

Work

Work is the *scale of values* of our lives made visible.
We would instill into our work those values we would hold in our lives.

Life can be work *piling-up things*—property, automobiles, stocks and bonds . . . prestige.
Life can be work *emptying itself* of all abilities and skills, all insights and ideals.

Work can be to the life as the skeleton is to the body.
It can give life stature and mobility . . . the power to reach, stretch, walk and run.
Work can be a body with no spine.

Work can be healing a wound, building after destruction, atonement after desecration.
Work can be coordination of a thousand nerves directing high values.
Work can be the best, the *most* worth while, the most satisfying . . . the *play* of living.

Work can be for self, for others, for both.
It is the wise man who chooses which to put first
It is the courageous man whose choice is for others
It is the stalwart man who keeps it there.

Our lives are loaned to us
And wrapped-round with reason and bound with freedom.
We can undo the reason, loose the freedom, and *steal* our loan
We can take our loan and do with it what *we will*.

Or we can *invest our loan*
Invest our loan in law and order, in truth and beauty, in goodness and responsibility
We can bring interest to the lender, trustworthiness to ourselves.

Work *is*. Work *can be*. Lives *can be* for work.
Lives *ought* to be for work because work *is to be done*.
We, only we, are the working tools of our Creator.
We . . . the working tools . . . his greatest trust . . . our greatest responsibility
We . . . his chosen instruments . . . his tools of work . . . his hands!
We . . . sharp instruments, dull instruments, defeated instruments . . . indestructible instruments

By *our* freedom . . . by *our* reason—sharp, dull, defeated, indestructible
We are the instruments. We are the tools. We are the hands of our Creator.

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Instruments . . . tools . . . hands . . . the work-focus of our universe
A great trust . . . a great responsibility.

Our responsibility.

Count on no reprieves for wasted work, wasted lives
Count on no neat packaged-kingdom flung from the skies
remember, we are creatures of freedom and mind!
our universe is of law and order!

Law—children without food will starve to death

Order—people betrayed will betray

Betrayed minds connive pollution and murder
And free wills can execute
intrigue, deceit, fiasco
hatred, destruction, starvation
chaos and hell.

Cruel, you say? God a *loving father*, bosh you say?

A loving father, yes, we say.

A father's patience, hour after hour to day after day

A father's provision year after year to age after age

record and history and heritage

signs, helps, teachings, revelations

experience and learning, experience and learning

Delay, you say? hard, you say? painful, you say?

Impasses, insurmountable, you say?

Yes, but *use* your mind

Choose and will!

Impasses yes,

Impasses of ignorance, of selfishness, of indifference

Impasses, yes, extravagant impasses to destruction.

The way of construction is work.

Building is the way of work.

Face what you would build!

Would you build renown and bank accounts?

Would you loose in the world shortsightedness and crassness?

Your pattern? shallow and feeble? flickering and fleeting?

Or would you build symmetry, order, character?

Your pattern? rooted? resilient? durable?

What would you build?

Will *you* build peace?

Will you build happiness, sow pardon, hope and joy?

Will you build homes, families, jobs, communities?

Understanding, responsibility, identification?

And will you be conscript or volunteer?

Work is to be done . . . now or in the future work will be done.

Your mind is to choose . . . your freedom is to will

conscript or volunteer?

breaker of the laws . . . builder of the laws?

One is passing time. One saving time.

One is being deprived . . . One is giving away.

One is failure and defeat and waste.

One is life *made* to a scale of values.

You and your life.

That is all.

Choose work, choose life, for our Creator.

Our Life Work

John Oliver Nelson

WHEN they were drafted in World War II, thousands of members of one religious sect in America were thrown into prison because the government denied their claim that every one of them was a minister, entitled to ministerial exemption. The rest of us looked on with some curiosity as this strange claim was made.

But the fact is, that just this claim—in not quite so literal a form—is one of the main assertions of our heritage of Christian faith. One of the deepest truths shown us by Christ is the teaching that God calls *everyone* to be a minister, whatever form that ministry may take in his or her life work. One caution at the very start. It is this: church vocations are just *one sort* of vocation to which God calls young people; he has a call, a summons, a plan, for every young person that's born.

CHRISTIAN VOCATION, HISTORIC DOCTRINE

Where can we best recover this Christian insight that God calls us all to our life work? Like any similar truth, it is to be sought both in the Bible and in Christian experience through the centuries. What we find from both is interesting.

Certainly the Hebrew people, whose story is the Old Testament, were a nation who built their whole life about the conception that "God has a plan"—for individuals as well as for peoples. The founder of their nation was Abraham who, in response to urgings not felt by his neighbors, went out to a new destiny. And thenceforth each great leader of the Hebrews found his greatness in adhering to what he discovered to be the will of God. The Psalmist wrote these deeply perceptive declarations of God's personal leading among his people into the 139th Psalm: "Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. . . ." The prophets, dealing with both individuals and nation, proclaimed God's direct will as contrasted with the plans and schemes and actions of men who made their plans without seeking divine guidance.

In the New Testament, particularly among Christ's own teachings, we find everywhere the assumption that God has a plan, a calling, an intention, for every human being. Jesus assured his disciples that their heavenly Father watches over even the sparrows, and told them with his usual vivid overstatement that "the very hairs of your head are numbered." He pled with them not to worry over details like food and clothes, but rather to let God do the planning and carrying through of their destiny. In a famous parable, he pictured God as an overlord who grants certain "talents" to each of his servants, expecting definite results in proportion. When his own hour of greatest decision arrived, Jesus' choice was, "Not

my will, but Thine, be done": a timeless example of his witness that God does have a particular plan for events and destinies among men.

What happened to this dynamic teaching? Why is it so little encountered today?

The answer is, because this is one of the most persuasive and insistent of Christ's teachings, that passing centuries of Christians soon found it too demanding. Only here and there, as church history unfolded, did men enter into this truth of Christian vocation which gave perspective and power to life. St. Augustine spoke memorably of how we find our destiny, individually, in God, in this prayer: "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee." But the great mass of nominal Christians had long assumed that God hadn't a "call" for everyone, but only for "holy" members of society—priests, monks, and nuns. They fell into the habit of thinking that only those who entered church vocations had any vocation at all from God. To this day, the standard reference work representing Roman Catholic doctrine mentions under "Vocation" only the "call" given to *church* vocations. It was in this atmosphere that the term "Reverend" (meaning "to be revered") grew up, a description granting the minister special honor in God's sight as compared with the ordinary layman.

Against this muddled tradition, the Protestant Reformation in the 16th and 17th centuries placed its memorable rediscovery of Christian insight. The "priesthood of all believers" again meant, to Protestants, that lay people are just as fully and explicitly called to their life work as are clergy. Was only the life of the ministry the following through of God's plan? No! Every Christian, living his life in the service of Christ's cause, was called of God in his vocation.

Is this age-old doctrine of Christian vocation—coming right down to the life of each student, each child, each adult today—too demanding for us? The answer may be that life itself can be too demanding for us unless we find our destiny in such a doctrine of vocation. No power in a human life to meet obstacles of every kind is so strong as the sense that we are *living the will of God*.

One caution is in order. This process of "finding the will of God for my life" never means that once having

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found it I sit back and let it carry me serenely through my whole career. Rather, it means ceaselessly examining my opportunities and talents, learning needs about me, keeping clear the channels of prayer between God and me—all to keep "on the beam" in relation to his purpose for my daily life. Christian vocation is not a once-for-all discovery: it is a lifelong unfolding of God's grace and power in a dedicated human life.

WHICH MINISTRY IS FOR ME?

Most French classes in school read the legendary tale of *Le Jongleur de Notre Dame*, which tells of the penniless juggler who was found in an empty chapel doing his acrobatic back-flips and handsprings before the altar—as his best offering in the divine presence. Another classic instance is that of the cobbler whose excellent workmanship and scrupulous dealing were explained by the fact that he regarded his work as done for Almighty God, not for reputation, or money, or personal satisfaction.

There are plenty of parallels today. Certainly God is calling young people, as Christians, to enter a vast variety of careers in this generation. To accomplish his purpose, millions of individuals must undertake their quiet contribution, doing "as unto the Lord" their particular task. What are some of these jobs Christians must tackle?

First, there are thousands of so-called secular tasks. The world needs more than anything else, perhaps, people who consider the ultimate purpose of their work as carefully as the immediate doing of it. Some of the scientists who worked on the atomic bomb declared, after its hideous and unnecessarily brutal use had been demonstrated in Japan, that they "had no idea their research would result in such appalling destruction." They had been far more interested in research, than in the use to which that research would be put: they felt no *social* responsibility for the work they were doing, beyond a preoccupied hope that atomic energy might prove as great a constructive as a destructive force in civilization.

Is not what we need, then, a great host of young people entering science and the professions, determined to make those fields serve mankind and God, above everything else? This means engineers more concerned with being Christian than with being clever or rich or successful. It means lawyers, doctors, teachers, businessmen, home-

makers, merchants, builders, salesmen—all interested in making their vocations serve the largest purposes of life. Such workers are not asked to go ahead with their business during office hours, and then after closing time just to carry out "Christian" activity at home, or in church, or "Y," or scout troop, or community. They are asked, by the demands of Christian vocation, to make their job itself a significant part of the world's most important purposes. A great contemporary Chinese leader has said: "What we need is not lawyers who are Christians, doctors who are Christians, teachers who are Christians; we need *Christian lawyers, Christian doctors, Christian teachers*"—expressing through their actual daily work their calling under God.

Second, great numbers of *jobs with people* summon Christians in this generation. As a civilization we have done rather well with scientific discovery. Our progress in transportation, communication, and medicine has been amazing during these recent decades. But seemingly with each advance in technology, we are left further behind in human relationships themselves. Our planes take us faster and faster—to meet people we hate. Our television grows clearer and clearer—to show us people we envy or neglect or despise. Our atomic research reaches its astounding goal—to threaten the annihilation of mankind itself!

So it seems plain that in the economy of God, multitudes of young people are being called to jobs creating better relationships among human beings, and enriching human experience itself. Social workers, perceptive teachers, international diplomats, housing experts, directors of recreation, probation and parole specialists, criminologists, child-care psychologists, work-camp leaders, inter-racial guides, consumer-cooperative workers, scouters, rural-youth organizers, personnel advisers, labor mediators—the list is endless of socially useful jobs confronting Christians, quite outside the employed work of the Church.

Let no one say that a person whose life is dedicated, in God, through such activity, is any less "reverend" than an ordained minister! These tasks among human beings, like those among test-tubes or slide-rules also, are jobs in which there may be a divine vocation quite as explicitly as that found in the church

A Christian regard for the job we do also involves certain results in the *way* we go about it. A housemaid who had been converted to the Christian faith was asked for definite evidence of her change: She presented the fact, that she now no longer swept dust under the carpet! The person whose everyday work is a Christian responsibility undertakes it thoroughly, thoughtfully, scrupulously. He makes it a "mission" among his fellow-workers, a demonstration of kindness and fairness and cooperation. "By this shall all men know that ye are my disciples, if ye have love one to another," Jesus said, referring to people not just in church or in missionary campaigns, but in the everyday world of jobs. A job well done may itself be a Christian witness.

WHAT'S SPECIAL ABOUT CHURCH VOCATIONS?

If, by the standard of the doctrine of Christian vocation, all jobs may be holy callings, what then sets apart the specific employed church tasks?

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motive is indeed grateful for the return of John Oliver Nelson to its pages. The above article as well as his contribution to the *motive* vocation issue of January, 1945 are an abundant evidence of his wisdom on this subject. We like the man and we like what he believes about this all-important subject . . . work. The above article is the first chapter of the new book, *We Have This Ministry*, edited by Dr. Nelson. This anthology of statements by authorities on the varied tasks of the Christian ministry is the first comprehensive statement to come out in many years. The purpose of the book is to present the challenge of the Christian ministry in general, make clear the varied types of work involved and to present the work of the ministry from the background of the everyday experiences of leaders in these respective fields: rural and city pastor, missionary abroad, director of religious education, ministering to students, college teacher of religion, interdenominational work and military and institutional chaplains. *We Have This Ministry* has been needed to broaden the concept service of the Christian ministry . . . the book not only broadens but can prompt increased and enriched Christian service. The book is published by the Association Press and is available through all bookstores. There is a special student edition for quantity distribution for 50 cents; the price of the regular edition is \$1.50.

God Almighty Is a Mechanic-- and an Artist

Arnold Nash

IN every civilization known to man "work" has constituted one of his deepest problems. It is an activity without which man cannot exist, yet because it is not one of his joys but one of his sorrows, it is an activity from which he would escape. Since work is a necessity to be endured (it cannot be evaded) man has done his best to lighten it by labor-saving devices—from the wheel of primitive society to the washing machine of today; also he has tried to pass it on—especially manual labor—to the mentally less well-equipped of society. Thus have arisen the slaves, the serfs and the manual laborers and the inevitable moral and political problems that perennially occur. History shows—and the experience of the Soviet Union over the last twenty-five years only emphasizes this truth—that no civilization known to man has ever given its due reward to those who work with their hands rather than their heads.

But the existence of work has also precipitated one of man's major theoretical problems: why can man only exist through the sweat of his brow? In most civilizations the sage and the scholar have evaded the theoretical problem by regarding manual labor as a drudgery to be accepted by those who through accident of birth or a lack of brains are doomed to be the toilers of the earth. Thus in ancient Egypt, a teacher urging his pupils to study hard, argued that only thereby could they be saved from a life of physical labor. He grimly reminded them that the manual worker toiling in the glare of the furnace has "fingers like a crocodile and stinks worse than fish-spawn" and, he added, for their edification, that "the weaver in a workshop is worse off than a woman since he squats with his knees to his belly and does not taste fresh air." In Greece the situation was no better. Aristotle urged that the mechanical arts make the body, soul and intellect of free men unserviceable for the use and exercise of virtue. Plato even argued that a little geometry or arithmetic was enough for a gentlemen. This attitude was picked up by the Romans and a writer, as apparently enlightened as Marcus Aurelius, regarded "those that profess mechanic arts" as "in some respects no better than idiots." Not the least reason for the high death rate resulting from surgical operations in the Graeco-Roman world was that the unlettered slaves performed the actual surgery. It was thought undignified for the scholar to do any manual work and so he sat with his text-book in his hand at one end of what now-a-days we would call the operating theatre and gave verbal instructions to the slave at the other end. Similarly, in ancient China, manual labor was considered an activity too inelegant for the true scholar to pursue. This tradition was so strong that as late as 1919 students being examined in geology in an otherwise excellent Chinese university could not dis-

tinguish between slate and sandstone since it was not considered proper to get dirty hands by doing field work.

BUT one national group saw things differently. The ancient Jews from the earliest days recognized that physical work was both man's curse and his blessing. Even by the time of St. Paul, at this point Greek and Roman ideas had had so little influence on Judaic thought and practice that he, a Pharisee of the Pharisees, and a pupil of the famous Gamaliel, had been taught and practised a trade, that of tent-making.

It is not to be forgotten that Jesus of Nazareth was a carpenter. Unfortunately this profound insight into what we can validly call the divine significance of work was obscured during the following centuries as Christianity sought to adjust itself to the Graeco-Roman world. By the time we get to Thomas Aquinas the Biblical view of work was almost completely submerged. Although St. Thomas could agree that all work contributes to the good of society yet he could never apply to secular labor in its widest sense (and certainly not to manual labor) the distinctive terms, *vocare* and *vocatio*. Indeed "manual work" was definitely in God's sight, so taught Aquinas, on a lower level than "spiritual work." The Reformers protested against this betrayal of the Biblical contention and maintained that since God is the great worker so man can achieve his true existence only by regarding work as an offering to and a cooperation with God. Luther declared that the shoemaker was as much called by God when he made the sole of the shoe of the Pope as when the Holy Father prayed for the soul of his shoemakers.

IN our capitalist-bourgeois civilization we have repeatedly at this point forgotten our Protestant heritage. Even in America we have departed a long way from the Biblical faith of our founding fathers who believed, to use the famous words recorded by Benjamin Franklin in his remarkable letter, "To Those Who Would Remove to America," that "God Almighty is himself a Mechanic." The time has come when we must take our faith seriously in the realm of the activity wherein we
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Arnold Nash is on the faculty of the McCormick Theological Seminary in Chicago. He has just recently come to this country from his work as chaplain to the Student Christian Movement and Honorary Lecturer in the department of political economy in the University of Toronto. Professor Nash was educated at the University of Liverpool, Ripon Hall, and he holds graduate degrees in chemistry, philosophy and sociology. Prior to 1939 he was secretary for the Student Christian Movement in the University of London. He has lectured and taught at Yale, Union, Universities of Nebraska and Iowa, Princeton, Columbia, and the Pacific School of Religion. He will be known by many for his provocative work, *The University and the Modern World*.

I'm Going Back to China

Amber Van

I'm going back to China
Why? It is hard to answer.

Chungking's climate is miserable—hot in summer, cold and damp all winter with almost no sunshine. I was sick and unable to work for months while there.

Milk and butter and things we consider essential for healthy living are difficult to get.

Communications were terrible most of the time I was there. It took months for letters from home to reach me. I had only one package from the States in the five years I was away.

I lived without so many things that I take for granted in life in the States—running water, refrigerator, gas stoves, good electric lights, fresh vegetables that can be eaten raw, libraries. . . .

But

There's Yahan who recently used her vacation to make a long hard trip with Dan to visit Christian mid-

Tailor, formerly a textile worker from the coast, in a Chinese Industrial Cooperative



dle schools. "There's no face between us" she said one night as we shared our plans and dreams.

There's Dan who in addition to teaching in the Seminary and directing a full conference program of Christian education is editing the only Christian magazine in China for middle school students.

There's Enmei, the doctor I lived with, who spent all her savings for radium for the women of Chungking.

There's Bobbie who is deaf but with the help of his classmates is studying pharmacy at Cheeloo University. "He is always bright and cheerful and helpful," his teacher writes.

There's Lo Din Shin at the church in Chungking which is filled with young people every day all through the week.

There's Christian Chiang who suggested the first Youth Institute, and Henry Sen, and Hilda Chiang, and Virginia Lee, and Chen Ren Bing, and oh so many others with whom I worked who have continued untiringly these war years.

These friends call me back

Then, there are so many discouraged, lonely young people away from home trying to carry on under inflation and inadequate housing who have no place to turn for friendship and understanding and recreation.

There are students who have lost morale during the war for whom there is yet hope of return to more sound living, who may yet find purpose and meaning for life in Christian fellowship.

There are young people determined that New China shall be different—who want to work for real democracy and economic freedom for all.

There are young people separated from old family ties yet not ready for the "new freedom"; young people who have discarded old family religions but have nothing to put in their places.

There is in the Christian church inadequate leadership to meet these needs. There is need for working with the few leaders to use every opportunity to develop leadership in all Christians.

These needs call me back

This pulling at the heart, this placing the vision of need ever before my eyes, this giving me a specific job to pioneer in: perhaps this is God's way of keeping me at the task.

I'm going back to China

Indusco, Inc.

Elizabeth Selsbee

CLOSE to the edge of the Gobi Desert in China there is a small town that in a few years is dizzyingly being carried through centuries—from the days of Marco Polo to modern electricity and machine shops! In itself this experiment might be considered a small one that affects the lives of but a few thousand people, but when taken into the light of its potentialities for the common man throughout China and other industrially backward countries, it offers a possible solution to a great many problems.

Less than two years ago Sandan, in Kansu Province, was just another neglected hamlet on the once-romantic ancient silk route. Hundreds of years ago caravans of silks, spices, ivories and tea stopped for supplies and traded goods in this little village. They rested in the many rich and colorful temples and ate the melons that grew so well in this area. It was a rich and flourishing period for all China. But in the intervening years bloody struggles between tribespeople, herdsmen and farmers drained this part of the country of its wealth and reduced the people to the most abject poverty.

Early in 1945, when the industrial cooperative movement decided to use Sandan as a base for one of its Bailie technical training schools, the first contingent of boys arrived in Sandan in 40° below zero weather and found few people on the streets to greet them—there were not many who had enough clothing to leave their homes in the freezing temperature. Crumbling houses lined the streets and all over there was the feeling of decay, tiredness and want. Several months before, a prospecting party had found a wealth of raw materials in and around Sandan, but the initiative and economy of the people were so deadened they had not yet got to the stage of inventing the ordinary wheelbarrow.

But curiosity is a remarkably invigorating factor. Soon groups of local boys, shivering in their scanty felt jackets, clustered in groups outside the temple where the Bailie School was taking form and watched boys of their own age confidently setting up machines, building walls, clearing out the rubbish of ages and generally acting in a way they had never before seen. They could not tell that just a few years ago these same boys had come to the school under conditions similar to their own.

JUST a year after their arrival in Sandan, a year of hard work, the industrial cooperatives and the School have taken an important place in the lives of the local community. From nothing, there has grown a cotton and wool spinning, weaving and knitting industry to make towels, cloth, rugs, blankets and serge; hides that used to rot in disuse are now cured and tanned and made into many useful products; desert grasses are turned into paper and the abundant kaolin makes many kinds of

pottery. The School smelter uses nearby iron deposits to make iron for the School machine shop; sheets of glass for the windowless houses will soon appear, made from the local glass sands; the boiler house and the power installations that turn wheels for several plants are completed and a farm section, set up by Honan famine refugees with the help of the students, is installing an animal husbandry section along with their vegetable garden. When plans are completed the cooperatives will have a fully rounded economy in this section—from raw materials, food and power to the many cooperative workshops that will utilize these things for innumerable products, many of which have never been seen by the local people.

Most important of all, perhaps, is the new air of energy evident all around. Every day people come to the School

Cotton warp thread is spun by this woman in the courtyard of her cooperative





Draftsman in a Chinese Industrial Cooperative

and ask whether they can get loans of money and equipment to get new cooperatives started. They have seen something better, something that offers a way out of poverty for themselves and their children, and they are now anxious to try their hands at making a go of it.

While this hopeful experiment is taking form in the interior there is movement in the opposite direction on the Coast. In these cities which the Japanese occupied since 1937, and where factory conditions reached a stage that appalled people throughout the world, plans are again taking shape to continue pretty much along the same old lines. It might be well to recall that some of these "old lines" included slum factories with little protection for the workers, beds and meals next to the machines and twelve to fourteen hour workdays.

During the war years the industrial cooperatives gave many of the former slum factory people, those who went into the interior, their first taste of work under conditions in which they could experience the dignity of labor. It is the rule, rather than the exception, for the co-operator to do his work in the sunshine; to have a home, simple to be sure, for his family; to have adequate food and clothing; and, perhaps what is most important, to have an equal say with the man next to him as to how his workshop is to be run. To the cooperator democracy is a living thing, in evidence and in practice during all his working day.

THE industrial cooperatives did great service to China's economy in the terrible years of war, both in helping to produce great quantities of desperately

needed blankets, uniforms, war materials and household goods, and in enabling many thousands of people to obtain constructive employment. Now that China prepares for a vast peacetime expansion of industry it is to the interests of people throughout the world to help the Chinese cooperatives to take their place in these schemes.

Of obstacles there are many. At no time have the cooperatives been able to operate with the required amount of capital, which in many cases, necessitated a shoestring method of operation; and when prices skyrocketed to unbelievable heights a goodly number of the workshops had to close their doors. Now that industry is again stirring in the coastal cities it is essential that many of the hand methods that served the purpose when there was no other way of doing things, be converted to machine methods so as to enable the cooperatives to sell their goods at a price the common man in the village can afford. With the need for machines comes the need for technical assistance from men and women with a sound knowledge of machines and techniques. The Bailie Schools, of which there are now two, are preparing Chinese boys to take a leading part in industrialization some years from now, but until they learn the knack of assembling, repairing and running all kinds of machinery, Americans and Englishmen with the necessary "know how" will have to help tide over.

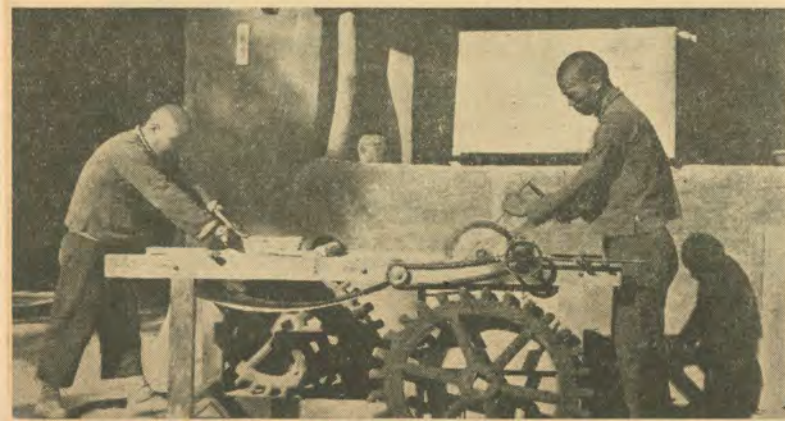
The names of the many westerners who have already given help to the industrial cooperatives read like a roster of good will from many lands. Among the leading spirits is Rewi Alley, a New Zealander who has spent twenty years in the service of the Chinese workingman and who is to a great extent responsible for keeping the cooperatives together despite the vicissitudes of inflation, politics and opposition from those afraid of a people's democratic movement. George Hogg's great contribution has already been described in the pages of this magazine in an article written on his death by his aunt, Muriel Lester. The important thing in the relationship of these people, and many others, to the cooperative members has been that they have approached their tasks with the idea that they had much to learn from the Chinese people as well as something to teach them.

