

OFFICE OF THE PRESIDENT

Mr. Joseph H. Rockwood  
2323 Garfield Avenue  
Canfield, Illinois

Dear Mr. Rockwood:

I don't know when I have been more distressed over a letter than I have been over yours which I received today. I assure you that your forbidding Ralph to continue to attend the University has given me many probing moments. I am sorry that his stay was so short on campus and that you feel as you do about the University. I have been with the University the largest part of my life, and during all of these years, my primary concern has been the religious and educational orientation of our whole campus life. Therefore your accusing us of "profane living" is painful.

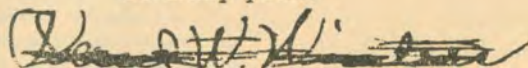
You recommend we correct discrepancies in our University. I wish you could be more specific. You claim the firm, Christian principles, you as parents have given to your son, are being undermined by the school. And you place the blame on our not requiring attendance at daily chapel, Sunday church, a Bible course of study. You object to the freedom we give our students and have heard talk of the skepticism of some of Ralph's professors. And you say your son has been exposed to books and ideologies which you have considered your duty to protect him from—and that now, Ralph will be on his way to a school where he may learn to become a stable and "respectable" Christian—so that he may take his place in your city and church. Well, to all this, Mr. Rockwood, there is an answer.

During the early years of my administration here, the faculty and I determined to put religious-educational living at the core of our University. We wanted this kind of living to possess more strength and validity than does exposure to courses in Bible, organizations and committee meetings, picnic suppers, church parties, and the 1, 2, 3, type of worship service. The faculty and I have stopped thinking of campus religious life as something apart or separate. We feel that the best religion is the best education—both are founded upon the character of truth and the nature of man—both are one. And they are meaningful in so far as they become a part of our daily living, rather than something which is to be "lived" later. To encourage us in this approach, we have found that the students find this intelligible and need not be required to participate in what they are convinced is basic.

We strive to have this basis in all of our classes and campus life. For example, in philosophy we try to teach religious living by fostering the student's clearer thinking and his ability to recognize and select truth. In languages we teach it by students' learning to say what they mean, understand what they hear. In literature by respect for great and profound work and wisdom. In science by observation which reveals universal law, order, and miracle. In political science by the acceptance of responsibility for democracy, government, and politics. In history by revealing how progress rather than destruction accompanies unselfish, honest, and intelligent living. In mathematics by patience and accuracy. In home economics by building desires and plans for good homes. In business administration by guiding our students to better rather than exploit our economic order. In drama, music, dance, and art we teach it by evoking emotional response to all that possesses fineness, quality, technical expertness, imagination and creativity which can be redemptive. We teach it by having the best possible environment and then giving students the freedom to explore and to experiment. In other words, we strive to be a community in the real sense of the word. And the word "universal," "including or covering the whole of all," would indicate that we must be a community of breadth. We would like to believe that during a student's four years here on campus, he takes a journey through the universe searching for values and purposes in life, learning to think all along the way, until he accumulates a sound, personal philosophy of life—one which is based on reasoned and religious conviction.

You will have no difficulty in finding another college for Ralph. I can give you the names of dozens where students are being "given religion" as simply as a coat of paint. We would prefer our school never be a rigid training ground, purposed to cover or patch up the provincial and "respectable" status quo existence. Instead, to the greatest degree possible, we would have the *realization of present educational and religious living.*

Cordially yours,



President



# CONTENTS

Battle of the Campus . . . . .	Kenneth Irving Brown	5
Education Is Not Enough . . . . .	Ernest Fremont Tittle	7
Sculpture Is to a Block of Marble— . . . . .	A. J. William Myers	9
Buttermilk for Mr. Pythicanthropus Erectus . . . . .	Curtis Zahn	10
Education in One Not-so-easy Lesson . . . . .	Cuthbert Hurd	12
Note on Reconversion: . . . . .	Benjamin Fine	13
Open Under New Management . . . . .	Henry P. Van Dusen	15
Unwanted . . . . .	John L. Wallen	17
Mortar Boards to the Moth Balls . . . . .	Phil Bashor	21
How Do You Spot a Christian? . . . . .	Theodore C. Mayer	22
Hendrix Harakiri . . . . .	Lane Scott and Kenneth Parker	23
Experiment—Temple City . . . . .	Harry and Lois Bailey	24
A Community of Purposeful Living . . . . .	Willa B. Player	26
On Campus They Say— . . . . .		28
Reformation Goes Marching On . . . . .	Clarence Prouty Shedd	29
H. D. Bollinger Abroad . . . . .		31
Case Study: MSFF . . . . .	Caxton Doggett	32
Munich January 1943 . . . . .	Martin Hall	33
Tokyo Sob Story . . . . .	Richard T. Baker	34
Unto You This Day . . . . .	Harold Ehrensperger	36
Profound and Calm Like Waters Deep and Still . . . . .	Anna Paul	37
War with Russia! . . . . .	Howard Wilkinson	39

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## DEPARTMENTS

Marriage . . . . .	41
Question Box . . . . .	42
Skeptic's Corner . . . . .	43
Movies . . . . .	44
Leisure . . . . .	45
Books . . . . .	47
Reading Between the Lines . . . . .	49

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'Tis education forms the common mind.  
Just as the twig is bent the tree's inclined.  
---Alexander Pope

# Battle of the Campus

KENNETH IRVING BROWN

THE ETERNAL BATTLE of the campus is not the battle of books, of which Swift wrote. Neither is it the battle between the students and the administration as one might easily suspect from a superficial survey of certain campuses.

The battle of the campus is the battle of student groups, representing the two extreme ends of the line, struggling for the support and allegiance of the large middle group. It is not a single battle with one line of attack; it is a war waged on several fronts. And contradictorily, in one foray a student may be a radical strategist who in the next assault is in the middle-center, uncertain where his loyalty shall go.

Take the struggle on the intellectual front. *It is fun to learn.* Life has few joys more compelling or exhilarating than the joy of discovery. But soon after the first grade, intellectually immature teachers, usually spinsters who have taken summer courses in educational methods, succeed in disabusing the student mind of that great affirmation, and although experience has proved the joy, nevertheless what teacher says must be true—and accordingly, learning, to many small minds becomes a necessary drudgery. That is, learning in the classroom, from textbooks, with instructional aid becomes drudgery. And until adult days some of those small people do not capture again the experience of joyous learning; and some never do.

The student front on any college campus contains all shades of opinion on this fundamental question. At one end—call it left or right as you will—there is persuasion on the basis of experience that the activities of the mind and the discoveries of truth are among the most joyous moments of living. And at the opposite end, there are those who pretend to believe that life was made for fun and frolic, of which the printed page and strenuous mental endeavor are no part.

Connecting the two ends is the "great in-between" of those young men and women who waver in their faiths and are open to persuasion. Both end-groups are the

campus "leaven," but unfortunately the advocates of fun and frolic, untainted by print, are sometimes the yeastier leaven. They have their well-worn slogans: "A 'C' is a gentleman's grade"; "All work and no play makes Jack a dull boy"; "We're here for the full development of the full man, not the narrow development of a narrow mind." And the students at the other end, rich in experience, smile tolerantly; they are not good propagandists. It is not popular to believe in the importance of brains or to display their existence. And too often the more numerous in-between is inclined to think more highly of the bellowing brothers.

THE intellectual, however, is only one sector of the battle of the campus. Another large campaign is being waged, and will for decades continue to be waged, on the religious front.

For some college students the religious experience and its compulsion to a dedicated life are unquestioned realities. For others this is unexplored land with all the terrors of the unknown and some of the suspicions which terror carries. Some college students have built, and by the effort of building made solid, their own working and workable standard of values, whereby higher ends are not confused with trivialities and today's pleasure is easily distinguished from tomorrow's need. Other students with spiritual immaturity, lacking the training which the church is intended to give, proclaim themselves men without standards, by which they mean that they have made a god of their own selfishness and at that shrine they form for worship. These are the two ends of the line as they form for battle. And in between again lies the uncertain middle, confused as to direction, without commitments that constrain, ready to be won.

The battle of the campus on the religious front is a struggle between the "lonely good" and the "carefree pagan" for the support of the unaffiliated "average student." It is to be regretted that the good are so often



lonely; it is to be regretted that the pagan is so often carefree. But these are the two great campus armies struggling for the loyalty of the "common student" who has not yet known either deep Christian loyalties or pagan allegiance.

A CAMPUS pulls in many directions. The responsibility of the faculty and administration is to see that as many of these tugs as possible are upward—at least off the lazy horizontal level. To achieve that end there must be continual study of admission policies, continual concern for faculty competence, continual vigil to secure the strongest teacher-personalities.

Moreover, it must be clear where the institution officially stands in this battle of the campus. Are they on the side of the "lonely good" or the "carefree pagan"; or are they, too, in that great in-between, ready to be pulled by public opinion in either direction?

The battle of the campus, however, is essentially a struggle of students. But in that struggle the "lonely good" have the right to the assurance that the faculty and administration are on their side, that the college of their allegiance is working for the same objectives and seeking to move in the same directions as those of their choice. They have the right to expect far more than faculty neutrality in the battle. Nevertheless, it is essentially a struggle of the students.

Every campus needs a "Fellowship of the Lonely Good"—although never, never must it be so called. These are not popular words. But somehow there must come to those who are on the end of the line fighting for standards and high campus ideals the assurance that they do not stand alone. They need the encouragement which comes from knowing that there are others, many, indeed, who in the sanctity of their own lives, are holding sacred the same ambitions and truths as are theirs.

A campus can be a solitary scene and a lonely one if one's neighbors appear to worship foreign gods. And the martyr in each of us is tempted to cry, "I, only I, am left." For the lure to spiritual snobbery is the greatest temptation of the "lonely good," and the curse that lies nearest is intolerance; whereas there are on every campus scores and hundreds who have not bowed their knee to Baal.

One purpose of this "Fellowship of the Lonely Good" would be to help that group see themselves joyously and normally as campus "leaven"—as joyously and as normally as the happy pagans see themselves as campus leaven

and reach without inhibitions to draw others into the sphere of their influence and the pattern of their living. To hold one's ideals high, to laugh with spontaneity and to go one's own way in faithfulness, influenced and influencing, yet not overwhelmed or overwhelming—toward this end, the Fellowship would bring support.

THERE is work to be done on any campus, causes to be supported, individuals to be counseled and aided, habits and traditions which need overhauling. Too, eyes should be lifted above the campus scene to see the confusion and spiritual bewilderment of a postwar world. For the campus is an inevitable part of that world. But the major scene of action for the Fellowship is the "undistributed middle"—those fellow-students who without convictions of their own are swayed by the noises of fellow-students and still more by the persuasion of their daily living. For we are convinced in *matters of the spirit* far more by the man himself than by what he may choose to say to us, particularly if he wants to preach to us.

