such false faith is perilous. Even General Arnold, who seldom underestimates the efficiency of his aerial defenses, testified that "the only defense against the atomic bomb is to stop it before it starts." Scientist Vannevar Bush goes further and says: "I see no defense to the atomic bomb in sight."

last war, it is the next-to-the-last war."

ACTION!

In this critical situation, we feel somewhat like the prisoner who reportedly wrote the governor: "Dere Guviner: Your action is neded. I was convicted of murder six months ago and doomed to hang on the 22nd of this munth. The 22nd is Friday, and here tis Wednesday already."

Students can well afford to "shelve" some of their lesser interests for a while, in order that they may join in solving the vexing problem of the atomic bomb while it yet lends itself to reasonable solution. Two things need desperately to be done. First, public opinion, on and off the campus, must be shaped. Second, the President and Congress need to be informed regarding your views on the A-bomb.

In these public discussions and in letters to the President and congressmen, three points need to be stressed: (1) Realize the implications of the fact that we cannot long keep the secret of the bomb, if indeed we yet retain it. (2) Put an immediate end to the making of them,

destroy those which now are in storage, dismantle the equipment for making them, and announce to the world our intention never to make any more. (3) This will require the cooperation of all nations. We should therefore give leadership in the formation of international machinery to have supervision and control over the whole matter. An international commission, functioning under and as a part of whatever kind of international organization we eventually put into operation (the present UNO or something better), should be given the responsibility of determining if, how, when and where mankind can afford safely to release atomic energy again. And, according to scientist H. J. Curtis, the setting up of this commission should not be delayed, "because other countries will produce their own atomic bombs. . . . and at that time an offer to establish an international commission will sound rather hollow."

The importance of these points is recognized by the leading scientists. The famous Harold C. Urey has strongly recommended that the atomic bomb be outlawed throughout the world and that all material from which it could be made be "dumped in the river" if such is necessary to prevent its military use. The Associated Press quotes him as saying, "Atomic bombs must not be made in any country and they must not be stored any place in the world if we are to have any feeling of security in this or any other country. . . . If continued it will lead to dire disaster." This view receives enthusiastic support from such leaders as Senator McKellar.

As a matter of fact, the scientists who effected the release of atomic energy did not want it put to military use. Dr. Lise Meitner, who did some of the most basic research on the whole problem, wrote: "Nothing was further from our minds than the utilization of this energy for the manufacture of atomic bombs. And when the theoretical possibility of such utilization had been discovered, I, like any other responsible person, hoped that its practical realization would not be possible."

To insure the safe, constructive and non-competitive use of our knowledge of the atom, we must place the authority for its use in the hands of an international body. To attempt to place such vast authority in the hands of a military committee in one nation is folly. The current May-Johnson Bill in Congress, if passed, would provide for just that. Write your congressmen that it should be defeated, as it would only set off a vast international armament race in atomic bombs, the end of which would be unspeakable disaster.

source

I thank a merciful God that he has given us the faith, the courage and the power from which to mould a victory. . . . We must go forward to preserve in peace what we have won in war. . . . Even the lesson of victory itself brings with it profound concern, both for our future security and the survival of civilization. The destructiveness of the war potential, through progressive advances in scientific discovery, has in fact now reached a point which revises the traditional concept of war.

Men since the beginning of time have sought peace. . . . Military alliances, balances of power, leagues of nations, all in turn have failed, leaving the only path to be by way of the crucible of war. *The utter destructiveness of war now blots out this alternative. We have had our last chance.*

The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and

all the material and cultural developments of the past 2000 years. *It must be of the spirit if we are to save the flesh.*

Your sons and daughters have served you faithfully. . . . Their spiritual strength and power has brought us through to victory. They are homeward bound—take care of them.

—General Douglas MacArthur

How we behave toward people is chiefly determined by the images we have made of them. If we have been taught to regard people as untrustworthy, or shiftless, or no-account, or congenitally inferior, we inevitably tend to treat them as if they were that way, even though they might be quite otherwise. The image writers have been among the most powerful creators of images. The time is more than ripe for them to examine this whole problem of image-making. They have a profound responsibility for the pictures they create.

—Harry Overstreet

H. J. RES. 269

IN THE HOUSE OF REPRESENTATIVES
NOVEMBER 1, 1945

Mr. NEELY introduced the following joint resolution; which was referred to the Committee on Foreign Affairs
Joint Resolutions

To authorize and request the President to invite all the members of the United Nations to participate in a conference to be held in Washington at an early date to take appropriate action to enable the people of all the friendly countries of the world to utilize atomic energy in the pursuits of peace and to outlaw it as an instrumentality of destruction in time of war; to provide for the drastic reduction in the armament and the military and naval personnel of all the great powers of the earth; and to take any other action that may be considered necessary to achieve the foregoing objectives.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That as a substitute for the officially recommended legislation to provide for universal military training the President be, and he is hereby, authorized and requested to invite all the members of the United Nations to participate in a conference to be held in Washington at an early date for the following purposes:

1. To take appropriate action to enable the people of all the friendly countries of the world to utilize atomic energy in the pursuits of peace and to outlaw it as an instrumentality of destruction in time of war.

2. To provide for the drastic reduction in the armament and the military and naval personnel of all the great powers on the earth in order that humanity may be delivered from its staggering burdens of taxation; its appalling waste of human resources; its paralyzing fear of future wars; and begin to enjoy the blessings of the divinely promised peace, of which there shall be no end.

3. To take any other action that may be considered necessary to achieve the foregoing objectives.

Rediscovering

Henry P.

DISCUSSIONS of the CHURCH do well to keep their feet firmly fixed on the bedrock of fact. We may discover the ideal functions of the CHURCH by inquiring what history reveals the *Church* to have been. History's view is external, empirical, pragmatic; it misses much of inner and ultimate significance; but at least it aims to be factual and realistic.

To the inquiry, "What has the *Christian Church* actually been throughout its history?" no neat and simple picture may be painted. To the detached historical eye it gives the impression at any specific period after the third century a gigantic body with two small and embattled wings and a great hulking center. On one side is the wing of reaction—nursemaid of superstition and bigotry, enemy of science, sponsor of crusades and inquisitions, sanctifier of corruption and immorality in high places, the Church of the Borgia's and Rasputin's and Elmer Gantry's. At the center is the main bulk of the Church numerically in every age—a fairly representative cross-section of the contemporary community, slightly elevated and sanctified. On the other side (rather far out ahead) is the wing of creative life, mother of the arts, sponsor of philanthropies, father of reforms, begetter of revolutions, the CHURCH of the prophets, merciless critic of the conventional *Church*, unwearying purifier of the conventional *Church*, often martyr to the conventional *Church*, yet born *only* from the loins of the conventional *Church*.

If we ask, "What was the major social contribution of the *Church* at any period?" again history returns a complex reply: *The Early Church*: informal spiritual fellowships welded by iron bonds of common experience; *The Church of Augustine*: teetering on the brink of the crumbling empire, the one institution of sufficient inherent vitality and tenacity to survive the catastrophic disintegration of a whole civilization; *The Mediaeval Church*: focal center of all life, of education, of medicine, of justice, of worship, of authority over both temporal and eternal destiny; *The Reformation Church*: again rescuing the essential values of spiritual freedom from the strangling grip of dry-rot, this time not the death-hand of a dying civilization but of a corrupt ecclesiastical hierarchy; proclaiming afresh an ideal for every soul which had always been of the essence of the faith but which the Church had seldom dared to take seriously. The Church of the Nineteenth Century: fountain-source of the greatest succession of crusades for mankind's liberation and relied in all

human history. All these, and more, the *Church* has been.

From what the *Church* has been, in fact, we may form our conception of what the CHURCH is and should be. *The Church of Christ-in-the-world* has performed five distinctive functions for the life of mankind: (1) The *Church* has been the *custodian of the funded values of the past*. This is the judgment of history. To the eye of the objective historian, this has been its most obvious empirical role. This was the supreme service of the *Church* of the Roman Empire. In the hackneyed jibe that the Church is inherently conservative, there is this much truth; the *Christian Church* has been western civilization's great "conservator." It has watched the rise and fall of empire after empire, civilization after civilization. It alone has survived. (2) The *Church* has been the *focal unity for corporate life*—for the daily life of common folk in local communities through their parish church; for the life of mankind through the conception of Christianity and of a single organic body of Christ, the CHURCH UNIVERSAL. "Christianity holds the world together." (3) The *Church* has been the *germinative seedplot of the most fecund, most creative, most radical forces in the life of the time*. The most striking characteristic of the Early Church was: "those Christians will turn the world upside down." This characteristic has never been wholly absent. It has always been vividly present when the *Church* has been vitally alive. (4) The *Church* has been the *spiritual confidant and sustainer and counselor and redeemer of uncounted hosts of ordinary folk*. As Dean Sperry says: "The world seeks the church, uncritically, habitually, at these times when life most matters. Parents who have drifted away from the Church still bring their children back for baptism. Young people who profess to have outgrown religion still enter the Church to be made man and wife. The last low whispers of the world's dead are not uniformly burdened with God's name but the Church is always requisitioned to speak that name over those dead. In obedience to some deep unreasoned prompting, men seek Churches when life is most real."