It does not take any profound analysis to demonstrate that a people with decent standards of living make the best bulwark for peace and the best customers for goods from markets where labor standards are high. Lu Kuang-mien, one of the original founders of the industrial cooperative movement, said on his arrival in the United

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These crude textile machines are of wood. Modern machines are needed

Textile student in Sandan Bailie School reeling wool in school compound



Attention: Youth Item: Service

Wesley Matzigkeit

THE nature, purpose and function of any Christian organization revolves around two foci: the needs arising from the current life situation and the eternal truths embodied in the Christian gospel applicable to those needs. Assuming that we all have an understanding of the eternal truths of our gospel, let us turn to our current life situation to discover some of its most urgent needs. From these we can move to one specific suggestion as a partial Christian solution to these needs which an organization such as the U.S.C.C. (United Student Christian Council) might consider as one of its activities. One of the most urgent tasks which enlists our Christian conscience is the immediate job of feeding, clothing, and housing multitudes of destitute war victims, caring for thousands of ill and wounded, restoring disrupted social institutions, and healing hearts warped with fear and hatred. The organization for this task has not been such that people may serve in this enterprise or know how one can best contribute toward this cause.

After this initial job has been attacked there yet remains a greater and more fundamental task. If a person becomes ill with typhoid fever, the most urgent necessity obviously is to secure a doctor to treat the patient. But once this emergency is cared for, the question, "Where did the typhoid germ originate?" becomes urgent. A search may reveal a contaminated well in the neighborhood as the cause of the infection. So it is with war which represents the breaking out of an infection which has underlying causes. Once the hostility and its accompanying aftermath have been treated, the urgent necessity is to search for and eradicate the sources of infection.

These original causes of infection complicated by many new ones introduced by war itself still lie dormant as potential sources for future social infection. We Christians believe that every condition of mankind preventing his living life filled to its most abundant capacity is a potential source of social upheaval and organized hostility. Some of the more common of these conditions are unemployment, class or racial discrimination, over crowded living conditions, suppressed labor, inability to secure equal rights to the world markets, inability to secure equal rights to the earth's natural resources, ignorance, disease, poverty and political domination.

This second task challenges us by its infinite possibilities for service.

Now let us return to where youth might fit into this picture. Fortunately, today, in spite of the desperate times Christian youth are still idealistic and hopeful for the future. They have not become resigned to the atheistic doctrine of the inevitability of wars but have faith to believe that if we cooperate with God's laws, he will work with us in creating a better world. So the cry goes up, "What can we do to build the Kingdom of God?" But this youthful idealism must be harnessed in practical implementation if it would become socially effective and individually enriching.

The job of promoting peace and preventing conflict is as imperative for our existence as raising food and building houses. Whereas the urgent necessity used to be to eke out a livelihood from nature or die, now the urgent necessity is live together in harmony or die. Undoubtedly we shall see people in church organizations, political positions, social agencies who will be engaged full time in the new kind of work designed to help peoples of the world live together harmoniously and in a worth-while fashion of life.

An organism functioning normally needs only food and sustenance, but when malfunction develops it needs medicine and remedial healing treatment. And so it is with our social organism. Most Christian youth in the choice of their vocations think in terms of the food-supplying vocations necessary to nourish the social organism, such as farming, education, marketing, building, entertaining, etc. This is as it should be. But when our social organism grows sick we know we must perform more healing, remedial work involving medicine. We believe our gospel contains both food and medicine for individuals and society.

Many Christian youth desire an opportunity for a short term healing work in the world. The question is where and how may we serve in this healing capacity. There are surely many, many ways of doing this thing. However, now I am suggesting one specific way out of many possible ways which the U.S.C.C. might consider an activity to undertake.

THE PLAN

Undoubtedly there must be thousands of youth in our country who would be eager to give one or two years in a

"Brotherhood Service" here at home and abroad in both the immediate task of rehabilitation and the long range task of peace building. Of course such a venture would require sponsorship, recruiting, selection of volunteers, training and assignment of persons, the selection of the site and type of service to be rendered, supervision of the workers, and financing. This calls for some careful planning lest another Children's Crusade be launched.

SPONSORSHIP

The first step toward the realization of such a proposal would be the acceptance of the idea by an organization for sponsorship. This matter of correct sponsorship is perhaps the most important matter of all in the initial stages. The organization should be an ecumenical youth organization willing to experiment in new methods of service, large enough in size to handle such a project, and with a purpose in harmony with such a movement.

RECRUITING

After a sponsor has been secured and preliminary plans have been laid, contacts must be made with youth who are eager to enlist their services in such a venture. Youth groups in churches, college campuses, YMCA and YWCA organizations should be places to recruit workers. The emphasis should be upon the service to be rendered rather than on what the volunteers get from the rich experiences.

SELECTION OF PERSONNEL

Obviously, everyone who applies will not be suited for the experience. Selection might be done on such bases as consecration to the task, health, personality, skills and valuable experience.

TRAINING AND ASSIGNMENT

If a person chooses to give a year of service, six or eight weeks of that year should be devoted to training. Some arrangement might be worked out for training centers in various colleges. Conceivably the curriculum might contain training in spiritual preparation, the principles and philosophy of helping peo-

Wesley Matzigkeit was one of the original *Brothers Ten* of Mexican fame from the Boston University School of Theology. He is now working in Los Angeles.

ple, a skill, and possibly area and language study. Assignment might be made in conjunction with the training program.

SELECTION OF SITE AND KIND OF SERVICE

The selection of the community in which to work and the kind of service for the volunteers are most important. To be very effective as a peace building technique as much work as possible should be done abroad. Of course our own country needs much help in certain areas too. Communities should be selected because conditions such as racial tension, poverty, poor sanitation, dissension between capital and labor, or a high crime rate. The manner in which help is offered a community and the manner in which it is given, once accepted, is one of the most important phases of the entire program. Before the volunteers arrive, there should be thorough planning of the work.

THE ACTIVITIES AND SIZE OF THE GROUP

The size of the groups sent to various communities should vary with the need but perhaps between six and fifteen might be a good number of workers. Groups could be either all girls or all boys, or both, depending on housing conditions, type of work, and local customs. Co-operative living extended even to the kitchen chores would be good. Social activities with the community would afford desirable fellowship. The day's program should include a healthy diet of worship, work, play and study.

SUPERVISION

Each of the groups would need adult supervision. This supervisor should know the language and the people of the area. He would give leadership in the service project, setting up the daily schedule, caring for finances, and be responsible to a central authority.

FINANCING

But you query, "Who's going to pay for all this?" This obstacle should not frighten us. After the tremendous sums we have been expending to carry on war certainly a few dollars invested in "Brotherhood Building" would be wise. "An ounce of prevention is worth a pound of cure." Mission boards, churches and numerous organizations of good will could insure that such a venture would not fail for financial reasons.

Perhaps the U.S.C.C. is not the organization to sponsor this proposal of an army of "Brotherhood Builders." Many of the skeletal ideas of such a venture offered here are incomplete and sketchy. However, they represent an attempt to channel the idealism and service of youth into the building of a Christ-like society.

This Man

Frank E.

IN an age of atomic energy, it makes a lot of difference what our physicists believe. One has but to consider the military leaders' influence upon the "man in the street" during the war years to realize that the public mind is largely made up of the ingredients placed there by the men and women in the most conspicuous and strategic places in our national life. Because the war with Japan ended so abruptly, one week after the dropping of the first atomic bomb, public imagination has been completely captured by atomic research. From the halls of Congress to the village barber shop men of science are being quoted. Consulting the oracle in 1945 means consulting the physicist. In his hands much of tomorrow is now entrusted. The religious faith and ethics of America's leading physicists are therefore a matter of profound concern.

To determine the faith of one world-famed man of science, I made my way through the shaded patios of the California Institute of Technology in Pasadena, to the office of Dr. Robert A. Millikan. For a generation now the textbooks, articles, and addresses of this man Millikan have held first place in the literature of American physics. A bust of Einstein, his personal friend, stands in the corner. Outside his office window appear the buildings where research in the field of jet-propulsion was carried on throughout the war. Here, surrounded by laboratories, sits a kindly, gray-haired gentleman whose fatherly manner, cordial greeting and modesty gives no hint of the profound, scientific knowledge which he has contributed. A glance into *Who's Who in America*, however, will reveal that this man Millikan holds degrees from twenty-six universities: Oberlin, Columbia, Berlin, Göttingen, Northwestern, Pennsylvania, Amherst, Dublin, Yale, Leeds, Princeton, New York, Harvard, Rochester, Melbourne, California, Colorado, Michigan, Southern California, Mills, Loyola, Chicago, King John Casimer, Ghent, Liege and Paris. He has written eighteen books and was the first C.R.B. exchange professor to Belgium; and he is now chairman of the Executive Council of California Institute of Technology.

Dr. Millikan is the son of a minister. He says he has never regretted his reli-

gious background; it was sufficiently liberal that it helped his scientific spirit. Let him speak for himself: "I came into the field of physics just before the discovery of radioactivity, when physical scientists assumed that their knowledge of the molecules and the elements was almost complete. I even heard a few physicists remark that scientific research thenceforth would be chiefly a refining of existing knowledge rather than the making of revolutionary discoveries. Thus, the blunder made by the physicists of the nineteenth century consisted in the assumption that our feeble finite minds understood completely the basis of the physical universe." Then came the discovery of radioactivity, showing that much of what had been considered inert matter was actually dynamic energy. "Radioactivity not only revealed for the first time a world changing, transforming itself continually even in its chemical elements, but it began to show the futility of the mechanical pictures upon which we had set such store in the nineteenth century. This assumption of unpossessed knowledge has been the gravest error of religion, the chief sin of philosophy, and the worst stupidity of science. Modern science is slowly learning to walk humbly with its God, and in learning that lesson it is contributing something to religion."

Dr. Millikan has contended all of his life that there is no conflict between true science and true religion. As he explains at great length in his little book *Evolution in Science and Religion*: "The God of science is the spirit of rational order, and of orderly development. Atheism, as I understand it, is the denial of the existence of this spirit." Nothing could therefore be more antagonistic to the whole spirit of science. If, as a scientist, I were forced to choose between atheism and fundamentalism, I should choose fundamentalism as the less irrational of the two!"

It is the conviction of this man of science, whose research in physics has revealed to him a constantly changing universe, that religion, too, has constantly changed and evolved. He sees at least four stages in the evolution of religion: "(1) Primitive religion accepted human sacrifice as the highest act of worship. With Abraham's discovery, when he was about

Millikan

Butterworth

to sacrifice his son, came the abolition of human sacrifice—a definite step forward in the evolution of religion. (2) The Greek and Roman gods and to some extent the God of the Old Testament were described in anthropomorphic terms—gods of jealousy and revenge, mirroring human traits. With the coming of Jesus, religion evolved to the worship of a God who transcended these man-made qualities. (3) Through the discoveries of Galileo and of Newton mankind began to know a God not of caprice and whim, such as were the gods of the ancient world, but a God who works through law—a dependable God of law and order. (4) Darwin's discovery of progress and evolution in nature influenced a further evolutionary change in religion, for it gave religion the idea of man's part in building the Kingdom of God on earth. The immanence of God, working through men, has been taught much more since Darwin's discoveries than previously." Thus, says the physicist, "Religion itself is one of the most striking possible examples of evolution."

I could not leave Dr. Millikan's office without asking him what he thought of the relationship between atomic-energy physics and the Christian ethic. For his answer he quoted to me some statements which he made before the War Congress of American Industry at New York on December 4, 1942: "The first question which in the beginning confronted the new-born Adam and Eve was 'Shall we eat of the fruit of the tree of knowledge?' They made the answer which determined human destiny, and it was unquestionably the only one possible to beings of the genus man, for to man alone has been given the power of choice between good and evil, and it is in the exercise of that choice that man fulfills his great mission on earth. The job of civilized man is not to try to suppress the growth of knowledge, but rather to exercise his intelligence, his own growth in knowledge, to check the John Dillinger's and to render their depravations as harmless as possible, and at the same time to win as large a fraction of mankind as possible to the free choice of the good, instead of the evil way."

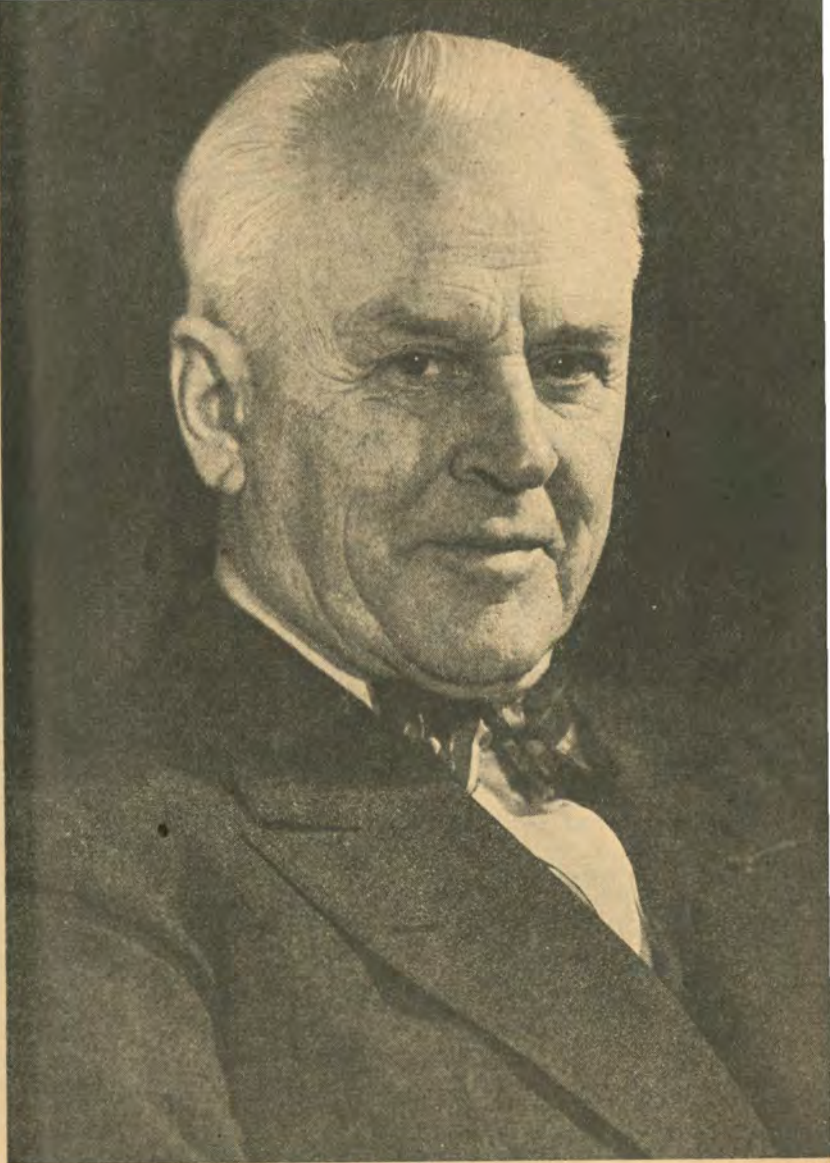
"If there was anything that the life of Jesus taught it was the principle of sacrifice—of life itself, if necessary, for the

larger good—in the Christian phrase, for the salvation of mankind. That phrase is definitely applicable to the present situation. The principles of isolationism today and of Christianity are to me diametrically opposed. Right conduct consists in an attitude of determination to subordinate my own immediate personal appetites and desires and interests to the larger good of my fellow men. That is certainly the essence of the gospel of Jesus. As A. N. Whitehead says, 'Religion is world loyalty.' The main purpose, and indeed the main activity, I think, of the churches, consists in the effort to spread as widely as possible throughout society this attitude of world loyalty. Indeed, in my thinking, *human well-being and human progress depend upon the spirit or attitude of religion implemented by knowledge.* Either one of these without the other is relatively impotent. Good hearts coupled with bad heads are quite as destructive to social well-being as are good heads coupled with bad hearts. Clearly, then, individual morality has little to do with social morality, for this latter de-

pends not at all upon what I in my ignorance may think is right, but rather upon what sort of procedures actually do best promote social well-being, or 'the good of the whole.' That is a question of science or knowledge, pure and simple. That is what the university is here primarily to discover and to teach."

Millikan believes that each state must give up enough of its sovereignty to create some kind of international force strong enough to see that no nation, not even the United States, has the capacity to run amuck on the other nations and plunge the world again into another world war. He is an internationalist, a scientific scholar, and a devout Christian gentleman. If all who use the powers of the new physical discoveries will temper their knowledge with the Christian faith and ethics of physicist Millikan, the future is safe!

Frank E. Butterworth is pastor of the Grace Methodist Church of Redlands, California. He has written for the *Christian Advocate* and other religious periodicals. He is the advisor to the Wesley Club of the University of Redlands.



Dr. Robert A. Millikan

DIRECTORY OF SUMMER

Institutional Service Units

Two months to a year or more
Mental institutions near Philadelphia or Trenton or Women's Reformatory at Clinton Farms, N. J.

This project is an attempt to meet personnel needs of state mental hospitals and reformatories. Members of the unit are employed as regular staff members, receiving maintenance plus a salary of approximately \$70 per month. You work as attendants, matrons, teachers, secretaries, etc. Supervised training programs are conducted by qualified staff members to familiarize unit members with institutional procedures. Fee: \$10-\$18 depending upon length of service. Write to Volunteer Service Projects, AFSC (American Friends Service Committee), 20 S. Twelfth St., Philadelphia 7, Penna.

Clinical Pastoral Training

June 3-August 23
Cambridge, Mass.

This will be a twelve weeks' course; for the first six weeks students will be assigned to clinical work in hospitals; for the second six weeks they will work with social agencies. Work will include interviews, note-taking, recording and criticism, observation, daily attendance at staff meetings and case conferences. Each six weeks' session will carry three hours of credit. Registration is open to students who have had at least a year of post-college training.

Total expense for 12 weeks \$125.

Sponsored by the Episcopal Theological School, 99 Brattle St., Cambridge 38, Mass. (no registrations made after May 25).

Students in Industry

Students secure regular jobs, work regular hours for pay, live cooperatively and meet two or three times a week with community leaders. Projects are open to men and women of all racial backgrounds. Apply to the center which interests you:

In Chicago, for 10 weeks beginning June 23. Fee, \$15. Apply: Harold W. Colvin, 19 South La Salle St., Chicago 3, Ill.

In Minneapolis. Fee, \$15. Apply: Clarence Elliott, North Central Area YMCA, 20 South 9th St., Minneapolis 2, Minn.

In Hartford. Housing in central place. Fee, \$15. Apply: Elizabeth Johns, 167 Tremont St., Boston 11, Mass.

In Pittsburgh. Fee, \$15. Apply: Frederick J. Miller or Mrs. Edna T. Batz, Cathedral of Learning, Pittsburgh, Penna.

In Detroit, an advanced project for students with previous industrial experience. Fee, \$15. Apply: Ruth Haines, 19 South La Salle St., Chicago 3, Ill.

Church Work in Industrial and Farm Communities

June 6-Sept. 6
Detroit, Michigan

The purpose of this seminar-work group is to learn something of the problems and

solutions of industrial and farm life. Members of the group will labor, worship, study together as a cooperative community.

Outstanding leaders from industry, labor, education and religion will be brought in for seminar sessions. The group is limited to 30 men; it is preferable that they be upperclassmen at theological schools. For the first month they will live and work on a farm, for the second two months the men will live in dormitories in Detroit and work in factories. Men will earn about \$400 for factory work; expenses will be \$50 fee for seminar, \$1 per day for board and room at farm and cost of food during latter 2 months. Write to Rev. Owen M. Geer, Director, 5144 Horger Ave., Dearborn, Mich.

College Summer Service Group

June 29-August 16
New York, N. Y.

Students work 30 hours a week in settlements, unions, and other agencies to study economic, social and religious problems. Cost \$25-\$200. Sponsored by National Student Council.

Write to Ernest Yarrow, 600 Lexington Ave., New York 22, N. Y.

Methodist Youth Caravans

Ten days of training and 7 weeks of caravanning. The training center determines the general geographical area in which you will serve. There will be the following training centers:

Lake Junaluska, N. C. June 10-19
Williamsport-Dickinson Junior College, Williamsport, Penna. June 19-28
McMurry College, Abilene, Tex. June 10-19
Morningside College, Sioux City, Iowa. June 19-28
College of the Pacific, Stockton, Calif. July 1-10

The purpose of a caravan is to help revitalize the youth programs of local churches and communities and to give a clearer vision of the Christian's responsibility in every phase of life. A typical caravan consists of two young men, two young women and a counselor. The young people are usually under 24 years of age and have completed 2 years of college or have had equivalent experience. Primarily caravans serve churches in small towns and rural sections—they may serve a different church each week.

Caravaners pay their transportation to the training center and from the last point on the itinerary. All expenses, except for personal, incidental expenses are paid by the Committee on Youth Caravans of the General Board of Education and the local churches. Write to Committee on Youth Caravans, Board of Education, 810 Broadway, Nashville 2, Tenn.

Peace Caravans

June 21-28 Training Institute
June 29-August 16 Caravanning

Caravans will be located in Pennsylvania, Ohio, Indiana, Michigan, Iowa, Missouri, Minnesota, Nebraska, North and South Dakota and California. This group will be trained and then get experience in carrying

out a program of peace education. They will lead discussions, speak before clubs, labor and church groups. They will present plays and radio programs, write for local newspapers and use every opportunity to arouse public interest in world organization and rehabilitation. Cost will be \$90. Write to Volunteer Service Projects, AFSC, 20 S. Twelfth St., Philadelphia 7, Penna.

Overseas Shipments

New York and Boston
Two or three months

Volunteers are desired to pack food and clothing for overseas shipment. Sponsored by the Congregational Christian Church. Write to Gordon B. Halstead, Christian Service Committee, 20 Warren Street, New York, N. Y.

Summer Service in National Missions

Three months

These are opportunities to serve and learn from the 2,800 Presbyterian missionaries at work in the United States, Alaska and the West Indies. All summer projects are located "in the states" and are under the direct supervision of these national missionaries. Four students are needed for city and industrial areas to work in settlement houses. Five men and five women are needed to work in rural parishes conducting vacation church schools. Five students are needed for a West Virginia mountain project to assist in general parish programs. Two women are needed to catalogue a library for a mission school. Ten women are needed to help with vacation church schools and recreation. Transportation to place of assignment and personal expenses are to be borne by the student. Write to College Summer Service, Board of National Missions, 156 Fifth Ave., New York 10, N. Y.

National Lutheran Council

Two and three months

Students, preferably juniors and seniors, to do parish work, community service, recreation, church school and vacation church school. Students will work in summer camps, settlement houses and community centers. Work to be done in close relationship and counsel with experienced leaders. Salary \$40-\$64 per month. Write to Dr. C. E. Krumbholz, 231 Madison Avenue, New York 16, N. Y.

Work in Local Church

Three months

Work in urban and rural churches over the nation. Experience desired in some of the following: religious education, preaching, parish calling, and the leading of music and worship. Training given to all those accepted at center nearest area to be worked. All expenses paid. Sponsor: Disciples of Christ. Write to Lester G. McAllister, 2700 Pine Blvd., St. Louis 3, Mo.

Boston Summer Service

June 22-August 23
Greater Boston

VOLUNTEER WORK PROJECTS

Vacation church schools, youth programs, summer camps for churches, in the low-income areas, will need directors and teachers. Leadership will come from church or camp where work is being maintained. Assignment will be made upon personal experience, training, and interests. Workers will receive \$200 for the nine weeks. Sponsored by the Congregational Christian Church. Write to Lillian B. Moeschler, 14 Beacon St., Boston, Mass.

Lisle Fellowship

Finger Lakes Region, New York, June 7-July 18

Lookout Mountain, Colo., July 20-August 30

Groups meet for a first week of orientation and to plan and prepare for the five weeks to follow. Then the group breaks up into teams which go to live in diverse kinds of communities. Daily program of free discussions and lectures with this diverse group is balanced and enriched by the practical, everyday living problems encountered in the communities. Living is cooperative. Lisle is a person and experience centered plan which requires active participation in common living, thinking, and doing, enabling the person to see himself in true perspective. Groups are limited to fifty people. Cost to each student is what he is able to contribute to the common fund. There is no "average" contribution—each honestly according to his resources. Actual cost per student is about \$75. Write to DeWitt C. Baldwin, Room 1617, 71 West 23rd St., New York, N. Y.

Student-in Cooperatives

Minneapolis, Minn.