The student may forego his drinking if the one making the suggestion has found ways to keep his own life buoyant and valiant. He may seek for a higher standard of personal and campus honor if the one making the suggestion has himself been able to put the aura of attractive living around those standards. He may try the experiment of church-going if friends give evidence through their daily lives of the advantages and profits which church-going is intended to offer. He may reach for the companionship of God, if his friends have persuaded him by the authority of their personal living that the Father's companionship is both available and joyous.

Christian students in fellowship have in their hands a power to change and raise the level of living and thinking on their campus that they only slightly suspect. Supported by their present numbers, steeled with the courage that numbers can offer, they can, if they will, modify many a campus tradition and change the spiritual climate of a whole campus. It is not organization they need. It is a fellowship of understanding and purpose and stout heart—and also, a smiling comradeship. With the assurance that their college supports the charter of their struggle and that the faculty and administration can be depended upon, they can create, if they choose to fulfill their destiny as *campus leaven*, a campus atmosphere that tempts upward and makes integrity, both individual and group, a mite easier.

#### SOURCE

It is not the possession of the knowledge, of irrefutable truths, that constitutes the man of science but the disinterested, incessant search for truth.—KARL POPPER

. . . the aim of education is to connect man with man, to connect the present with the past, and to advance the free thinking of the race.—ROBERT M. HUTCHINS, *The Higher Learning in America*

Education is a weapon, the effect of which is determined by the hands which wield it and who is struck down.—JOSEPH STALIN (to H. G. Wells)

It should be the aspiration of every teacher to leave as his heritage to humanity at least one teacher greater than himself.—JOY ELMER MORGAN

I know no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion by education.—THOMAS JEFFERSON

Education should be production instead of consumption. That is, there should be no cramming of facts and theories, but simply the teaching of the art of living.—MARGARET BAUMAN, *Kagawa, An Apostle of Japan*

The sound thinker, faced with a problem, asks only one question: "Is it right or is it wrong?" The false or shallow thinker asks: "Is it progressive, is it reactionary, is it liberal, is it fascist, communistic or democratic?"—CLARE BOOTH LUCE, *Today's Woman*

Since the great aim is a world community, the great task is education—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 for the education of Americans of all ages in that common tradition and those common ideas and ideals upon which a world community must rest.—ROBERT M. HUTCHINS

Let crowded city pavements be your school. Your text, the varied faces that you see; An understanding heart and mind, your tool; The art to human kindness your degree.—E. K. BIDDLE



# Education Is Not Enough . . .

*If it were, would there be psychiatrists themselves  
in need of psychiatric treatment? Evil  
and unreason are hamstringing our "scientific" minds.*

## ERNEST FREMONT TITTLE

ANY WAY YOU LOOK AT IT, education is a necessity. It is a necessity if it is understood as the communication of knowledge, and this for people of all ages. Adult education in this atomic age is indeed a necessity. It is the older generation that makes the decisive policies and is largely responsible for the public opinion by which policy-making is influenced. And the time for policy-making is fast running out. We have twenty years, maybe ten or only five to ward off catastrophe. Or if education is understood as the cultivation of the intellect, its necessity admits of no doubt. It is certainly desirable that we should advance to something better than the twelve-year-old mentality which, according to the motion picture industry, represents the present average intelligence of the American people. Or if one aim of education, as set forth in a recent report by a committee of the Association of American Colleges, is to "prepare people to live with others with imaginative sympathy and understanding and to work with others cooperatively and justly," then the necessity for education is or should be entirely apparent.

But is education enough? We have long believed that it is, and still do, the vast majority of us. Amid widespread disillusionment and cynicism, popular faith in education remains unshaken. The prevailing belief is that all we need do to escape disaster is to put over certain ideas, such as the need for world government and the need for bringing atomic power under effective international control. We must lay bare the folly and farce of isolationism. We must bring out the necessity for agreed-upon limitations on national sovereignty. We must help people see what living in one world means and involves. But only let us do such things as these, and the day will be saved.

But can education alone be depended upon to save us from atomic destruction, or from individual failure and frustration? This question we have now to face, in what is possibly the gravest crisis humanity ever has known.

IF we begin with science, as we may well do in view of the preeminence

of science in modern education, we may note at the outset that science has nothing to say about the nature of man, the functions of the state, the ends of life, or about the final reality and power with which we have to deal. Yet these are the ultimate questions with which we are confronted when we undertake to deal with any live issue such as totalitarianism, militarism or communism, or the aims and methods of education. As Cardinal Manning once observed, "all human perplexities are ultimately theological." Science cannot supply the answers to our most important questions. It cannot beget a faith that will support and give direction to effort for world recovery and survival. And we now desperately need such a faith.

Take reverence for life, for instance. Some scientists today are refusing to go on with atomic research with a view to producing bigger and better bombs. What makes them refuse? Not science, but a faith about the sacredness of human life and a conscience about destroying life—a faith and a conscience to which Christianity has given birth.

Or take human freedom. That, also, is rooted in a religious conception of the world and life. If we Americans have enjoyed a notable measure of individual liberty, this is because the founding fathers of our nation held that "all men are endowed by their Creator with certain inalienable rights." Freedom can live in a world where man is regarded as a child of God and, therefore, as a creature of dignity and worth. It cannot live in a world where God is denied and where, in consequence of this denial, human beings come to be regarded as mere pawns in the game of power politics.

Or take respect for the pledged word. In our time the notion has prevailed that no nation, certainly no great power, is responsible to any authority beyond or above itself. This belongs to the now familiar claim of absolute national sovereignty. And it is significant that treaties between nations are no longer regarded as binding. Any nation these days feels free to violate a treaty. It is significant that ethical considerations have no place in power politics except as window dressing.

The fact of course is that the claim of absolute national sovereignty is a blatant denial of the sovereignty of God and the claims of the moral law. And what that leads to is international anarchy and world-wide destruction.

Or take the idea and hope of world government established on the foundation of world community. That is now to be found among people who believe that there is one God and Father of all and one all-inclusive family of mankind. It is not to be found among people who regard their own race or nation as inherently superior to every other, or who believe that there is nothing beyond the nationalist state to which loyalty is due.

The culture of the West, most certainly the best in it, is rooted in the basic affirmations of Christianity, and will not survive if these affirmations are denied or neglected. True, we all know people who, though they make no profession of religious faith, yet are tremendously concerned with such matters as world government and social justice; and we cannot be too thankful for such people. But we must recognize them for what they are: the product of a culture influenced by Christian beliefs and principles. And we must recognize that the human type which these persons represent will presently die out, if the culture which produced it is allowed to disintegrate through denial or neglect of its underlying affirmations.

History in our time has conclusively shown that if a Christian culture decays, what follows is not a noble humanism seeking social justice and world peace. What follows the disintegration of a Christian culture is resurgent paganism. People who no longer worship the God and Father of Jesus do, however, go on worshipping! They worship Venus or Bacchus or a golden calf. They bring back some tribal deity and become fanatical nationalists; and high above all gods they enthrone Mars, believing that military force is the ultimate thing in life. And there is a notable increase in sexual immorality, in drunkenness, in cynicism, in racketeering, in tyranny and cruelty and human slavery.

We need a faith that science cannot





give, and we need a cure that not even medical science can provide—a cure for sin and folly. That this is indeed the case no one now is more keenly aware than scientists themselves. They have seen the scientific research of centuries culminate in the stupendous discovery of the secret of the atom, and have stood aghast at the use made of that discovery. They now find themselves at the mercy of forces of evil and of unreason that threaten to hamstring them as scientists, to interfere with their work, to chain them to the chariot of Mars and make all their labor a preparation for insane destruction. They confess themselves frightened men, and no wonder.

Well, of course, science has no cure for human sin and folly. It cannot even tell us what we *ought* to do with atomic power, much less prevent us from using it to wipe ourselves off the earth. And when it comes to sin and folly, how much can we hope for from a general education—from instruction not only in the natural sciences but the social sciences, and in business administration, in secretarial training, in home economics, in physical education (including tap dancing) and in—why yes, of course—the liberal arts, and everything else that a general education these days is supposed to include, which would seem to be just about everything—except religion. Can we depend upon a general education to save us from sin and folly?

One answer is that education has not saved us from lust for wealth or lust for power or lust for excitement. It has not

saved us from alcoholism or other mental and nervous disorders. It has not saved us from family breakdown or from intense personal unhappiness and feelings of frustration. It has not saved us from international anarchy or from war. And it is doubtful, to say the least, whether education alone can save us from these evils, or from fear and despair at the last. If education were enough, would there be psychiatrists themselves in need of psychiatric treatment?

**I**T now looks as if there will be some change in our system of education. As already stated, a committee of the American Association of Colleges has said that education should, among other things, prepare us "to live with others with imaginative sympathy and understanding and to work with others cooperatively and justly." And there is also the Harvard report on *General Education in a Free Society*, which holds that education should "prepare for life in the broad sense of completeness as a human being, rather than in the narrower sense of competence in a particular field." These are notable pronouncements. It has not generally been an aim of education to prepare people to live with others on the basis of justice and cooperation for the common good.

But rejoicing, as we may well rejoice, in this new understanding of education, we still may wonder whether education alone will ever make human beings over. The practice of justice and cooperation calls for a radical change of heart such that a man who heretofore was self-

centered and selfish has now a strong and lasting desire to contribute to the good and progress of humanity. And it is surely open to doubt that education alone can accomplish this result. Education envisaged in the Harvard report may fail to liberalize. So far from bringing a man to completeness as a human being it may leave him unorganized, torn between conflicting desires, unable to make up his mind or to give himself wholeheartedly to anything. Or it may leave a man organized about one single, consuming desire—the desire to get ahead in the sense of money, place and power. For all his acquaintance with "the best that has been thought and said in the world," a man may remain selfish, petty, and vindictive.

One thing only can make us over, and that is a profound religious faith. Let us come to see that life is something more than cakes and kisses and something other than a mean and petty scramble for individual gain and advantage. Let us believe that there is a divine purpose in history which a man is called to serve—a purpose of good for all mankind. And let us come to desire above all things else to be the servant of that purpose, doing what we can in our years upon the earth to help those about us and to promote the ends of justice, mercy, and truth. Let us cry from the heart: "Thy kingdom come, thy will be done on earth as it is in heaven," and add: "Receive me, O Lord, into thy service." Then will be fulfilled the saying: "If any one is in Christ, he is a new creation: the old has passed away, behold, the new has come."



# Sculpture Is to a Block of Marble---

*what education is to the human soul . . .  
but as beauty or blunder depend on the sculptor  
so education on the character of its origin.*

## A. J. WILLIAM MYERS

ABOUT A CENTURY ago Karl Marx was developing his theories of history and society. Two of his major concepts are historical-materialism and class struggle. His conception of life is not religious but is outspokenly non-religious and its outworking has been usually anti-religious, and this in spite of the fact that his work and influence inspired the masses in many countries to conscious effort for the improvement of the standard of living of the common people.

As the Nazi movement swung toward its zenith many pointed out its parallel to religion. For example, it had a god, the state; a savior, Hitler; a message, state socialism and the master race; it had youth movements; it inspired, especially among youth, a zeal unto death. Yet it was violently anti-religious and one of its aims was to uproot and thoroughly destroy both Judaism and Christianity.