In every era and at every moment of history, the *Church* has been meeting folk in the intimacies of their souls' struggle, darkness, suffering and triumph, ministering its light, its healing, its comfort, its challenge, its strength, its assurance. (5) One further function might elude the net of a strictly "scientific" historian but cannot escape incisive insight. *The Church* has furnished a *sense of destiny, a foretaste of the ultimate goal of the human pilgrimage, both individual and corporate*. It has done so through its own *Telos*, its own ideal and, the Kingdom of God. For the *Church* is, not only what all the world sees, but what the *Church* intends, what it would become.

It is not difficult to define the nature of the true CHURCH and, so, to determine the Church's ideal functions, *CHRIST'S CHURCH* should aim to be the *continuation of Jesus Christ in the world*. In the measure that she (whether as "church" or "Church" or "*Church*") is faithful to her essential being, she reproduces Jesus' vision, faith, compassion, courage, sense of mission, destiny, and fidelity. She is recognized by the fact that, unmistakably, she suggests him to men. Her *essential* functions are those which characterize his life in the world, notably, *ministry to the human needs of folk, and the demonstration of God's reality within human life*. She has many other legitimate functions. But they are secondary. And they are authentic in the measure that they are clearly implicit in her central task. Any activity so implicit is a proper function of the *Church*. Her habitual enterprises, worship, evangelism, education, etc., must justify themselves as they serve the central aim. The real problem then becomes the proper ordering of those functions. It is a question of priorities. No fixed order of importance is possible. The order of importance varies constantly as situation and need vary. We may propose the following.

I. Essential continuing functions: (a) *ministry to human need, physical and social as well as spiritual*: This is the *Church's* initial task. Doubt or evasion here is impossible. On this point, Jesus' mind is explicit and inescapable (see especially, Matt. 7:21-27; Matt. 25:31-46). We cannot agree with many of our

the Church

Van Dusen

European friends that the Church's first responsibility is worship. Worship is important; but it is secondary and contributory. For the *Church* is in the world not to save its own life, nor even to save the souls of its adherents, but to demonstrate God's reality within human life. That aspect of the divine life which it must seek chiefly to reproduce is compassion; this can only be made real through the losing of its life in utterly spontaneous outpouring of compassion for the needy. "In the transformation of love adopted by Christianity, the element of physical 'ministration' is never lost. It is through the washing of feet, the tending of the injured, the breaking of the box of ointment, the cup of cold water, that love finds an outlet. . . . (But) the cup of cold water is given 'in the name' of something believed to be of cosmic importance."^{*} (b) *fellowship*: The *Church's* second responsibility concerns its own interior life. It is in the world as a promise, a precursor, of the ultimate community of Christ's brethren. The Church should suggest THE CHURCH. It should seek to be a reproduction, in miniature and in anticipation, of the Kingdom of God. To that end, the quality of its own fellowship becomes a major concern. "Whatever other functions the Church may have to fulfill in relation to the social and political problems of our time, it is its obvious responsibility to reveal, in its own life as a society, the meaning of true community and to bear this witness to the world—not only in speech but in act and in deed." (J. H. Oldham) (c) *Proclamation of God's Reality* (witness and worship): It is the *Church's* first concern to incarnate the reality of God and his intention through action and through fellowship. But by virtue of human frailty, her demonstration will be incomplete and incompletely convincing. Hence follows the secondary but essential responsibility to hold that reality before men by word of mouth and by symbol. The efficacy of preaching or worship varies with temperament and circum-

stances; both are necessary. By these means, the world is reminded of the reality, all too imperfectly reproduced in the *Church's* life. And her life is purified and reempowered through renewal of the vision of her destiny and her Lord. (d) *Interpretation* of the divine mind for life today: Jesus spoke to the perennial personal problems of the individual spirit, and to what he conceived to be the most pressing corporate wrongs of his time. So must the *Church*, declaring with wisdom continually purified by self-examination and deepened by fresh contact with Jesus mind, the attitude of God toward men of this generation—one by one, and in their corporate existence.

II. *Derivative and occasional functions*: It is significant that the functions which history discovers to have been the Church's principal services to society (conservation of values, focal cohesion, prophetic creativity) find no mention among her essential tasks. This is not to undervalue their importance. It is to recognize them as derivative. The *Church* has been a "conserving" factor in history because, in the measure that she held firm grip upon Jesus' faith and fidelity, she possessed inextinguishable vitality to which cultural and secular values could adhere and thus win preservation.

For the *normative concept of the Church's nature*, two alternative figures are widely favored today—the body of Christ and the community of Christians. One is drawn from biology, from the realm of organism, and defines that structure by which incomplete and complementary organs are held in necessary and indispensable unity. The other is taken from corporate relationships, and describes that society for which autonomous members join in voluntary and deliberate association. One suggests functional fragments which *much* cohere for individual survival; the other, varied individuals who *choose* to cooperate in common devotion. One figure is sustained by the mighty authority of Paul and the vast weight of Christian tradition. The other fits snugly into a domi-

nant category of contemporary thought.

There is a third possibility. It might lay claim to the higher authority of Jesus himself. It is the figure of *the family of God*. It is drawn from the most intimate and precious of all human affinities, that order to which individuals belong by birth, from whose compulsive bonds they escape with the winning of independence, to whose mature obligations and enrichments they surrender themselves gladly as they grow toward the measure of the stature of spiritual manhood and womanhood. It is an order which unites the meanings of organic and indissoluble kinship and of free and profound common loyalty; it is an order which conserves both the autonomy of persons and for individual and corporate fulfillment their necessary interdependence.

Let it not be thought that the contrast is of little consequence. Our attitude toward almost every ecumenical issue will follow from which of the three figures inspires our desire for CHRIST'S CHURCH, whether "Body of Christ" or "Community of Christians" or "Family of God," or some union of the three. Finally, for Christian faith, the ultimate ideal which must guide and control all else is the Kingdom of God. This is the transcendent and eternal reality with which the Church, both visible and invisible, is often confused. There is the only *Una Sancta*. And it is no spiritualized earthly community, but the regnancy of the Lord of all reality.

Apparently, Jesus' faith found no necessary place for our concept of the CHURCH UNIVERSAL. His thought moved between the poles of the community of his followers and the Kingdom of God. As Canon Sheppard reminded us shortly before his death, "Jesus was on fire with the idea of the Kingdom; it was *that*, and not the Church, that was his main and passionate concern." Only as it is so with us will our human churches be held to true perspective and significance. It is the Kingdom which gives to all congregations, communions and churches their final and regulatory idea. That ideal is not an ethereal fellowship with Christ as head, but a realm of earthly and transearthy sovereignty with his father as Lord. Like Christ, God bears with the infirmities and weaknesses of our human churches. Like Christ, by his grace, he perpetually purifies and redeems them into the reality of his Kingdom.

This article is the conclusion of President Van Dusen's statement on the church. The first part of this statement appeared in the January issue of motive.

^{*}Hocking, *Human Nature and Its Remaking*, p. 391.

Nine Months in a Madhouse

Rod McQuary

THE campus at the University of Minnesota continues to be a hotbed of issues, war or no war. So far in the 1945-46 scholastic year, many problems have come up that cause discussion by the entire student body as well as on the editorial pages of our university student newspaper, the *Minnesota Daily*. This year may well be the continuance of a transition period in a school which has somehow lost all pretense of casualness. Last year, the university was like a man awakening from a drug who finds himself in a room crowded with people. Suddenly he realizes that he must determine his powers and weaknesses, his relevance to events that confront him. He re-examines himself thoroughly. He asks questions. He makes mistakes. The University of Minnesota last year from the day it opened in the fall until last June when classes closed, was a hotbed of issues. It was a boom year. It was a hectic year. But it was an interesting year.

October registration was calm enough. Nothing outstanding, nothing unusual. But by October tenth a petition was making the rounds protesting against the barring of political speech notices from postoffice boxes. It was the beginning of a fight—the first but by far not the last of the school year. The group circulating the petition appealed to the All-University Council. The council, composed entirely of students, drafted resolutions that the ban be lifted; these resolutions were presented to the Senate Committee on Student Affairs. The *Minnesota Daily* took the same side, declaring that “the inherent danger of restriction of this sort lies in the fact that one regulation can so easily lead to others.”

Nevertheless, Malcolm M. Willey, vice-president in charge of academic administration, held his finger steadily to the rule in the book. Regardless of whether the ban was an “inherent danger” or not, the University Senate declared that “commercial or personal advertising by non-university organizations or individuals, and by students, shall be prohibited.” With additional rules, the senate decided that “pure propaganda” must go if not issued by a student organization, and gave the dean of students’ office the job of enforcement of the rules. The problem of the postoffice ban showed, more than anything else, a tendency on the part of students to question the laws by which the university operates. Revision was

urged, and as it turned out, clarification was for the moment, the stopping point. But the postoffice box rules, passed in 1936, had met the first real case of concentrated opposition.