June 21-August 30

This new type of unit will give students first-hand information and experience about cooperative procedures and problems. Members of group will work in some part of cooperative program—retail, wholesale, producer, or educational. Some jobs volunteer and some pay. Group will pool earnings to cover room and board for everyone. Size: 10 men and women.

Room and board will cost \$100.

Write to Volunteer Service Projects, AFSC, 20 S. Twelfth St., Philadelphia 7, Penna.

Co-op Work Camp

Burkhardt, Wis.

July

Campus co-op leaders will come together to do repair work on the camp and to exchange information in an atmosphere of useful service. Sponsored by Cooperative League of the U. S. A. Write to Neil Heidrick, Men's Co-op, Baker University, Baldwin, Kan.

Northern Baptist Convention

June 26-August 9

Sacramento, Calif.; Hulett, Wyo.; Hammond, Ind.; Rio Grande, Ohio; and Harlem in New York City.

Community service, cooperative living, manual labor, fellowship and worship fill the

days of the students attending these work camps. For students with one year of college or equivalent. Write to Summer Service Project Committee, 152 Madison Ave., New York 16, N. Y.

Southern Fellowship of Reconciliation

July 29-August 24

"We have argued for years that wars are not caused by sudden crises, but by evils rooted deeply in all human affairs . . . we must remember, that as long as these evils are still with us war must go on." This urgent need, expressed by a conscientious objector in England, to wage a long time war against evil, to get down to the roots of conflict and to destroy them, is the purpose of this work camp. Workers will not talk or preach but will go into an area of tension and potential conflict and, through the labor of their hands, strive to alleviate suffering and bring some measure of reconciliation. This group, though pioneering in inter-racial work camps in the South, has never once encountered antagonism or opposition. Campers of all races and religions welcome. Rev. and Mrs. Olaf Anderson will be directors. Size: 12 men and women. Write to Constance Rumbough, 1804 Grand Ave., Nashville 4, Tenn.

Mexican Service Projects

June 20-August 20

(also year-round projects)

Young men and women continue working with people of Mexico on a variety of projects under the direction of the Mexican Department of Public Health—rural clinics, public health, making of playgrounds and irrigation provisions. Cost \$100 (does not include living or transportation to Mexico City). Write to Volunteer Service Projects, AFSC, 20 S. Twelfth St., Philadelphia 7, Penna.

American Unitarian Youth Work Camps

Hnaua, Manitoba, Camp: This project, carried on about 70 miles north of Winnipeg on Lake Winnipeg, will be the building of camp facilities and running a recreational and social program for children who come from the needy areas of Winnipeg.

Benton Arbor, Mich., Camp: These campers will work in truck gardens and fruit industries.

Brooks, Maine, Camp: This camp will be held in connection with a farming project and a canning factory.

Chicago Camp: This camp will work with the co-ops in Chicago. Campers will work in wholesale houses and distribution centers. Camps are open to college students regardless of race, religion, nationality. Fees for all camps will be \$100. Qualified assistant directors are needed for the camps—they will be trained at a two-day national leadership institute. Write to Rev. John Findly, 9 Park St., Boston 8, Mass.

American Friends Service Committee Work Camps

Indianapolis, Ind.

June 21-August 16

Campers will work with Flanner House, community center for Negroes. They will do construction work, a cooperative store and in other self-help enterprises. Size: 20 men and women.

Nashville, Tenn.

June 21-August 16

Campers will further the equipment and facilities of the Eighteenth Avenue Community Center; they will also join in the Fisk Summer School Work Shop for a period of service in Whiteville, Tenn., to get acquainted with problems of rural Negroes. Size: 12 men and women.

Southeast Mo.

June 21-August 16

Campers will construct building for community services and recreation for former sharecroppers. Applicants should be from South. Size: eight men and women.

Southern Calif.

June 21-August 16

These campers will rehabilitate a home for the aged to be occupied by Americans of Japanese ancestry. Size: 12 men and women.

Seattle, Wash.

June 21-July 26

Reconditioning of homes and property for returning Japanese-Americans. Cost \$70. Size: 12 men and women.

Brasstown, N. C.

June 21-August 16

Assisting the Campbell Folk School in rebuilding their woodworking shop, destroyed by fire . . . also do work to further the purposes of the Folk School. Opportunity to work first-hand with an adaptation of the Danish folk school principle to the problems of adult education in the Southern Appalachian region. Size: 12 men and women.

Chicago, Ill.

June 21-August 16

The conducting of various projects—housing, health, recreational and community service needs. Size: 15 men and women.

Baltimore, Md.

June 21-August 16

Assist with building and program of a new community center in an inter-racial area of Baltimore. Size: 10 men and women.

If not otherwise noted, camp fee for the above work camps will be \$90. Write to Volunteer Service Projects, AFSC, 20 S. Twelfth St., Philadelphia 7, Penna.

Methodist Work Camps

The Chicago Work Camp: June 10-July 20. These campers will participate in settlement house work, recreational leadership and church work. William Schuhle will direct. Cost \$10. Size: 20-25 men and women.

The Pinebrook Work Camp, South Lyons,

Techniques



Needy Areas



Worship



Evaluation



Interracial Work



Education

Michigan: July 8-August 3 and August 5-31. These will be seminar groups studying industrial church work. Each seminar will be limited to 40 students. Director will be Rev. Owen M. Geer.

The Georgia Work Camp: June 28-August 13. This camp will work in a mountain community, rural center, and a city. Directors will be Rev. Claud Singleton and Rev. Sam Laird. Cost transportation only. Limited to 20 men and women.

The Philadelphia Work Camp: July 1-August 10. This will be an inter-racial group working on a permanent recreation center for Negro children. Directed by Rev. Henry Nichols. Cost transportation only. Limited to 12 people. Write to National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee.

Encampment for Citizenship

July 1-August 10

Fieldston School, Fieldston Road, Riverdale, New York 63, N. Y.

This group will be made up of about 200 people, 17 to 22 years old. They will live, work, and study together in such a way to clarify and vivify the meaning of democracy—study will consist of discovering means of solving minority problems, insuring jobs for all, preventing future wars, and helping to build a world in which every nation, every people has security and a chance to live abundantly. Fee is \$100 per camper. Sponsored by the American Ethical Union. Write to: Encampment for Citizenship, Henry B. Herman, Exec. Dir., 2 West 64th St., New York 23, N. Y.

Students Citizenship Seminar

June 24-August 17

The objective of this seminar will be to enable students to understand the responsi-

bilities of citizens for federal government.

Sponsored by the National Student Council. Write to Fern Babcock, 600 Lexington Ave., New York 22, N. Y.

Italian Village Rehabilitation

Families are unable to return to their land because their homes are a mass of rubble. Reconstruction projects are being carried on in Chieti Province, Montenerodomo, Fallascoso and Palena. The group is working in cooperation with the British Friends Ambulance Unit, UNRRA and the American Relief Society for Italy. Occasionally 17 and 18-year olds can be absorbed in this work, thus substituting this voluntary service for the draft. Write to Personnel Office, AFSC, 20 South Twelfth Street, Philadelphia 7, Penna.

Livestock Shipping Project

UNRRA has asked the Brethren Service Committee to supply livestock attendants for a number of shipments of livestock to Europe this summer. Attendants will feed, water and care for approximately 25 animals each. They will be employed by the War Shipping Administration through UNRRA. Regular seamen's wages will be paid (about \$150). Each voyage requires 60 days. Write to Ben Bushong, Fulton Building, Lancaster, Pennsylvania.

Labor Day Week-End Camps

The National Federation of Temple Youth sponsors week-end camps in the east, mid-west and far west. Camps are essentially religious and educational in character. Superior leadership. Write to Rabbi Selwyn D. Ruslander, Director, The National Federation of Temple Youth, Merchants Building, Cincinnati 2, Ohio.

Interracial Action Campaign

Chicago, Illinois
June 17-August 17

Aims of group will be to study minority problems in America and Chicago, and non-violent techniques for overcoming racism; to practice interracial and interfaith fellowship; to give volunteers valuable experience in combatting race discrimination by engaging in action campaigns; to train leadership for local groups in non-violent direct action. Cost \$137.60. Write to Congress of Racial Equality, 1850 East 81st St., Cleveland 3, Ohio.

Akron Service Project

Akron, Ohio
June 17-July 26

Workers in this project will serve the many hundreds of children living in government housing areas and trailer camps with a program of constructive and creative activities—clubs, story hours, teams, handicrafts and vacation church schools. Twenty people needed. Sponsored by Div. of Christian Education, Congregational Christian Churches. Cost \$12.50 per week. Write to Priscilla Chase, 1006 Hippodrome Bldg., Cleveland 17, Ohio.

Home Missions Summer Service

Two or three months

Opportunities for work for college juniors and seniors teaching in vacation church schools, making surveys and leading young people's work in local churches. Kinds of people served will be miners, farmers, share croppers, mill villagers, Indians, Mexicans, migrants and industrial workers. Stipend \$45 per month plus expenses. Sponsored by Div. of Christian Education, Congregational Christian Churches. Write to Dr. Thomas A. Tripp, 287 Fourth Ave., New York 10, N. Y.

Against Evil--Georgia Work Camp

Photographs and Text

by Robert L. Hilten

THE Georgia Work Camp, after a week of training, was divided into four teams with three campers each. One team went into a slum area, another to a mountain community, the third to a Negro community in the city, and the last to two southern rural communities. The teams served their communities four weeks; a period of critical evaluation was held at the end of each second week. A girls' club in the slums and a revived rural church with an active youth program are among the significant, permanent results.

Most Christians feel that they should do something to improve the society in which they live. But few realize what should be done; others do not know how to go about doing the job they realize should be done. The Georgia Work Camp of the National Conference of Methodist Youth was designed to teach young people how to be builders of Christian society.

Though needs are more pronounced in underprivileged areas, they exist in nearly every community. The initial training given to work campers was designed to help them see beyond time-worn community standards into the real needs of the people. The workers were taught to know where to look for potential help in a community: welfare agencies, church fellowships, courts in the city, county agents, clubs, farm bureaus, cooperatives, and county departments of general welfare. One worker cannot right all wrongs by himself. There are many skilled helpers upon whom he may call and with whose support make significant progress.

Discussion by a service group has an entirely different tone from that in academic forums with which students are

so familiar. The important decisions of a work camp grow out of cooperative-group-thought which is a highly effective resource in Christian service. There was surprising unity within our camp as a result of our democratic planning.

The periods of critical evaluation which came in the middle and at the end of the summer were very important. Each team told of its activities and plans. Friendly criticism by fellow campers resulted in more careful analysis and far better planning. Any social movement which is to continue must often be evaluated critically.

On the field, the work campers put these principles into effect: First, they analyzed the community—its needs and its resources were determined as fully as possible. They sought to improve conditions by getting local workers to assume jobs of which they were capable. The whole process was guided and tempered by healthy group criticism and evaluation.

Work campers did nothing new or strange; nor did they discover new principles. As young people they simply went into communities where needs were pronounced. They were surprised to learn how people sometimes live. The tragedy of a society which wrecks human life burst upon them and they tried to fight against it. They learned that society would yield to them. They discovered the principles of action and realized that the problems which they faced as work campers were almost universal. Campers honestly knew for the first time that they must *fight* evil; for the first time they felt the power of knowing how to carry out that fight.

Recreation



Study and Planning

Arts and Crafts



"Dear Mom: This is the real thing."



With a New Sense of Mission

M. O. Williams, Jr.



Richard Wallace Moore—Cornell College (Phi Beta Kappa). Boston University School of Theology; Hartford Theological Seminary. India. Teacher, Dohipur Community School, and rural work in Shahjahanpur District, India.



Mary Mildred Shacklette—Brevard Junior College; Scarritt College, United States. Working in the Rosa Valdez Settlement in Tampa, Florida.



Robert D. McFarland—University of Washington; Yale Divinity School. India. Went to Calcutta to work in a liaison capacity between Indian church and troops. Creative village education.



Arthur W. Howard—Taylor University; University of Michigan. India. Head of College of Physical Education in Lucknow Christian College.



Carl Patton, Jr.—Southern Methodist University; Boston University School of Theology. South America. Teaching at Callao School, near Lima, Peru.



Lorla Baenzinger Nothdurft—Hamline University; Garrett Biblical Institute; Northwestern University. South America. Teaching American Institute, Cochabamba, Bolivia.



Robert V. Marble—Central College (Missouri); Yale Divinity School. India. Interested in labor. Working in town and country churches in India.



Sara Alagene Mason—North Dakota Agricultural College. South America. Hopes to set up model American home in El Vergel, Chile.

GOVERNMENTS are sending missions to countries for all sorts of purposes. So, too, is the church sending missions. And its missionaries are some of the highest calibre students graduating from our colleges. They are going out not to "teach the heathen" or to "bestow American culture and civilization on the world." They have gone to work, to live, to learn and to share with other people what skills and knowledge they may possess.

They have come from all parts of this country—Mississippi, Arkansas, New Jersey, Massachusetts, Indiana, Missouri, Iowa, North Dakota and Washington.

Look at the schools they attended: Southern Methodist University, Hamline, Mississippi, Wellesley, Northwestern, Washington, Asbury, Taylor, Michigan, North Dakota Agricultural College, Central, Cornell College, Scarritt and Peabody. Their seminaries make a distinguished list: Boston, Garrett, Drew, Yale, Duke, Hartford and Emory. The men average seven and two-thirds years of college and graduate work, the women average five.

Here is a fellow whose soul revels in Bach, 4-H Clubs and the New Testament; here is an experimental agriculturist and minister; here is a girl who "can teach anybody to play any musical instrument"; here is a physical director who played professional basketball; here is a wife who majored in rural work, one who is a nurse, another with an advanced degree in religious education; here is a preacher with a special feeling for labor; here a style advisor and expert in home economics; here is a man with an unusual record of creative work in camp, school and church.

All have this in common—they have caught a vision of a world made over by the good news of Jesus Christ and by the services rendered by those he has inspired. To that end they are giving everything they have, going out to the frontiers of the world church to preach and teach, to meet human need and to build fellowship.

Here are a few of their pictures—
These are your missionaries!

A New Profession

There are so many hundreds of calls, they can't begin to be filled. There has been an awakening to the fact that there is no such thing as the automatic blossoming of matured religious thinking. Religious education is hardly thirty years old but already there is ample recognition of the needs and opportunities of such work.

Edna M. Baxter

IF this nation is to provide the right kind of leadership for the reconstruction of a bruised and torn world, there must be not only adequate but outstanding leadership in the churches. Besides the significant positions of the ministry, there is the newer profession of religious education.

Though the profession is only about thirty years old, its growth has been so rapid that hundreds of calls today for such leaders cannot be adequately filled. The shortage is all the more serious because of the pioneer nature of its task and the need of skill and thorough training to manage the problems involved.

At a recent meeting of the Federal Council of Churches it was urged that "in view of the tragic shortage of full-time Christian workers we would call to the attention of those who are responsible for vocational guidance in schools and colleges, the desirability of their pointing out the possibilities of life-service through the church, as well as of interpreting all vocations in Christian terms."

The Christian church is called on in a time such as this to prepare its members to seek and to work according to the purposes of God in every area of life. The moral law of the universe must be made clear to man and so determine his ideals. These become meaningful to people largely when they become incarnate in other lives. A good society awaits good men.

IN this age, more than ever before, children and youth, as well as adults, require inner controls to manage the terrific forces released by science. The inner purposes of man must be so developed that individuals and groups grow in their ability so to love and be concerned about all classes, races and types of persons that they will seek their welfare. Man has endless spiritual powers with which to rebuild life because of his God-given reason. This is the age when he must learn to overcome his inhumanity to man and comprehend in ever more practical ways that the fatherhood of God involves the way of ethical love. According to the writer of I John "he who will not love his brother whom he has seen cannot possibly love the God whom he has never

seen." God's rule must be sought and practiced.

This involves educational nurture in home, community and church. With the expansion of popular education to include increasing numbers of persons graduating from high schools and colleges, better schools in the churches, more training for parenthood and more skillful and devoted Christian teachers and leaders become imperative if religion is to undergird all fields of living in this atomic age. The school of the church can give to young folks continuity in growth and knowledge and make their religion a dynamic for living on God's terms. To develop persons of all ages so that the moral law of the universe and the purposes of God become the fundamental bases of all their living, to foster in them a religion that is prophetic and noble, and to train them for leadership in the affairs of God's kingdom are aspects of the work of the director of religious education.

The minister of education, or the director of religious education as he is more generally known, is at work in hundreds of large churches throughout the country. In a few churches there is a staff of several persons, some of whom are specially trained to work with children or youth or in social service. Usually, there is but one religious educator in a church. When the position is properly filled, the work includes supervision of the educational programs for children, youth, parents and other adults. It means providing for the necessary training and individual coaching of teachers and group workers in varied aspects of their work such as psychology, personal religion, worship, and theology, church history, Bible, social affairs, leisure-time activities and other fields relevant to the growth of persons. The profession is a distinctive one and does not mean secretarial or financial

work in the church except as it may be involved in the normal functions of education. Some directors combine work with choirs or play the organ when they are gifted and trained in church music. Special skills, such as drama, arts, crafts, and recreation are exceedingly important aspects of the director's leadership in some churches. Leisure time and group work activities are frequently important aspects of the church program and need to be skillfully administered by the director of religious education.

PERSONS trained and experienced in religious education occupy many other positions besides the one in a local church. Both men and women are secretaries of interdenominational councils of churches for cities, states and the nation. There are denominational secretaries for large and small regions. Some guide the work of from six to a dozen churches while others are responsible for several hundred churches.

There is interdenominational leadership such as that in the YWCA and the YMCA.

An increasing number of leaders are entering the college field to work with students giving religious guidance on the college and university campus.

An extensive program of teaching Bible and other religious courses during the week to children released from public school has made heavy demands on persons trained in religious education. Because the movement is growing so rapidly the work often suffers from inadequately trained leadership.

A considerable number of persons are working as editors and writers of publications and materials for use in the broad field of religious education.

There are numerous other fields in home and foreign missions and social service

Edna M. Baxter, professor of education at Hartford Seminary Foundation, has taken degrees from Boston and Northwestern Universities and Garrett Biblical Institute. She has taken additional work at Union, Teachers' College, Columbia University and the London School of Drama. Professor Baxter is a regular contributor to religious periodicals and is one of the editors of the *Journal of Bible and Religion*. Among her books are *How Our Religion Began*, *Children in the Changing World*, *Living and Working in Our Country*, *Jewish-Christian Relationships* and many courses of study in religious education. She has taught widely over this country and in the Orient.

where religious education training is essential for adequate leadership.

It cannot be assumed today that the religious health of growing children and youth can be maintained adequately by amateurs. Though many laymen are called into the varied educational services of the church, the director must be broadly prepared and thoroughly trained for his work.

THE best foundation before professional training in religious education, is a broad liberal arts education. The director ought to spend ample time in the study of sociology and political science. Scientific method has contributed greatly to a nobler religion. It can become a useful corrective to sentimental and shoddy thinking in religion. Physical and biological sciences will give the direc-

tor a useful cosmological description of great value in the teaching of a religion that seeks the truth.

The director needs to understand people and why they behave as they do through studies in genetics, anthropology and psychology.

Since much attention in the church is given to the history of religion and of the church, it is most important that the director have a good background of ancient and modern history. Art, music and literature provide rich interpretations of spiritual matters and greatly enrich the leadership as well as the leisure of the director of religious education.

Philosophy and some understanding of world religions may be included in the undergraduate preparation.

Following such basic preparation the candidate for the profession of religious

education should have at least two years of graduate preparation. This graduate study should provide mature background courses in Bible, church history, and theology as well as educational courses that are closely integrated with field experience and provide for the necessary skills in supervising the inclusive work of a church.

The profession of religious education requires greater breadth of preparation than most other professions because religion needs to be related to all of life and to all ages of people. It requires the whole personality and challenges every resource. It is a most satisfying field for the capable and resourceful person. Besides the education and skills involved, it requires an enthusiastic devotion to the affairs of God's rule among men.

Gee, Mister, What's It Worth?

Dorothy Kimball

You gonna buy that?

Sure is purty ain't it, mister.

Shines, doesn't it. Got kind of a glow like I never seen before.

Sorta hurts my eyes to look at it—but I like to.

Freedom—sure is a funny name—sounds like a song.

Makes me feel all tingly inside.

Wish I could have it.

Gonna buy it, mister?

Whatcha keep lookin at the price tag for?

Ain't you gonna buy it?

Lemme see how much it is.

Why—ain't that funny—no money at all.

What's it mean?

And would you look at that! Part of it's been paid for already.

Say—that's swell, ain't it, mister.

Don't have to pay for it all yourself—gosh, you're lucky.

Who helped pay for this, mister?

What a list! Sure is a slug of people, ain't it.

I can't even count em all. Why I don't even know em.

Would you look at that!

There's all kinds here—and they didn't pay no money at all.

They just got words after their names.

Funny price tag, ain't it.

But it must be o.k., huh, mister?

What's this funny stuff?

Sorta sticky and red.

Kinda covers some of the names.

Sure is a lot of it.

This down at the bottom is kinda warm, too.

How come there's so much of it?

How come we can't see the names under it, mister?

You're not even looking at it—whatcha keep lookin away for?

There ain't nothin over there to look at.

Whatcha mean—it would take time?

Ain't you got lots of that stuff, mister?

And what's pride?

Does it cost money? You look rich.

What's these words?—thinkin and sharin.

Who'll do the thinkin?

What's to be shared?

What do they mean? . . . Is it good or bad?

And look what its settin on—Responsibility.

Tain't quite so bright but it seems solid.

Guess you have to take that too.

You ain't smilin any more!

Say, you ain't changin your mind—are you, mister?

Don't look like that!

I ain't done nothin bad—honest!

Whatcha keep lookin at the tag and then at me for?

Ain't you happy?

Look what it says—

"The more you give away—the more you have."

Say, ain't that the most wonderfulest thing you ever read?

Ain't you glad—don't you like that, mister?

Freedom sure must be somethin to have!

You ain't leavin are ya?

But you didn't buy it yet!

Tomorrow?

But—maybe it won't be here—maybe it'll be gone by then!

Gee, mister, come back!

Please—come back!

The Functional Good News

Raymond P. Morris

THIS is "the most important publication of the year," reads the jacket of the *Revised Standard Version of the New Testament*.¹ Ordinarily one can be suspicious of publishers' blurbs. But this time the estimate is probably true. In terms of influence it may well be that the new revision of the Bible will exceed any book published in this or in many a year. Why? Because despite our prevailing secularism the Bible maintains its hold upon the affections of the people. It is the people's book, it belongs to them and they know it.

But despite the favorable reception which this new translation has received, the work of the translators has not always been a happy lot. One letter asked the committee in what sense they could ever hope to equal the work of a King of England. Another complained, "What a terrible mistake you are making. I believe the Bible from lid to lid. We have no right to take anything out of it." Still another concluded that the work "seemingly smacks of Communism, which all intelligent Americans know is doing its best to undermine by a very slow and gradual process, all phases of Christian religion."

We may smile at the objections of those who protest the "multitudinous jazz, paraphrased, and prostituted Bibles being printed by mere men," yet these protestations reflect what is perhaps the most difficult problem that translators of scripture have to face, namely, human sentiment. These objections suggest the high prize of their work if it be well done and gains acceptance. For the Bible stirs and moves and ultimately controls men as no other book can ever hope to do.

Religious piety is inherently suspicious of change or novelty. The "numinous" or the holy is approached with both confidence and awe. There is that about it which transcends familiarity and it is to be treated with dignity and reverence. For many, the Bible is the symbol of God's undying message to men. It is an unfailing light in a fading day, the Eternal placed among the temporal, the Word made flesh and dwelling with men. Thus while it may be relatively easy to produce a good translation of scripture—good, that is, in the sense of accuracy and fidelity to the original as far as that can be restored after a lapse of two thousand years—it is not so easy to produce a

revision which will gain widespread acceptance. And until the text is accepted for more than study purposes, until the text finds its way into the hearts and words and tradition of people for purposes of worship and prayer, the work of the translator is aborted. "I would to God," said Tyndale, "the plowman would sing a text of the Scriptures at his plow-beam. And that the weaver at his loom with this would drive away the tediousness of time. I would the wayfaring man with this pastime would expel the weariness of his journey." The work of the translator must constantly reckon with the human sentiments which surround scripture with rich and deep-seated associations and memories. A favorite verse learned in childhood, a reading in liturgy or ritual, a phrase from a hymn—any change in these associations brings distress and a sense of loss. It is this human element which is so important.

DOES this mean then that men ought not to attempt a new version of the Bible? There are those who feel that such is so and that more is lost than gained through such efforts. Their arguments usually turn on two points—the tendency of religious piety to resist change and the disturbing effect of change upon piety, and second, the pre-eminent literary qualities of the Authorized or the King James Version. As to the former, one must cite the hazards which truth always suffers when it is subordinated to sentiment. Beautiful as it was, it took two generations before the King James Version gained undisputed popularity over the existing translations, yet no one would deny the greater good which ultimately resulted as a consequence of that translation. "A Bible translation is not an end in itself," writes Professor Wentz. "The Bible is a record, and records exist for the sake of the substance they record. The message carried by the record—that is the important thing."² There have been immeasurable gains in textual apparatus and criticism since the days of King James and the *Textus Receptus*. That men would today bring the message of the New Testament into sharper focus and gain greater accuracy in translation is a commendable thing. This is the obligation which each generation owes to truth and to which it must devote itself.