In the Middle Ages inquiring minds discovered, what the Greeks had already found out, that the earth is not flat and stationary, but is a fast-revolving sphere. The Christian church said, "You must not teach that. It is against Christian dogma." The inquirers replied, "But look for yourselves. It does move!" The answer was, "Dogma must be obeyed. Recant—or die!" Even though it was a Christian church in this act it was not only non-Christian but anti-Christian. Whatever seeks to suppress the search for truth, under whatsoever name—state socialism, capitalism, communism, Christianity—is not Christian.

Christian religion is not a set of dogmas and doctrines. It is a way of living, a quality of life. *The following are some of the essential elements of religion.* The first is expressed in Maltbie D. Babcock's hymn, "This is my Father's world." The world is not a dead, senseless machine. It is "the living universe." It is pulsing with life. This was the attitude of Jesus. The common flowers, the sparrows so valueless that two sold for the smallest coin, were to him direct messengers from his Father, the creative spirit in the universe. Everything found out about how the cosmos works reflects something as to the character of reality.

The final stage at the present moment in the growth (evolution) of the earth is man. This is a simple, objective, observable fact. Since man is intelligent, creative, capable of courage, of friendship and of love, these qualities then must be in the reality which produces him. If this is stated personally as in the Bible it means man is made in the image of God. The cosmic processes reveal plan and purpose, thought and creativity, will and destiny. Mankind being the end-product, the fruit, the harvest, is the object of the care and love of God. His purpose toward man is good and good only.

WITH such a conception as this, life has meaning and history a worthy destiny. A materialistic interpretation, that the universe is but "a fortuitous concourse of atoms" (Haeckel), or an "accidental collocation of atoms" (Bertrand Russell) can have neither meaning nor destiny worthy of mankind. This is the considered conclusion of all who hold these doctrines themselves. According to them mankind is but a chip on the surface as "omnipotent matter rolls on its relentless way." And yet Bertrand Russell exhorts mankind, this inert, materialistic thing to disdain "the coward terrors of the slave of fate" which would have it "worship at the shrine that its own hands have built" and to be "undismayed," "to preserve a mind free from the wanton tyrant that rules his outward life," to be "proudly defiant of the irresistible forces" and "to sustain alone" "his own ideals." That is a tall order for a mechanism no whit better than a tractor or an engine. Any theory that bankrupts itself so absolutely can scarcely command the respect of students.

There is another quality of the Christian way of life. It is reverence for persons; respect for personality. This is because each individual has inherent worth in himself. This is the only basis for democracy. It is interesting that many who talk loud and long in favor of democracy profess to be non-Christian, indeed non-religious.

The Christian treats every life with reverence. It is this which transforms the

family from an autocracy to a loving circle, each thoughtful of the other; that makes a congregation or society a friendly group and brotherhood; that makes a nation a commonwealth; and that can make the world a neighborhood of friendly people. With respect and reverence for others race prejudice and class barriers disappear.

The search for truth is another characteristic of the Christian way of life. "Ye shall know the truth and the truth shall make you free." The search for truth must be untrammelled. Every attempt to control men's minds by church or state or pressure groups must be resisted. This is why churches that put dogma first, that control the reading and thinking of their people, that restrict the free exploration of the mind, are working in direct opposition to the spirit of the Christian way of life.

The Christian seeks truth with eagerness and without fear because this is our Father's world. In discovering how the cosmos works we are thinking God's thoughts after him. In seeking to discover the cause of cancer and other diseases we are helping to care for the well being of God's children. The unity of the universe, the unity of truth is all bound up with the underlying philosophy that "in the beginning was the logos" or as we would say, "in the very beginning the whole was planned by intelligence similar to our own because we can understand it and read its messages."

Let no one think that science proceeds without presuppositions and assumptions. One of them is that the universe is understandable! If not, who would go on trying to read its secrets? If it is understandable by our minds it must be written by a sane mind kindred to our own. One can make nothing of the writings of a madman. The cosmos is the writing of a sane mind and its workings show that it is sustained by a dependable power, the same yesterday, today and forever.

EDUCATION that is Christian considers the purpose of education. Why am I pursuing my studies? If the answer  
[Continued on page 48]



# Buttermilk for Mr. Pythicanthropus

*A hangover doesn't wear as well as a halo,  
but in today's educational setup even  
the sober man is tangled in the brawl.*

CURTIS ZAHN

WHOEVER HAS CLIMBED the lower steps of higher learning in the conventional school manner will have made the unfortunate discovery that the concrete is a little too hard, too set. The unbending totalitarianism of academic learning has, it is true, gone from the celluloid collar stage to that of the lumberjack shirt. Yet, the student who would major in *life* is an increasing species in these times of first depression, then war, inflation, depression and finally, "isms" of all sorts. The diploma is usually made from sheepskin, and those who set about to capture it are usually sheep. And, in most cases, the diploma's merits are only skin deep. Until the time when civilization's bottom shall be raised and the top lowered, until all men reach the common zero of unanimous understanding, one might be better fixed by specializing in the art of living instead of introduction to fuel injection systems. I, for one, do not expect to see the time when the specialist will survive.

True, the war did permit some persons to utilize some of the education they stole; a great many Harvard boys who majored in business became officers and gentlemen. A hydraulic engineer often escaped dishwashing in the army and the virtues of mathematics were sometimes utilized in the bookkeeping departments of both services. But, I submit, there are other wars to be fought. What did they do during depression? How will they combat union laws from the CIO, and what will they do at some future date when a sociologist announces that we must either feed or fight India? How will a young composer harmonize with a returned soldier who forgets that the fighting has stopped and insists, with some grain of truth, that he has now earned a lifetime of wine, women, song?

Quite possibly, the security we once enjoyed by being competent can no longer be measured in such tangibles as income, pension, education, specialization, sheepskin. It is to be a philosophical-psychological thing. It will be dependent upon not income, but outlook.

How do we capture this? One man gets it like Thoreau, in the woods. But even Thoreau lasted only two years. Some get it in church; a good many have turned to religion in these trying, dying, recent years. Many are getting it in the rapidly multiplying cults which range from Father Divine to Dr. Robinson. There are Lonely Hearts Clubs—frank insinuations that all is not well with *Pythicanthropus Erectus*. There are candlelit nights on the floors of garrets where symphony music revolves on the phonographs. There are little want-ad insertions: "intellectual, bookish young man would like to meet girl with similar inclinations." People are searching for response, understanding, answers. One is amazed to know that a good many of them have been exposed to the cold, realistic curriculum of, let us say, Princeton. Perhaps education shouldn't stop abruptly sometime in the middle of June. Perhaps it should go on, and off, and on; for the duration of life.

I GLADLY agree with the truists who say that nothing is new under the sun. It is quite all there, waiting to be discovered. Much of it already has been discovered, but mankind is like the bird dog who races wildly over the countryside, maddened by the scent of discovery and, all the while, the pheasant crouches in the shrub over which he hurdles. In our ecstatic quest for the new answer, the new deal, the new solution, we have overlooked the possibilities of a new outlook. A great many of the answers to life's purpose may lie waiting in the museum case labeled, "Piltdown Man."

THERE is one hope: the higher we get on the steps, the greater horizon is visible. Halfway up, one can see the forest because the trees do not obstruct it. Some clear-eyed youth or steer-eyed oldster may forsake his V-8 roadster or porch hammock and start to climb. When this takes place, the aptitude batteries may need recharging. The inflexible pattern of the average college, keyed to the dictates of egg-shaped businessmen or purple dow-

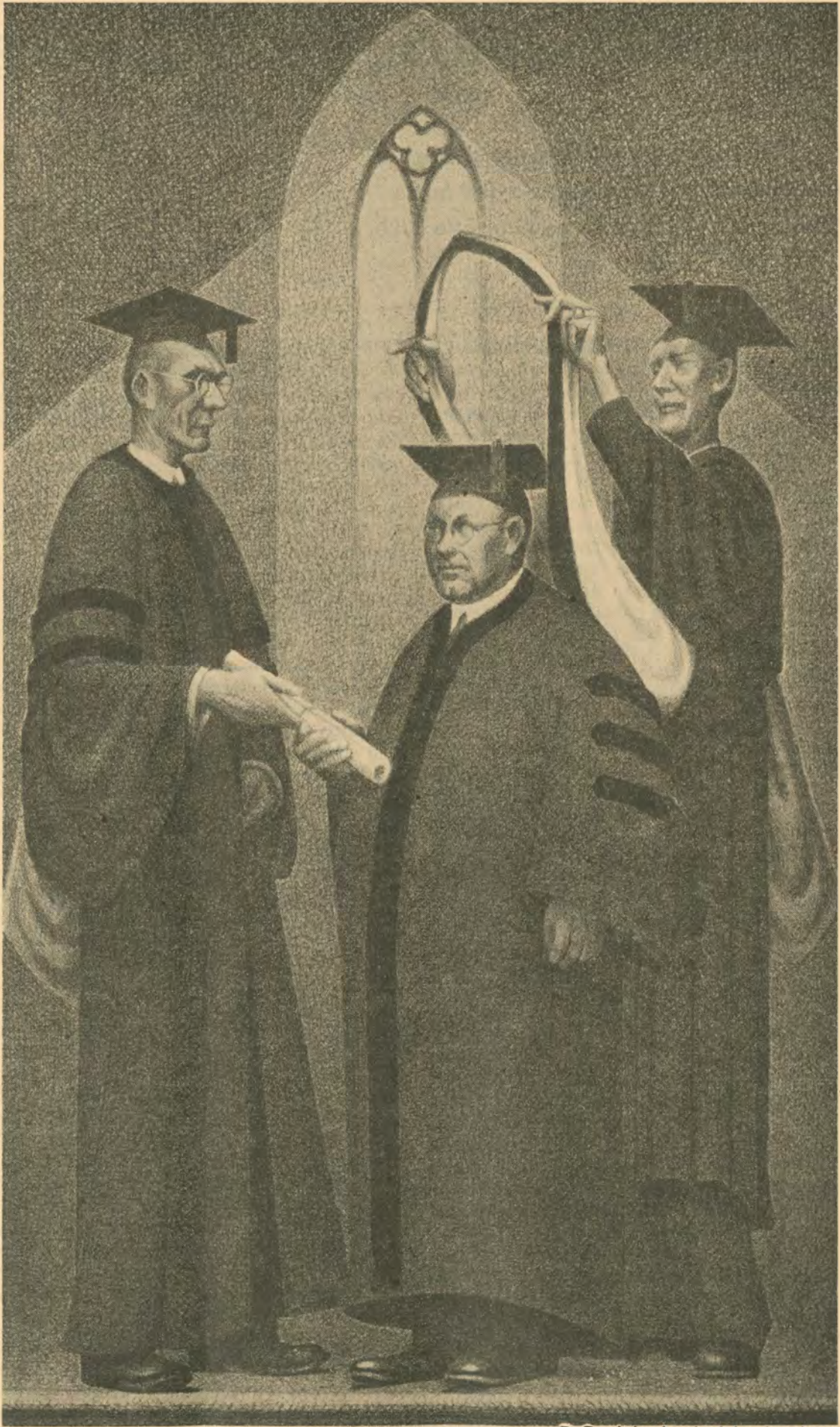
agers, is rarely able to supply the current that keeps the bulb brightly burning.