SHORTLY after the start of the year, rumblings of labor trouble on campus were heard but ignored. The administration, now and then at outs with its building and service employees, had stood off two strikes in as many years. However a strike seemed imminent, the dispute had arisen over wages, hours, and the right of the union to be the sole bargaining agent for the entire non-academic group. With the threat of a strike hanging overhead, students weren’t sure from day to day whether they would be attending classes. During the month and a half that the strike question was current, student excitement was at a high level. Discussion groups were held. Both sides seemed eager to appear before student gatherings. It was a radical departure from previous practices of campus labor trouble being kept almost exclusively between the two opposed parties. The dispute found its way into the Minnesota State Legislature, where fear of anti-strike legislation may have discouraged any actual strike. The house fixed wage rates and a forty-four hour week.

SCARCELY had this problem come on the scene, than it was followed by another concerning the poor conditions of university housing facilities. On February ninth, the *Daily* in conjunction with downtown papers, struck at university housing, a twenty-year-old problem now worse because of returning veterans and anticipated enrollment increases next fall. Cases were cited in which housing was far below university standards. Every group which had any connection with the situation was attacked for its laxity, from the regents to the undermanned fire prevention bureau, which although doing its best, couldn’t do enough. Stories were printed day after day. New angles and more new angles were presented. Because the legislature was in session, efforts were made to get a “rider” removed from the university appropriations bill. The rider offered \$3,890,000, for a maintenance fund under the stipulation that no housing facilities of any kind were to be erected by the administration, a device protect-

ing property holders and room renters from facing competition.

Although there was still some hope of adjustment to meet the university’s most enduring crisis, the outlook for students to get a good roof over their heads in the near future was dark.

Taking stock of the situation, it appeared that university students’ enthusiasm waxed hot when the problem was new; waxed cold when they realized that it was not their personal situations that were in danger but rather those of students “in the future.”

Shortly after the start of the housing campaign, Virgil Kraft, a Methodist minister, appeared before the City Council to urge prohibition of a 3.2 beer sales in the university area. Said Mr. Kraft: “We are thinking of the postwar period when the sale of intoxicating drink around the campus will only increase the difficulties of a situation which will be difficult in itself.” Mr. Kraft, who two years ago had helped put the cork in the Brown Jug, a near-university tavern, presented a seven-point resolution to the council. He was backed by the Minnesota Alumnae Club and the Southeast Ministerial Association. But the council disregarded his resolution and renewed all beer licenses in the university area. It was a double loss for Mr. Kraft. He also had run a “beer ballot” ad in the *Daily* on March first, asking student opinion on the matter. The University Senate, having recently brushed up on the postoffice rules because of the “ban” argument, clamped down on the student poll and halted balloting after 245 votes were cast.

THE most violent student action of the entire year concerned the Veterans’ Memorial Bill. The beer squabble was a quick flash; housing was a long, bitter campaign. The Veterans’ Club, organized by students at the university, began to interest itself with a “Veterans’ War Memorial” bill that was going through the state legislature. The measure called for construction of a four million dollar office building in memory of Minnesota servicemen, with an additional two million dollars to be collected from the city of St. Paul for capitol approach improvements. In opposition to this, campus vets demanded additions to hospitals, or allocation of funds to meet the housing shortage near and on the campus.

The veteran measure caused mass meet-



Club Rejects Use of U Housing
Dorms May Be Ready by Fall
The Minnesota Daily
The World's Largest College Newspaper
The University of Minnesota, Friday

ings and a student march on the state legislature. Following the passage of the bill in the senate, the campus veterans began a running fight to defeat it on the floor of the house. Petitions were circulated throughout the state asking support to help kill the measure and change any appropriations to provide veteran campus housing, housing throughout the state—any housing, or hospitalization facilities for returning veterans. The Vets' Club opinion of the bill was: "someone has an axe to grind and is using our name to push the legislation through." Two hearings were held by the legislature for the veterans, but were only fairly well attended.

On April eleventh, the bill came up on the house docket, and the campus veterans made a last-minute effort to block it. Over six hundred university students assembled and went in a body to the capitol, swarmed into the gallery. But despite arguments on the floor of the house, despite backing from the United Veterans for the Vet Club, who also wanted the measure dropped, despite the appearance of the university students en masse, the bill went through by a 69-59 vote.

At no time in the past year has campus opinion been lower than a simmer. For most of the year it was a flame. Now that the campus and the *Daily* have been awakened to "student activities" other than "proms" and gossipy columns, the same unsolved problems and many new ones are being kept at the front. Veterans' tuition rates are now causing much discussion; they have been brought on by the proposal of our new president, J. L. Morrill, that the university charge only resident rates for resident veterans. Fraternities and sororities are under fire from administration and students themselves. Campus social facilities are being given serious discussion; they are by no means adequate to meet the needs of a growing

university. There is an increasing concern on the part of students about the problems of the people and governments of China, Java, and Puerto Rico. Because university men took part in the building of the atomic bomb, that subject is far from dead; arguments are still raging over its significance and our moral right to use such a weapon.

Social functions and the once all-important campus elections are still quite

unimportant. The issues determining campus thought and opinion are changed. The conflicts and events by which the powers and weaknesses of the university measures its relevance are of a new nature. Fumbling though it may be, the university is possibly taking a step toward the construction of standards whose ultimate value will lie in more beneficial activity. Perhaps the University of Minnesota is merely growing up.

A NEW KIND OF PARTY

CAROL HANSEN

IN the form of an unusual party, a constructive step toward inter-faith cooperation was made before Christmas by the Hillel and Methodist student groups of Northwestern University. This Jewish Protestant-Christian event combined the elements of play, education, and fellowship. The success of the attempt of this past year makes us want a Hanukkah-Christmas party as an annual affair.

The major part of the evening was given to the dramatizations of the meaning and significance of Christmas in the Christian home and of Hanukkah in the Jewish home. For most of us, Hanukkah was a rich discovery. And we were surprised to find the meaning of Hanukkah and its celebration in keeping with the most enlightened keeping of Christmas. Hanukkah was instituted by Judas Maccabaeus for the purification of the temple. Antiochus Epiphanes had polluted the temple in Jerusalem with his pagan altars and rites. But now the Jewish people were again in control of their house of God and they were free to reaffirm their loyalty to God through temple worship. The purification of the temple and its meaning in the lives of Jewish people is symbolically expressed through the use of lights, lamps, and torches. At one time Hanukkah was called the Festival of Lights. In the Talmud it is called the Feast of Illumination. In the Gospel of John (10:22) when it tells of Jesus of Nazareth's attendance at the festival, Hanukkah is called the Feast of Dedication. Lights used for the festival are not just those within the place of worship. They are intended to be outside, or to show to the outside, so that passers-by may see them. Lights are placed in the home, in windows or near the door, for each person in the home. The traditional Scripture for Hanukkah is the seventh chapter of Numbers; that chapter relates the giving of gifts by the twelve traditional princes on the occasion of the dedication of the purified altar and temple. We found that all we needed to like and to celebrate Hanukkah was to *know* about it.

Following the dramatizations, we had group singing, folk dancing, and refreshments. The evening accomplished our two purposes: to get Christian and Jewish students better acquainted and to give each group the opportunity to know more about Hanukkah and Christmas.

The parents of one of the Jewish girls dropped in on the party. A comment the girl's father made explains simply and clearly the value of such an evening. "We heard about your party and came with our daughter just to see if it was possible to do what you planned. This has been a wonderful experience for us. We had no idea it could be done so well. It is surely building the kind and quality of understanding which we so much need."

In a world where cooperation, understanding, and still more, fellowship, are at a premium, we as Christian groups must exert every effort towards achieving these goals. The Hanukkah-Christmas party is one small way. We have realized the value of it and have enjoyed it immensely. We recommend it to you with the hope that you will try it and meet with similar success.

Books and Reading

RICHARD HUDSON

Hello again,

Since February is a short month, you probably won't have much time for reading, but there are just a few books that I'd like to mention. One book that you can pick up when you have just a few minutes, but one which you will go back to again and again is *The Practical Cogitator* (the thinker's anthology) (Houghton Mifflin) which is edited by Charles Curtis, Jr. and Ferris Greenslet. There are selections from Confucius all the way to Gertrude Stein and E. B. White. Most of the selections are from "moderns," but it just goes to show that all the thinking wasn't done by the ancients.

The selection from Miss Stein (who at seventy-two has written a play called: *Yes Is For a Very Young Man*) is concerned with the world of finance: "As a cousin of mine once said about money, it is always there but the pockets change; it is not the same pockets after the change, and that is all there is to say about money." And, after all, what more is there to say?

Have a look at the book, and enjoy yourself. I'll guarantee you will find something to think about.

There has been a great deal of comment (pro and con) about E. B. White's book, *Stuart Little* (Harpers). If you haven't read it yet, then you have a treat ahead of you.