² *An Introduction to the Revised Standard Version of the New Testament*, a brochure issued by the International Council of Religious Education for twenty-five cents, which all should read before judging the new revision.

The translation of the Word of God into the hearts and minds of people is never completed. It is, as Tyndale reminds us, always "a thing begun rather than finished."

Nor is the contention that the literary qualities of the familiar King James Version are of such nature as to discourage a new version a completely satisfactory argument. For three centuries the King James Version has remained a monument of the English language and central to the traditions of English-speaking people. Like the new translation it was more of a revision than a new translation. It stressed those features of existing translations which seemed most excellent in expression and destined to endure. The Authorized Version retains Tyndale's skill in turning a phrase and Coverdale's fluency and rhythm. It was, to a great extent, a revision of the Geneva Bible and the Bishop's Bible, gaining some help from the Hebrew text and Kimchi's commentary. The translators allowed themselves great freedom with the text in matters of transposition and paraphrase. They produced, by and large, a magnificent text of Elizabethan English which, by common consent, has a lilt and a cadence that is lacking in other versions. It is doubtful if such radiance could be reproduced within the character of modern English. During the intervening centuries the English language has been worn down through use. In this it has suffered many losses. The wide use of consonantal qualities of Elizabeth's day gave to the language a softness and a gentleness against which modern English sounds harsh and crisp. "What doest thou?" lacks the abruptness of "What are you doing?" and "Whence comest thou?" has a beauty not found in "Where did you come from?" Modern English is tending to become direct and terse. "Whoever" is now preferred to "whosoever," and "to" to "unto," etc. "Show us the Father, and it sufficeth us," may be ever so difficult to read aloud in public worship but it has a beauty of its own. But these

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¹ Thomas Nelson & Sons, \$2.00.

qualities, and others which could be mentioned, are not to be found in modern English. They have become for us "classical English," in which character we do not object to archaic qualities.

FURTHERMORE, the literary qualities of the King James Version are essentially aesthetic in nature. It is beautiful English inciting the aesthetic, not necessarily strong English inciting the will. Inherently the English of the King James Version does not possess the corresponding literary qualities of the original New Testament writings. We know from the papyri discoveries of the past decades that the language employed in the Greek New Testament was the language of the market place, the language of the business contract, the language of everyday social intercourse. It was a functional language wherein aesthetic qualities were subordinated to the purpose intended. To reproduce it then in another language by a style and diction wherein the excellence is primarily aesthetic is to be false to the genius of the original. Modern English is much closer to the spirit and flavor of the original New Testament than is Elizabethan English. The New Testament is a literature of power, written by men of commonplace talents who did not allow their craftsmanship to cover up or to distort the message they were expressing. To them it was the message, the good news, the Word which was of overwhelming importance. They wrote

with restraint and clarity, with forthrightness, fidelity and dignity. Their literary products must be judged in terms other than the common canons of aesthetic literary craftsmanship. There is a utilitarian and a functional beauty, as Walter Russell Bowie has reminded us, which "the creators of the best of modern music and the sheer upsoaring and triumphant lines of modern architecture have made evident—a functional beauty, which is the expression of purpose in the most vital and, therefore, the most fitting form." It is this kind of literary beauty, so akin in purpose to the original New Testament writings, that has been set down in the new translation.

When the forty some major Protestant denominations working through the International Council of Religious Education "authorized" the committee to produce *The Revised Standard Version of the New Testament*, they were thinking primarily in terms of restoration. They would remove "the cover of the well," as it reads in the preface of the King James Version, for "How are men to meditate on that which they cannot understand?" The committee was commissioned to retain and improve the accuracy of the translation found in *The American Standard Revised Version* (1910) but to avoid its slavish "translation English." On the other hand they were to avoid the commonplace qualities and colloquialisms which characterize most modern translations. When Good-

speed has Paul say in the second chapter of *Colossians*, "For I want you to know what a fight I am putting up for you and our brothers in Laodicea," and, later, "Take care that nobody exploits you," he is both wordy and commonplace. In this he shares in the widespread objection to the modern translations of scripture. The committee, rather, was to "employ the best results of modern scholarship" in matters of meaning, to produce a text suitable "for use in public and private worship," employing those qualities of the English language "which have given to the King James Version a supreme place in English literature." It was to employ those features of the English language which seem destined to endure. Time alone will test the value of their work but the initial impression of a favorable one and raises high hopes. They have restored the Bible so that it speaks with clarity and grace and dignity. It is in the language of today free from the archaisms and anachronisms of the past. Thus once again, and in our generation, men have removed the debris of centuries from the wells of living water so that we may drink freely with the freshness of a fountain at its source, for the whole has been cleansed for our health and well-being.

Wanna Job, Bud?

John C. Crout has hurriedly put together some ideas on "You and Your Choice of an Occupation." You may get the whole thing for a quarter by writing to Community Books, Inc., 1320 Cambridge Boulevard, Columbus 8, Ohio. Perhaps the most imposing thing about the pamphlet is the list of jobs it concludes with. You've never seen the like! Everything from chiropractors, to embalmers, to auctioneers, to bartenders, to midwives . . . they are all there, so if your trouble is being unable to think up a job, order your copy special-delivery, air mail and rush. This booklet is slanted to especially help the returned G.I. There's a bit about *you* (your likes, dislikes, introversion and ex, your dominant traits and the like), then there is a lineup of investigations you should make of jobs, then a yardstick to try on the would-be employer, then there are some perfectly amazing ideas for the "get-rich-over-night professions;" for example, the lady in Ohio who has a business raising fishing worms, the Iowan who has a sizeable plant for crushing corn cobs to a fine powder, the one about the wide-awake young man who has built a business on the new weed killer, dichloro-phen-oxy acetic acid. If you're having trouble getting a job or deciding what you'd like for that job to be, read this the next time you wait for a bus.

SHORT TERM OVERSEAS SERVICE

NOW is the time of reconstruction. Today we are called to labor intelligently and sacrificially for the building of a world community. The magnitude of the task demands our all sharing in this work. It is imperative that some of these workers give their service in other nations, on other continents.

The Methodist Church is accepting a large number of young people into its regular missionary service. Also it is now issuing a call for twenty-five young people who will pioneer in a new plan of overseas short-term service.

This new plan will provide for the rendering of significant service in the ongoing work of schools, community centers, churches and hospitals. It will also provide for language and culture study.

The plan is outlined as follows:

1. Types of work: The following skills can be used—teaching, group leadership, case work, preaching, religious education, building construction, farming, business, management, nursing, medical and public health skills.

2. Places: Belgian Congo, China, India, Liberia, Malaya, Southern Rhodesia (other centers will soon be opening).

3. Terms of service: Three years on the field, given to significant work and to serious language study. Four to six months of intensive study in the USA before sailing, financed by a special study grant.

4. Support: This will be on the regular salary basis for a single missionary averaging \$900 a year. Provision will be made for housing, medical care and sharing the Board's pension plan. Outfit allowance will be \$100.

5. Qualifications: Applicants must be single men, aged twenty-one to thirty, who will agree to remain single during the period of service. They must be graduates of accredited colleges and active members of The Methodist Church. Applicants must be of good character, must have scholarship well above average, robust physical health, stability and poise, well-developed social insight and concern for the whole man. They must be skilled in educational, social or religious activities as demonstrated by participation in voluntary organizations or in employed positions.

6. Possibilities of teamwork: There are numerous situations in which teams of three can function effectively, each member supplementing the other's work. It may not be possible for the three to live together or to function in the same local project, but they can derive rich values of fellowship and mutual support by being relatively near each other and by being conscious of working in an area or in an enterprise together.

If you are interested in this plan of service write to: The Department of Missionary Personnel, The Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 11, New York.

Love and Loyalty Alone

Robert Hoffman Hamill

MOST of the mystery about marriage clusters around sex. There the fascination is most exciting, there the very anticipation makes lovers' hearts skip and pound. Happily American young people are emancipated from the Victorian hush-hush about sexual matters. Open knowledge is fast displacing superstition and old wives' tales. Nevertheless, there remains among prospective brides and grooms a vast accumulation of unsatisfied curiosity and misinformation, of fears and shame—where there ought to be knowledge. Young people are not nearly so well informed as they think they are, nor as they ought to be.

To be adequate, sex education should have begun long ago. Schools and especially parents should have equipped boys and girls with basic biological information. More important, the church should have taught high school youth Christian attitudes toward sex. But alas! the two-to-be-married have set the date, and can not go home to learn from the beginning. Before it is too late, they want basic information about this strange, adventurous life ahead of them. They will wisely go to the best physician or counselor.¹ They will not assume that they know everything, but will hunt for more understanding. They will want to know not merely the terse physical facts, which can be found in many books, but they will want also to understand the emotional factors which are vastly more important for the success of married love. They will learn from wise counselors that bride and groom often find themselves maritally clumsy when they begin. They have had no experience, and therefore are nervous, and because they are so anxious to succeed, they do not develop the calm restraints that come only with practice. Or, if they have "had experience," they may find that the carry-over of guilt or regret complicates their first relations together. The new art of loving is not learned in a night, but the satisfactions will grow over months and years as skills develop. Happily many books are now available to supplement such counsel-

¹ Several agencies which provide expert counseling in hundreds of American cities are listed in the Public Affairs Pamphlet No. 113, *Building Your Marriage*, by Evelyn Millis Duvall. Among those suggested are the American Association of Marriage Counselors, 563 Park Avenue, New York 21, N. Y.; Family Welfare Association of America, 122 East 22nd St., New York 10, N. Y. By writing to these, anyone can locate the nearest counselor to his own home. Many young people can go to their minister, if he appears to understand deeply, and if he obviously has a happy married life of his own.

ing, and engaged couples will want to read and discuss them together.²

Christian people know that sex is a positive, good thing—God-given to people to use and to enjoy. Sex becomes wrong when divorced from genuine marriage: outside of marriage it may be irresponsible; inside of marriage even it may descend to self-gratification by the "rough using" of the partner. Yet, sex is intended to be a beautiful thing.

BIRTH CONTROL

BIRTH control rightly belongs in Christian marriage. Birth control is not new. Its name is new, and its methods, but it has been practiced at least since Onan (Genesis 38:9) and from earliest times by Christian families. Men and women should not leave to chance and accident the supreme act of co-creation with God, unless they resign all reason and renounce all regard for the health of the mother and the opportunity for the child. Christian marriage may properly use the insights and the methods of birth control, for the sex impulse has purposes beyond procreation. It enables man and wife to express their love, and it woos them both into the still lovelier growth of their spirits. Had God intended it only for procreation, he might have found it best to make sex an occasional impulse, as with animals. Instead, he saw fit to make it a permanent need, and without utilization both physical and mental disorders can arise.

² Among the best are: H. A. Bowman, *Marriage for Moderns* (Whittlesey House, 1942); L. F. Wood, *Harmony in Marriage* (Round Table, 1939); O. Butterfield, *Sex Life in Marriage* (Emerson, 1937); and for mature young people, the classic treatment is Van de Velde, *Ideal Marriage, Its Physiology and Technique* (Random House, 1930). These and other books are listed in the Public Affairs Pamphlet No. 113, which might serve well as the first introduction.

PREPARATION FOR MARRIAGE

When young people prepare for marriage, they fast discover that the problem is not moral. Marriage success depends on things deeper down than morals. The real issue concerns the nature of love and the meaning of life. The term "facts of life" is widely used to mean the biological facts about sex. Christian faith knows, however, that the facts of life include many other facts not at all physical. "Man does not live by bread alone," nor by clothes nor car nor money, yet these are the hope of many marriages hastily made and hurriedly broken. Rather, man and woman live by their dreams and work, their play and worship. That is a *fact of life*, and no marriage can get along without knowing it.

It is a fact of life that marriage is not likely to succeed until both husband and wife learn to handle their money and live on a budget. Gershwin makes Porgy sing, "I got plenty o' nuttin', nuttin' is plenty for me," and Porgy loses his woman in the next act! Two love-birds can live in an attic cubby-hole, but most married people, not being birds but human beings, need some dependable income and a sensible money plan. This is a fact of life which husband and wife dare not neglect; also further facts are that a quarrel is not disastrous if you learn how to enjoy it, that in-laws are necessary evils—et cetera, ad infinitum are the *facts of life* which a durable marriage must know.

MORE THAN PHYSICAL

THE major fact of life concerning marriage is this: Christian marriage cannot be based on love alone, nor even mainly upon love, when love is conceived

BUILDING YOUR MARRIAGE

ACCORDING to its author, Evelyn Millis Duvall, the new Public Affairs pamphlet, *Building Your Marriage*, is "something of a blueprint of marriage to guide those who want to be sure that they are marrying for keeps." Although war and post-war marriages break up more often than others, hasty marriages are not necessarily doomed and war marriages can be built strong.

After exposing the common fictions about romantic love and suggesting ways of recognizing and building a sturdier variety, Mrs. Duvall deals with some of the perplexing questions that arise in modern marriages: How much of their time should husband and wife spend together? Are in-laws a menace? What about quarreling? Who shall earn and who shall spend family money? What to expect of the marriage relationship? Where go for help should marriage go wrong?

Building Your Marriage is pamphlet number 113 in the series of factual, ten-cent pamphlets issued by the Public Affairs Committee, a nonprofit educational organization at 30 Rockefeller Plaza, New York 20, New York.

as physical attraction. Romantic love is unstable and fading, and no amount of "being in love" will change that fact. In most every marriage, the time comes when lovers face themselves as they really are: the man is stripped of the "clothes that make the man," and the woman's face is cleansed of all that feminine camouflage of color, and there they stand, stripped of the last shred of excitement, undisguised—just themselves, nothing more! What happens then? If marriage has consisted only of romantic thrill, then marriage evaporates. That is a fact of life, inescapable. Christian marriage must grow from that kind of unstable love into the durable loyalty of two companions who face all the facts of life, not merely the physical. They will learn how to face every fact together, including this fact of the instability of love. They will try in a thousand ways to give love a new beauty. For instance, having had a lovely wedding in the church, they will keep that image alive, and every year on their anniversary they will read over the wedding ceremony, repeat their vows, regive the ring, and walk out hand in hand humming the wedding march. They will remember how they first left father and mother and clung to each other, and the two became one flesh, yet they will remain two people; they do not lose or deny their private identities.

A VISION BEYOND

ANOTHER fact of life is this: Christian marriage, to endure, must help both husband and wife to see beyond even their own best and to catch a vision of things larger than themselves. Mar-

riage does not consist in looking at each other in rapture, but in looking outward together at something beyond themselves. Marie Curie, worried over Pierre's health and sullen mood, asked him, "Pierre . . . if one of us disappeared, the other could not survive. . . . We can't exist without each other, can we?" Marie spoke as a woman in love; she had forgotten for a moment the claims of science, her first love and his too. Pierre shook his head slowly and said firmly, "No, you are wrong. Whatever happens, even if one has to go on like a body without a soul, he must work just the same." Yes, Marie must go on, as she did later on, for science was larger than the Curies. Yet Pierre and Marie, who looked out together in passionate searching for that stubborn element, pure radium, developed a rare and beautiful marriage. The fact of life is simply this: husband and wife become knit together not by looking starry-eyed at each other over the breakfast biscuits, but by toiling together at a task larger than both of them.

WHETHER TO HAVE CHILDREN

WHETHER to have children is not a question which married Christians are permitted to ask.³ They have no choice in the matter. God commands, "Be fruitful and multiply"—that is a fact of life as truly as the fact that God commands, "Love your neighbor." Christian couples are as obliged to have children as they are to be decent citizens, because God has ordained it, ordained

³ This does not contradict what was said about birth control; how many children to have, and when, are matters which every couple must arrange with God; but whether to have children is not their choice, granting of course they are physically able.

that they be his chosen means of creating new human life, and ordained that they themselves cannot develop fullness of life until they give themselves to children. For his sake, and for their own sakes they must have children, and for the children's sakes, for the children also have rights; children have the right to be born, and children have also the right to have two parents living faithfully together in one home (See post-note on divorce). The Christian husband and wife are not free to pursue their selfish and irresponsible ways. The joys of sex God grants to them for a double purpose: to enjoy and to use for pleasure and for procreation; to refuse half of it is to betray the whole of it and to deny the God who gave it.

Child-bearing simply repays for the loan of life. All genuine love is creative, and human love normally issues in new human life, in which the image, not of the parents alone, but the image of God is incarnated again. Something of God takes on human flesh and dwells among us. Children can be the joy of their parents. To be the bearers of new life, and the creating parents of children whose spirits come from the Creative Parent of the universe, is life's rare and unmatched delight.

THE FAMILY

GOD'S unspeakable wisdom created the family. By means of the family God gives us life; through the family he gives us to each other and requires us to live for each other, and thus he educates us for life in fellowship with other human beings.

Married life teaches people that they cannot live unto themselves but must be bound to one another. Only as a person loses his life can he find it; only by caring supremely for someone else does a person develop into the person God meant for him to be. In marriage, God entices men out of their solitude and selfishness, and woos them into a partnership where the fullest life of fellowship can be achieved.

In Christian marriage, people find new possibilities to receive and to share, to comfort and to be comforted. There they discover, really discover, that true happiness consists not in making claims but in satisfying the needs of others. By taking all the risks of love and all the danger of living in complete self-giving to another, a man and woman become the kind and gracious people that God intends for them to be.

This article has been Part II of Mr. Hamill's paper on marriage. Part I appeared in the April issue of motive. Reprints of the whole article and a post-note on divorce may be had by writing to motive, 810 Broadway, Nashville 2, Tennessee.

AMNESTY

The following letter was sent to President Truman in the interest of amnesty by Dr. Walter W. Van Kirk, executive secretary of the Federal Council of the Churches of Christ in America:

"Although the Federal Council of Churches has taken no formal action in regard to imprisoned conscientious objectors, there is deep and widespread concern for them among our church people. While I write as an individual, I am convinced that many of my fellow churchmen would join me in urging you to act in behalf of men in prison for the sake of conscientious convictions.

"Recent figures from the Department of Justice reveal that since the passage of the Selective Training and Service Act five years ago, 5,516 men have been imprisoned because their religious beliefs prohibited them from participating in war or cooperating with military conscription. Of these men 3,992 have been Jehovah's Witnesses. Among the other 1,325 are members of our large Protestant denominations. Often they represent the most sincere and fully consecrated elements in our churches. They have acted on the basis of deep conviction feeling that only by following this course could they keep faith with their conception of the Christian way of life.

"As you know, in holding steadfastly to their conscientious convictions, these men have been imprisoned as felons and have lost as a result certain privileges of citizenship. Their terms have been longer than those of draft evaders. When paroled they have enjoyed fewer privileges in regard to choice of residence and extent of remuneration than are accorded parolees whose convictions were for violent crimes. Although the war has ended, over 3,000 conscientious objectors are still confined to federal prisons.

"It is only by your action that these men can be freed and their civil rights restored. Religious freedom is a heritage which I know you recognize as priceless. I am sure that you have no desire to see these men suffer for their religious beliefs beyond that suffering which they have already endured. I earnestly recommended that you consider the possibility of proclaiming at an early date amnesty for persons who during the war have been imprisoned for the sake of conscience."

Lord God of Hosts, be with us yet,
Lest we forget--lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard,
All vallant dust that builds on dust,
And guarding, calls not Thee to guard--
Rudyard Kipling



Drawing by Robert Hodgell

Conscience in t

SCIENTIST

The year 1945 will go down in history as one of the most crucial, the most epoch-making of many centuries of the past. Future history may not last very long. It depends upon what we do with the very important period immediately before us. We have made technological warfare so dreadful that we cannot survive if we practice it. Do we wish to have this civilization which has been built so laboriously for thousands of years, terminated at this point, or do we wish to see it go on? We need to use equal imagination, equal courage in breaking with the past, in our experience in human affairs, that we have used in developing the atomic bomb. There should be laws against the manufacture of atomic and other weapons of war and a police force to detect violations and arrest people who violate the law. There should be courts of justice to try violators. If guilty they should be imprisoned. I am convinced that only such a procedure will prevent war. This control of war can come about only when the people of this country and those of other countries are willing to serve as policemen, judges, and juries and give moral sanction to the law. The ultimate source of law and its ultimate enforcement resides in the moral conscience of the citizens of a country and the world. As sovereignty in this country resides in the people of this country, so sovereignty of a world government must also reside in the people. We have atomic bombs and other countries do not. We should lead. This is our responsibility and opportunity.

Harold C. Urey

Atom bomb scientist, winner of Nobel Prize

EDUCATOR

The brave new world is upon us—if only we can control the atomic bomb.

The Kingdom of Heaven is here—if only we can control the atomic bomb.

The shoeless are shod, the hungry are fed, the homeless are housed—if only we can control the atomic bomb. The slaves are freed, the lowly are risen, the dawn is here, and our troubles are over—if only we can control the atomic bomb. And even if we can't control it—we can still run away from it. The discussion of what to do with our shattered civilization has sunk so low that eminent social scientists can participate in it. One says to decentralize our cities—as if the shotgun principle, devised to frustrate the decentralization of quail, would not be applied to the bomb. Another says to go underground—as if mankind had struggled up from the cave only to go back to it in the end. If we can't control it we can still run away from it, and the brave new world will be here.

Of course, there's still China, ablaze between two non-atomic totalitarianisms. And the Baltic and half the Korean and German people transferred from a variety of slaveries to the non-atomic slavery of Stalinism or western power politics. And the non-atomic British shooting the Dutch East Indians and the French Indo-Chinese—with American guns—until the French and the Dutch can take over the shooting themselves. And our own non-atomic conversion of Germany into what the London *Economist* calls "a vast

derelict human slum," with its ex-soldiers enslaved by the French and the Russians, its children and aged facing death from incapacity to resist the cold, twenty-five per cent of its arable land gone, and, in the American zone, only fifteen per cent of what industry remains working at five per cent capacity.

The atomic bomb is simply the latest circus in a long, long line of bread and circuses. We are face to face with the fact that we lost the war and that Hitler is winning it, and we want to think about something else. It isn't the atom bomb that's caught up with us—it's our misspent faith and hope and blood and money. It isn't the atom bomb we're running away from—it's ourselves. It's pleasanter now to "Forget Pearl Harbor" than it is to "Remember the Four Freedoms." And who of us now wants to face the haunting fact that we went to war in 1917 against imperialism, militarism, treaty-breaking, and atrocities committed against civilian populations?

Of course the third atomic bomb has got to be kept from being dropped. But to keep it from being dropped is only to obtain a reprieve. If we can not use the reprieve to regenerate our civilization, there is no point in stewing around to get the reprieve. And we, who dropped the first two bombs, have got to give the world, which now stands in terror of our might, the first evidence of moral regeneration.

We can do it by fighting, along with Congressman Joe Martin, for the abolition of peacetime conscription everywhere; by fighting, not merely for the control of the atomic bomb, but for the international abolition of national armaments, including the blockbuster, or week-day bomb; by dredging up the Atlantic Charter and supporting the struggle for the liberty of all people everywhere, not only in India, but also in Puerto Rico; and by fighting, above all and before everything else, for the forgotten "Four Freedoms" here at home. Only then will we persuade suffering and cynical humanity everywhere that we mean what we say.

If we can not make democracy work in the richest nation on earth, we can not export it to our enemies or our friends. If we can not control ourselves, we can not control the atom.

—Milton Mayer. From "The Atomic Jag"

LABOR

The CIO recommends the following steps be taken immediately:

1. Negotiations with Britain and Russia to agree on world-wide atomic energy controls and then extension of the agreement to the United Nations.

2. Outlaw the production of atomic bombs and all use of atomic energy for military purposes.

3. Improve present machinery of United Nations to make above controls effective.

4. Full and continuous disclosure by all nations to United Nations of their discoveries and activities related to atomic energy.

5. World-wide public information and education on atomic energy and stimulation of constructive peacetime development and use.

6. Complete public control of all uranium and thorium deposits and other raw material in the United States.

CHRISTIAN FELLOWSHIP

We urge the following:

1. An immediate message to the United Nations President Truman; this the United States attesting the principle of international law and the United Nations Organization without any reservation and to urge, as the goal, the renunciation of the atomic bomb by all nations.

2. The demand that the production of atomic bombs be stopped and atomic warfare be outlawed.

3. A confession by the churches of their sin in participating, directly or indirectly, in the creation and use of this weapon which threatens man's life upon earth. A confession of our sin against the nations.

—Members of the Methodist Episcopal Church, L.

EDUCATION

Professor H. D. Smyth reports to the War Department that many scientists would not accept the principle of atomic energy. The hope has faded gradually. Why? Because they are specialists, technicians, and scientists in the sense that they are not interested in the discovery of new things. The scientific discovery is considered as a means to an end, so that the scientist may be able to make a profit which his discoveries are used by politicians but may not be used by the public. That reason; and special interest in the war as part of the function was the narrow view of the Axis governments even though their broader responsibility was not understood.