Life is more of a bicycle than an educational cycle; we puff and pump, then coast. We coast until motivation ceases, then pump some more. When we come to a hill, we get off and walk. Whether we walk up or down is an individual and perhaps private affair. College training is not something to turn on and off for four years, then leave in the dark. Like Mrs. Eddy's "love," it should be applied at all times and under all circumstances. I deplore the formalized system where the professor fires broadsides at the moppets, tossing profound words at them like so many indigestible chunks of pumpernickle. Take it or leave it is the attitude; there are always plenty more students waiting to get in. He who cannot swallow conformity can eat somewhere else.

Nobody likes a prescription if it doesn't contain the proper spirits, alcohol preferably. *Pythicanthropus Erectus* would rather eat his cake and have the hang-over too. The fact that a hang-over doesn't wear as well as a halo is demonstrated in the present world fistcuffs. Even the man who spent a sober night has gotten tangled up in the brawl. We have first eaten our heads off and now we are chopping them off.

The patient is ill from rich food produced by poor people. No kind of specialization will protect him during lunch hours. You still have to go to church or out into the woods to get it. Some people think Moses or Jesus taught the course; others say Buddha, Confucius, Heard, Huxley, Plato. And then there is something else, quite similar—the Golden Rule, isn't it? You've heard *about* it; but the exact words lie vague and rusty like the old bicycle, probably in the attic if it wasn't sold out during the war. It was the first assignment in the first lesson. Everybody in the world flunked the course but the teachers have only winked and looked the other way. How else could they assure a future clientele for the colleges and universities which teach the introduction to theory of nuclear potentialities?





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Grant Wood

Honorary Degree



# Education in One Not-so-easy Lesson

*Fifteen hours of classes a week are not enough.  
Education needs a twenty-four-hours-a-day basis,  
and that also means registering now for Life 232b.*

CUTHBERT HURD

THE NOTION THAT formal education can save the world is false. Formal or classroom education which reaches only comparatively few citizens of the world for a comparatively short period of their lives, and which addresses itself primarily to the vocational and intellectual man, cannot be expected to accomplish by itself the intellectual, moral, and spiritual revolution which President Hutchins has called for and which the world so urgently needs. Rather, this revolution can be brought about only by an educational process which reaches all men on a twenty-four-hours-a-day, whole-life basis, and which is the continuing and unified concern of the family, the church, the school, the press, the radio, the public forum, and of the *individual* himself. It is important, therefore, that each student assess the goals and the limitations of formal education and that he lay plans for supplementing these goals through the resources of the informal educational agencies listed above.

The goals of formal educational institutions have been referred to by slogans which were neither permanent nor definitive. Thus the popular slogan of the 20's, "education for citizenship," was tacitly replaced in the 30's by "education for earning a living." The latter slogan was then coupled with the curricular anarchy of the elective system which correctly assumed that the student might best learn what he wanted to learn, but which never insisted that the student have a reasonable basis of experience which could assist him in deciding *what* he wanted to learn. It was obvious to all students that they would need to earn a living. It was not obvious to all students, and the schools and colleges made no concerted effort to teach it, that an insight into the meaning and value of living was of an importance incomparably greater than that of earning it. Consequently the student who was only partially informed as to appropriate goals of formal education, elected more and more to study those specialized technical subjects which he thought he needed to earn a living. The results are apparent to all. The person "educated" in this manner was able to engage efficiently in a technical war whose awfulness and brutality was limited only by fear of reprisal from an equally well "educated" neighbor; only to find, now that an armed truce has been declared, that he is totally unprepared to communicate with his neighbors concerning even the practical problems of existence.

Many colleges, therefore, are now attempting to establish a means of communication among their own graduates by the insistence that all students shall have in common a certain body of intellectual experience.

THE general education courses in many colleges are confined to the first two years and during the last two years the student is expected to specialize in a single field or in a group of closely related fields. Clearly then the student himself must assume the responsibility for maintaining common interests and experiences with specialists in other fields. He will find many obstacles in his path. The excesses of specialization on some campuses are such that a given department will have its *own* classrooms, laboratories, library; and even its own extracurricular activities; its students live together, eat together, talk together, and visit the homes of only their own specialist teachers. While this procedure may have certain professional and vocational advantages of training in depth, there is real danger that the advantages of the breadth of the earlier general education may be lost. Consequently, every student must consciously forward his own general education through reading books which are outside his field and through seeking the companionship of students and faculty with differing departmental interests.

THE student must be responsible for his own education and for the education of others in yet another way. The separation of church and state, while necessary politically, has resulted in an approximate trichotomy which assigns the responsibility of spiritual education to the church, intellectual education to the school, and moral education to the home. This trichotomy is dangerous since first, if one of the three agencies fails its educational responsibility, then man will be at most two-thirds educated. Secondly, it violates the well established principle of "learning in the large," which states that students learn more easily and retain and use more persistently that knowledge which is presented to them in a related whole. In its highest reaches therefore, this principle insists that man is indivisible, that man's education is indivisible, and that the spiritual, mental, and moral aspects of his education should be coextensive and inseparable. Whatever its imperfections, the trichotomy of educational responsibility exists and the student needs continually to seek to unify his own education. As examples of this need: students are sometimes taught that democratization is the ultimate goal of society and no mention is made of Christianity as the root of democracy.

Summarily, the contributions of formal education are important, but they must be continually supplemented by the efforts of the student who accepts the commandment "add to your faith virtue, and to virtue knowledge."



Do not ask if a man has been through college;  
ask if a college has been through him---

---E. H. Chapin

## Note on Reconversion:

Gone—extracurricular tail that wagged educational dog

BENJAMIN FINE

ALTHOUGH IT IS CONFRONTED by many serious problems, higher education in the United States has entered the postwar reconstruction period with amazing smoothness and speed. As never before in their three-hundred-year history, American colleges and universities are faced with a multitude of modifications and changes. Education is now making an abrupt turn from the all-out war effort to a total peace.

But that is not all that our college heads have to worry about. They are called upon to make the reconversion in education under almost impossible conditions. Although the public generally understands that there will be a long delay before automobiles can be bought freely, or before washing machines flood the market, it has become impatient with higher education. Why can't you take in all the veterans? is the cry. Why can't our high-school boys and girls find room? the parents demand.

What is the answer?

The pressure placed upon the colleges and universities is tremendous. Four years of conversion to war have left their toll. Buildings were not constructed during that time. Plants were turned over to military services. Some of the best men went into the armed forces.

Now, suddenly, reconversion has been thrust upon the colleges. And, to the credit of these institutions, they have undertaken the task with the same spirit and vision that they tackled the war job. Despite all seemingly insuperable handicaps, the colleges are able to meet the changing conditions. But in the process something is happening to our institutions

of higher learning. They will not be the same as they were before Pearl Harbor. They will be better!

Whatever else may happen, it is certain that the colleges will not return to normalcy of the 1920-1940 vintage. Significant, lasting changes have taken place, or are now in process, that will transform the face of the American campus. Some of these changes are significant, others temporary in nature. But it is worth noting the most important of these developments in the field of higher education.

THESE are among the most important developments confronting colleges and universities as higher education begins its postwar reconversion. It might be desirable to briefly examine here each of the trends:

1. *American colleges and universities have become more serious, and have developed greater purpose than they had before the war.* This conclusion is obvious to anyone who talks to college professors or sits in with college students, especially the veterans. The old rah-rah days have gone, nor will they be mourned by any educator worth his salt. Today the college campus has become more serious, mature and alert than it ever was in the past. Here is a trend that has been caused in large part by the influx of veterans. The servicemen know where they are going and know what they want. They do not want snap courses, nor do they want to waste their time in "dead" subjects that have no ultimate value to them.

As a result, the campus today is more invigorating, has more purpose, and is educational rather than avocational. For

years scholars have complained that the college extracurricular tail wags the educational dog, that the football hero receives more acclaim than the Phi Beta Kappa man, that extracurricular and social activities have crowded out classroom studies.

That complaint, fortunately, is no longer possible. With the veterans setting the pace, the colleges are now centers of culture and educational progress. The students recognize that they must study and maintain higher educational standards or else they will have to make way for the long line of students waiting to enter.

Perhaps President J. Seelye Bixler of Colby College expresses this point for the other educators when he observes: "Collegiatism is an unmentioned casualty of the war. The advent of the veterans to the American campuses has brought a brand new teaching situation, namely, a body of mature, experienced, serious-minded men students. They are not interested in the rah-rah, goldfish swallowing, Joe College, type of activity, but are here for a purpose and are not slow in demanding good education."

American colleges and universities will become more valuable and more purposeful in the next ten years as a result of the new, serious attitude that the veterans have brought to the campus.

2. *American colleges are swinging away from the free elective system of the past century and are entering a period where a core curriculum will be required.* Simultaneously with the serious nature of the colleges comes a trend toward a required core curriculum, and away from the free elective system. This policy has



been adopted by enough colleges to make the trend marked. Perhaps the outstanding leadership has been taken by Harvard with its *General Education for a Free Society* report. Yale, Princeton, Colgate, Amherst, Wilson, Smith, Mt. Holyoke and many other colleges, large and small, in the East or in the West, have swung toward the core curriculum. Stated simply, the colleges are now saying: "We think that there is a body of knowledge that you should take, regardless of whether you are going to be a doctor, lawyer or engineer. We will decide what these courses are."

Because Harvard, in a sense, popularized the elective system under President Eliot, its swing in the opposite direction, although only a partial one, has attracted a disproportionate amount of attention. In a sense it may be said that Harvard put a stamp of approval upon the swing toward required courses. At the University of Chicago and St. John's in Annapolis we find this plan for required courses carried to extremes.

We now face a swing of the pendulum. A century ago all colleges accepted the principle of required courses as a matter of fact. Then came the trend away from compulsion and toward greater freedom. Now we find that the pendulum is swinging back to required courses. Only in a rare instance, such as that announced by the University of Buffalo, has there been any stand made by American colleges or universities, for the prewar model elective system. This development is bound to have important repercussions in the whole field of education.

3. *Greater stress is placed upon the liberal arts courses or what is now popularly called general education. At the same time, the controversy between the liberal arts and vocational courses has become sharper.* Much has been said and more written about the future of the liberal arts. For a time, during the war, it appeared as though the technical and scientific divisions would obliterate the arts. But that has not happened. Virtually all of the colleges that have set up a core curriculum have based it around the subjects generally known as liberal arts—English, history, world civilization, philosophy, fine arts. Of late the term "general education" has come into popular use. Harvard University uses it synonymously with liberal education. Perhaps there can be no objection to this interchange of terms. Both are designed to improve and broaden the human mind, and open new visions of greatness to man. Both offer the best of Western culture and civilization to the student.