The other day, I ran across the late Professor Hoyt Hudson's translation of *The Praise of Folly* by Erasmus. Have a look at it. There is a good introductory essay; it is all in a neat and compact volume (Princeton University Press).

There is one more book to which I would like to call your attention. It's *Lay My Burden Down*, edited by B. A. Botkin (University of Chicago Press). It is an excellent folk-history of slavery and the period which followed the emancipation. Mr. Botkin and his fellow workers are to be commended for the excellent work they have done.

That will be all for a while. See you later.

Yours for happy Reading,
SOREN

THE COMING GREAT CHURCH

A Review by Albert Outler

The ecumenical movement has finally become a central issue, not only in seminaries and conferences, but among church folk generally. Many modern Christians, after having taken the conventional denominational patterns for granted (either as good or at least inevitable) are making a great theological discovery: the Christian church itself, grander and more authentic than any denomination, the wider community of those made one and loving in Jesus Christ. Witness to this is the steady flow of books and articles over the past decade, despite the war, which have expressed and ministered to this deepening sense of Christian churchmanship. *The Coming Great Church* by Theodore Wedel (Macmillan, 1945) is only one of several such books published this year. Especially for those newly awakened to the meaning and significance of the ecumenical movement, it will speak with timely force. Wedel is an ardent spirit and he proclaims the gospel of ecumenicity with sectarian fervor. He is convinced (and convincing) that the times are ripe for real progress toward Christian unity among non-Roman Christian groups. And when he says *unity*, he does not mean

uniformity, but *community*. Wedel believes that there are no insurmountable or irreducible obstacles to the achievement, in our time, of a very great measure of this recovered oneness.

For most young people, the chapter on "The Church of Christian Faith" is likely to prove the most interesting and provocative in the book. It provides the raw meat for a swell forum or bull-session in a group accustomed to critical and thoughtful discussion. His stress upon the corporate, historical character of all genuine Christian communion will call forth lively argument.

This book is a tract for the times, as it is also a sign of them. It is an exhortation, an invitation, an urgent call to Christians who are frustrated or scandalized by the pathetic and tragic defects of a broken Christendom. Surely the old order of denominational self-sufficiency and rivalry is marked for doom or irrelevance. But the shape of the new forms of Christian community is only gradually coming clear in travail of these days. Books like this register progress and also serve as active agents in making for further progress up the rocky road.

THE GAUNTLET

To a knight of the Middle Ages, a gauntlet meant protection against battle wounds. To the "knight" in this book, the gauntlet means battle itself. *The Gauntlet* (Doubleday Doran, 1945, \$2.75) by James Street presents a minister without a "calling" who takes up this challenge and ultimately finds God.

This book may join those other books which deal with the working-life of a man of God, and with some of those portraying varying phases of American life. But it stands on its own merits as a well written account of an experience in a minister's life, an experience which many church-goers (and others, too) may never fully appreciate. I do not believe that *The Gauntlet* will be listed among the great books of our time, but it is well worth reading from at least two points of view.

In the first place, there are glimpses of religious truths that are satisfying and comfortable to remember. And then there is the story of the minister's finding true faith by helping his people to discover God. It may help some readers to read of a minister who had his difficulties, too.

The style is pleasing and natural. There is an easy shift from people to ideas, from quick conversation to careful, earnest thinking.

—Janet Harlow, Yale Medical School

Last year* Chancellor Robert Maynard Hutchins of the University of Chicago listed ten books which he felt should be read by all Americans. He did not include the Bible because he assumed that we were either already familiar with it or would just naturally become familiar with it. The books are as follows: *The Iliad* and the *Odyssey*, Homer; *The Republic*, Plato; *Nicomachean Ethics and Politics*, Aristotle; *The Peloponnesian War*, Thucydides; *The City of God*, St. Augustine; *Treatise on God and Treatise on Man*, St. Thomas Aquinas; *The Divine Comedy*, Dante; *Works of Shakespeare*; *Meditations*, Pascal; *War and Peace*, Tolstoy.

And with how many are you familiar? Hmmm! I thought so. Well, it is comforting to see at least one novel on the list.

*Dec. 5, 1945.



motive

THE WAR ISN'T WON

"... if it is true that we were put into soldier suits to wipe out the Hitler's and the Mussolini's and the Hirohito's and the beliefs and the evils which they fostered, then we have not won the war. We have only won the battles. As long as there are still the Bilbo's who depend upon appealing to the beast in men to get into power, the Rankin's who preach distrust of the rest of the world to protect their own selfish interests, and the Gerald K. Smith's whose profession is preaching hate against American citizens because of their color or creed, then the war is not won."

—Bill Mauldin (speaking at the forum of the New York *Herald Tribune*. He is the author of *Up Front*, an outstanding cartoonist of World War II, 1945 Pulitzer Prize winner, former staff sergeant with "Stars and Stripes," Mediterranean edition, and member in good standing of "The Benevolent and Protective Brotherhood of Them What Has Been Shot At.")

THE "IRON DUKE" UP FRONT

"He had a great dislike for blood thirsty civilians who indulge in bellicose and intransigent sentiments which other men have to make good with their lives."

—From *The Duke* by Richard Aldington (Viking Press)

WOMAN'S PLACE 1946

"For peace in the future depends to a very great extent upon women. . . . Women must stand up to be counted and they should stand up to be counted with the men. . . . Women live more personally than men and they pull a personal world close to them. But if women's personal worlds are to continue, they must attend to the business of the world at large. . . . They must go out into the world by an extension of their personal interests, from their homes to the safety of homes everywhere, from their children to all children, from their own economic security to a realization that economically the whole world is sick or well together. Let them, like John Wesley, take the world for their parish."

—Margaret B. Pickel, Dean of Women, Columbia University
New York Times Magazine

Line Upon Line

MARION WEFER

CITIZEN TRAINING

According to the New York *Herald Tribune*, Syracuse University intends to expand the Maxwell School of Citizenship and is blueprinting an expenditure of \$10,000,000 for citizen training.

SOCRATES ON CITIZEN TRAINING

"You are a citizen of Athens, a city which is very great and famous for wisdom and power of mind. Are you not ashamed of caring so much for the making of money, and for reputation? Will you not think or care about wisdom, and truth, and the perfection of your soul?"

—Socrates

FOUND IN "THE PHOENIX NEST"

"And after all the only thing that really matters is what we think about people."

—Vida D. Scudder, *The Saturday Review of Literature* (November 17, 1945)

OUR BROTHERS BUILD

"An exhausted woman told how Stalin-grad burned. About her own home she said nothing. Listening to her, Captain Saburov thought how seldom all through the war, he had met people who mourned their own lost property. . . . the woman looked long and questioningly at all who were listening to her, then said thoughtfully and with conviction, How much money! How much work! What work? asked someone. . . . Building it all up again, the woman said simply."

—Konstantine Simonov, *Days and Nights* (Simon and Shuster)

"THEM WHAT HAS BEEN SHOT AT" SPEAKS

The New York *Herald Tribune* reports that the student council of the American Army's University Training Center at Florence, Italy, criticized Representative John L. Rankin of Mississippi for remarks attributed to him concerning "white government" and the "white majority" in the United States. The council is com-

posed of white, negro and Nisei soldiers. In a letter written for the Mediterranean edition of "The Stars and Stripes" they demand of him, "Did our buddies die in vain?"

CUE LINES

The New York *Herald Tribune* also reports that Western Reserve University is cited in a report by the Oxford University Drama Commission (which came to the United States recently to study methods of teaching the theater to university students): "We seemed to find in Cleveland a great work," says the committee, "pursued with devotion, of producing a communal life out of the diverse elements with which American civilization has to contend."

Rosamond Gilder, writing of the love story in *Deep Are the Roots* makes the comment, "It belittles the broader implications of the play. . . . The paramount question is not whether this Othello should marry that Desdemona, but whether the democratic ideal can and will be made to function in a world reeking with prejudice and violence."

—Rosamond Gilder, *Theatre Arts Monthly* (November, 1945)

SIDE LINES

While it is the expressed opinion of the coach of Boston College, as reported in the New York *Herald Tribune*, that ex-service men returning to football pay better attention to directions and react quicker than non-service men, a visitor from Rio de Janeiro is quoted from the same source with a quaint sidelight on the game. "It is a very interesting game to watch," commented the stranger at Bucknell game, "but do the players enjoy it?"

"If I had a child who wanted to be a teacher I would bid him Godspeed as if he were going to a war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it give their lives no less because they may live to see some fraction of the battle won. They are the commandos of peace. . . ."

—James Hilton in *This Week Magazine*

A quilt of quotes,
patchwork design,
Precept on precept,
line upon line.

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The Poet's Economy

FRED CLOUD

JUST the other day we received two poems so different in technique that we were made to examine anew our theory of the poet's "economy," that is, the way he husbands his words. Briefly, our theory is this: poetry, in contrast with prose, should say something important in a *few well-chosen, connotative* (as opposed to *denotative*) words. When it becomes effusive or obvious it loses its right to be called real poetry. And it should always *mean* more than it *says*.