—Dwight Mac

MAGAZINE

One of the military members of the Senate committee on atomic energy has said that three atomic bombs would be enough to take New York. Here, we suspect, is the most inevitable development as a unit of measurement it will be cities: a five-bomb city and a one-bomb burg (B) measurement becomes a standard. We will have eight-bomb cities with a three-bomb per capita "goal" ranking super players. We note that having himself been a city ten-bomb movie hero, he jokes! It almost seems homey.

The Atomic Era

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Donald in Politics

MAGAZINE

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—The New Yorker

Our sole safeguard against the very real danger of the reversion to barbarism is the kind of morality which compels the individual conscience, be the group right or wrong. The individual conscience against the atomic bomb? Yes. There is no other way.

—Life Editorial

MILITARY ANALYST

Regardless of the validity of these arguments, in the mind of many foreigners and of a considerable number of Americans, the atomic bomb was not only a tremendous scientific achievement; it marked the end of the moral leadership of America.

—Hanson Baldwin in the New York Times

We have developed a new weapon in atomic power . . . The development of the atomic bomb constitutes a revolution in military science more sweeping than the invention of gunpowder. The army has had no opportunity to adjust its thinking to all of the implications of the atomic bomb. . . . We now stand out as a militaristic nation. . . . We used the atomic bomb when Japan was already defeated and there was no longer any justification for its use. . . . We give every evidence of being willing to use it again if it suits our purpose. We have built up the fiction that we are a "peace-loving" nation, when . . . we have an uncanny knack of getting into every big war that has come along. Now at a time when the United States should assume a moral leadership among the nations of the world . . . we the great "peace-loving" nation, brand ourselves as hypocrites and liars. We start a race in armaments all over again and lay the foundations for World War III which our army is already talking about.

—Brig. Gen. (Ret.) H. C. Holdridge

MINISTER

To say that we Christians can deliberately with calculated efficiency use atomic bombs and other weapons to kill thousands or even millions of human beings, and at the same time say that we are earnestly striving to take Jesus seriously and to do the will of God as it is made known in Christ, is to destroy all meaning of words. The way of Jesus is a way, and it is an utterly different way from the way of atomic war. In modern war, explosive and fire are used indiscriminately against men, women, and children; against combatants and non-combatants; against guilty and innocent. It is not the will of God that we Americans prepare to kill millions of Englishmen or Japanese or Germans or Russians. This we can say with assurance and finality.

The way of atomic war is monstrous not only because of what it does to human beings as it mutilates and kills. Preparedness to use atomic bombs against men and women and children is a proclamation of faith, a confession of confidence in the rightness and effectiveness of human slaughter as a means of seeking safety and of maintaining justice. It is impossible to profess this faith, this confidence, and at the same time manifest genuine faith in the power of selfgiving, forgiving love of enemies. To the degree that we place our faith in the destructiveness of the atomic bomb, to that extent we lack faith in the

redemptive power of the way of the cross, the way of all-embracing, ever-continuing sacrificial love.

—Kirby Page in Now Is the Time to Prevent a Third World War

It is these facts which weigh upon my mind these torturing days. The immeasurable power of atomic energy, even to the total destruction of mankind! The certainty that in due course the knowledge of the production and use of this energy will become the common possession of the world at large! The doubt, to put it in no stronger terms, that the race has any practical or moral competency to handle such enormous concentration of power. . . . This is God's world, and man must learn to dedicate it to God's purposes. Which means that we have come to the supreme crisis of the ages! There are things which we must do if the trumpets of Armageddon are not to sound: relieve and remove the grievances of men; establish and maintain mutual and not antagonistic interests among the nations. Set up one sovereign government which shall be God's kingdom upon earth. In other words, we must at last, after all these centuries, heed the prophet's word, to "do justly, to love mercy, and to walk humbly with God." Nothing less will save us in this final extremity.

—John Haynes Holmes in Fellowship

THE PRESIDENT

We must constitute ourselves trustees of this new force, to prevent its misuse and to turn it into channels of service to mankind. It is an awful responsibility that has come to us.

—President Truman

CHURCH LEADERS

As far as our best minds can see, the only promising defense against atomic warfare are moral and political, not physical defenses. The uses of atomic weapons that can now be foreseen would make war not only more destructive and treacherous, but more irresponsible than ever.

As American Christians, we are deeply penitent for the irresponsible use already made of the atomic bomb. We are agreed that the surprise bombings of Hiroshima and Nagasaki are morally indefensible. They were loosed without specific warning, under conditions which virtually assured the deaths of 100,000 civilians. Both bombings, moreover, must be judged to have been unnecessary for winning the war. Even though use of the new weapon last August may well have shortened the war, the moral cost was too high. . . .

We are agreed, further, on three major theses respecting future policy with regard to atomic warfare, and other new methods for effecting mass destruction.

1. These methods tend to unlimited, indiscriminate destruction. Hence, it is more than ever incumbent upon Christians to resist the development of situations in which these methods are likely to be employed.

2. The only mode of control that holds much promise is control directed to the prevention of

war. We recognize the probable futility, in practice, of measures to outlaw atomic weapons while war itself continues.

3. We believe the churches should call upon the government of the United States, as present holder of existing atomic bombs and plants for producing them, to move more swiftly toward allaying distrust respecting their possible use.

We, therefore, call upon the churches to urge, first, that all manufacture of atomic bombs be stopped, pending the development of effective international controls. We urge, secondly, that the churches call upon the government of the United States to affirm publicly, with suitable guaranties, that it will under no circumstances be the first to use atomic weapons in any possible future war.

We believe that the only conceivable road toward effective control of atomic warfare and other forms of mass destruction is the road of international comity and joint effort. Exclusive trust in a political structure of any sort to solve the problems posed by atomic warfare would be a dangerous illusion.

In particular, the hope for world government, useful as a guiding principle, cannot be turned into a program for immediate action without very serious confusion of aim. Although improvement of the United Nations Organization is imperative, world government in any literal sense of the term is not yet attainable. It is better to start with the imperfect accomplishments and promises of the provisional forms of cooperation that have actually begun to take shape, and earnestly to seek their improvement.

International provision for the control of atomic research and its application to the problems of peace and war should fulfill certain elementary conditions. Such control should be assigned ultimately to civilian, not military agencies.

—From a report on atomic warfare prepared by a special commission of twenty church leaders for a special session of the Federal Council of Churches of Christ in America, March, 1946

STUDENT

In another war, we will die like rats. Atomic warfare will make rubbish heaps of our cities, ruins of our Lincoln and Washington monuments, mile after mile of graveyards—except there will be no burial. Another war will see you and me, the future mothers and fathers, beating off our hands digging through mountains of debris for the bodies of our children.

The days of thinking, "It can't happen to us," are gone! A new day is here . . . a new day in a new era . . . it's with us and there's no choice of rejection. There is, however, a choice as to how we shall receive the atomic era. One choice is the ostrich acceptance—in blindness, ignorance, apathy; another way is to face the new era with a new way of life . . . not so new in content or idea . . . but new in function, application, realization.

My summary is this: we must support world organization with everything we have . . . we must give ourselves anew to a new sovereignty, a new government, if we would choose to live in the new era. We will not be bickering "perfectionists" in our ideals for world organization and government. We will remember that our losses compared to those of the rest of the world have been slight . . . we will remember that our words and those of our allies have been Iscariots to the rest of the world . . . we will remember that we have much . . . more than others . . . therefore we will determine to give much. We must determine to work hard, to sacrifice when necessary, and then be willing to accept the best we can get. We will be helped by remembering that our own constitution when first adopted was a poor compromise—it just squeezed through

Congress and ratification by the states. Originally it didn't even possess the Bill of Rights. So we are not to expect perfection at once . . . we are to work, take what little we can get . . . and work, and plan, and *prove* our integrity.

Such are the highways of the new era. As students of today, we must get ready now—we must gird ourselves with new weapons . . . or better, new keys to give us passageway into the new era. The most essential keys are these:

1. We must have a genuine interest in the welfare of all people—this will mean sacrifice to meet their needs.

2. We must wipe out all our ignorance concerning race, color, nationality, and religion.

3. We must have patience, perseverance in order to "carry on" in spite of lack of visible accomplishment in our lifetimes.

4. We must be educated, intelligent, in possession of "common sense." Our education must give us knowledge that breeds understanding that breeds responsible love.

5. We must have a philosophy of life rooted in the ethical and monotheistic concepts of great religion. We would keep inviolate the sacredness of human life, we would prove our love of God, of goodness, of truth, of beauty by *acting out* of our philosophy.

So let us as students begin today with a set of keys essential to the new era, the only keys to unlock a world in which we can truly live together. Let every one of us—who understands, who believes, who has the will to follow, begin living today in our new era.

—Harold H. Hench

Manassas, Virginia

CHANCELLOR

We know that we have a certain amount of time before the world is full of atomic bombs. We probably have not more than five years before some other country has them. We know that the next five years will be used to make more and more deadly atomic explosives. We must see to it, if we can, that our social and cultural advances for once exceed the advances in the technology of destruction. The survival of mankind demands a world community, a world government, and a world state.

We do not know what education could do for us, because we have never tried it. We must try it now. We must expand it and intensify it, until education in understanding becomes the major occupation of all our youth and the major activity of all adults in their steadily increasing leisure time. Every school, college, and university, every library, community building, and hall must become a center of the education of Americans of all ages in that common tradition and those common ideas and ideals upon which a world community must rest.

The task is overwhelming, and the chance of success is slight. We must take the chance or die.

—Robert M. Hutchins

PUBLICIST

In other words, the emergence of the atomic bomb requires an advance in ethical and moral standards far greater and more immediate than the human race seems at this moment capable of making. Certainly at no period in the past have human beings registered as rapid an advance as the necessities of our time imperatively demand.

This is really the most depressing factor in the entire outlook. We shall undoubtedly succeed in building some kind of international machinery; but the heart of the problem is whether the process of humanizing our selfish and savage instincts can be sufficiently accelerated so that the machinery we build will be used effectively in relation to the emergencies now looming over us.

—Raymond B. Fosdick

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LETTER HOME

DEAR DAD:

I miss you, and the chance to talk to you right now. I have just treated myself to a dinner and a show . . . but somehow, tonight, good food and entertainment aren't quite enough.

You taught me to be open-minded . . . for that I am grateful to you in spite of the discomfort I am feeling tonight. Perhaps my "open-mindedness" has slipped a notch and now would be labeled "agnosticism." Well, I'm grateful for that too, in spite of the uncomfortable feelings and thoughts that sometimes go along with it. I'd still rather be in a turmoil caused by not knowing the answers than to be in the "comfort" of "knowing" answers which aren't true answers at all. I know that doubt is a prerequisite to finding the truth, so I wouldn't trade it for anything . . . nevertheless a good feed and a movie no longer "fix me up."

So much for that. On every side of me, I do see that those who are happy, who truly seem to know what it's all about, are those who have *faith in something*. And I can remember that when I was happiest, it was because I had faith in things . . . but somehow those things have to do a bit of stretching or I have to do a bit of mind-shutting for them to give me any satisfaction tonight. It seems as if there are almost millions of people, with millions of different ideas around me all the time. And as far as I can tell they could all be just fabrications of the mind. And as far as I can tell, they all have an equal right to be true. The econ. prof has one faith (yes, I mean *faith* for that's what it's become), the soshe prof has another and my history prof another. What I'm looking for must be something like a hybrid . . . something or somebody who has the very best and the most truthful of all. I want a faith, but how can I find one? How can I be sure to find the right one?

But what I really need to know is what's ahead for me? So far I can see only one thing to do, and that doesn't make sense unless I have an idea what can follow. This is to make myself adept so that I can be ready for faith in something if that something comes. . . . Maybe that's wishing on a star, maybe that's just the million and one idea, maybe that's the fold-up of the open-minded department of my brain . . . I don't know . . . maybe it's just optimism which I should have outgrown long ago. But I believe you have given me background so that little is impossible for me . . . provided I see what I want and want it badly enough to get it.

This matter of becoming adept offers many problems such as how to budget time and where to budget it. Concerning the path I'm to follow, that is my profession; I have no good ideas. All I know is what I am good at and what I like to do. . . . I like construction, formulating, classifying, putting together into hypotheses and general rules, and trying to classify everything as to cause and effect. Sometimes I try to do this with matters in which it is impossible, as in the social sciences where there are way too many loose ends. But beyond that, *I don't know*.

Much of Christian philosophy and standards seems absolutely right! And I would like to use them and be them . . . but everyone knows now that they just aren't always possible. I would subscribe to the philosophy, "do unto others what you would they do unto you," but I would go farther. I would add the fine touch, to be used judiciously, to do unto others what they would that you do unto them—not what they expect, but rather what would be comparable to their inner desires, the so-called "beyond their wildest dreams," if it is in a favorable and good direction. All of this, of course, depends on a comparison standard. If my standards are lower, grosser, than the other person's, I should subscribe to his, and *vice versa*. The whole problem of classifying and weighing sets of standards comes in to complicate matters.

Enough for Saturday P.M. and Sunday A.M. Excuse my pen scratching, but what I'd like to know is—how does one go about finding a profession and a body of morals or things to believe, and be sure to get a good set?

Love,

BUD

DEAR SON:

Your letter of "Saturday P.M. and Sunday A.M." is one any dad or parent is devoutly thankful and humbly proud to receive. Thank you for the affection and confidence it implies.

As a parent, like a hen gathering her fledglings under her wings, I would fain reach out and protect you from these vexing questions, and give a glib and ready answer for them. But as man to man I rejoice that you have crossed the threshold of the adult world and are becoming acutely aware of those basic issues of living.

Many people, I am afraid, remain only dimly conscious of these matters, and muddle through, following the social mores of their generation, and let it go at that. Your mother and I have always hoped that you and your sister would be something far more than sheep-like members of that group. While we are fully cognizant of the mental disturbance it entails, still I can never quite put into words how glad we are for the evidence of our letter, that you are likely not to drop down into mediocrity and be content with superficial or faulty answers.

Agnosticism and open-mindedness you mentioned, and you should add patience. These matters you mentioned are a long quest, and they are disturbing and often painful, but if it has been given one to see the issues, he must not quit, he must continue to strive and search and think, and be patient while one by one the parts of the great picture, or drama, fit themselves together into an increasingly intelligible process. So, don't quit, don't become discouraged, don't compromise with half-answers or with half-truth. Remember, my son, the words "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" are *not idle words*.

Now, more specifically, something to do, and something to believe in. You are right, the second comes first. What can we have faith in? Certainly, we can start with a few things. Life itself is a wonderful gift—to have had the chance to see the sun and the heavenly pageant, to have seen the beauty of a snow crystal and the wonders of nature, to breathe, to live, to think, to remember, to plan, to have known the joy of the loving-kindness of family and friends—that, and all life is, is something terrifically worth while. To begin with, I can believe in the wonder and beauty of life.

I can also believe in the constancy and dependability of nature, both as it affects the physical universe and this thing we call human life.

I can believe that by the processes of nature, human nature can be degraded, or ennobled, both in respect to the individual in himself, and in respect to the individual in human society. As a Greek or Roman I would have believed that the gods, according to their fancy or caprice, were continually interfering with the process to bring about the degradation or elevation of man. But, as a Christian, I believe that there is a power on the outside ever striving to upbuild, to ennoble, and to perfect our human nature, and in becoming aware of his laws and his ways it lies in our power to assist, or retard the process.

These I can regard as fundamental things to have faith in. Here, I believe, we can start—more will be added, much more, with time and thought. Here at least we can start.

And then, what to do? The artist, the composer, the poet, the dramatist make clearer the beauty and wonder of life. The scientist in his research adds to our knowledge of the laws of the physical and social process. The educator, the minister, the engineer, the welfare worker, the architect, the doctor, all in their different ways have their great opportunity to add to the quality of life.

Somewhere in this range, son, is our vocation. I cannot put you in it; you must find it. It doesn't matter much at what point you find it, as long as it touches your deepest interests and aptitudes and calls up your whole devotion. Most important is *how* you do whatever you decide to do. I can discuss the matter with you, but you in your own heart must find it. It may come as a flash of illumination; it may come with slow growing discernment and conviction. But somewhere, never fear, there is just the thing for you. God speed you in finding it.

DAD

Editor's Note: This interchange of letters is not a feature written for motive. These are the actual letters written by a boy in college to his dad, and the reply of the father. Because they are characteristic letters rather than unusual ones, we wanted to let them be read by other fathers and other sons.

The Roaring Forties and the Colleges

JOHN O. GROSS

THE academic year that began in September, 1945, found institutions of higher education unprepared for it. Few suspected that the war would end as early as August, 1945; consequently, most colleges planned for the academic year of 1945-46 to run for the most part as another war year. That meant that schools were not expecting many men—just the nominal number of 4-F's, young men under eighteen and some ministerial students. They did not believe that G.I.'s would start to return before the winter term of 1946. Living quarters normally used for men were filled with women. Instead by January 1, 1946, educational institutions found themselves crowded by returning service men. And by March 15, 1946, in every educational institution in America there was an acute housing problem.

Pessimistic prophets who predicted that service men would not take advantage of the G.I. Bill of Rights to further their education, found their predictions unfulfilled. The G.I.'s moved toward colleges and universities, and the small stream of service men that started in the fall of 1945 has now risen to flood proportions. The great name universities across the country as early as the first of

January reported unprecedented enrollments; many of the state universities were having to limit their registrations to students from within the state.

ONE factor that adds to the enrollment crisis is the increase of women students. Co-ed colleges and universities report an increase of twenty-five per cent in their women registrants above the pre-war figure. This increase of women students, along with the present trend of veterans toward college, causes Dr. Benjamin Fine, educational editor of the *New York Times*, to predict that within a decade, college enrollments will double or reach the high peak of 3,000,000.

The expectation that the veterans who return to college after their war experiences would be serious, intellectual students seems to have been warranted. From practically all of the campuses come such reports. Whether or not this serious, purposeful, academic atmosphere can be maintained in spite of the anticipated revival of athletic interests, fraternity and sorority activities, etc., remains to be seen.

One young man, who had spent four years in a C.P.S. camp, found himself in a college dormitory with a great number

of veterans. He had expected, he said, to discover some desire to "get back to normalcy" and an uprising of nationalistic philosophy. These fellows around him, he writes, have "the toughest, yet in some ways, the most idealistic view that one could possibly hope for." A Canadian

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soldier remarked to a South Pacific marine veteran: "I'm fighting twice as hard from here on out to stop there being another war."

Notwithstanding the heavy losses in enrollment experienced during the war—some institutions had as high as sixty per cent loss over 1941—the financial condition of the educational institutions is better than when the war started. In all Methodist senior and junior colleges, for instance, the total debt was reduced from \$5,146,842 in 1941 to \$1,751,443 in 1945. Now the figure stands around \$1,500,000, the lowest in many years. The economics that made the payment of debts possible in some instances have been made at the expense of maintenance of property and reduced personnel on institutional staffs.

MILLIONS of dollars will be spent by educational institutions on new buildings during the next ten years. Most schools are planning for new buildings and the remodeling and rehabilitation of old ones. At present Methodist schools alone are engaged in finance campaigns to raise around \$30,000,000.

The immediate future for Christian educational institutions promises to be not only the most prosperous known in many years, but also one fraught with serious temptations. Chief among these is the idea that there is no essential difference between a good Christian college and any other good institution. This sort of philosophy has been proven false and vicious. Christian education is different from secular education in the outlook and attitude that it promotes. If Christian colleges succumb to the temptation that their responsibility is to train teachers, lawyers, doctors, etc., and give no attention to the outlook on life that these young people possess, they will fail to perform their mission.



This is a picture taken during Clemson College Religious Emphasis Week, snapped as some two score cadets of Company F ask questions of William R. Cannon, Emory University, one of the four visiting pastors at Clemson. In all types of dress, the cadets were piled three deep on beds, tables, window-sills, steamer lockers, and on the floor.

Emphasis in Oklahoma

Levona Williams



THE Inter-religious Council at the University of Oklahoma began to make plans in May, 1945, for a Religious Emphasis Week to be held on the campus February 23-29, 1946, on the theme, "A Living Faith for Social Reconstruction." Early in the fall semester contacts were made with the University Christian Mission, the Jewish Chautauqua Society and Newman Club; through those agencies a team of nine religious leaders was secured in addition to religious workers of the campus community. A campus committee of approximately seventy-five students and faculty members was organized and the many areas of detailed planning for such a week were dealt with by sub-committees of that group.

The student body at the University of Oklahoma is largely Protestant Christian with a small minority of Roman Catholic and a smaller minority of Jewish students. Except for a few orientals the students are of Caucasian background since mixed (i.e. Negro and white) education is prohibited by Oklahoma statutes. However, Negro speakers, artists, and students have been guests of various University and religious groups for the past decade. In selecting the speakers the above facts were considered and on that basis seven Protestant leaders from the University Christian Mission, one Roman Catholic priest, and one Jewish rabbi were selected to compose the "team" for Religious Emphasis Week. One of the Protestant leaders selected, to speak on personal religious living, was the Rev. Herbert King, former national secretary

of the Young Men's Christian Association and a Negro. His selection involved no major obstacles in the eyes of students or counselors involved in view of numerous campus precedents, the first of which was established by Mr. King himself in 1936.

The unsuccessful attempt in January of a Negro girl to enroll in the University law school heightened interest in mixed education, but the Council saw no logical similarity in the two situations and so did not even consider altering their plans. Such similarity was seen by the Board of Managers of the Student Memorial Union (a private corporation on the campus, distinct from the University administration), and so on the sixth of February, the Inter-religious Council received a statement from the Union's law firm interpreting Oklahoma statutes to mean that the Union would be involved in a misdemeanor and the penalties thereof if a Negro were permitted to enter the Union Building in any capacity. The Union was to have been the center of the week's activities so with the closing of its facilities to Negroes and with the associated activity of campus and public pressure groups it became quite obvious to those deeply concerned with Religious Emphasis Week and with the whole problem of campus racial discrimination that it would be impossible to bring a Negro to the campus February 23-29.

Thus the Inter-religious Council was faced with the problem of adjusting the nearly completed plans for Religious Emphasis Week to meet the drastically al-

tered context. Withdrawing from the campus would have lost the whole point of having the week so there were two alternatives: (1) To have the week as planned but exclude a Negro speaker. (2) To cancel the week entirely. The choice presented a very real problem because of the mature religious viewpoint necessary for decision and because of the conflicting subjectiveness of those who had been so deeply and personally involved with the plans for the week.

The problem basically involved one of the absolutes of Christianity (and Judaism)—the absolute of the brotherhood of men, belief in which is essential for a whole Christian personality, but whose total application into living offers obstacles which are actually insurmountable at this time in certain regions of the United States. In that particular situation the question was not whether or not to apply the absolute because to do so would have violated the law. It was an instance in which it was legally wrong to be morally right. Therefore the problem was to find and apply the closest approximation of the absolute. Actually the original step of bringing a Negro speaker to a white student group was only an approximation, but the closest one possible under Oklahoma law and one in which groups at the University had pioneered.

Thus an absolute had to be approximated in relationship to the present and future situations and goals pertaining to that one phase of religious belief, and in relationship to the practical realization of

other absolutes all of which constitute religion.

TO have Religious Emphasis Week but omit one speaker because that person was of another race would have been at best an evasion if not a denial of the Christian principle of brotherhood. In reality, for a Christian the evasion of the problems involved in active brotherhood is a denial of belief in that principle until subsequent actions repudiate such a stand.

The fact that such omissions are acceptable practices in most southern schools did not color the issue at the University of Oklahoma because omission there would have been a regression from past actions of brotherhood. Christian action should not be the thermometer of a society, shifting with every change of condition. It is the Christian's responsibility to pioneer in promoting economic, political and social change which leads to a close approximation of Christian absolutes in society; to recognize and support existing progress toward the same goal; and likewise to oppose change which would result in reversion to ways of living which have once been surpassed. To continue the week as planned would have constituted an acceptance of reversion to procedure which became obsolete ten years ago.

In addition to the basic viewpoint, those involved could not honestly emphasize a "Living Faith for Social Reconstruction" if they themselves were denying it by allowing non-religious forces to determine their course of action in a situation which involved a definite Christian concept of the nature of man. It would have constituted sheer hypocrisy to call to others to act in terms of religious motives in personal economic, political and social situations when those who gave the call had failed to take action in the most obvious local situation.

Brotherhood in its more restricted sense is not the whole of religious living but neither is it an isolated part—even an important isolated part. Religious living is a plexus of relationships involving men and God, and men and men, and in that plexus there can be only an arbitrary identity of the absolute known as brotherhood. Thus when a crisis involving the concept of brotherhood is met, the decision reached permeates the whole of religious living.

The tonus of religious life on the campus of the University of Oklahoma was involved in meeting the crisis which arose in that one area. On February 7, 1946, the Inter-religious Council voted twenty-three to one to cancel Religious Emphasis Week and the Committee unanimously agreed that such action was the closest proximation of the absolute.