With the end of the war, the liberal arts have come back into their own. At the same time, the controversy between those who believe in pure liberal arts and

those who favor more vocational education is becoming sharper. Many veterans seek practical courses; they object to work that does not tie-in directly with their own future plans. Nonetheless, even the veteran who is anxious to make up for lost time and get out into the everyday working world, says that he wants as much of the general education program as he can carry without interfering with his practical schedule. The war, in a sense, has made liberal education more important than ever before. Moreover, the atomic era, and the technological age, paradoxically enough, have added to the importance of a broad, general education. We now know that if civilization is to be saved, if future wars are to be prevented, we will need to place our faith in education.

At the same time, the narrow, Great Books definition of liberal arts is being modified, partly by the veterans, partly by college heads themselves. Liberal arts can consist, the educators now say, of social fields such as international education, public health, political economics, and industrial engineering. The narrow term, unfortunately too often the common one as far as the public is concerned, treats the liberal arts as a composite course in Latin, Greek, Aristotle and Homer. That definition will not be accepted by the returning veterans, nor is it popular with the mass of civilian students. Accordingly, the greater emphasis placed upon the liberal arts has with it this concomitant: the liberal arts have broadened in scope, and now embrace those fields of learning that can properly fall into the everyday life of the student, as well as a study of the past.

4. *More flexibility has been introduced as a result of the unprecedented influx of veterans to the nation's campuses.* Because of the unprecedented influx of veterans to the nation's campuses, the college programs have become more flexible. Frequently students are permitted to cut across departmental lines, to delve into various areas that technically are not in their field. Rigid standards have disappeared in many instances. Educational red-tape has given way to the needs of the veterans. For example, a student who is taking international law may desire to take courses in the field of public health, in Latin American civilization, or even in home economics. If he can show that these courses will prove of value to him, he will now, to a far greater extent than ever in the past, be permitted this flexible schedule.

At Colgate University, typical of others, a greater flexibility is now permitted students. They will not have to concentrate in a single department such as economics, mathematics or history, but may concentrate in a broader field such

as physical science or social science; or they may select a topical concentration such as industrial relations. This change of policy will be available not only to veterans but to all students. It has been commonly true that innovations introduced for veterans have spread to the entire student body.

5. *Overcrowding and expansion will be a factor in college life for the next generation. Colleges will double in enrollment.* From every indication overcrowding will be a college problem for at least a decade. As the veterans flow onto the campuses, they bring with them not only new ideas, but a new desire for universal higher education. The complacent view so commonly expressed in certain educational quarters that the crowding problem will soon end, that it is just a matter of holding on for another year or two, is not only fallacious but harmful. We are not witnessing a temporary jump in college enrollment, to be followed by a sharp drop. American colleges and universities would do well to realize that we are in the midst of a historic expansion program in higher education. True, the peak enrollment may not come for another year or two, and then it may level off. But, unless all signs fail, *it will level off at just about twice the prewar figure!* Within a decade, perhaps by 1950, American colleges will have doubled their top peacetime enrollment of 1,500,000.

What does this mean? Undoubtedly this is the most significant development that has come out of the war. Higher education faces a period of expansion comparable to the expansion that took place in the secondary schools after the last war, when the registration increased from 2,000,000 to 4,000,000 between 1920 and 1930, and then shot up to 6,000,000 the next decade. Now we find that higher education is at the verge of a tremendous expansion boom. Far too many educators fear this growth, and feel that the colleges will be cheapened as a result. Why should educators oppose a growth among college enrollment? Do the ministers object to increased church attendance? If we believe in the value of a college education we should welcome the forthcoming expansion. An educated citizen is a more intelligent voter.

6. *Junior colleges have shown a remarkable expansion, indicating that these two-year institutions will parallel the growth that is now taking place among the senior colleges.* In recent years we have witnessed a phenomenal growth of junior or two-year colleges. A typical American development, this movement has not yet run its course. As is the case with the senior institutions, the junior college enrollment will double during the next decade, if present signs can be read rightly.

[Continued on page 46]



# Open Under New Management

Harvard, Yale, and Princeton

brave reconversion with installation of new course fixtures:  
unity, coherence, and general education.

HENRY P. VAN DUSEN

A PREVAILING ASSUMPTION has been that knowledge consists of innumerable fragments of truth, spread forth higgledy-piggledy, to be savored and swallowed like so many morsels of intellectual pabulum. Indeed, the modern university curriculum has been likened to a cafeteria where unnumbered delicacies are strung along a moving belt without benefit of dietary balance or completeness. And the result, all too often, has been obesity or mental indigestion or, it may be, malnutrition and even pernicious intellectual anaemia. Dr. William Adams Brown once characterized it as "the bargain-counter theory of education." And Professor Whitehead described its effect upon faculty members: "The increasing departmentalization of universities during the last hundred years, however necessary for administrative purposes, tends to trivialize the mentality of the teaching profession." One may add, the mentality of those taught.

But, latterly, something which may fairly be characterized as revolution has quietly been taking place in the underlying philosophy of higher education in the United States.

Just a year ago, the University of California in Los Angeles circularized forty-

seven colleges and universities to discover whether they were contemplating curricular revisions in the postwar period, and if so what direction these revisions would take. The study was made of schools of every area and type—east, south, central and west; large and small; state supported and privately endowed. The three most important questions inquired whether the institution had made, would make or was contemplating changes at the following points:

Increased emphasis on general education with decreased emphasis on specialization.

Increased number of required courses with decreased emphasis on free elective.

Increased emphasis on enforced distribution during the first two years, with some degree of specialization during the last two years.

Among the thirty institutions which could give definite answers, affirmative replies to these three questions ran from seventy-five to eighty-eight per cent.

Thus is revealed a trend which is nation-wide, which characterizes colleges of every size and type, and which is nearly universal. Greatest public interest has been claimed for the projected new curricula at Harvard, Yale, and Princeton. The closely parallel proposals of these "Big Three" are noteworthy less because of the influence they may exert upon others than as symptomatic of a tidal movement which is already in full flow. They reflect the general trend—away from relatively free election toward a fairly large prescription of areas of study if not of specific courses, away from encouragement of specialization toward insistence upon thorough grounding in all the chief fields of human knowledge. This trend is the direct reversal of the drift which has dominated higher education in America for more than half a century.

The major purpose behind all of these new schemes is to introduce larger unity, coherence and therefore meaning into the student's course of study. Beneath the proposals lie two assumptions.

The first assumption concerns the "nature of truth." The Harvard Report on *General Education in a Free Society* voices grave concern over the prevailing chaos in

American culture; it points to the "supreme need of American education for a unifying purpose and idea"; it proposes "to overtake the present lack by introducing each student to 'a' common body of information and ideas which would be in some measure the possession of all students." Thus Harvard's motivation is pragmatic, expedient—to further unity in American society by grounding leaders in a common subject-matter. Yale and Princeton take higher ground. They face squarely the ultimate issue of the unity of truth, and therefore of the coherence of knowledge which is man's apprehension of truth. The Yale Report affirms that "knowledge for all its convenient compartmentalization is essentially one piece, as is the life which supports knowledge." And the Princeton Plan takes as its guiding principle the "two-fold belief in the unity of knowledge and the diversity of human beings."

How radical a departure all this is from the dominant philosophy of education in recent years will be appreciated only by those who have wrestled with it at first hand.

The second assumption concerns the nature of man. It is, quite simply, that the youth of seventeen to twenty years





of age is not fully qualified to determine the essentials of his own education. The university must assume the responsibility to regulate, in considerable measure, his choices. And in an age lacking coherence and cohesion, under the dominance of specialized interests and fragmentary loyalties, it must require him to master at least the rudiments of each of the great disciplines of learning which together constitute the foundation of an educated mind.

Our major purpose here is to compare the differences between the Harvard, Yale and Princeton plans. All three schemes spring from essentially the same premises and are controlled by virtually identical aims. Harvard proposes to achieve the common goal principally through certain specific courses which are mandatory for all students; Princeton through a carefully devised coordination of the entire program of undergraduate study; Yale through a combination of these two methods.

### The Harvard Plan

By general acknowledgment, the Harvard Report (*General Education in a Free Society*) is the most discerning and distinguished treatise on the problems of education which has appeared in this country in a generation.

Of the three plans here compared, that of Harvard is the most radical in its departures from recent practice, the most rigid in its concrete proposals, therefore perhaps the most open to criticism.

In the first place, Harvard perpetuates the sharp demarcation between "general education" and "specialization." In the large, the first two years of college are devoted to the former; junior and senior years are mainly occupied with the latter. At Harvard, no fundamental changes in upperclass specialization are contemplated. Innovation lies almost wholly in the "Proposed Requirements in General Education."

The guiding principle is thus defined: "General education is an organism, whole and integrated; special education is an organ, a member designed to fulfill a particular function within the whole. Special education instructs in what things can be done and how to do them; general education, in what needs to be done and to what ends. General education is the appreciation of the organic complex of relationships which gives meaning and point to the specialty. To some degree it should suffuse all special education." (p. 195)

The major objective is to be achieved by requiring that six of the sixteen full-year courses which make up the undergraduate's four year program of study shall be in general education. More particularly, three of these six required

courses are prescribed, and are identical for all students; these constitute the "Common Core" which will furnish "a common body of information and ideas which would be in some measure the possession of all students" and which, it is hoped, will induce the "unifying purpose and idea" so needful for American culture. One prescribed course is in the humanities, one in the social sciences, and one in the natural sciences. All are to be completed in freshman or sophomore year.

More specifically, the prescribed course in the humanities, is to carry the title "Great Texts of Literature," and is to require the thorough study of not over eight masterpieces chosen from the writings of Homer, the Greek Tragedians, Plato, the Bible, Virgil, Dante, Shakespeare, Milton and Tolstoy.

In the social sciences, the prescribed course might be entitled "Western Thought and Institutions" or "The Evolution of Free Society," and will rest heavily upon selected readings from Aquinas, Machiavelli, Luther, Bodin, Locke, Montesquieu, Rousseau, Adam Smith, Bentham, Mill and others.

For the fulfillment of the prescription in the natural sciences, choice may be made between general courses in the principles of either inorganic science or organic science.

In addition to these three basic prescriptions for freshman and sophomore years, Harvard students will be required to take an additional and somewhat more advanced course in each of the three major divisions but in no case in the department of subsequent specialization.

### The Yale Plan

The Yale College "Report of the Committee on the Course of Study," was adopted by the faculty in the spring of 1945. The most novel feature of the new Yale curriculum is its setting-up for the entire four-year course of three alternative and sharply contrasted programs of study between which the undergraduate may choose. To be sure, the great bulk of students will be enrolled in the "Standard Program" which steers a median course between the other two.