Let's look first at "Lines Written 14 August 1945." It very well illustrates several of the rules of economy by the way it breaks them. This poem begins with a straightforward, contemporary speech pattern (see the first three lines) indicating that this poem is intended to be read *aloud*—as indeed, in my opinion, *all* real poetry is to be read (do I hear a vigorous "No"?). And then suddenly we are brought to a halt at the end of the fourth line by an archaic word, "rent." If a modern speech pattern is established

in a poem, then archaic words (such as "rent" for "torn" and "pent" for "confined") cause us to stop short of the meaning of the passage as a whole and notice the words themselves. This causes one the same annoyance that one feels when a single voice in a choral group is off key or unduly loud.

The next occasion for criticism is the very next line: to separate "pent" and "up" merely to have a rime with "rent" is annoying. Rime seems to be the occasion for many faults in poetry; after perpetrating the "rent-pent" rime, the poet proceeds in the very next couplet to rime "again" and "refrain." When are Americans, who pronounce "again" to rime with "then," going to stop using it as an eye-rime for such words as "refrain"? If our poetry is intended for a contemporary reading public, then for heaven's sake let's stop using pronunciations in poetry that are no longer used in modern American speech!

Lines Written 14 August 1945 WILLIAM RAYMOND MOWAT

To us, tonight, it was evident
That peace had come, as we all heard
The President in his own word
Tell us that we, whom war had rent,
Could live again and release pent
Up heart desires and once again
Sing out a loud, joyful refrain.

Some sing to saints, some sing to hell.
They rush about—where to? Who knows?
Who cares to know? The wine, it flows
At eleven a fifth and it goes well.
They shout it out; to all they sell
And are content in drunken state
To shout, "We are the masters of Fate."

But thanks to God there are saner souls
To work for Him in vineyard ripe,
And others to sow and not to gripe,
As they, with faith, go forth in roles
To serve and die that those whose knolls
And crosses dot the globe's terrain,
Did not unfurl their lives in vain.

Oh! What a price! Many paid with life
That we might have a home and wife.
But are we blind to the fact that strife
Again will come unless we give
A part of self to all, and live
As one, since we all know the fate
To come, if we continue to hate?

The Mind Is Words

DAVID WHITE

The mind is words
And seeks to make
Of all these shreds
(For its own sake)

A simple whole;
To take the heard
(The less than real)
And form the Word

Is the one aim
(The task assigned)
Of all this man:
These words, this mind.

In the first line of the second stanza the poet runs wild with his alliteration. (Or perhaps he has "heard the mermaids singing, each to each"?) And from there to the end of the poem, he becomes more effusive and more obvious until his thought is so generalized it loses unity as a poem. In fact, the last five lines are nothing more than a prose question; and it's a rather obvious one at that. The fact most responsible for this poem's still-birth, is that the poet is trying to write in the "heroic" style. As is so often the case, in his effort to write heroically, he falls into obvious and generalized statements.

NOW let's turn to a short and (apparently) simple poem, "The Mind Is Words." In the first place, notice that it is but one sentence in length. Yet it will take several sentences just to *begin* an exegesis of it! Let's look at the externals of this poem before we attempt an analysis of its meaning. Except for two words, which are bisyllables, this poem is written entirely with words of one syllable—no easy trick! (Try it.) The lines are short, and the rimes are exact, making the poem jingle deceptively. For this poem says something more than the words say. All of this is excellent poetic technique—simplicity of words, straightforwardness of expression, and pleasing form. But a poem to justify its existence must *say* something significant (am I challenged at this point?). Does this poem say something?

We think it does. It states a theory that many psychologists hold: that we think only in terms of words. And beyond this theory, the poem demonstrates the importance of *seeking* the living truth ("the Word" which is not contained in the words themselves but which is *suggested* or indicated by the words) and of *communicating* that truth. That is, this is the poet's apology, his reason for writing. According to our definition then of economy in poetry, this is a good poem. Do you agree?

Why the Movie Critic?

MARGARET FRAKES

IS there any point in having motion picture critics? Or should we just take our movie fare as it comes, go to see Van Johnson or Lana Turner and let it go at that? Or give up the movies as a bad job?

Wolcott Gibbs, whom you may have read in the *New Yorker*, has given up movies as a bad job. In a recent issue of the *Saturday Review of Literature* he tells why he gave up movie criticism. "Since the subscribers gave no indication of either agreeing or disagreeing with anything I wrote," he says, "it seemed permissible to deduce that they hadn't bothered to read it." And he proceeds to deliver some comments highly derogatory to movies in general. "It is my indignant opinion," he writes, "that ninety per cent of the motion pictures exhibited in America are so vulgar, witless and dull that it is preposterous to write about them in any publication not intended to be read while chewing gum. The exceptions to this indictment are the documentaries, which have, of course, very limited opportunities to distort life; frank melodramas, which have nothing to do with life and are therefore exempt from criticism; and the occasional picture, one or two a year at most, which defiantly photographs some recognizable fragment of our common experience, and generally loses a good deal of money. They are so few that obviously no one could hope to find regular employment writing about them."

Well, I wonder. In the first place, the movies are an art form, for good or ill, and when you realize that some fifty million people in these United States see them each week, you may reasonably deduce that more rather than less "buying guides" are in order. This line of thought recommended itself to me most forcibly when *The Southerner* came to town. I had read that Memphis banned the film because of what it considered its "untrue" picture of conditions among cotton farming tenants; and I had also read the comment of an Episcopal weekly's motion picture critic (a critic with a strong sense of the social implications of all forms of art) that "... its honest simplicity makes it one of the best products to come out of Hollywood in many years," and that it "should be seen by all who believe in the value and dignity of human beings." I decided to try an experiment when the film came to our city. Not many people here, I reasoned, would have read that comment in the Episcopal weekly, or the *New York Times* (which had carried an almost equally laudatory comment). No review appeared in a local paper over the week-end. By Tuesday, the time I was ready to see the movie (it was to end its brief run on Thursday), all the prospective viewers in the city and

I had to go by were the paid advertisements in the daily newspapers. And what do you suppose those ads offered in the way of inducement? Three photographs: one of a buxom girl with a coiffure like that of a model in *Vogue*, reclining voluptuously against a tree trunk; another showing the head of the lovely lady leaning over the head of a handsome man; a third showing the handsome man carrying the lovely lady relaxed in his arms. "Men are all alike in one way," read the caption, "and they can be won in my way." Another caption read, "Banned elsewhere! We see it!" Except for the names of the stars, that was all.

Now, I ask you, how was the unsuspecting movie goer in our city to know what *The Southerner* was really about? The ad would have you expect a sexy film; it would be no surprise if an audience which responded to that ad found nothing to cheer in the movie; while audiences who would have delighted to support this moving, honest, thoughtful film could never suspect what they had missed. I ask you again, do we need serious critics, or don't we?

* * *

WHILE on the subject of criticism, a recent column by the *New York Times* critic in response to a complaining "letter to the reader" may clear up some

misapprehensions. This writer had pointed out that the critic was inconsistent; one day he had harshly condemned *Saratoga Trunk* because it had been entirely escapist, and the next he had praised *Yolanda and the Thief* because it was escapist fare.

In answering, the critic explained that *Saratoga Trunk* was primarily a film of character, one that cried out for interpretation, one that should have been treated with insight, revealing the subtle human implications present in the story. It failed its artistic purpose when it became simply a vehicle to display its stars, when it presented an elaborate background, gorgeous costumes, romantic interplay between the two principals, with all character development and meaning left out. On the other hand, *Yolanda and the Thief* was a film of situation, and when it turned out to be frothy, ingenious and light it was fulfilling its artistic purpose. The first film, the critic summarizes, being one of character should have been designed to appeal to the emotions and intellect—yet it was merely a brilliant showcase; the second film called for appeal to the senses; its treatment provided this appeal with taste and imagination.

* * *

MORE on the same line: A *motive* reader writes to inquire how he might go about entering the field of motion picture criticism. He has had no newspaper experience, but he worked with a dramatic group in college, and he has for the past year or so been practising writing out criticisms of all the movies he sees.

That is a hard one to answer. Most of the critics on well-known newspapers and on serious magazines came to film criticism from work in dramatic criticism. A few have in the past been writers in motion picture studios. One effective reviewer on a Chicago paper had formerly been an art critic, and he still handles both assignments. Many have been general newspaper men. I doubt if anyone ever became a motion picture reviewer by simply walking into an office and saying, "I want to be your movie critic."

It must be remembered that film critics for newspapers are often handicapped by the business department of the paper. Too frank criticism of a film may provoke the cancellation of a theatre's advertising account. And that will upset the business office considerably. How-



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ever, if a newspaper is widely enough read, the theatre will hesitate to cut off its nose to spite its face (as happened early this year in the case of the Chicago *Daily News*). Certainly the New York *Times* critics have been frank enough in their comments and regardless the theatre advertising has persisted.