Girls and Boys Together

Florida Students Want Co-education

THE University of Florida is the only truly non-co-educational state university in the nation. Exactly forty years ago the present Florida institutions of higher learning were established when the state legislature passed the Buckman Act abolishing all former schools, and establishing the University of Florida at Gainesville for the male scholars and the Florida Female College (which later became Florida State College for Women) at Tallahassee. At intervals the question of co-education has come up in various groups, and in 1945, largely due to concentrated effort on the part of Florida students, it reached the state legislature. Having learned that at least one member of the state legislature was in favor of introducing a co-education bill in the House of Representatives, Bill Rion, Jack Murray and Melvin Shader of the Student Senate of the University, drafted a resolution recommending co-education for the University.

The State Board of Control, which has charge of all state supported schools, was then asked for approval to admit qualified women in the fall, but this board would not give such approval, stating that they did not believe such was the intention of the Buckman Act. The only course then open to the advocates of co-education was legislative action.

WITH the opening of the regular session of the University in September, co-education became a real issue. A poll by *The Florida Alligator*, student newspaper, showed the students to be overwhelmingly in favor of co-eds. Commenting on the poll *The Alligator* editorialized, "some six hundred students showed in an *Alligator* poll two weeks ago they favor University co-education. Today this paper goes on record as being solidly behind a normal way of life for Florida's students.

Backed by this solid support the Student Senate appointed an executive committee to centralize the students' efforts for co-education. A mass meeting was held under the direction of the committee and the entire student body joined together to form the Action Committee for Co-Education through Students and contributed money for stationery and stamps for the executive committee.

Student backers were pleased when their fellow law-student, Holmes Melton, Jr., Representative from Lafayette County and the youngest member of the legislature, said he would co-sponsor a co-education bill in the state legislature in April.

ON April 5, 1945, Representative Melton, introduced a bill for co-education into the legislature putting the controversial question squarely before the members. An identical bill was introduced in the Senate. In the five days before the bill was up for public discussion students wrote and wired representatives from their district urging their support of the bill.

Early in the week two members of the ACCS executive committee left for the state capitol to lobby for passage of the bill. The Student Senate had advanced them funds for their expenses. Working in close cooperation with key legislators and members of the Alumni Association and Junior Chamber of Commerce who were also lobbying, the boys with untiring efforts organized material and groups to speed the bill's passage.

The way was opened for floor action on co-education bills when House and Senate education committees heard three hours of debate in a Senate chamber packed with students from the University of Florida and FSCW. Supporters of co-education declared that passage of a bill to admit women to the University would bring Florida up to date educationally, would provide a "more stimulating" and "normal" college life, and would make it unnecessary for Florida students to attend out of state schools.

At the conclusion of the debate the Senate group gave favorable recommendation to three bills dealing with co-education, but the House Committee, by a twelve to five vote, returned unfavorable.

The Senate group gave unanimous favorable recommendation to a resolution proposing a study of Florida's post-war higher education need, including the question of co-education.

Students were disappointed at the outcome of the co-education bill but were far from discouraged and began to set their plans for the 1947 session.

What College Did to Me

Another year has "came and went." Another inventory time is here. So for a buck-up pill, after you tabulate what freshman, sophomore, junior or senior years did to you, compare totals, balances, debits, and any other statistics you may happen to have around with those of Benchley. Try this pill. You'll be glad you did.

Robert Benchley

MY college education was no hazard affair. My courses were all selected with a very definite aim in view, with a serious purpose in mind—no classes before eleven in the morning or after 2:30 in the afternoon, and nothing on Saturday at all. That was my slogan. On that rock was my education built.

Since what is known as the classical course involved practically no afternoon laboratory work, whereas in the scientific course a man's time was never his own until 4 P.M., I went in for the classic course. But only such classics as allowed for a good sleep in the morning. A man has his health to think of. There is such a thing as being a studying fool.

In my days (I was a classmate of the founder of the college) a student could elect to take any course in the catalog, provided no two of his choices came at the same hour. The only things he was not supposed to mix were scotch and gin. This was known as the elective system. Now I understand that the boys have to have, during the four years, at least three courses beginning with the same letter. This probably makes it very awkward for those who like to get away of a Friday afternoon for the week end.

Under the elective system my schedule was somewhat as follows: Mondays, Wednesdays, and Fridays at 11, Botany 2a (The history of flowers and their meaning).

Tuesdays and Thursdays at 11, English 26 (The social life of the minor sixteenth century poets).

Mondays, Wednesdays, and Fridays at 12, Music 9 (history and appreciation of the clavichord).

Tuesdays and Thursdays at 12, German 12b (early minne-singers; Walter von Vogelweider, Ulric Glanndorf, and Freimann von Strehhofen. Their songs and times).

Mondays, Wednesdays, and Fridays at 1:30, Fine Arts 6 (doric columns, their uses, history, and various heights).

Tuesdays and Thursdays at 1:30, French 1c (exceptions to the verb *etre*).

This was, of course, just one year's work. The next year I followed these courses up with supplementary courses in the history of lace-making,

Russian taxation systems before Catherine the Great, North American glacial deposits, and Early Renaissance etchers.

This gave me a general idea of the progress of civilization and a certain practical knowledge which has stood me in good stead in a thousand ways since graduation.

MY system of studying was no less strict. In lecture courses I had my notebooks so arranged that one-half of the page could be devoted to drawing of five-pointed stars (exquisitely shaded), girls' heads, and tick-tack-toe. Some of the drawings in my economics notebook in the course of Early English Trade Winds were the finest things I have ever done. One of them was a whole tree (an oak) with every leaf in perfect detail. Several instructors commented on my work in this field.

These notes I would take home after the lecture, together with whatever supplementary reading the course called for. Notes and textbooks would then be placed on a table under a strong lamplight. Next came the sharpening of pencils, which would take perhaps fifteen minutes. I had some of the best sharpened pencils in college. These I placed on the table beside the notes and books.

At this point it was necessary to light a pipe, which involved going to the table where the tobacco was. As it so happened, on the same table was a poker hand, all dealt, lying in front of a vacant chair. Four other chairs were oddly enough occupied by students, also preparing to study. It therefore resolved itself into something of a seminar, or group conference, on courses under discussion. For example, the first student would say: "I can't open." The second student would perhaps say the same thing. The third student would say: "I'll open for fifty cents," and the seminar would be on. At the end of the seminar, I would go back to my desk, pile the notes and books on top of each other, put the light out, and go to bed, tired but happy in the realization that I had not only spent the evening busily but had helped put four of my friends through college.

THINGS I LEARNED

AN inventory of stock acquired at college discloses the following bits of culture and erudition which have nestled in my mind after all these years.

(FRESHMAN YEAR)

1. Charlemagne either died or was born or did something with the Holy Roman Empire in 800.
2. By placing one paper bag inside another paper bag you can carry home a milk shake in it.
3. There is a double "ll" in the middle of "parallel."
4. Powder rubbed on the chin will take the place of a shave if the room isn't very light.
5. French nouns ending in "aison" are feminine.
6. Almost everything you need to know about a subject is in the encyclopedia.
7. A tasty sandwich can be made by spreading peanut butter on raisin bread.
8. A floating body displaces its own weight in the liquid in which it floats.
9. A sock with a hole in the toe can be worn inside out with comparative comfort.
10. The chances are against filling an inside straight.
11. There is a law in economics called the Law of Diminishing Returns, which means that after a certain margin is reached returns begin to diminish. This may not be correctly stated, but there is a law by that name.
12. You begin tuning a mandolin with "A" and tune the other strings from that.

(SOPHOMORE YEAR)

1. A good imitation of measles rash can be effected by stabbing the forearm with a stiff whiskbroom.
2. Queen Elizabeth was not above suspicion.
3. In Spanish you pronounce "Z" like "th."
4. Nine-tenths of the girls in a girls' school are not pretty.
5. You can sleep undetected in a lecture course by resting the head on the hand as if shading the eyes.
6. Weakness in drawing technique

can be hidden by using a wash instead of black and white line.

7. Quite a respectable bun can be acquired by smoking three or four pipefuls of strong tobacco when you have no food in your stomach.

8. The ancient Phoenicians were really Jews and got as far north as England, where they operated tin mines.

9. You can get dressed much quicker in the morning if the night before when you are going to bed you take off your trousers and underwear at once, leaving the latter inside the former.

(JUNIOR YEAR)

1. Emerson left his parastate because he had some argument about communion.

2. All women are untrustworthy.

3. Pushing your arms back as far as they will go fifty times each day increases your chest measurement.

4. Marcus Aurelius had a son who turned out to be a bad boy.

5. Eight hours of sleep are not necessary.

6. Heraclitus believed that fire was the basis of life.

7. A good way to keep your trousers pressed is to hang them from the bureau drawer.

8. The chances are that you will never fill an inside straight.

9. The Republicans believe in a centralized government, the Democrats in a de-centralized one.

10. It is not necessarily effeminate to drink tea.

(SENIOR YEAR)

1. A dinner coat looks better than full dress.

2. There is as yet no law determining what constitutes trespass in an airplane.

3. Six hours of sleep are not necessary.

4. Bicarbonate of soda taken before retiring makes you feel better the next day.

5. Theater tickets may be charged.

6. Flowers may be charged.

7. May is the shortest month in the year.

The foregoing outline of my education is true enough in its way and is what people like to think about a college course. It has become quite the cynical thing to admit laughingly that college did one no good. It is part of the American credo that all the college student learns is to catch punts and dance. I had to write something like that to satisfy the editors. As a matter of fact, I learned a great deal in college and have those four years to thank for whatever I know today.

(The above note was written to satisfy those of my instructors and financial backers who may read this. As a matter of fact, the original outline is true, and I had to look up the data about Charlemagne at that.)

EDITOR'S NOTE: We miss Robert Benchley. The perspective, the humor of this actor, humorist, conversationalist, lecturer, and above all, writer, will not be easily duplicated. "What College Did to Me" appeared in the volume of essays The Early Worm. It is printed here by special arrangement with Harper and Brothers.

"Small" Letter Vets

Bill Dyer

BILL MAULDIN recently joined a veterans' organization. Harold Stassen recently joined a veterans' organization. So did Franklin D. Roosevelt, Jr., and so did Phillip Willkie, son of the late Wendell, and so did Will Rogers, Jr. They all joined the same organization.

No—they didn't join the American Legion.

These men are important, liberal gentlemen with good heads on their shoulders.

Melvyn Douglas recently joined a veterans' organization, and Anatole Litvak, also from Hollywood, he joined too, and Colonel Carlson of the "Raiders" of the same name, he joined a long, long time ago. They joined the same organization the above people joined.

No—they didn't join the Veterans of Foreign Wars.

These men are far-sighted, intelligent and talented people of the nation.

You never heard of AVC?

Probably you didn't. But Stassen heard of AVC and Willkie heard of AVC and Rogers and Roosevelt heard of AVC and so did Bill Mauldin hear of AVC.

AVC stands for American Veterans Committee and AVC stands for something unusual in veteran organizations.

They don't stand for gold-braided uniforms and all that such suggests. They don't assemble to drink beer and to discuss how they individually won the war. (I took Rome, but I never mention it at meetings of the AVC.) They don't meet to grouse about how America is treating the veteran. They are not "professional veterans." They are small letter veterans in recognition of the fact that it became pretty difficult a while back not to become a veteran. It is difficult to be a god because so far only one seems to have made the grade and we spell God capital. Man, except in the case here, is spelt man, and veteran is just as incidental.

"CITIZENS FIRST" is the word this energetic group has been suiting to their actions. Pretty good attitude when you come to think of it, huh?

AVC is opposed to racial discrimination, but a chapter of VFW in California is dedicated to making the native born American-Japanese miserable. If you say hooray to that—goodbye. AVC doesn't see eye to eye with Mr. Wilson of General Motors. AVC didn't see sections of the G.I. Bill either—just like you and me—but they got something done about it. Modifications of the G.I. farm loan were a direct result of AVC activity. Franklin D., Jr., as a member of AVC, prodded New York authorities out of their lethargy in reference to the housing of people. People need houses—let there be houses! Good attitude, isn't it? Over in Minneapolis the AVC chapter is important in the housing rally. In the recent clothing drive in the same city AVC manned several trucks. We didn't notice any other veteran groups involved. Maybe they were dreaming about their next convention. I don't know. I don't want to sound prejudiced.

AVC won't be having the same name very long. They have been a "committee" during the war years to safeguard the members from paying tribute to blood-suckers with sinecures. Next month there will be a convention in Des Moines, Iowa, and AVC will hold its first election, now that most of the membership is discharged and such may be done democratically.

People are joining AVC who are liberal, "a little left of center," and who think that a small "v" is a good enough way to begin spelling veteran. CITIZENS FIRST!

NEW WORLD TRUST BOND

A new New World Trust Bond is yours for a dollar! Quote from the bond, "This trust bond should not be locked away in some small dark place. For safe keeping let it be exposed regularly to far horizons and warmed by a Christ-like love for all humankind. Thus preserved, this bond will always be redeemable in good will at many times its face value." Unquote from the bond. Bonds, bonds, bonds . . . and still we hear of bonds. In 1946 many of us are afflicted with an involuntary-negative-reflex at the mention of the word . . . but let's unflex and take a gander at this new bond. Webster's meanings number one and two of "bond" are "that which binds," and "a binding force or influence." Webster saw fit to give only twelfth place to that kind of "bond" which was pushed down our throats, pulled in our pockets, for lo, these many years. Therefore, let's clear away all debris and get a bond new start. This trust bond signifies "that the contributor is interested in global fellowship . . . the purchase of this bond is an affirmation of citizenship in one world, and of kinship with all people." Money secured from this bond will support overseas colleges in need and those colleges which are in need here in this country. No theater tickets, no kisses, no refrigerators, no dates with Kate Smith will be bait for these bonds. Certainly now no bait is wanted or needed. We now have the chance to help bind peoples together through our purchase of the New World Trust Bond. Write for your bonds to the Student Department, Board of Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee, or Board of Foreign Missions, 150 Fifth Avenue, New York 11, New York.

Greetings,

It's May again, and summer is just ahead. For some of you it will mean another term at school, for some it will mean work, and for some, vacation. But I hope you'll find time for a bit of reading. There are many good books with which you can relax. You will find a few mentioned in these pages, and many more are coming off the presses. Look them over carefully, and have a wonderful time.

There are several books to which I would like to call your attention, but I'm just going to mention one. It's just a small one about a friend of mine, and it is called *The Bear That Wasn't* by Frank Tashlin (E. P. Dutton, \$1.25). He is no relation to the little man who wasn't there, but I'll wager that he will become just as famous. You'll love it, and so will your friends. (My copy is worn out already).

So long and happy reading,

Soren

THE GREAT DIVORCE

A Review by J. N. Hartt

THE *Great Divorce* by C. S. Lewis (Macmillan, 1946, \$1.50) is an allegory as brilliant and hard-hitting in its own way as the author's earlier *Screwtape Letters*. It is aimed at a "disastrous error" of the contemporary spirit—the supposition that "mere development or adjustment or refinement will somehow turn evil into good without our being called on for a final and total rejection of anything we should like to retain." Good and evil do not blend, they run in opposite directions: the good towards the reality and joy of the absolute love of God, and evil towards the bitterness and ghostly existence of love of self.

To give this thesis vigorous, stinging life Mr. Lewis takes us to heaven. There we see that those who have come, however painfully, to love God for himself are the solid people. Those who continue to love and cling to self are the ghosts, who find the radiant, solid reality of heaven intolerable. In the conversations between the ghosts and the solid people Mr. Lewis offers us a superb dissection and diagnosis of subtle moral spiritual corruption.

Christian insights of fundamental importance are expressed with notable pungency in this allegory: (1) Redemption from our sin involves great pain for us. (2) Heaven is absolute reality—hell is a state of mind. . . . And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind—is, in the end, hell. But heaven is not a state of mind. Heaven is

reality itself. (3) Persistence in evil, ends in the loss of real existence, whimsically expressed in the question whether the persistent grumbler is now anything more than a grumble.

The Great Divorce is a deeply provocative and thoroughly readable statement of great Christian themes. Mr. Lewis has served us very well in presenting them as a vivid, sharply-pointed allegory.

It's Poetry

HALFORD E. LUCCOCK

LET'S get this straight," I can hear you say. "You're actually recommending that I read a volume of poems and mostly religious poems at that?" Yes, so help me, I am. And I'm in my right mind too. I am recommending *Over Sea and Sky* by Edwin McNeill Poteat, Harper and Brothers. Dr. Poteat's work in this little volume of forty-eight poems is *not* religious verse. It is poetry, full of imagination, memorable for its arresting phrasing, its vigorous force of feeling. If you don't believe me, pass up your cup and try this sample; it is a poem on the Jericho Road, as it stretches down into our own day and our own cities:

I know the road to Jericho,

It's in a part of town
That's full of factories and filth.
I've seen the folk go down,

Small folk with roses in their cheeks
And starlight in their eyes,
And seen them fall among the thieves,
And heard their helpless cries.

The priests and Levites speeding by
Read of the latest crimes
In headlines spread in black or red
Across the *Evening Times*.

How hard for those in limousines
To heal the hurt of man!
It was a slow paced ass that bore
The Good Samaritan.

See what I mean? Dr. Poteat's poetry, while modern in spirit and theme, does, unlike much ultra-modern poetry, communicate meaning. It is not written in a private telegraph code. It is written in English. Reading it can be a rich experience.

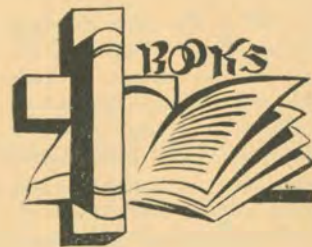
REVEILLE FOR RADICALS

HERE seems to be the answer to the direly felt need for an effective program of democratic, social action. To a liberal, Saul D. Alinsky's *Reveille for Radicals* (Chicago University Press, 1946) seems almost too good to be true. Mr. Alinsky's work is grounded in a philosophy which would make its axiom "faith in the people." Mr. Alinsky proves that people's organizations have succeeded and will succeed.

Much of the material deals simply with techniques, showing the importance of indigenous leadership and the necessity of building community organization upon local culture. The sections on "Organizational Tactics," "Conflict Tactics," and "Popular Education" will amaze many "gentler liberals" by the grim acceptance of how things actually get done.

But this work is more than a mere technique—here is a burning faith: "Only in the pooling of all the strength of every people's institution and in the awakening of our people to participation lies hope of salvation on earth!" The job of building a "world worthy of man" is man's job. By putting our trust in the people we can build that new civilization—such is the *Reveille for Radicals*.

Undoubtedly such faith in people is needed, but from the Christian viewpoint it may be questioned whether here is where ultimate loyalties lie. Are "people" the source of value? Is there a difference between a faith in people and a faith in God? Assuming we say there is a difference, then our perspective is not Mr. Alinsky's. There are questions of whether and how the churches shall work with people's organizations. But there are always questions, and regardless of what



our differences may be, we should read this book. It is an amazing account of something that is going on now . . . something which heretofore has been merely a dream.

L. Malcolm McAfee
Yale Divinity School

DAVID THE KING

GLADYS SCHMITT'S *David the King* (Dial Press, 1946, \$3.00) is the work of an artist of rare skill. In six hundred thirty-one pages of highly involved narrative, there is hardly a paragraph which does not provide real, reading pleasure. The author was wise enough, first of all, to choose as the framework for her novel, the superb narrative of David as it is told in I and II Samuel and in the first two chapters of Kings. Moreover, she has dealt with some of the contradictions in the narrative in a highly ingenious fashion. For instance in I Samuel David is credited with the slaying of Goliath, whereas in II Samuel the deed is attributed to Elhanan (II Samuel 21: 19). In *David the King* Elhanan actually does the deed, but David's enthusiastic admirers attribute it to him.

It is only when the author steps aside from her role as narrator and seeks to interpret David's religious experience that we feel she has taken too much liberty with the facts at her disposal. In a series of conversations between David and the surprisingly philosophical Abishag, David is pictured as a man who has ceased to believe that God sees the evil of the world. "God is blind to the evil which is in the world. . . . God sees us not. . . . God is utterly remote—beyond hearing and beyond sight." The way to be freed from the evil of the world is to be completely detached, to be freed even of "tenderness" toward a loved one, to lose one's individuality, and to be merged into the everlasting and changeless one. It is extremely unlikely that this type of thought, which is at no point characteristic of Judaism, would have been intelligible to the David pictured in the Old Testament. Nevertheless, this flaw, if it be a flaw, is not great enough to dim the luster of what may well be one of the great literary achievements of our time.

Jackson Burns
Yale Divinity School

OUR ROVING BIBLE

THE Bible is the most gadabout book since time began," declares Dr. Lawrence E. Nelson, author of *Our Roving Bible* (Abingdon-Cokesbury, 1945, \$2.75). Then Dr. Nelson shows, in panoramic form, evidence, both objective and abundant, how for centuries the Bible has shaped English and American thinking more than has ever been realized.

In comprehensiveness and liveliness of treatment this book is unique. It is a compact library of valuable information about the influence of the Bible, garnered from incredibly broad and alert reading. It is also a selective, readable history of English literature; a documentary evidence of the inspiration of the Holy Scriptures; and an unexcelled source book for students, speakers, teachers, writers, and ministers.

Starting when the Bible was catapulted into English by Augustine's band in A.D. 597, the author tells how it permeated pagan culture and initiated a glowing literature of its own. Authenticating his findings at every step, he tracks it down the ages—from Monk Gregory to foxholes, from Beowulf to atomic bombs, from Mother Goose to Hollywood—showing how the world's most exciting best seller has killed one alphabet and brought another, has created the dramas we enjoy, changed fashions in naming towns and babies, given men new words and word-meanings, given plots and titles for the stories we read. "Its words are upon our lips; its cadences are in our ears; its thoughts are in our hearts."

To read this vital and colorful book is to become aware of the sheer creative power of Christianity.

Here is a book that defies definition and refuses to be catalogued. It deftly weaves radio programs and Gallup polls, profanity and Puritanism, streamlined satan and King Arthur, horselaughs and Popes, archangels and "sex o'clock," religion and life, into a story the scholar will prize and the lay person will want always at hand.

J. Jack Melhorn
Yale Divinity School

A Study Course in the Ethics of Occupations

AT THE World Conference of Churches held at Oxford, England, in 1937, a recommendation was adopted that "Christian men and women in the same occupations should meet together for prayerful discussion as to how in their particular sphere of life the problems which arise can be dealt with in accordance with the mind of Christ. In their membership in political parties, employers' associations, trade unions, farmers' organizations, consumers' cooperatives and other similar groups, Christians have an opportunity to make their influence felt in practical activities." The above is the first paragraph in the foreword of the new study book *Christianity and Work*, by Benson Y. Landis and James Myers. It seems a pity that this

recommendation was made in 1937 and we have done so little with it. One reason for the delay has been the lack of an effective preparatory study course. Mr. Myers and Dr. Landis offer this present study course in the hope that it may serve as a convenient introduction to the subject; it can readily be used by many adult groups—clubs, YMCA's, YWCA's, civic groups, schools, for radio forums and community town halls, and of course, churches.

Dr. Landis is responsible for the first three sections of the study book: "What the Social Creeds Say," "The Christian Profession and Business Men," and "The Christian Farmer." Mr. Myers has done the work for "The Christian Worker in Industry" and "Ownership, Character, and Christian Service." No one would question the timeliness of this study course. The importance and value of this study book will be evident after a few minutes of reading.

This study guide was released in January of this year by the Industrial Relations Division, Department of Christian Social Relations, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York. A copy may be ordered from the council for twenty-five cents. If ten or more copies are ordered, they may be had for twenty-one cents each.

Two New Books from Kirby Page

Regardless of what you do or where you will be this summer, you can find help and inspiration from **THE LIGHT IS STILL SHINING IN THE DARKNESS** and **NOW IS THE TIME TO PREVENT A THIRD WORLD WAR**. The first of these books is thirty complete services of worship, with Scripture, hymns, spirituals, prose readings, poetry, prayers, and litanies; it sells for fifty cents a copy. The second is thinking upon these subjects: "Will we destroy civilization in an atomic war? Yes, if we stagger along the old pathways which plunged us into two previous world wars. No, if we engage in mutual aid in the solution of common problems under the reign of international law through appropriate agencies of world government undergirded by mutual understanding and mutual confidence." It sells for a dollar in the paper edition, \$2.50 in the regular cloth-bound volume. These two new books by Mr. Page are useful and provocative. They may be ordered from your own bookstore or directly from Kirby Page, Box 247, La Habra, California.

A WORD OF THANKS

to Halford Luccock and Raymond Morris, to Lyle Mayne, who edited the book department for April, to Ned Steele and Cliff Zirkel, and to all the others who have helped and had a concern for this department. It's been fun, and I hope you have enjoyed it too.

RH

motive

Reading Between the Lines

MARION WEFER

"LET NO ONE be intolerant in the name of tolerance!"

—*The Life of the Mind*, Emile Cailliet

"... THE IDEAL MAN is one who acts with absolute independence of thought while adapting himself with facility to his environment. Wretched and miserable creatures are they who remain fixed in their own narrow habits of race and nationality!"