But, for the very able student, the "Scholars of the House Program" is offered. This "will largely free him after sophomore year from formal requirements, and will permit him to work steadily at a project which he, with the help of an adviser, has planned." In brief, this program carries the principle of free election to its ultimate. Presumably it is intended to encourage the man who believes he knows how to determine his own education.

At the other extreme is "The Experimental Program." "Once he has entered the program the student has no choice

for the first two years. . . . In the first year the emphasis is upon the laws and principles which operate in our natural world. In the second year the emphasis is upon the social and moral laws which bind together the individual and society. . . . At the end of the sophomore year the student selects one of the five field majors (the history of the West, studies in society, literature and the arts, general science, philosophies and religion). Once in the major, his work is largely prescribed, but the offering in each is exceedingly rich." In brief, this program carries the principle of prescription to its ultimate. Presumably it is intended for the man who recognizes that the university comprehends better than he the essentials of a sound education.

Some eighty-five per cent of all Yale undergraduates will follow the "Standard Program." It envisions a four-year course at three levels, plus "summer reading." Three basic studies are required—English, a modern language, and "systematic thinking" (either mathematics, logic or linguistics). Then comes the "Program of Distribution" which occupies six full-year courses: two in natural science, chosen from chemistry and physics, astronomy and geology, and the animate sciences; one in classics or "classic civilization"; one in the literatures, music and art through which "the student comes into his cultural heritage, and these magnificent conductors of vicarious experience are hasteners of wisdom"; and a final requirement of a radically different type, a course which is philosophical, historical, and synoptic, designed "to pull together the student's learning and to show him how syntheses may be made in the modern world today." Five alternative courses are planned for this purpose, and it is intended that his requirement shall be met before the junior year. In the two final years about one-half of the student's time will be devoted to his major subject. Thus, of the twenty full-year courses in his four years, three are reserved for basic studies, six for program of distribution, only five for departmental concentration, and six for free election.

### The Princeton Plan

The Princeton faculty has taken as its guiding principle the "two-fold belief in the unity of knowledge and the diversity of human beings." After the basic prerequisites in English, a modern language and mathematics have been satisfied, either prior to entrance or as soon thereafter as possible, the student enters upon a shrewdly conceived and carefully coordinated program of three-level advance. "The plan as a whole may be likened to an educational pyramid with exploration of the major fields of learning as the base,

[Continued on page 48]



Unless an individual is free to obtain the fullest education with which his society can provide him, he is being injured by society.

--W. H. Auden

# UNWANTED

Liberal, creative, sound educational living,  
by complacent, sedate, well-established college.

JOHN L. WALLEN

"LET US SUPPOSE that there were a federal law which required that no college could give degrees, or course credits, or grades; that no college graduate dared refer to the fact that he had gone to college; that all emblems associated with colleges (such as fraternity pins, athletic emblems, scholastic keys) were to be abolished; and that all of a student's textbooks, class notes, themes, papers, etc., were to be destroyed the day before he left college. Under such conditions would you have felt it worth your while to attend college?"

When teaching in a large state university I asked this question of a class. Only two of the forty students thought they would attend college under such conditions. In other words, they apparently felt that if there were no symbols which could readily distinguish between a person who had graduated from college and one who had not, college would probably have not been worth attending. To me this is a dramatic illustration of a major failure of most American colleges. (In this article I am concerned only with the American liberal-arts colleges. Professional and technical schools attempt a different task, face different problems, and must be evaluated by different standards.) They are too preoccupied with superficial symbols of activity and achievement and neglect to question how significant or valuable the activity and achievement themselves are. As an example, I have seen grade-point averages calculated to four decimal places (as if there were some important difference between the student who averages 3.3375 and the one whose grades average 3.3376). Such concern, however, is not expressed toward the everyday experiences and personal relations of the student. And yet the latter phase of student life probably exerts a more far-reaching formative effect than the prescribed curriculum.

It seems fair to suggest that if all the signs of prestige and achievement which identify the college graduate were to be eliminated, the main reasons for attending college would disappear. College, in other words, apparently does

not usually lead to the development of better and happier persons. Instead it covers the incoming freshman with four years' incrustation of symbols of intellectual and social snobbery.

WHY our colleges fail to bring about a more significant and genuine personal development in students is an involved question. *The basic reason is probably that the control of most colleges does not rest with those most directly concerned with the quality of education, namely, the students and faculty.* Instead the nature of a college and the conditions under which it operates are usually determined by an absentee board of trustees. It would be fascinating to investigate how and why the policies of most colleges reflect the ideology of American finance, commercialism, and reaction. For example, one president of a state university declared that his university was responsible to the state, the federal government, and industry. Even more ominous than his failure to acknowledge any responsibility to labor or agriculture was his omission of any reference to a responsibility to the students.

The widespread practice of racial and religious discrimination by segregation or quota in American colleges is one of the most vicious indications of the forces controlling higher education. Aping big business in mass production methods, competition for customers, gaudy public relations, etc., the American college has become a vested interest with goals similar to any large scale commercial enterprise. Even the monopolistic trend shows a parallel between most industries and college education. In 1940 three-quarters of all college students were enrolled in only one-quarter of the colleges. The current flood which is engulfing the college campuses is largely being channeled into the larger universities which are swelling into the tens and twenties of thousands. Recently I heard of a college where in many classes the students who arrived late found standing room only! Apparently it is almost true that, as somebody once remarked, the only way to



satisfy the American public is to grant every baby a bachelor's degree at birth.

The second main reason for the college's failure is that it has focused its attention too exclusively upon intellectual knowledge. Recent concern with educational reform usually has seized upon the problem of subject-matter. Educators have asked, "What are the one hundred greatest books? What areas of study should all students master?" Apparently there is very little agreement. My opinion is that it matters relatively little what pattern of courses constitutes a student's curriculum. The most significant student experiences occur outside of class. The social atmosphere of the college, the relations of students and teachers, the ideals of the college as revealed in its economic, racial, religious, as well as educational practices—these are vastly more crucial than the question of what subjects shall be offered. Juggling the curriculum is not educational reform. Subject-matter is such a relatively ineffective part of what really happens to students in most colleges that I do not think we will ever successfully prescribe a "universal curriculum" any more than we can prescribe a common set of teachers or experiences which will be "best" for all students.

Most college courses generally aim to provide certain information (content) to students. If the student finds that the information is of some use to him, that is a fortunate coincidence. Think back over the various courses you have taken in college. Ask yourself, "What difference would it have made in me if I had not taken economic geography (or any other course)?" In most cases the courses which have had a deep effect on a student are well in the minority. Yet most educational developments are aimed at improving mastery of content. Certainly if the major aim of a college is the imparting of information, vocabulary, and verbal definitions, the teacher as a person is relatively unimportant. Here is a statement from an article in the August, 1946, issue of *The American Psychologist* (professional journal of the American Psychological Association, Inc.) discussing the teaching of introductory psychology. "The instructor . . . may also be warned that teaching introductory psychology is a job which calls for compromises of many kinds plus a surprising amount of high-grade clerical work." Shades of creative teaching! Poor Socrates would not be able to teach introductory psychology in the modern college! This same article further illustrates the nature of present-

day college teaching when it tells of the instructor who was annoyed to find that his departmental colleagues had voted to change textbooks. In selecting a new one they had unknowingly chosen the very book which had provided him with his lectures! In closing, this article offers a sample outline for an introductory psychology course. This outline lists all of the topics to be covered, gives the number of meetings needed for each topic, and suggests references. And this "was written to help those who are faced with the assignment of teaching the introductory course without much time for preparation." All of this the author does without even an apology to any sincere and creative teacher.

If the imparting of factual information is the major objective of most college courses, they are probably not worth the time and money they cost. Experiments have shown that after two years most students have forgotten as high as 75% of the factual material they knew when they finished the course. As a matter of curiosity, how well can you answer the final examination questions from a course you studied two years ago? With no cramming. What did you really take from the course? If you have not studied American history recently, how much of the specific factual detail do you remember? Is it enough to justify the three or four years you studied it in grade and high school? Now if there is such an appalling loss of subject-matter, what should a student expect to gain from college that he could not get from trying various jobs, meeting new people, facing decisions, and testing various solutions to the problems that confront him? Just what is the meaning and aim of a college education?

Several years ago while I was still struggling in the strait-jacket of a university teaching job a veteran said something like this to me. "When I was in the air corps and took machine gun training I knew what it meant. It meant kill or be killed. You don't crib or cheat on exams in assembling and using a machine gun. You'd be cheating yourself and probably lose your neck. And when they taught me how to pack a parachute I knew what for. If my chute wasn't packed right and failed to open okay, I couldn't ask for another chance. There was no question of copying from somebody else to pass the exams. You knew it or you didn't. You had a chance of staying alive or you didn't. But here in college it's

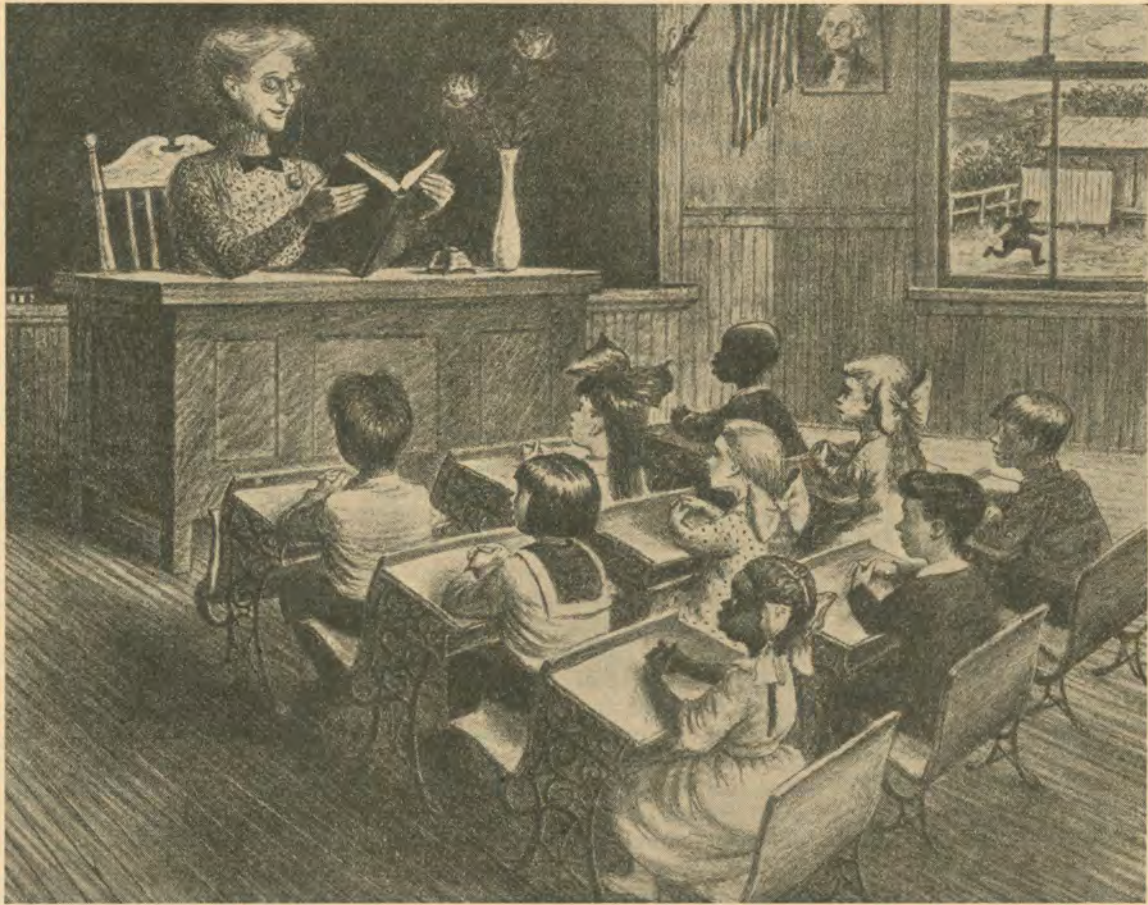
different. You hear so much talk about cheating, and the profs seem to try all they can to prevent it. But I don't understand what the fuss is. In the army if I didn't know what I was supposed to I might not have come back. I wouldn't have been putting one over on the army or my instructor if I had tried to cheat my way through. I would have been signing my own death warrant. Learning had meaning there. Survival. But here! If cheating really does make a difference, let the students who cheat pay the price. But if what we are learning is so unimportant that there won't later be any difference between the one who cheats and the one who knows his stuff—then why teach it at all?" How would you have answered him?