Probably the best way to gain a chance at eventual motion picture criticism is to start in general newspaper work, and work one's way into the field by degrees. Small newspapers probably would not be able to support a full-time reviewer, but an ambitious person might take on several such papers as a syndicate and make a place for himself; it might be necessary to supply the reviews on a trial basis until they had established themselves. A group of women's organizations on the east coast and on the west coast weekly review movies and put out releases which are a synthesis of all the reviews submitted. If you live in the New York or Los Angeles area, chances are that any of these groups would be glad to have you volunteer your services as a reviewer. Movies are screened once a week, and reviews are assembled and edited on the little green sheets you see posted in most public libraries. There is, of course, no pay for this work, but it provides a good opportunity to gain experience. Motion picture criticism an open field: it is certainly one that needs to be exploited for the good not only of the general public but of the movies themselves.

* * *

AFTER long and careful preliminary planning, a Protestant Film Commission was set up in New York City in mid-November. There are forty voting members in what is to become an incorporated organization; these members represent numerous agencies of the major Protestant denominations in this country.

Purposes of this non-profit organization are to provide distinctly Christian films to further the programs of the Protestant churches, and to facilitate a coordinated approach by Protestant agencies to the motion picture industry, whereby religious subjects worthy of treatment may be encouraged. Production of films will be financed by a sum to be raised outside the churches. It is planned, too, that in order to avoid duplication of subjects and to make use of the others' products, the commission will work with already existing organizations in this country and with similar groups in Canada and Great Britain.

The commission also plans to issue "white lists" (compilations of Hollywood films which it considers worthy of support). It will stimulate churches to make better use of available religious films through an increase in 16 mm. equipment.

Ya Gotta Plan!

HOWARD GRIMES

(Howard Grimes has just left the chaplaincy to resume his work as associate minister of the First Methodist Church in Houston, Texas. This church has made a reputation for itself because of its immensely successful recreational program.)

ONE week it was the *Hellzapoppin'* idea. Another week it turned out to be a surrealist orgy (ghastly); other times we have themes of "commencement day," and "mock weddings" and "in old Mexico." Such themes carried through a series of supper programs which our First Methodist Church, in Houston, Texas, did in an attempt to meet the leisure time needs of youth before the war. This kind of program didn't require anything near the work or talent demanded for a musical-comedy type of show. Yet they provided an abundance of good entertainment. The willingness or people to appear in them, even though they were not especially talented, contributed to the fun and spontaneity of the whole program.

Long before the war, "Hobby Night" was established as a regular institution at First Church. There were three series of "Hobby Nights" held each year. One was held in the fall and spring, and the summer meetings took the form of picnics. Usually we met for supper at six o'clock, then had group singing; then from seven-thirty to eight-thirty, hobby and interest groups; and then from eight-forty-five on, the evening was given over to folk dancing. The hobby groups were lead by carefully chosen people in crafts, public speaking, dramatics, current affairs, and classical music. We used (most successfully) recorded music for our folk dancing. With our groups, changing and growing with each new meeting, it was important that we have an exceptionally good caller; our caller taught the dance with a short demonstration and then took it slowly until all members of the group were following with ease. The most popular of our dances are "Velita," a gavotte, "Ten Pretty Girls," a schottische, "Put Your Little Food," a polka, and a few square dances.

Another venture of First Church to meet leisure time needs of youth was to hold open house on Sunday afternoons for service men. This open house was the beginning of our present Service Men's Club which was opened in December, 1942. The club has provided a recreational center for the many service men who come into Houston over the week-end

and it has served equally well for a week-end "home" for girls of the church—many of whom have no place in their own homes to entertain. Not the least of the successes of the club have been the thirty marriages which are the results of club friendships.

OUR program for the club is in reality an absence of program (except for once a month). Three large rooms, especially decorated and furnished, are open on Saturday nights from six-thirty until eleven o'clock. Ping pong, table games, magazines, and writing facilities are all available. We have tried to give these rooms a "date in the home" atmosphere. A group of women of the church usually serve refreshments and also serve sometimes as hostesses. On Sunday, the club rooms are open by eight-thirty in the morning. Sunday dinner at the church is the first planned activity of the day. Oftentimes dinner is followed by a musical program. During the afternoon, informal recreation goes on; then hostesses prepare a light supper. And then the girls and the service men are invited (but not unduly urged) to attend our youth fellowship meeting. It's interesting to observe the attendance spurt after an attractive, vivacious girl was made responsible for the handling of this announcement!

At the present time we are thinking of converting the Service Men's Club into a youth center for the church. Many of the recreational features of our work in the past will be reused. In the future we plan to have Sunday night youth fellowship meetings followed by an hour of folk games. It will be the first attempt our church has made at combining recreation with a purposed religious meeting. We are not sure that our plan will work but we are willing to experiment in the hope that we can meet successfully the recreational needs of all the youth of the church and the remaining service men.

From our experience, we would conclude that all leisure time activity must be carefully planned—even though it be "planned," "unplanned" recreation! Participation must never be coercive; the whole leisure time program must be democratic through and through. Fellowship is all important—the quality is hoped to be Christian. Above all, such a program must be carefully thought through; sporadic and occasional recreation can not succeed. Let imagination, planning, democratic participation be the keystones of all our leisuretime activities.

Choric Drama Speaks for Cornell College

THE chorus speaks turning past to present at Cornell College, Mount Vernon, Iowa, where Albert and Bertha Johnson, aided by students, faculty and townspeople, recently made Founder's Day a living experience by creating *Dedication*, a choric drama in verse honoring Miss Harriette Jay Cooke, Cornell faculty member, 1857-1890, and first woman in America to receive the rank of full professor.

Dr. Russell Cole, Cornell's president, desiring a Founder's Day program that would vitalize the rich history and tradition of the college, turned to Professor Johnson, author of several religious and secular plays, suggesting he dramatize the lives of certain prominent men and women in the early life of the college. The first of these assignments came two years ago when Professor Johnson, collaborating with Jacques Jolas, another Cornell professor, wrote a choric drama with musical background honoring Colonel Henry Rood.

This year the subject for dramatization was Miss Cooke, who left her New Hampshire home at the time of New England's flowering, rejected marriage and wedded herself to a life of dedicated teaching in the frontier Iowa college. Cornell's librarians formed the hub of this research and many students, in their quest for data, became steeped in the history and tradition of their alma mater.

PRODUCTION of a choric drama has problems not usual in the preparation of an ordinary play. Training a speaking chorus is, in some ways, more difficult than conducting a singing organization. The chorus must achieve unity of pulse and feeling without the aid of musical measure. There must be

perfect precision in diction yet lines must flow with spontaneous ease and with freedom from the stilted eloquence of elocution.

In *Dedication* each member of the chorus played several different roles—interpreting now one character, now another, thus calling for a versatility not demanded by the usual dramatic production.

The following passage from *Dedication* will illustrate the technique used by the Johnsons in the distribution of chorus, choir and solo lines. The chorus says: "The bronze, migratory folk, migrate across the straights, across Alaskan snows to hunt and sow the prairie maze in hazy, half remembered time. From unremembered Asiatic clime, the Indians brought a half forgotten God, not too unlike the Hebrew God Marquette both brought and met on Iowa's Mississippi bank before the white man came."

Then a choir of three women and one man says: "Then came the white men. They came to settle and to stay. Not Catholic missionaries sent by France, not gold struck west-ward-ho boys playing fortune's chance; these were God fearing pioneers, fearless frontiersmen, early Americans with gun and axe and hoe, they sowed the dream seed with historic deed. Fires by their open log hut hovels, met fires in eyes imbued with deep desires and will to shape a state." Then the men speak: "John Wesley's Methodist men rode west to testify that Jesus Christ was no demising, emasculated sort of friend. Christ is a man's man, a living force for prairie folk to feel. With heel in stirrup, gun on hip, they made the trip from town to settlement preaching the word, the Testament." Then another choir of three women and one man says: "George

Bowman, South Carolinian, elder in the Iowa conference, stood out among the circuit riders. He found the virgin timbered hill time had prepared and knelt down on the prairie sod to make a prayer to God." Then comes a solo line for one of the men speaking in southern dialect: "I dedicate this hill and ground to thee, oh God, and with thy help will found a Christian school in which our midland youth will find the light of faith and truth."

Dedication was presented in the chapel with the chorus, vested in choir robes, remaining seated and reading from neatly bound manuscripts much in the manner of a madrigal group. It is only one of more than a dozen original works created by Albert and Bertha Johnson in their thirteen years of heading the department of Dramatic Art at Cornell. Frequently their creations have been collaborations with some faculty member or student from the Cornell Conservatory. A new art form may be in the making at Cornell where there is a prevalent conviction that a fusion of the arts can shape a new medium of religious and aesthetic expression.

Age at first marriage

More than half of the men who ever marry in the United States do so before the age of twenty-five years, and women before the age of twenty-two, according to a new tabulation published by the Federal Bureau of the Census (May 28, 1945).

That people marry earlier nowadays, on the average, than they did half a century ago is well known, although still denied by many writers.