—*The Bonfire*, Cecilio J. Carneiro

"HE THOUGHT: THE WHOLE show's been built on the suspicion that the man who isn't afraid of starving won't work. It's built on distrust of mankind. God, what we could do with faith!"

"Negroes don't want to marry white people. They just don't want to be told they're not good enough. Just as they don't want to be told they're not good enough to live where their pocket books can buy."

Honey speaking, "I feel right sorry for anybody who has to think, 'This is right but I'm not going to do it.' Once I got to thinking, 'This is wrong, but I got to do it!' That kind of thinking ain't easy on a body. I'm sorry for you. I'm sorry, for all white folks today. Come they got a conscience, it ain't letting them rest easy."

—*Mrs. Palmer's Honey*, Fannie Cook, Winner of the First George Washington Carver Award, Doubleday & Company

"IT IS EASIER to serve God in the theater than in many other professions."

—Raymond Massey (speaking at the annual luncheon of the Protestant Motion Picture Council) *New York Herald Tribune*

THE MIND OF THE MEETING. "What women all over the world want most is to see their children born, fed and educated in a peaceful world. This is something with which we can make a common cause, for unless the objective is achieved everywhere, it can be secure nowhere."

"While an American delegate was waiting her turn to speak the woman at her left produced a visiting card to introduce herself. A line had been drawn through the original name on the card and her name was written below. 'It was my husband's,' she explained, 'but he was executed and there is such a shortage

of paper, you see.'" The delegate, who had been asked to limit her speech to five minutes, "was very grateful as she suddenly felt she didn't have much to say."

"The American delegation as a whole felt the same impulse. . . . The women they met from other lands impressed them as having a deeply emotional vision of democracy, as well as a plan to realize it. One American delegate, a social worker, said, 'I went to talk of higher standards—improved sanitation, balanced diets—they talked in terms of death. I was ashamed!'"

—*Glamour*, March, 1946

"THE ARMY HAS NOT looked at itself in the mirror for 150 years. The country has never taken a close look at the army. Such a close look will show that the army is an anachronism. It is a feudalistic organization carried over into the atomic age. . . . The Army's most prominent characteristic is its medieval caste system, which sets up unsurmountable barriers between the officer aristocracy and the enlisted man. This is not aristocracy by birth, but by act of Congress. It teaches blind obedience to orders of an aristocratic ruling class. It promotes class consciousness and class cleavages. It creates bitterness from one end of the Army to the other. It is undemocratic and un-American."

Summation of the peace draft. "At the end of the course of training our boys will have less understanding of democracy, instead of more."

—Brigadier General H. C. Holdridge (speaking to the House Military Affairs Committee. The General served in the army nearly thirty years before he was honorably retired. For six years he was instructor and assistant professor of history at West Point), *New York Herald Tribune*

CAUSE AND EFFECT. "And there they are in Ward Twenty. There are records that state their histories. There is surgery and medication and therapy and rest and diet and care—and time. That heals the body. But what clothes the spirit again . . . ? Who pays that bill?"

—*Ward Twenty*, James Warner Bellah, Doubleday & Company

"THE LIFE OF THE MIND is indeed a beautiful thing. . . . It is an inner conversation. . . . Let our share of the inner conversation . . . be more the part of a listener. And so may we attain unto that true enthusiasm which is the mark of those who are possessed of an inner God who shall inspire their intellectual life and make it whole. And, according to the promise of Joel, it shall come to pass afterward that God will pour His spirit upon all flesh; and our young men shall see visions."

—*The Life of the Mind*, Emile Cailliet

"I SERVED AS BOTH an enlisted man and officer. . . . If the Army had done away with the class distinction I'd have re-enlisted."

—Letter to *Life Magazine*

"BECAUSE OF LACK OF EDUCATION, three-fourths of all the world's people would not be able to read the Atlantic Charter or any other charter, even if you put it in their own language."

—Wm. O. Douglas, Supreme Court Associate Justice (speaking at a conference at Rollins College), *New York Herald Tribune*

"WE IN AMERICA are living among madmen. . . . The madmen are planning the end of the world. What they call continued progress in atomic warfare means universal extermination, and what they call national security is organized suicide. There is only one duty for the moment: every other task is a dream and a mockery. Stop the atomic bomb. . . . The atomic bomb is not for any of us to use—ever. . . . Treat the bomb for what it actually is: the visible insanity of a civilization that has ceased to worship life and obey the laws of life. . . . Let us awaken the sleeping sanity of the peoples of the world by calling them together and showing them our guilty hands . . . and then let us say these plain words: We have awakened. We are men once more. You have nothing to fear from us. We will dismantle our atomic bombs and allow you to put a guard over our stockpiles; America's sanity today shall be the world's sanity tomorrow."

—Lewis Mumford, *Saturday Review of Literature*

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

Poets Sans Towers

FRED CLOUD

POETRY is for every man. This is a simple statement and, I believe, a true one. But the attitude of many people—poets as well as readers—denies it. A large number of modern poets delight in making their poetry obscure by the use of personal symbolism so that only those of their immediate circle understand what they are trying to say. If poetry's end is communication (and from my untutored viewpoint, this is its end) this is an abortive use of poetry.

But this unfortunate attitude is also deeply rooted in John Doe's mind. The romantic, ivory-tower conception of the poet's relation to society foisted upon us by the "bleeding heart" school of poets has pretty effectually destroyed poetry as a meaningful part of the life and thought of the common man. To one who loves poetry and realizes its important function in his life, this is no small tragic element in a largely tragic age.

We have been deluged with books—good and bad—screaming, "Crisis! Culture is threatened!" Agreed. What we need now is a clear statement of why it ought to be preserved. *Why* are the arts (including poetry) important? We won't find the answer in any "art for art's sake" theory. It's time for us to stop being diletanti in the arts and realize that "art is for life's sake," that art is valuable only because human life is valuable, and that

forces which destroy life inevitably corrupt art!

Poetry's important, though often misunderstood, function in ministering to life is, in the words of David Daiches, "to remind men of their humanity by increasing it; to present experiences which by their content bring recognition and by their form bring illumination." Too frequently poetry has been viewed as a prettified presentation of facts that could be stated more plainly in prose. But true poetry consists of words carefully chosen and arranged so that the total meaning of the poem is communicated through the form of the poem as well as through the words themselves. To change the form or to put the idea into other words is to change the meaning of the poem. Because it suggests more than it states, poetry can lead one into new and significant ideas.

Too frequent, also, has been the idea that poetry deals and should deal with themes that have little or no relevance to the practical problems of life. Poems about nature and love, though eternally contemporary, throw no light on labor disputes and international organization!

THE scene is not one of unbroken blackness, however. In the 1930's, groups began to write poetry "to express aspects of the contemporary social scene in direct and simple terms with the un-

derlying expectation of change." (This observation is from David Daiches' fine book, *Poetry and the Modern World*, University of Chicago Press, 1940.) A lot of this poetry was very bad, but it shows "the beginning of a new audience for poetry coincident with the decay of the pessimism of the 1920's and the rise of a fighting optimism which, paradoxically, was produced by the growing threat of fascism. A new unity, a new common symbolism, became possible between poet and public."

An interesting commentary on the ivory-tower attitude toward poets and poetry held by supposedly-well-educated Americans, was the rumpus in Congress over the appointment of poet Archibald MacLeish to a position in the State Department. It was inconceivable to them that a poet could have any practical political sense. A better knowledge of history would have recalled to their minds the fact that John Milton and Edmund Spenser were not only the greatest poets of their day, but were also the ablest of statesmen!

Poetry, to merit preservation, must grow out of life-situations and speak to life's deepest needs—both its timeless and its timely needs! Since this is true, the poet's ivory tower has no more place in the contemporary scene than does the castle of the Middle Ages!

INDUSCO, Inc.

[continued from page 10]

States recently, that at present the Chinese people cannot even dream of buying all of their necessities let alone products from foreign markets.

The life of a westerner who devotes himself to the important work of helping to build the industrial cooperatives is not an easy one. It is the same as that of a typical cooperative member.

The compensations, on the other hand, are many for the man or woman who derives satisfaction from seeing hope take the place of poverty and hopelessness. There is Old Man Wang, chairman of a rug-making cooperative in Lanchow, who started life all over again as a refugee at sixty years. His two sturdy sons are students in the Lanchow Bailie School; his young wife helps in the cooperative when things get very busy and Lao Wang himself looks on cooperative members everywhere as part of his own family. Then there is Sun Tien Wen, a sixteen-year-old boy who came to the Sandan Bailie School last year in zero weather, shivering in one short piece of felt, and begged to be given a chance.

FROM the Southeast, where the Japanese did most damage to the cooperatives, there come stories of whole groups of cooperative members who lost all their personal possessions in their efforts to save cooperatively-owned equipment and raw materials.

The heroism of these thousands of cooperative members is all the greater in its namelessness. Each felt that he was protecting an idea and an accomplishment that had grown more important than himself; that for the first time there was an opportunity to keep alive a method for creating a better life for themselves and others to follow.

Relief, although it is a necessary and good thing at times, does not solve the problem. What it does is to keep alive famine and flood sufferers only to let them face these problems again. The cooperatives go right down to the roots and tackle the situation at its base. There is enough raw material in China; there is certainly enough labor power; there is the desire for a better life for China's children. The industrial cooperatives demonstrate for all to see that there is the ability of the Chinese people themselves to solve many of the base iniquities.

Religion According to Hollywood

MARGARET FRAKES

THE question most frequently asked by Protestants who discuss religion in movies is this: "Why does Hollywood show only Roman Catholic films? Why aren't there more films showing Protestant preachers or Jewish rabbis?" And they indicate that they would like to join in a campaign to persuade Hollywood to make some movies along that line. The religious press has asked the question too. For instance, the *Christian Register* (Unitarian publication) ends a strong editorial on the subject thus: "Why don't we see fine upright Presbyterians, generous Episcopalians, friendly rabbis? . . . Distortion of American religious life is no contribution to tolerance, good will or the democratic spirit. It is high time we had a series of pictures that portray our diverse religious traditions, including the bracing vigor of Protestant Christianity and the moral grandeur of historic Judaism."

There has, indeed, been such a preponderance of films with Roman Catholic background in recent years that one might be forgiven for wondering if Hollywood knows there are any other kinds of religion in this country other than the Roman Catholic—there were *The Song of Bernadette*, you recall, and *The Keys of the Kingdom* and *Going My Way* and *Bells of St. Mary's* and *God Is My Co-Pilot*. Other such films are on the way. Significantly, these are all "A" films, given everything Hollywood has to offer in the way of superlative casting, production, exploitation. And they were good films. Furthermore, most of the chaplains portrayed in the war-subject films were addressed as "Father," and in most of the "resistance" films a heroic priest was featured.

From the movie column in *Daily Worker*, December 25, 1945:

"There have been complaints that Hollywood has been making too many pictures of the Catholic religion and not enough of the others. But if religious films are to be such rubber stamps it doesn't much matter what the label is. *The Bells of St. Mary's* pretends to argue for good will toward all men. Well, the time has come for the film producers to really put up. The time was never riper for films dealing with interracial unity. I would like to see the representatives of the Catholic church call for movies that will crusade for equality for all races and all religions. When that happens I will be persuaded that the present crop of religious pictures aren't instances of special pleading."

May, 1946

No one knows just why Roman Catholicism has come to stand for religion when films show a church background or give an incidental introduction of religion. Perhaps it is the romantic coloration with which the crucifix, the rosary, and the somewhat mysterious life with which the religious orders are frequently invested that appeals to those who plan films. Perhaps it is the influence of the Legion of Decency, the Roman Catholic organization which stipulates which films good Catholics should and should not see; courting the favor of Catholics by featuring them favorably in films may be one way the producers seek to win the good graces of that powerful agency. There is one thing, however, which Protestants should remember in thinking about this subject. Most of those films were based on already published novels. Hollywood is grateful when it can find a novel with good filming possibilities ready made. One novel to be filmed in the future, *Scarlet Sister Mary*, was even written by a priest. There simply have been no outstanding novels or stories featuring the Protestant church; perhaps stress on this phase of the subject would be productive of results. Roman Catholics, too, have not been idle in their relations with Hollywood. Some among their leaders have cultivated the acquaintance of producers, and doubtless have found occasion to make suggestions as to future production. There is no indication, despite rumors, that the Roman Church has brought pressure to bear. It seems simply to be a matter of seeing that there is material at hand with which to work. The two films featuring Bing Crosby as priest were made by a Roman Catholic director who wrote the stories. Doubtless the fact that he was a Roman Catholic had something to do with the inception of the ideas for the films, but there is no reason to suppose that he would not have been willing to do a good job if a similar idea for a story featuring a Protestant pastor had been submitted to him.

THE newly formed Protestant Film Commission announces as one of its aims "the cultivation of Hollywood producers with the idea of suggesting subjects for filming." It also proposes to encourage writers to produce stories on "Protestant" and "moral" themes; it is now examining manuscripts submitted to it. Its intention is to encourage not only

themes with Protestant churches as backgrounds, but themes whose basic concepts are moral ones. This seems to me a most important consideration. I am afraid too many of those who criticize the prevalence of Roman Catholic backgrounds in films and hope for more stress on Protestant settings think only of films with a Protestant preacher for hero and a Protestant church for setting. That alone, it must be remembered, is not enough to produce a religious film.

One Foot in Heaven, the only film I can recall with a Protestant church background, was, you remember, hailed by many Protestants as a complimentary effort simply because it did concern itself with the Protestant scene. But it revealed, on sober analysis, a certainly far from encouraging picture of the Protestant minister. *The film contributed nothing to an understanding of what religion is or what its channeling through the church might mean to the people who are members of that church.* Stress was placed on the man's "cuteness"—as, it must be noted, was also done in the Bing Crosby films—on humorous family incidents, rather than on any effort to convey what religion signifies.

The Keys of the Kingdom, the one film in the above list of Catholic subjects which does convey a true religious concept, was roundly criticized by many Catholic leaders; and the official of at

From the column, "Our Film Folks of Hollywood," by Leon Gutterman in *The Jewish Post*, January 25, 1946:

"The swingback to religion is in step with a Hollywood cycle of religious films, with five such productions now in various stages of preparation and several already top box office record breakers. The newest setup is that of Dave Siegel, United Artists producer, who over the week end closed a deal for an option on the novel, *Christine Roux*, and is dickering with Joan Fontaine to play the starring role. Paramount ten days ago closed for the filming rights to *The Gauntlet*, the novel of a small town Baptist preacher. MGM will produce *The Risen Soldier*, by Cardinal Spellman, and Frank Ross and Mervyn LeRoy are in process of making *The Robe*. . . . Now watch for a sensational picture from writer-producer-director Ben Hecht in his forthcoming *Life of Semmelweis*, for which he is now writing the screen play. We hope that this film, which is the story of a brilliant Jew who defied nineteenth century medical science, will be the trail blazer, the pioneer of a new cycle of great pictures dealing with the Jewish people."

least one diocese advised his people not to support it. The reason, obviously, was two-fold: the film hinted that obscure Father Chisholm was more truly following the way of Jesus of Nazareth than some of those upon whom the church preferred to bestow its favor; and it had its hero indicate his conviction more than once that there is more than one road leading to heaven. We may say, "Yes, the Catholics would . . ." but I wonder how official Methodism would react to a film in which a bishop is shown up as selfish, scheming, ambitious at the expense of others?

No, I'm afraid the hopeful Protestants will be disappointed who think their task would be done if the Protestant Film Commission could persuade Hollywood to cast Bing Crosby as the Rev. Douglas Jones and round up a bunch of talented, appealing youngsters as a Sunday school class for him to pal around with. That would all be very nice, and if the film had the top production the Roman Catholic films have received, we would doubtless get a film worth while and genuinely deserving of all our support. And it would be fine for the public to realize that after all this is not *entirely* a Roman Catholic country. I'm not arguing *against* such a film; I'd be all for it. I'm simply trying to say that such treatment would not necessarily result in a religious film. In fact, I think I would say that *One Foot in Heaven* did more damage than good to the understanding of what religion should mean by confusing the outward trappings—the securing of a new church building and set of bells—with the real thing. And by hinting that not-so-honorable finagling is laudable so long as the desirable end—a new church and bells—is obtained. And I would say that the same criticism holds true for *The Bells of St. Mary's*.

Some of the most effective portrayals of religious truths have come not in so-called religious films at all, but incidentally in the course of a regular feature.

Speaks Series

EMERSON Speaks," "Gibran Speaks," "Goethe Speaks," and "Schweitzer Speaks" have just been added to the "Speaks Series" of biographical, sayings and teachings booklets. If you have yet to discover these little books, a pleasant experience is in store for you. This makes a total of thirteen such publications edited by Leonard S. Kenworthy; others present Jane Addams, George Fox, Toyohiko Kagawa, Abraham Lincoln, William Penn, Leo Tolstoy, John Wesley, John Woolman, and John Wilhelm Rowntree. They may be ordered for five cents each from Leonard S. Kenworthy, Fairmount, Indiana.

Remember the gradual awakening of the rough men in *The Ox-Bow Incident* to the realization of the evil implied in man's inhumanity to man? And the awakening of a man's soul to the need to work for the good of others as well as himself in *The Grapes of Wrath*? Or the wide-eyed awe of the small boy at the wonders of God's world in *The Human Comedy*?

THERE is plenty of drama in the story of the Protestant church—in its history, in its present endeavors. And films portraying them should certainly have a place in the thinking of Hollywood as it seeks for dramatic, appealing material. But films with a church background are handicapped just because they are so likely to be awed by their subject matter; because they are so likely to be accused of special pleading (as we today are accusing those Catholic films). As we have fewer double features (and there are more and more signs that they are becoming less) there will be a wide-open place on the average theater program for docu-

mentaries. The church abounds with incidents and subjects which documentaries could tell effectively and still not be accused of special pleading. Perhaps that is the best place for the church to seek to tell its story. At least it would be *one* good place.

What we need are more films concerned with honest portrayals of this life of ours, in which religion has its normal part to play. We need movies which interpret that life to us and that interpret each of us to the other. Such films could incidentally be far more religious than spectacles costing a million dollars and based on Biblical subjects such as *The Robe* promises to be. If such portrayals could be assured, movies would not have to apologize for the wide swath they cut in America's recreation budget. Let us have films with clerical backgrounds, yes, alongside scientific and industrial and rural and theatrical backgrounds. But let us not be satisfied with that as providing all we want in the way of "religion" from Hollywood.

Recent Record Releases

WARREN STEINKRAUS

BACH: <i>Sonata in E</i> (for harpsichord concertante and violin solo), Wanda Landowska and Yehudi Menuhin	Victor M-DM 1035
BEETHOVEN: <i>Symphony No. 2 in D Major</i> , Op. 36, Pittsburgh Symphony Orchestra under Fritz Reiner	Columbia M-MM-597
BEETHOVEN: <i>Concerto No. 1 in C</i> , Op. 15, NBC Symphony Orchestra under Toscanini with Ania Dorfmann as pianist	Victor M-DM 1036
BERLIOZ: <i>Symphonie Fantastique</i> , Op. 14, San Francisco Symphony Orchestra under Pierre Monteux	Victor M-DM 994
BERLIOZ: <i>The Roman Carnival Overture</i> , Op. 9, Boston Symphony Orchestra under Koussevitzky	Victor 11-9008
BIZET: <i>Symphony in C Major</i> , New York Philharmonic under Rodzinski	Columbia M-MM-596
CHOPIN: <i>Chopiniana</i> (orchestral arrangements of Chopin's piano music, by Rogal-Lewitzky), Robin Hood Dell Orchestra under Mitropolous	Columbia M-MM 598
HEROLD: <i>Zampa-Overture</i> , New York Philharmonic under Efreim Kurtz	Columbia 12270-D
LISZT: <i>La Campanella, Valse Impromptu in A-Flat</i> , Alexander Brailowsky, Pianist	Victor 11-9025
WHITE: <i>Sea Chanty for Harp and Strings</i> , Edna Phillips, harpist with string ensemble	Columbia X-MX-259

COMMENTS:

The Bach album is a choice one for the connoisseur. The Beethoven Second is a lesser known work of the great master, more advanced than his First and nothing like his Third. The piano concerto is another of Beethoven's earlier efforts and contains shadows of Haydn and Mozart. The Berlioz work is quite meaty, but long; Monteux handles it with sympathetic identification. The second side of the same composer's overture suffers from reverberations, though it is artistically admirable. Bizet was seventeen when he wrote the *C Major Symphony*. It is a very catchy and pleasant work, and here is a clean-cut interpretation. Chopin's piano works still sound better on the piano though Rogal-Lewitzky's orchestrations are interesting. Paul White's *Sea Chanty* is unique and delightful music for a versatile and charming instrument. It is based on three old sea chanties.

A New American Music Form

JOHN WORK

THE constantly expanding activities of the American composer and the ever increasing demands by the American public are producing music of new interest both in form and content. Whether any of this new music is great art, or whether it is largely sheer musical novelty may only be determined correctly by another generation. The belief held by many that our present era has produced no American composer of the stature of Edward MacDowell or Charles Griffes may eventually be substantiated by later students. Scholars of a later day may evaluate the present musical period as one of technical experimentation and exploration rather than one which has culminated in one or more master composers. But no one can say that the new American music which we hear over the radio, or at the formal concert is not frequently filled with rare esthetic spice.

It is a matter of regret that the church cannot be listed as a place where new music of interest is heard today. The demand by the church for new music with a new appeal is almost totally unanswered. Only the Negro folk church seems to be producing any moving new music in America. A discussion of this movement is material for a separate article and cannot be more than mentioned here.

For many years on vocal recitals and choral concerts the following notation has become relatively familiar, Negro spiritual arranged by . . . However, all that is meant by this notation is not generally comprehended. The term "arranged by" is bandied around under so many different circumstances, that to the average musician it connotes nothing significant.

To most musicians there is a wide difference between an arrangement and a composition. In most instances such a difference does exist. But in the evolution of the arrangement of the spiritual there is seen a growth of a form and style of writing which assumes the serious aspects of composition. In contrast to the simple, frequently clumsy and sometimes banal harmonization and formlessness that characterized the early arrangements, today's arrangements of spirituals in many instances use very skillfully conceived harmony and a form which may well be classified as "theme and variations."

Anything more than a casual perusal of the music the American singers and choruses have been singing for the past twenty years, even the most conservative and artistic of them, will reveal a tenta-

tively permanent place in the repertory occupied by the arranged spiritual. Indeed, *the arranged spiritual must be recognized now as a distinctive, new, original American musical form.*

Because the term is so loosely used, it is important to the clear understanding of the viewpoint presented here that distinctions be drawn between the several similar terms used interchangeably: "arrangement," "harmonization," "adaptation," "derivation," and "transcription."

While any of these terms may be substituted for "arrangement" the use of the term in this discussion is limited to those studied treatments of folk song in which the form of the song has been extended and developed beyond the folk verse-and-refrain form. Simple harmonizations or the adding of simple instrumental accompaniments, and transcriptions, though having full right to the use of the term, are excluded from consideration here. "Adaptation" and "derivative," designations first used by the eminent composer R. Nathaniel Dett, are each more definitive terms than "arrangement," though not so generally accepted.

Through the Fisk University Jubilee Singers, who began their famous tours in 1871, the spirituals were given to the concert world and endowed with musical status. The versions of the spirituals this group sang were not arrangements as the term is used here, but were simple, though academic, harmonizations of the melodies which retained their original verse-refrain form.

EXCLUDING Anton Dvorak's classic allusions to American folk song, the first serious impetus to the employ of American Negro folk tunes in art music forms may be said to stem from the English composer, Samuel Coleridge-Taylor's famous "Twenty-six Transcriptions of Negro Melodies." These were written upon the invitation issued by Oliver Ditson and Company and published in 1905 by that firm. These included the now well-known "Deep River," "Let Us Cheer the Weary Traveller" and "Bamboula." Harry T. Burleigh's solo and choral arrangements of "Deep River" as well as his solo arrangements of "Go Down Moses" and "Nobody Knows the Trouble I See" added momentum to this kind of writing. Frederick J. Work's "Passion," a Lenten service based on Crucifixion spirituals published by him in 1913, focused worship attention on them.

In 1915 G. Schirmer, Inc., offered a

competition for arrangements of spirituals. The arrangement winning the second prize was the perennially popular "Listen to the Lambs" by Dett. This piece was a happy combination of the fresh charm, and that out-of-the-earth quality characteristic of great folk songs, and intellectual, musicianly writing. It made a ready appeal to American audiences and proved musically stimulating to choristers everywhere. It was just what America needed.

THE work opened up an entirely new field of writing to young composers. Because they were familiar with the original themes this style of writing was taken over by the Negro composers at first. But because the style, the medium, and the forms were all new and there were few models to follow, interested composers were forced to rely only on their individual musicianship, imagination, and skill in exploiting this new form.

As a result, for fifteen years or more the musical results were an uneven blend of that which was woefully inartistic and that which was very promising. Some of the arrangements definitely were valuable new additions to the general choral repertory; but others were so unworthy of consideration as to threaten to cast the entire movement into total disrepute.