Liberal education, to me, means more than the temporary acquisition of nuggets of knowledge and certain skills. It is not only what the student knows that counts; it is who he is, how he acts, how he lives that matters. One of my favorite descriptions of what goes on in too many colleges is that it is like teaching students to shoot bows and arrows without ever talking about targets. The task the liberal arts colleges must face is that of enabling the student to define the ends for which he lives.

WE have learned that knowledge is not power. We have seen what happens to knowledge when power is applied. To our dismay we are discovering that the increasing accuracy of our knowledge and the expanding ability to apply it do not guarantee any greater happiness or security for men. The Nazis were probably the technical, scientific, and intellectual equals of most modern societies. They used much prowess, you will recall, in developing machines for mass execution. "The rise of the machine and the fall of man are two parts of the same process": writes Lewis Mumford in *The Condition of Man*, "never before have machines been so perfect, and never before have men sunk so low, for the sub-human conduct that the Nazis have exhibited in the torture and extermination of their victims drops below any level of merely animal brutality." The Nazis were, after all, "educated" men. It seems clear that the type of education we have known is inadequate for a future dominated by the threat of atomic and germ warfare. Man's intelligence has outstripped his ethical sense. The result is problems that cannot be solved by intelligence alone.

Liberal education means more than the temporary acquisition of nuggets of knowledge . . . it's not what you know that counts; it's who you are, how you act, how you live that matters . . . we have taught the shooting of arrows without talking about targets. Our task is to define ends for which a student lives.—John L. Wallen.





Howard Baer

Reading Class

By Permission Associated American Artists

We have been overly concerned with what our students know and what they can do, but we have ignored what kind of persons they are becoming. To speak of "what kind of person a man is" obviously does not refer to what he owns, what skills he has, how he can talk, etc. We discover "what kind of person he is" by learning how he acts with people. The fundamental test of the kind of person I am is found in how I get along with others. Do I beat my wife? Do I gossip about colleagues? Am I cordial to strangers? Am I usually generous with my time? The answers to these and other such questions would tell what kind of person I am. In turn, when you define what kind of person I am you are describing my system of values, my pattern of emotional reactions, my philosophy of life, my level of moral, ethical, or spiritual development—call it what you will. The significant difference between an American physician and a Nazi physician was probably not so much in their technical and intellectual training (what they could do) as it was in their system of life-values (what kind of person each was). Each person's daily living, then,

reveals some system of life-values. The way that he acts toward other people, toward ideas, toward material objects, toward symbols reflects his basic axioms (perhaps undefined and unverbalizable) as to what is good, what is right, what is wrong, what is beautiful, what is happiness, etc. Let us agree, then, that by *what a person is* we will mean *a person's emotional orientation toward life which manifests itself in the type of evaluations, choices, and decisions he makes*. Modern man has concentrated upon what he can do to the neglect of what kind of person he is. The task that American liberal education faces is to encourage growth and development in the emotional area which will correspond to the progress in the material and intellectual realms. In other words, the college must finally accept its responsibility for the emotional orientation of its students.

The impersonal professor lecturing in front of fifty to five hundred or more anonymous students, the machine scored objective examination, the world's one hundred "great" books, the use of techniques of visual education, the printed course syllabus—all the trappings of mass

education may impart facts that were never dreamed of by our grandfathers, may convey technical information which is the result of centuries of research and scholarship, but they will never help students to act and feel in accord with a system of life-values which also is advanced over that of our grandfathers. Instead the student will probably leave college with much the same emotional orientation toward life that he had when he entered. The atomic bomb, for example, is no safer in the hands of twentieth-century man than it would be if controlled by the emotional impulses of the ancient Greeks.

It is not new to state that science and technical achievement are cumulative activities. Each scientist stands upon the shoulders of all former scientists when he makes his own contributions. This is true of all of our material and technical environment. We are still indebted to the unknown who discovered the principle of the wheel, to those who found the properties of fire and methods of controlling it. We have been called "time-binders" because we contain in us the fruition of the past, because each generation does not



start with a blank slate. But notice that we are time-binders only with regard to what we do, e.g., science. We are not time-binders with regard to the kind of persons we are. The ends for which we live, the emotional bases of our decisions, the feelings that we have are not the cumulation of centuries of human experience. We have learned to transmit our achievements, to impart information, and to train our successors in certain specific skills. We have not discovered how to help students judge for what ends they should use their achievements, information, and skills. This latter task seems to me to require the recognition that our deepest and most significant learning comes as a result of close contact and interchange with other persons.

*The third main reason for the college's failure is that it has not attempted to provide an appropriate human and social climate for the type of education being considered here.* The most important indictment that can be leveled against the human atmosphere of most colleges is that young people are withdrawn from any real participation in meaningful affairs. They are forced to live in the land of "let's pretend" of the sorority-fraternity-prom-football whirl. Cloaking their relegation to impotence is the usual student government. The drama, glamour, and conflict of campus politics distract the attention of students from the realization that they play scarcely any part in the real policy-making for their college. I recall the sudden abolition of student government by the edict of one university president when the war broke out. He explained his action by saying that with the war on there was no time for such "frills." The contribution of our college youth to the work of the everyday world is negligible. And when the students descend from the ivory towers and dare attempt to participate in the events in the community surrounding them, they are either regarded as not yet prepared for living and hence irresponsible, or else as in a temporary period of insanity which will cease with the conferring of the bachelor's degree. The segregation of college students from responsible participation in activities of real importance results in the formation of hot-house theories and values which too often wither when tested in the uncertainties of life outside the college walls.

Setting the tone for intolerance is the discriminatory policy of most colleges themselves in addition to fraternities and sororities. It would be enlightening to know how many students first became anti-Semitic and anti-Negro during their college days. Nor does the college provide any better example of a concern for human welfare when it restricts its student body to those who can afford to pay its

exorbitant fees. Twelve hundred dollars is probably a fair average estimate for a year of college away from home. Approximately half of all families in America have a total yearly income which is less than this. The democratic effect of an institution which discriminates so harshly on the basis of economic background is probably harmful.

ANOTHER element in the human climate of the college campus is the exaggerated specialization. The specialist is not interested in the problems of living; he is intent upon a certain field of knowledge. Students usually do not attend college to work with some problem or problems that concern them, e.g., race relations, marriage, etc. Usually they focus their attention upon one area of subject-matter which becomes an end in itself. Since the specialist gives the student only one approach to life, the student gains a false impression. Seldom does he realize that there are many kinds of truth, the truth of the philosopher, of the artist, of the writer, of the historian. Each is just as real and has had just as important an effect upon the development of civilization as the truth of the scientist. And yet most teachers of a specialty glibly continue with the assumption that the way they look at the world is the true way. Seldom realizing the many-sided character of events, the student cannot begin to understand them. He becomes hasty where he should be cautious in his explanations. He becomes impudent where he should be humble. He substitutes talking for thinking and talking for action.

Baker Brownell expresses this point well when he writes, "Recurrent criticism of our universities suggests that failures in higher education have been due in part to the specialized, segregated environment in which education takes place. Young people are abstracted from their native community and family and are thrust into the regimental routines of dormitory and classroom life controlled from above. They are relieved in most cases of all economic responsibility as well as any significant social function." ("A Project in Education Reorientation," *Religious Education*, July-August, 1945.) In another place he writes, "Because young people are withheld from important participation in events the college becomes an asylum for their frustrations. Here in a chaos of ungrounded emotions, cheerful craziness, verbalized sex life, and violent behavior to no particular end, the youth of the land are supposed to be prepared for the responsibilities of life in a great democracy." ("The College—A Report on a Failure," *Free America*, Autumn, 1945.)

The black picture that has been painted here of the American college should not be taken as an indictment of our college-going youth. Despite the adverse conditions in American colleges there are some remarkably fine young men and women going out into the world. It is questionable, however, whether the colleges can take the credit for it. What would four years of work experience, social participation, and individual reading have done for such a student—especially if he had the four- or five-thousand-dollar subsidy that college costs to back his experiences? Has college given him more than such experience would?

Assume, then, that a college set out to provide a human environment free from the hindrances of most present colleges. Assume that the college were to attempt to help students to lead happier, more creative, more genuinely useful lives. How could this task be approached? It is clear that the present conception of the liberal college would have to be discarded. Even the name "college" would be misleading. However, the aim would be to replace the present liberal colleges and to relegate the emphasis upon intellectual and technical training to the universities. What would be the exact form of an institution attempting to fulfill this broader educational function cannot be said. There can probably be many different structures which will carry out the same aims. However, I would list certain principles as basic. (If these principles appear dogmatic, it is for the purpose of brevity. They are really only suggestions which need much criticism and revision.)

1. Control of the college must be completely vested in the faculty and students jointly. This would imply, obviously, dedication to the democratic methods.
  2. The institution would probably have to be a total small community. Each community member should perform some meaningful task for the others, and the *total community should perform services for the region*. There should be a great variety of different functions to be fulfilled within the community. The regional, national, world viewpoint of the community dare not be retreatist or escapist.
  3. There should be protection against over-expansion. Perhaps there could be an agreement that when the community is too large it would set itself the task of helping others establish their own educational community. This continual subdivision might lead to an enriching of life in the region from the roots up.
  4. There should be provision for continuing contact between the com-
- [Continued on page 40]



# Mortar Boards to the Moth Balls

All the way from Pendle Hill, Pennsylvania to Trabuco, California, schools are striking out for revitalization.