There are marked differences in geographical areas. People in the South marry early; figures for whites in 1940 were 23.5 years for men, 20.9 for women. In the northeastern states the corresponding figures were 25.8 and 22.5. Men and women in Massachusetts have the highest ages of marriage, while the lowest ages for men are in Arkansas (23 years) and for women, Oklahoma (20 years).

Professor Ransom Ristine, emeritus, gives reminiscences helpful to writing *Dedication*.



Cornell students are recording a rehearsal of *Dedication*. Mrs. Bertha Johnson is seated.



At the Johnson home, a group of students listen to the rehearsal recordings.



The Devil--a Disciple of Moses

ROBERT H. HAMILL

(In Neutralia—that no-man's land where Skeptic adds fuel to the feud between Satan and Gabriel—the tables are once again set for a meeting—the fourth meeting of the Big Two and the One-in-Doubt. Satan, the unpredictable, has arrived ahead of time. His industry is amazing. We know he's working on an important document because he's using his best grade of asbestos paper. Skeptic is all boredom though he occasionally gives Satan a quizzical look. Finally Skeptic can stand it no longer; he wipes his brow and says:)

SKEPTIC: What the devil's the matter with you Satan? I wish you'd stop writing and cool off a bit. The heat in this room is unbearable.

SATAN (still writing furiously): I can't.

SKEPTIC: Now don't be a child and make me coax you. What are you writing?

SATAN: Resolutions, not that it's any of your business.

SKEPTIC: Resolutions! (snicker) do you mean you're giving up your profession as a bad job?

SATAN: I beg your pardon?

SKEPTIC: If all that stuff you've written is resolutions, I assume you have concluded that you should reform.

SATAN: I believe you're pulling my tail. I always reform—at least once every year. In good years, maybe twice.

SKEPTIC: Aren't you satisfied with your last year's record?

SATAN: Sure, it was hot. Hotter than hades.

SKEPTIC: How many converts?

SATAN: Too many to count. My chief bookkeeper says we operated all year in the red. But I'm not one to gloat on success, I always keep improving my technique. Say, after all, why are you quizzing me?

SKEPTIC: Just interested.

SATAN: Don't you ever make resolutions?

SKEPTIC: Well, I think about it now and again. It's a little bit late for me, but you read me yours and maybe I'll get inspired.

SATAN: I must confess it's unusual, but if I can help you to follow the straight and narrow path, well, I feel an obligation. Here they are: (1) I resolve to keep people believing in my red woolens. They are my best trick. (2) I resolve to stop lying. "A truth that's told

with bad intent beats all the lies you can invent." (3) I resolve to make more use of the Ten Commandments. I resolve—(at this moment Gabriel pads in. Satan and Skeptic do not bear him. Gabriel coughs politely, Satan nonchalantly covers his paper. Skeptic failing to see the change in Satan's attitude blurts out:)

SKEPTIC: Satan's just helping me to think up some resolutions for the new year. It's a little bit late but Satan says better late than never.

GABRIEL: Resolutions? Will you clarify, please.

SKEPTIC: Yeah. Reforms, you know what they are. Satan has a splendid list.

SATAN (clears throat and emits a huge puff of steam): Now, Skeptic, after all, we were just thinking of the great danger of indecision (clears throat again, more steam), after all you—

GABRIEL: I must give the devil his due. You needn't be modest. I'm grateful to you Satan for helping Skeptic to think of the salvation of his soul. I've always said better late than never. And Skeptic you should reform. Your page in the divine ledger is loaded with debits and promissory notes. You'd better start now to redeem them, because you know, death comes to . . .

SKEPTIC: Enough said. You may have a point there. I'll try anything once. Do I get down on my knees?

SATAN: Be bold, my boy. Get some paper. I'll help you. Now write this down, I-resolve-to-be-a-perfect-gentleman.

SKEPTIC: But I don't want to be a perfect gentleman.

GABRIEL: Shame, Skeptic. Why don't. . . ?

SKEPTIC: I'd rather stay in college. Besides, it's tough to be a perfect gentleman.

SATAN: Sure it is. But brace up now, Skeptic, and write. Ready? I-resolve-not-to-flunk-trig-or-ec.

SKEPTIC: All right.

SATAN: I-resolve-to-climb-on-the-wag-an-and-stay-on-dead-sober.

SKEPTIC: All right.

SATAN: I-won't-cheat.

SKEPTIC: All right.

SATAN: I swear, I won't, I mean, I-resolve-I-won't-swear-any-more.

SKEPTIC: All right.

SKEPTIC: I-won't-smoke. I-won't-dance, I-won't . . .

SKEPTIC: Say, I'll never be a goody-goody. What's the idea anyway?

SATAN: I'm helping you stay out of

the hands of the devil—to walk the straight and narrow, to follow the rules, my boy.

SKEPTIC: What rules? the dean's?

SATAN: That's a silly question. Now take the Ten Commandments. Follow them and you'll never go wrong.

SKEPTIC: That's easy. I don't murder, steal, or commit adultery. The only trouble with the Ten Commandments is that they don't cover the things that bother me—like, oh, what to do on a date, and whether to join a frat, and how much to hit the books.

SATAN: Well after all, you have to bring them up to date—streamline them.

GABRIEL: And how would you improve upon the holy commandments?

SATAN: Well for modern youth, we would say, "Thou shalt not get drunk. Thou shalt not gamble. Thou shalt not lust, nor fall in love until you are sure. Thou shalt worship on Sunday."

SKEPTIC: Is that all?

SATAN: That's enough to make a man out of you, Skeptic.

GABRIEL: But could Skeptic keep those rules?

SATAN: He could if he tried hard.

GABRIEL: And if he succeeded, he would be proud of himself. That is worse than breaking the commandments. The Pharisees kept the laws, and were conceited about it; that made them more hopeless than the sinners. There are too many "goody-goody people" in the church these days.

SATAN: Too many? Don't you want good people in the church, righteous ones, with good consciences?

GABRIEL: No, I want the sinners. The good people can't be helped; they are too proud to improve.

SKEPTIC: But isn't a fellow supposed to live a good life?

GABRIEL: Indeed, but Skeptic, you can't obey those rules. For instance, how can you keep from lusting? You have normal passions, don't you? You have eyes, and you cannot tame your thoughts completely. You just cannot possibly obey those rules, or any set of rules.

SKEPTIC: They are pretty tough.

GABRIEL: Then what good is a rule that you have to break? It only makes you miserable. Besides, when someone sets a rule over you, your human nature says to rebel. You want to steal something just for the fun of breaking the rule. Personally, I say that's a good thing.

SKEPTIC: What? A good thing to break the rules?

GABRIEL: No, it's a good thing to rebel against all rules. If you obey the rule, it makes you proud. If you can't obey it, it isn't any good and you have nothing to guide you. So, it's best to rebel against all rules.

SKEPTIC (*puzzled*): Now, if you don't mind, would you begin again? You mean to say I don't have to obey any rules to be a Christian—no rules about drinking and dating and stuff like that?

GABRIEL: I say there are no rules for the Christian.

SKEPTIC: Holy balls of fire! Now I can really celebrate!

SATAN: Gabriel, is that an authorized statement for your Chief? May we quote you on that to the press?

GABRIEL: You may. For the real Christian, there are no rules and no commandments.

SKEPTIC: Then anyone is a Christian?

GABRIEL: Oh, indeed not. There is one guide. "Love God, and do what you want to."

SKEPTIC: Simple. Nothing to it. *I love God*. How'd I do?

GABRIEL: Be careful now, I mean the Christian dedicates himself to one consuming purpose: to know God's will and to do it. Then, he does every specific thing which that purpose prompts him to do. The Christian is slave to no rules, but his single purpose decides all specifics as they arise.

SKEPTIC: Now, you both hold on here. Satan says there are a lot of things I must not do. And you, Gabriel, say I can do anything I want to. Satan is a prudish old maid, and Gabriel a free-thinking libertine. There's something here I don't quite get.

GABRIEL: I should be glad to explain further.

SKEPTIC: Let me get this straight. Satan, what do *you* say is the great commandment for a modern, intelligent, up-and-coming Christian?

SATAN: Thou shalt do nothing to harm thyself nor to hurt anyone else. That is the whole gospel in a nutshell.

GABRIEL: Rubbish! That's a law, not the gospel. It's kindergarten stuff. I'm not interested in minimum, but in maximum Christianity.

SKEPTIC: Then what do *you* say is the great commandment?

GABRIEL: God is great and good, and has a purpose for your life. You find satisfaction only as you find his will and live according to his way. You are free to do whatever your thankfulness to him prompts you to do.

SKEPTIC: But how can I know his will about dates and morals and things, without some specific guidance?

SATAN: Sure. Just like I said, he's got to have some rules.

GABRIEL: No, Skeptic, if you need rules, you are still a child. There are no rules for a mature Christian. Let me ask you, whom would you trust to make the rules? Will you take the word of the Bible?