Besides the lack of successful models to guide the composers, other factors entered into the writing to lessen its value and to postpone serious appreciation of it. Chief among these were many composers' lack of sensitivity to the real charm of the folk song. In the arrangements by these writers, often extraneous, pseudo-dramatic effects were used to such an extent and in such a manner as to becloud those natural elements which gave the song its original appeal. In some instances the original melody was hardly recognizable.

The reception accorded arrangements by the general music-loving public was not unanimously approving. One noted poet used to remark humorously to his friends that if they ever heard of his having done violence to some person, they would know that it was done to an arranger of spirituals, against all of whom

John Work is a member of the faculty of the music department of Fisk University in Nashville. Son of one of the Fisk Jubilee Singers, he has written and arranged considerable music for voice. He has music degrees from Yale and Columbia. A recent trip to Haiti gave him an opportunity to record native folk songs.

he bore implacable ill will. People like their folk songs "straight," that is, as simple, as unacademic, and as lusty as possible. But there is the distinct probability that this kind of folk song appreciation is more of a sociological experience than an esthetic one. Such features naturally opposed to art are essential to the enjoyment of a folk song as folk song. The composer thus daring to transcribe a song from its folk version into an art work by adorning it with art essentials incurred the active disapproval of many listeners unwilling to substitute an intellectual response for their habituated sociological one. But to allow the folk song to be performed only in its simple, rural style delimits its musical value and relegates it almost exclusively to the field of anthropology.

ANOTHER factor postponing the acceptance of the arranged spiritual as serious music was the attitude held by many that the spiritual was Negro material and should be sung by Negroes only. The unfortunate and untrue saying that "only Negroes can sing spirituals" represents a belief frequently encountered though well disproved. However, internationally famous white artists and composers have made such successful use of the spiritual that the eventual dissipation of this belief is certainly not distant. The spiritual, while originating among Negroes (Dr. George Pullen Jackson's

claims notwithstanding), belongs to the world and is a rich source of musical joy for any who will make use of it, whether performer, listener, or composer. Only recently the famous Westminster Choir featured an ambitious work by Leopold Stokowski based on Negro folk themes. Marshall Bartholomew has for several years conducted the Yale Glee Club in his and other arrangements with great success.

A fourth deterrent to the wide use of the arranged spiritual is the association of it in the public's mind with the jazzy rendition of spirituals by various groups over the air. The clear distinction between the two must be energetically established if the prestige of the former is to develop. The recent series of broadcasts on Sunday mornings by the Columbia Broadcasting System of the fine choirs from Negro colleges have undoubtedly served to help make this distinction clearer.

Not only is it a real addition to the concert repertory where it is firmly established today, but the arranged spiritual has a value unique to the church whose present day music is so generally savorless. It can bring a zest, a fervor, and a vitality to the choir that should exert a powerful effect on worship. True, the choirmaster must dig down deep among the mass of available materials and cull from them much that is worthless and irreverent, but there will be rich rewards for his digging, for which a patient congregation will be most grateful.

It is doubtful that congregations' use of the unarranged spiritual will become widespread. Even the Negro churches have largely abandoned them except for special services. They are hard to sing well. But such sustained melodies as "We Are Climbing Jacob's Ladder," "Lord, I

GENEVA CONFERENCE

Following in the tradition of Amsterdam 1939, the Second World Conference of Christian Youth is to be held according to a decision announced by the conference committee in the summer of 1947 at Geneva. Thus far the sponsoring world groups include the World's YWCA, YMCA, the World's Student Christian Federation, the World Council of Churches and the International Missionary Council.

Meetings have already been held in this country to make arrangements for American representation at the special conference planning meeting to be held July 10-15 in the Chateau de Bossey, near Geneva.

Youth and student groups in this country should begin now to plan for participation in this historic gathering.—*William Keys, Secretary for Youth Work, World Council of Churches.*

Want to Be a Christian," "Lord, Make Me More Holy," and "There Is a Balm in Gilead" can be sung with stirring effect.

WE APOLOGIZE

for committing the crime to end all crimes. On page 26, *March motive*, an excerpt from the Pacemaker award, Los Angeles Collegian, was attributed to the University of Southern California. It was of course the publication of the Associated Students of Los Angeles City College. It will never happen again.

ARE YOU PRESENT?

Waitresses, in a list of tips to customers, offered by members of the Hotel and Club Employees Union, Local 6 (AFL), have diners categorized into several distinct types:

CAFE CASANOVA, who comes in trying to get a date, always thinks it's a cinch to pick up a waitress.

TRAIN CATCHER, who wants quick service, keeps his table for an hour and a half.

SUPERMAN, who, like Hitler, feels he shouldn't have to eat in the same room with a member of a race he feels is not his equal. Typical: "I feel so sorry for you, such a nice girl to have to wait on a colored man."

DUTCH TREATERS, often women, who never order alike, want separate checks, each want a \$10 bill changed and then chip in a nickel apiece for a tip.

WALKOUT, who often doesn't know that the waitress has to make good when she doesn't collect a check.

MYSTIC, who expects the waitress to be a mind-reader. "I thought you knew I wanted my eggs turned over."

INDIVIDUALIST, who prefers not to look at the menu, or wants a la carte items on the regular dinner.

The waitresses sum up their dislike of bad manners and lack of consideration, "The majority haven't yet learned to treat waitresses as people."



From Collier's

"Next we will play Beethoven's Third Symphony in E Flat, Opus 55; perhaps better known as the theme for the radio drama, *Her Third Husband!*"

Folk

Festivals

Editor's Note: If folk festivals have not yet arrived on your campus, or in your community, it is hoped that the following suggestions may be steps toward their realization.

Numbers of colleges have had extremely successful experiences with folk festivals. To get a festival started on your campus or in your community, ideally you should attend one of the already functioning festivals. Then the following publications would help you to get organized and started. The Folk Festival Handbook, published for fifty cents by the Evening Bulletin Folk Festival Association, Bulletin Building, Philadelphia 7, Pennsylvania, takes the festival through every step—from the initial idea to the sponsoring committee, then to the festival itself and even to the decision to have another. It also has an extensive bibliography and gives a guide to help you ferret out the various folk cultures. Another helpful book is American Folk Song and Folk Lore: A Regional Bibliography by Alan Lomax and Sidney Robertson Cowell; this book is published by the Progressive Education Association, 221 West 57th Street, New York City; it sells for twenty-five cents. Also The American Square Dance Group, 550 Riverside Drive, New York 27, New York, mimeographs a monthly magazine called Promenade which gives valuable information on square dancing, games, and American folk culture; it costs one dollar per year. The Folk Dancer, published monthly by the Community Folk Dance Center, P. O. Box 201, Flushing, L. I. (\$1.50 per year), contains a rich fund of material; besides dances, it deals with costumes, songs, crafts, and customs of various nationality and folk groups.

Sarah Gertrude Knott and Frank Smith have both consented to make statements about their work in folk festivals. Miss Knott is the founder and director of the National Folk Festival and Mr. Smith is a recreation worker with the University of Kentucky, Berea College and the Conference of Southern Mountain Workers. We are grateful for their willingness to share their valuable experience with us.

OLCUTT SANDERS



A "Selling's Round," at the Folk Festival, Berea College

Why College Folk Festivals?

SARAH GERTRUDE KNOTT

MANY colleges and universities in our country are now emphasizing folk traditions in various ways. Physical education and recreation directors are incorporating folk dances in their courses. Music teachers are featuring folk music. Dramatists are drawing upon folk sources for plays. Sociology, English, history and other teachers are vitalizing written texts with the use of oral traditions.

The annual college and university folk festivals are not usually ends in themselves, but are rather a means of inspiring smaller folk activities carried on regularly throughout the year, either to serve college and university students or to help meet recreational needs of the people of the community.

The chief reason for a folk festival, now as always, is the pleasure it gives to participants and audiences. In these days of high tension, nothing is more needed than a practical, nation-wide recreational program for young and old, rural and urban people. The festival programs of educational institutions are making a significant contribution in this direction.

In addition to the recreational worth of the festivals, educators see the value of folk expressions in breaking down barriers and developing appreciation among varied racial and national groups. They realize that in the new demand for world neighborliness a more real understanding of the similarities and differences of the peoples of the world is necessary. The starting point is in the communities of

our own nation. If we fully appreciate and comprehend the wealth of folk heritages which have poured into our country, we have an excellent beginning for a genuine understanding of peoples everywhere.

THE world owes a debt of gratitude to the people of all nations who have kept alive the folk wisdom, aspirations and sentiments through songs, music, dances, myths, legends, fairy tales, proverbs, and superstitions. Many of these, of course, have been handed down through centuries. These basic folk creations form a strong and living cultural link connecting generation with generation—each period of history with the next.

The widespread interest in folk festivals which is sweeping our country and many nations of the world, is evidence of the groping of mankind for enduring truths. This "return to the fountain source" by recreation directors, creative artists and educators has repeated itself perhaps since the beginning of time. When the veneer of sophistication has worn thin and superficialities have been revealed, fresh inspiration has been sought and found in the simple, deeply-rooted folk creations.

It is no wonder then, in this critical period, when we have so suddenly been catapulted from the old civilization to an uncertain new one, that universities and colleges should concern themselves with folk festivals, in an effort to carry

over into the future these basic cultural, recreational heritages of those who have gone before us.

Now as never before we are conscious of the cultural debt we owe to the past. And out of this past must come the future.

TODAY, like the two-headed Roman god Janus, we are looking backward at the same time we look forward. "What's past is prologue," said Shakespeare. "Study the past," said Confucius. These sages knew what we now know—that civilization has advanced, not by discarding past accumulations of wisdom, but by ever bringing the best of mankind's experiences to the present and

transmitting them to the future.

The people of our nation, and those of many other countries, who have been guardians of the world's rich folk legacies are wondering how many of them will live through these changing years—how many will survive the rubber-stamp age of modernity. With conditions of life, which brought folk expressions into being or made them necessary as the chief form of recreation, changing so rapidly, those who hold them dear, feel that they have a place in the future. They feel that folk expressions will survive only if conscious effort is made to revive and teach them. This is another of the motivating forces back of college and community folk festivals.

The Mountain Folk Festival

FRANK H. SMITH

THE Mountain Folk Festival was founded in 1935 to unite young people in schools, colleges, and communities in folk recreation. The two agencies chiefly responsible for those early beginnings were The Conference of Southern Mountain Workers, at Berea College, and the John C. Campbell Folk School, Brass-town, North Carolina.

The folk festival is not interested in the preservation of ballads, songs, games, tales, and dances as "museum-pieces," but is concerned with their utilization to meet the recreational needs of today. The Mountain Folk Festival was originally planned to take place in different parts of our area—the mountain sections of Virginia, Kentucky, Tennessee, North Carolina and Georgia. Nineteen festivals have taken place at Berea College and two at the University of Tennessee.

The Mountain Folk Festival is an independent organization managed by means of an annual meeting of its individual members and group leaders, and the Festival Committee. This committee consists of two permanent members who

are engaged in recreational field work in the area and of three members elected for three year terms. The chairman appoints two program committees, one for dancing and one for music, puppetry and dramatics.

About six months before the festival is to be held, the list of festival dances and songs is circulated throughout the mountains. This material is therefore available for recreational use during the fall and winter months. The dances are graded to meet the needs of all groups. Since the festivals usually last only two days, little teaching is actually done there. In most communities it is customary to hold the final session of the festival on a Saturday night and to invite the community.

Olcott Sanders, the editor of this department in *motive* , has asked for a list of suggestions for other colleges and groups who might wish to hold folk festivals: (1) Competitive dancing should be avoided—this will pay in the resulting fun and friendship. (2) Leaders must be alert to take care of the needs and interests of both beginning and advanced dancers. (3) Effort should be made to establish schools or institutes to train leaders (We now have two—one at Berea College each Christmas and another at the John C. Campbell Folk School in June). (4) In order to get off to a good start in training leaders, it is wise to obtain the assistance of a professional dancing teacher. (We were fortunate in having Miss May Gadd, National Director of the Country Dance Society). (5) Do not charge admission. Enthusiasm and response are worth more than income (Our small budget is secured by having a group membership fee of \$5.00, a group registration of non-members of \$2.00 and individual registration and membership \$1.00).

SOURCE

Human happiness does not come from campaigning for world organization. It is the other way around. Human happiness is not to be found in conferences, institutes, committees, petitions, programs, and platforms, but in the primary group of the family, decently housed and clothed and fed, to be sure; in the simple pleasures, problems, trials, and achievements of everyday life; *in a job decently done, in a life decently lived, and in a circle of a few friends*. People who are going to be effective in the great world have to be effective in the little world first. The people who are unhappy here tonight will be unhappy when they get their world organization; and, because they are unhappy here tonight, they will not even be able to contribute much to getting a world organization.

BRUNO BETTELHEIM

The fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races. Under these teachings there can be no "wrong side of the tracks" in our cities. . . . We cannot point with pride to our churches and close our eyes to our slums. . . . we cannot be smugly content with Sunday and church schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

HAROLD E. STASSEN

The best way to begin to do great things is to improve the doing of the little things just as much as possible—to put the uncommon effort into the common task, to make it large by doing it in a great way. Many a man has dignified a very lowly and humble calling by bringing to it a master spirit. Many a great man has sat upon a cobbler's bench, and has forged at an anvil in a blacksmith's shop. It is the man that dignifies the calling. Nothing that is necessary to be done is small when a great soul does it.

ORISON SWETT MARDEN

That men are men regardless of the color of their skins, their ancestry, or their names. . . .

That men of different races, origins, religions, can work side by side in harmony and good will. . . .

That men so working together are capable of orderly conduct, of taking unto themselves their due share of responsibility, and of producing more and more as the need becomes greater and greater.

OFFICIAL CREED
The National Smelting Company,
Cleveland, Ohio

Attention!

The Twelfth Annual National Folk Festival will be held in Cleveland, May 22 to 25 under the joint sponsorship of the Cleveland Sesquicentennial Commission and Western Reserve University.

American unity through the vast complex of peoples, races and original nationalities that compose the United States will be the keynote of the event. There will be interchange of folk traditions, singing, dancing, and instrumental music which will aid in the breaking down of barriers and bring about better understanding.

For additional information write to: Sarah Gertrude Knott, Room 286, Public Auditorium, Cleveland 14, Ohio.

DEAR SIR:

The letter by John Cobb in the March issue of *Motive* is a challenge to help young people in their very fundamental Christian beliefs. This is a day in which the old ideas and patterns are falling away in the face of science and historic criticism (e.g., Sylvia R. Wachs in December *Motive*).

The type of religion that still thinks of God as "spooking" around and throwing a few stones into history is gone for the modern students. We must lay hold of the best conceptions of our age concerning the nature of God. We need the help of a good professor of philosophy of religion. I would suggest Dr. Stokes of Candler School of Theology, Emory University, Atlanta, Georgia.

With his aid (and others who can be of help) I would suggest that you plan an issue of *Motive* dealing with such problems as: (1) the problem of knowledge in general and the problem of religious knowledge; (2) nature of God—the theory of the immanence of God, the God of religious experience, the God of philosophy; (3) the problem of evil; (4) the person and work of Christ.

We must face these questions and rethink our Christianity. I pray that you will have strength enough to accept this challenge.

MARTHA ARNOLD

Hapeville, Georgia

DEAR SIR:

May a United States service man who is located in Marseille, France, speak about something that has been troubling him for some time: I heard over the radio last night that redeployment demonstrations have begun again in the Pacific. This time it is among the marines. That set off a fuse in Congress in which some senator told of how the editors of the Pacific edition of "The Stars and Stripes" had been transferred to different jobs for printing AP and UP dispatches on redeployment criticism instead of only ANS (Army News Service) dispatches. As a result, the Pacific edition of "The Stars and Stripes" had to be discontinued. The senator accused the army of "gagging the only voice of the enlisted man." That story has been played up for some time in the European editions of the "S and S," but I think this is the first attention it has gotten in the States. These army bigwigs know no

bounds to their power. The government has given them a bunch of enlisted men, and they think they are privileged to control the thoughts and information of the enlisted men in this "democratic army." The army has tried to encourage re-enlistments by means of bonuses and furloughs; and they have gotten a lot of men that way. The pay is plenty good! But no matter how good the pay, no man with average intelligence and any sense of pride will voluntarily subject himself to the ridicule of being an enlisted man in the army for three more years. Hence, the peacetime army will be made up of personnel with no more capabilities and education than those who made it up before the war. The enlisted man's position in the army is directly comparable to that of a serf in the Middle Ages. The prevalent attitude is shown in a letter from a Colonel that was printed in the "S and S;" he asked how long it would take for the enlisted man to realize that "in the army, a General is a complete success, a private an absolute failure, and everyone else somewhere in between according to rank."

(NAME WITHHELD)

Marseille, France

DEAR SIR:

Through visits of British seamen to Old John Street Church, New York City, we have been made aware of the need of closer fellowship between British and American Methodist youth. One of these visitors, Ernest Hamby, of Duke Street Church, Southport, Lancashire, told me of the institution of "pen pals" in various places in the British dominions, and suggested that the same idea be started between our two peoples.

Since his return home, his minister, Rev. G. G. Barnes, of 66 Talbot Street, Southport, has written me stating he has addressed a letter to the *Methodist Recorder*, "urging that the British Methodist Youth Department should initiate a postal contact scheme with 'opposite numbers' in the United States." The letter goes on to say, "We have met so many Methodists in the American Air Force in our manse during the war, and are hearing from their parents in America. They were grand boys, the ones that came to church."

Here is a good thing that has come out of the war that ought to be perpetuated, and

Dr. Barnes' suggestion of a postal contact scheme ought to find its response on this side of the Atlantic, and even passed on to other sections of ecumenical Methodism. I am sending a copy of this letter to the Editor of the *Christian Advocate* in Chicago in the hope that some response will come from its publication. Meanwhile I should like to hear from any Methodist youths between the ages fifteen and twenty-five who would like to be pen pals of British Methodist youth.

ROBERT H. DOLLIVER

Old John Street Church

44 John Street, New York 7, N. Y.

DEAR SIR:

I was disappointed to see such an outspoken endorsement of the Dean of Canterbury as that which appeared in the March issue of *Motive*.

The Dean of Canterbury can hardly be said to be objective about Soviet Russia when he is a member of the editorial board of the London *Daily Worker*, the British Communist paper. When the Dean of Canterbury is quoted as saying that Russia acts as though it believes in God, he must, I think, be unaware of the forced labor camps which some writers estimate hold between two to fifteen million persons, many of them from the recently conquered territories of Latvia, Lithuania, Estonia, and Poland.

JOHN M. SWOMLEY, JR.

Washington, D. C.

DEAR SIR:

I see no art in finger painting. For a magazine that means as much as *Motive*, the February cover certainly does not speak for its content. I keep most of my new magazines on a table in my living room because as callers come I often want to read something to them. I had so many critical comments on your February cover that I finally had to put it in the closet. I think the finger-smear covers are inappropriate and ugly. Almost always your covers are thought-provoking; I mean they make us think and give us an uplifting message. It is my high esteem and high opinion of your purpose that prompts this deep desire for your highest growth. Won't you give your serious consideration to this criticism?

A. B.

Indianapolis, Indiana

GOD ALMIGHTY IS A MECHANIC

[continued from page 7]

spend our major energies. It is so easy for students, for example, to regard their studies as regrettable necessities and to find their real sense of God's purpose—their vocation as we say—in political activity or social service or church school teaching. Yet, if we fail to live our faith in the realm of learning and study and succeed only in these important but nevertheless extraneous activities of the student's life it avails the cause of Christ nothing.

CHRISTIANITY by many is regarded irrelevant in the world of today. As future teachers, doctors, lawyers, scientists and artists, we can make concrete to the world what we mean by living "according to the teaching

of Jesus" only in so far as we recognize that society needs not only teachers who are Christians and doctors who are Christians but Christian teachers and Christian doctors and Christian lawyers. It is the responsibility of my generation to put the problem of how this can be done squarely before the student generation. It will not be solved in my time for its solution is your responsibility; but whether as a teacher posing a problem, or a student in the years to come seeking to solve it, we must make our own the prayer of Kepler: "Behold I have here completed a work of my calling with as much of intellectual strength as Thou hast granted me. I have declared the praise of Thy works to the men who will read the evidence of it, so far as my finite spirit can comprehend them in their infinity."

OUR LIFE WORK

[continued from page 6]

The reply takes us one step further in examining the meaning of a "call." For it seems true that when Almighty God calls a person to a certain kind of work, only half of the process, so to speak, is that person's realization that God claims his service. The other half of the call is to be found in the equipment which God has given him to follow out his life work. Thus we may determine our calling under his will partly by examining the gifts he has given us and opportunities with which he has confronted us. In other words, nobody is called to be a great mathematician who has no mind for figures, nor to be a great vocal soloist who can't carry a tune, nor to be a missionary to the tropics who cannot physically stand equatorial climates. By the same token, a person of mature age who feels a call to one of the learned professions must realize that a part of that call must be education he has been able to receive in the past. When God calls us to a task, he gives us equipment to carry it out.

Hence if we are "called" to any of the church vocations, we may be sure that our native equipment must be such as to corroborate our sense of destiny in God. Let us glance briefly at equipment which is generally quite essential to our full realization of such a call.

One of the primary factors we must find within ourselves, if we are to consider a church vocation, is a vital *concern for people*—an out-going love and interest which seeks to solve problems and render patient, delighted service to those about us. If we don't care about people, profoundly and continually, probably a church vocation is not the way ahead.

Another "must" is *deep, growing, Christian conviction*. This part of a call to a church vocation goes far beyond the vague humanitarian sense of unfulfilled need, which has sometimes led into the work of those who are "blind leading the blind." We need not have any complete, all-fulfilling, doctrinally established faith to decide for this field. But we must surely have first-hand knowledge of the power and grace of God, wrought in prayer and service.

A third clue to our fitness for entering a church vocation, rather than some other Christian calling, is our personal *power of leadership*. Such work does involve guiding and inspiring other men and women. Church vocations demand those who can persuade and direct—not just those who feel strongly over things, but can't do much about them!

Ability to administer is another essential part of a call in this field of work. A girl with no talent for program direction may achieve success as a poet, but fail miserably as a director of religious education. Or a man unable to spend money wisely might be safe enough in a carefully supervised business office, while as a missionary he could ruin his career by poor financial judgment. A sense of organization and executive instinct are necessary here.

To mention *emotional stability* as a prerequisite for church vocational work seems unnecessary: it is an obvious requirement for jobs dealing intimately with people and their problems. But in a church vocation, tensions are readily multiplied. There is responsibility not to shrink from handling emotional difficulties of others, for it is at such a level that most problems have their cause. Again, there is social adjustment of a rather delicate sort for the church worker to make. Many people will constantly hold him or her at arm's length as "a reformer" (which it is often the responsibility of the dynamic Christian to be). Even in the minor adjustments to convention, the church leader must have a rugged sense of vocation not to be bothered by the demand that he or she "fit in socially" at all costs. The church worker, too, is expected to be more stable than those among whom he serves. People ask if it is not true that "they that wait upon the Lord shall renew their strength"? To a degree, the church worker who has "nervous breakdowns," or contracts physical ills born of inner worry and vexation, provides an ultimate, undeliberate skepticism of his own Gospel in that very fact.

These are some of the items in the equipment of that Christian whose divine marching orders direct him into a church vocation. Unless he has these, in some considerable measure, he should scrutinize his orders pretty carefully. If, humbly and realistically, he does find these items in his personal kit, he may indeed be called to his particular sort of Christian service, in a church vocation.

YOUR OWN CALL

How are you to know the will of God for your life? There are no rules! But here are several suggestions:

(1) Tackle the *biggest* job you can do. That means the one which will take most of you in the doing. Finding it involves your using any aptitude tests that are available; counseling with wise advisers; looking acutely at needs of the world and the Kingdom: planning educational and extracurricular experiences which will make you abler and keener.

(2) Be *yielded* to God's will. You may know little of any great plan for your life. But all that is asked, is that you "give all you know of yourself to all you know of God's will."

(3) Realize that the choice is being made *now*. We are all becoming what we shall be, and our small daily decisions add up to a general direction of life. Our eventual choice of a career will have some of today in it.

There are hundreds of jobs awaiting Christian re-interpretation in our day. *Every* Christian is called to his vocation, under God, and each has his special responsibility in the vast work of making Christ real in this age of atomic energy and human unrest. Here are the words of a young person who has recently decided where his special job is, in that overwhelming task:

The call . . . is like the call of the sea to the one who loves it, or the call of the ether to the eagle. He responds because he has become sensitive to God's purpose; because even if other walks of life attract him, he knows he cannot be satisfied by any of them; because he sees his fellow-men grasping for that which they cannot find. There is nothing that could be written in the sky that would be as miraculous as man's turning away from money, business, and everyday rating in society, to answer the challenge of the Christian faith to serve God and man in an intelligent, self-sacrificing way. The Christian educated in the task of service does not need to conjure up a vision for a great call. He has eyes to see, and once he sees he answers with the service required, and more.

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