SKEPTIC: Not if I can help it. It's got some bad stuff in it. Abraham lied about his wife to save his own skin. Jacob defrauded his brother, and got away with it. The "Chosen People" sent spies, invaded a foreign land, and slaughtered the women and children held as hostages. It's no good for a rule book.

GABRIEL: Will you let the church leaders make rules for you?

SKEPTIC: No sir! They've been stupid fools. Look what they did to Galileo just because he was an honest scientist; and they still treat the Negroes and the unions about as bad.

GABRIEL: How about your parents making the rules?

SKEPTIC: Gosh, no, spare me that.

GABRIEL: Whose rules will you accept, then?

SATAN: May I offer a suggestion? I'll draft you a set. You got a good start there in your list of resolutions.

SKEPTIC: Now let me get this straight and take an example. How about a little beer or a cocktail now and then?

SATAN: No, no. Very bad stuff. Poison!

GABRIEL: The Bible doesn't forbid it.

SATAN: It ought to. I'll see that it's revised. I still say it's bad stuff. It's bad for the stomach, for your studies, and your reputation. Leave it alone, Skeptic.

GABRIEL: True, Satan, it is rotten stuff.

SKEPTIC: Then you agree?

GABRIEL: Just by chance. Tell us, Satan, why is beer bad stuff for Skeptic?

SATAN: Because it harms him and might hurt his neighbors if he drinks too much.

GABRIEL: That's a weak reason, and it shows up the difference between Satan and myself, the difference between rules and freedom. To begin with, if you keep the rule, "Don't drink," you get proud

of yourself, and blind yourself to the more important matters. Hitler boasted, you remember, that he never drank. Then too, any rule tempts you to defy it. You want to drink a little just to prove that it won't hurt your stomach, your grades or your reputation. Isn't that right?

SKEPTIC: I suppose so.

GABRIEL: The real trouble with that rule is that talks about *minimum* Christianity. Christianity is not meant to *forbid* you things, but to *release* you for new things, greater things. A real Christian isn't afraid of doing wrong so much as he is anxious to do good. I would say that drinking is bad because it prevents you from making more intelligent use of yourself. You would get a bigger bang out of spending your beer money to buy milk for some hungry child. And instead of being gullible to the dopey liquor ads and escaping from your drab personality and life at a bar, you would get more satisfaction out of being distinctive, different: develop some poise, some skill, do a job for something you believe in, express some buried talent. You would get a bigger wallop out of smart, honest work than doing the same old blazé act.

SATAN (*disgusted, storms away from the table*): I came for a conference, not to be preached at.

GABRIEL (*not noticing*): And I would say the same about drinking cokes and coffee; and about smoking, dancing, swearing—in fact, about a thousand petty little things. People with the "devil's twist of mind" are always trying to list the things you "can't" do and be Christian. I'm interested in the things you "can do" and must do to be Christian.

SATAN (*shouting as he stalks out the door*): It's high time we got back to the good old days when men knew the difference between right and wrong. When the Archangel says drunkenness is not a sin, heaven itself is debauched. How can Skeptic be a decent fellow when Gabriel lets down the bars on such a fundamental rule as drinking? I stake my reputation as the devil upon the rule that a good man must not drink, he must not swear, he must not smoke.

GABRIEL: At the pearly gates, Satan, our inspectors are taught to be very suspicious of any man who has no "minor" sins.

SKEPTIC: Gnats! This is the biggest mix-up I was ever in. The devil is strict, Gabriel is lax, I can get what the devil wants, but I'll have to do a lot of thinking about what you want, Gabriel. For today, I give up! (*Thus Skeptic bogs down in the mire of this cursed, everlasting paradox: the devil's ways are clear, and easy, as compelling as the Sahara sun, and God's ways are foggy, hard and tasteless.*)



Our task during the war years has been rendered difficult by the fact that the government of one of our principal allies, Britain, seemed averse to fundamental change both in Europe and Asia; and that, in trying to cooperate with Britain, we made it possible for Russia to become a mouthpiece for the changes we would otherwise have favored, or at least accepted. This potential conflict between Britain and Russia made the position of the United States both ambiguous and lacking in inspiration for the peoples of Europe and Asia who hoped to find here leadership in advancement of political and economic democracy. The victory of the British labor party has removed an obstacle to the application of our ideals in foreign policy; and if the United States and Britain now jointly support individuals and groups throughout the world who try to root out Fascism, Russia will no longer be able to act as sole proponent of anti-Fascism. This equalization in the roles of the three great powers should greatly facilitate orderly democratic reform both in Europe and Asia.

Scientists have shown us that nothing is impossible for those who have the will to succeed. There is no reason to assume that human relations are more subject to limitations than scientific discovery.

—Vera Micheles Dean

Today we are struggling to build a world community. It is impossible that 125,000,000 Germans and Japanese can be excluded from it. We are told that the development of transportation has brought us as close to Berlin as Richmond was to Washington. If this is so, then we have on an international scale the same task today that Lincoln had in 1865. We now believe that his policy was the right, the realistic, one. We believe that if that policy had been followed the national community would soon have been restored, and years of suffering, which still leave their mark upon the nation, would have been avoided. The new realism is unrealistic, for in addition to thwarting our own interests, which it falsely pretends to serve, it ignores all the facts, the facts of history and the facts of human nature.

—Robert Maynard Hutchins

We apologize for attributing "Fugal But Not Frugal" in the December issue of "motive" to our music editor, Warren Steinkraus, instead of Richard W. Ellsasser. Mr. Ellsasser, now enrolled at the Boston School of Theology, is one of the world's most brilliant concert organists. We were especially happy to have this young and gifted organist and composer writing on Bach. In spite of his youth, Mr. Ellsasser has for years been a student of the works of Bach, having memorized his entire 219 works.

A New New Testament

FEBRUARY, 1946, is a month of great importance in the history of the Bible, for on February eleventh will be published the New Revised Standard Version of the New Testament. This new version is the product of a committee of fifteen scholars who were appointed by the International Council of Religious Education to undertake the work. During the depression of the '30's the work of the committee was temporarily suspended, but in 1937 the project was resumed again. The committee has been authorized to revise the "present American Standard Bible in light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version." It is based on the American Standard Version of 1901 which itself was a revision of the King James Version.

The new book will have a page size of five by seven and a fourth inches, and will contain over 500 pages. It is printed in new type especially selected for this version. Bound in blue cloth, gold stamped, the Revised Standard Version will be priced at two dollars. The first printing of 100,000 copies is already exhausted. It is published by Thomas Nelson and Sons.

Preceding the publication, the Chicago *Tribune* will publish the complete text of the revision as a special Sunday supplement on February tenth. This unusual publicity enterprise is comparable to another *Tribune* feature sixty-five years ago when it printed the complete cabled text of the English Revised Version of the New Testament of 1881, the first revision since the King James Version of 1611.

The revision committee is headed by Dean Luther A. Weigle of the Yale Divinity School. Serving with him have been Clarence T. Craig, of the Berlin Graduate School of Theology, Millar Burrows of Yale University, Edgar J. Goodspeed of the University of Chicago, Walter Russell Bowie and Frederick C. Grant of Union Theological Seminary, Henry J. Cadbury of Harvard, and Abdel Ron Wentz of the Lutheran Seminary at Gettysburg, Pennsylvania. Until his death in 1944, James Moffatt was executive secretary of the committee.

At the present time another group of scholars is working on a revision of the Old Testament which will be ready by 1950.

Racial Attitudes of the "Liberal" North

(Concluded from page 13)

is one, however, that needs telling and retelling until all "liberal" people are aware of it. Whites need to learn a more just way of looking at Negroes. In all honesty, their obligation is to look through them and back of them to the white-created conditions that have helped in large measure to make them what they now are.

In this connection psychologists and writers of fiction can be of notable help. They have the power (as in the above case) to draw the picture of the psychically wounded Negro, and to indicate what happens when his psychic wounds are not only permitted to go unhealed but are kept open and raw through indifference and cruelty.

They also have the power to point out dangerous contradiction that exists be-

tween our American promises and practices. They can show that it is not a healthy thing for a society to harbor a moral contradiction within itself; to say one thing and do the opposite; to pronounce glorious ideals and resort to inglorious practices; to give generously with one hand, and take meanly back with the other.

In our childhood, we used to cry out with anger: "Indian giver!" The phrase was no doubt unjust to the Indians; but it said clearly enough what we children meant; that if you gave a thing, honestly and gladly, you might not later take it back.

We ask the Negro boy to give us back our gift to him of human dignity. It is not strange that we begin to feel doubtful about our moral integrity.

For twenty-nine years Harry Allen Overstreet was professor of philosophy and head of the department at the College of the City of New York. His books have reflected both his scholarly interests and his concern for popularizing his knowledge. *About Ourselves* has been a leading seller, while *The Enduring Quest, A Guide to Civilized Leisure, Let Me Think and Our Free Minds*, have all been influential books. This article which we publish has had wide circulation both in *The Saturday Review of Literature* from which we have the permission to reprint it, and as a reprint sent out in the interest of race relations. We feel that it states facts that are little known but that need to be widely understood.