## PHIL BASHOR

MORTAR BOARDS have become frightened by the mess that passes as American mentality. From Harvard University to Centerville, they have been talking, analyzing, hoping. They have drafted layouts for new education. Unfortunately most of these curricular salves, though aroused by a desperate situation, present as a remedy only rearrangements of the secular, medieval, and materialistic forms—just more of the same esoteric, academic acrobatics.

All the more important are the few leaders who offer a real revolution in higher education. Small schools and colleges which see to the religious and spiritual roots of education, which are unafraid to practice a scheme for Christian maturity. They are institutional adventurers offering a religiously-oriented education, that interests instead of irritates, that reveals instead of conceals, that cures instead of covers. This all is an attempt to leave religiously-oriented education which seeks to *integrate* a person instead of *isolating* him, from God, from society, from himself.

Here is *Pendle Hill*, Wallingford, Pennsylvania. It is not just a graduate school but a community, not only arriving at a theoretical solution to problems, but living the kind of life that leads to their practical solution. The intellectual training, focused in an annual theme, is complemented by a manual training in recreation or garden work, both of which are bound up in a spiritual training in periods of worship. "The three arts, the useful, the liberal, and the divine . . . cannot be developed in isolation from each other. They must be parts of a single, interrelated whole."

Its sixteen years have proved the effectiveness of this informal, spiritual atmosphere of Quaker "concern" in higher education. For it is the religious emphasis—in the study and in the lives of teachers and students which gives *Pendle Hill* its place. "It is the belief of the sponsors of this educational experiment that no problem is permanently solved on its own level, and that a social or economic difficulty is seen in true perspec-

tive only as the observer is lifted to a higher level through religious insight."

Here is the *Plonk School of Creative Arts*, Asheville, North Carolina. Since the directors, Laura and Lillian Plonk, are masters of the creative expression they teach, their words carry the purpose of the school much more succinctly than any condensation could. "True education must touch the inner as well as the outer life of individuals and give greater enlightenment and happiness through encouraging creative self-expression . . ." "The birth-right of every person is an alive, creative, poised mind, body, voice, and spirit." "The finite mind is not required to grasp the infinitude of truth, but only to go forward from light to light." "The human body is an instrument for the production of art in the life of the human soul." "How wonderful is the human voice! It is indeed the organ of the soul." "We must develop that high quality of respect for unlikeness, which is the work of true cultivation of spirit."

"The supreme interpreter opens unknown ways to that lovely space where one stands in freedom, breathing from a greater self than his own, and telling more truth than he knew in sculpturing the living body of his work."

Here is *Trabuco*, Trabuco Post Office, California. Trabuco is a vigorous laboratory of the soul. All traditions, Eastern and Western, all saints and prophets are studied. But they are judged experimentally, not academically. That is, religious ideas are tested by religious experiences sifted, as chaff from wheat by the discipline of prayer and the "facts of the spirit" encountered in the pursuit of that discipline. This is one place where talk about prayer takes second place to the actual practice of prayer.

Work, study, prayer—the Benedictine three-fold way—are conducted among California mission style buildings, in oratory, the library, and out in the surrounding fields. Together they are worked into the rhythm of the day, marked by three meditation periods, an hour before each meal, plus whatever training spiritual advance of the student demands. At

Trabuco, education means "the conscious evolution of consciousness."

Here is *William Penn*, Oskaloosa, Iowa. "By aiming to integrate simplicity, a religious pacifist approach, community, and a strong academic program, William Penn College seeks to arm its students with truth and love—the instruments of peace." It strikes out boldly for a revitalization of: religion, through earnest and experimental communion with God; pacifism, through sociological research and community practice; interracial community, through living in a close, informal fellowship.

Here is *The Pines*, Yucaipa, California. Drawing its name from the inspiration of its home in the Southern California mountains, *The Pines* offers a change of life instead of merely a curriculum. "Self-discovery," or religious awakening, is its basic premise. Through silent hours together, depth-analysis by trained psychiatrists, projects of expression, mind-body exercises, record studies of religious and psychological subjects, the students learn the integrity and purity of response characteristic of the great pines growing skyward.

Here is the *School of Living*, Suffern, New York. This school is a decisive operation against the abnormal, highly mechanized and frustrating social environment of our city. Preeminently practical, the *School of Living* answers much of the specific "how" of a new life. Of "how" to create and maintain a secure, independent, spiritually satisfying homestead, including everything from making a compost and milling flour to a creative use of leisure time. The school maintains many homesteading experiments and issues many excellent research bulletins.

The study divides into two groups of seminars, one on principles of normal living, the other on implementation. The problems of decentralization are tackled with the vigor and pragmatism that makes it truly a "School of Living."

Here is *College Farthest Out*, St. Paul, Minnesota. "In this college we study things, not as parts, but as wholes. Jesus was the only teacher who truly saw



life whole, and he ushered in an era of soul-transforming miracles which showed that, had we followed him, the spiritual world would have kept up with the scientific and mechanical world."

The teachers, though famous, live with the pupils as fellow-students. All join in the rhythm exercises which have become an indispensable part of the program. Integration and creation are learned from

attempts at art work. As its name implies, College Farthest Out, is one of the pioneers of religiously-oriented education.

Here are a few small schools and colleges which possess real purpose. The earmarks of their curricula are: (1) wholeness and integration through religion, (2) honesty and keenness in inquiry and skill, and (3) a strong sense of social responsibility.

The day of having only one kind of school to go to is over. The day of going to P\_\_\_\_\_ or to Y\_\_\_\_\_ because it's father's school, or mother's school, is also over. While most of the schools mentioned here still consider themselves to be experimental, they offer alternatives for the student who must choose against the traditional, four-year, reactionary type of institution.

## How Do You Spot a Christian on the Campus?

THEODORE C. MAYER

JUST HOW WOULD YOU go about spotting a Christian on the campus? There are distinguishing marks which label a person in other fields, but are there any marks which label a collegian as a Christian? A glance at a vest or dress will soon tell whether he or she belongs to a fraternity and if you know the group you will have some clue to the person. The lapel pin will quickly show whether he is a GI or a Kiwanian. The watch chain will show whether the interest has been scholastic or athletic. A glance at the third finger of the left hand will tell whether she is free, spoken for, or tied down. But how shall we tell a Christian from a pagan?

Part of our difficulty arises from the fact that we have few real pagans or real Christians roaming our campuses. Georgia Harkness has said that we use the term Christian much too glibly. No one would say, I am a scholar, or I am an artist, but most of us claim to be Christian. One might better say more modestly, "It is my earnest and unattained endeavor to be a Christian." But I believe there is more hypocrisy at the other extreme. Many on our campuses are posing as pagans, but they are not all-out pagans. Our difficulty in telling Christians from pagans is that in both cases they are only half-baked. A wholehearted pagan could be spotted at a glance as could a total Christian. "Would that you were cold or hot," said John on Patmos (Rev. 3:15). The lukewarm people are those who as one evangelist said recently "make God vomit."

But there are some signs which give a clue to the character of a person on the campus. Even the looks, *the appearance of a person ought to say something about his character*. At several institutes this summer, I discovered that both girls and boys were able to quickly size up the opposite sex into those who were "Hubba Hubba" and those who weren't. I believe

that with a little practice one may size up those who are real, whole (holy) and alive just by their looks. Paganism soon leaves its mark, especially if it is total. Total Christianity also reveals itself soon even on the surface.

THE second step in spotting a Christian is to listen. First look, then listen. *What does he* (and the term is bi-sexual) *say?* You can make mistakes in depending only on the looks. But what looks won't reveal, language generally will. Dr. Fosdick once lamented that some girls who were all vogue on the outside were all vague on the inside. It is difficult to conceal an inner vacuum if one opens his mouth. If sweet or sour nothings drip from the mouth, one soon senses what is at the source. A person's beliefs, attitudes, standards and spirit are registered quickly in his words. The apostle Paul facing the same question that we are facing gave this in answer, "Anyone who does not have the Spirit of Christ does not belong to him" This Christian spirit, this Christian personality is revealed at first in our words, but if words are sincere they will carry into interests.

And that is our third test. *What is he interested in?* What are the subjects, the interests that he is alive to? A mark of maturity which is child-like rather than childish is concern that reaches beyond self to others, the world and God. To be alive is to be interested in "what's cookin'" in an ever widening circle which ultimately includes the universe as well as your neighbor, God as well as yourself. Dr. Rall in his book, *Christianity*, points out that the Christian is the person who is in right relationship with God, the world, his fellowman and himself. The Christian is in focus, in tune, on the beam, in the groove with these four basic facts of life. The stature of our personal-

ity is dwarfed or expanded by the amount of interest and concern we have.

THERE is yet another test for the campus Christian. It is not enough to be only interested, and concerned. That must lead into doing or it dies. The fourth test is, *What is he doing?* Jesus facing our question gave this answer, "Thus you will know them by their fruits" (Matthew 7:20). What is he doing in those activities labeled religious? Perhaps church attendance or being chairman of the Religious Emphasis Week may not be a sure sign of a Christian, but a Christian should show up in some of these activities, or at least have a substitute activity where he can feed his soul as well as express his faith. And here as in the field of advertising, the slogan, "Beware of Substitutes" applies. The campus Christian should be giving his strength to those activities which have as their goal, peace, brotherhood, cooperation; he should "seek first his kingdom and his righteousness."

In 1789 an American whose name was Morris wrote a report from Paris to George Washington. Morris was a roving ambassador in Europe and in this report to George Washington he gave his impressions of Louis XVI. He wrote, "He is an amiable and upright man and doubtless would have made a fine monarch in peacetime. But unfortunately his ancestors have bequeathed him a revolution." Our ancestors have bequeathed us a revolution and what formerly might have answered for a respectable Christian, simply will not answer for Christian in this age.

How to spot a Christian? Perhaps a more important query is, How to be a Christian on the campus, in the community? If how *he looks, what he says, what his interests are, what he does* spots the Christian, maybe that can be a guide for us in being Christian.





By Lane Scott and Kenneth Parker

# Hendrix Harakiri

Greeks commit mass suicide

FRATERNITIES AND sororities at Hendrix College, Conway, Arkansas, because of their concern over their contributing to an "exclusive loyalty," rather than a "campus loyalty," voted to disband. The finality of this decision is witnessed by the gesture of putting all the money in the treasuries of these groups into a common fund for a student center. This action was taken last fall and the student center has already been opened.

The movement began when members of the sororities met and voted almost unanimously to disband. Two social fraternities followed suit by voting to become inactive. This group of students then struck out to build a school spirit which they felt Hendrix had previously lacked.

The president of the student body, at the time of the vote, summed up the attitude of her sorority sisters when she said: "The decision to disband was not an impulsive thing. The feeling had been growing for some time that social sororities and fraternities tended to dominate student life too much and that we could

and  
campus  
bubbles  
with  
goodwill.

find a more satisfactory and broadly based student life through such organizations as the Student Senate, Booster Club, veterans' organizations, and the many intramural groups."

Sponsoring social and other student activities at Hendrix is the program of extended intramurals. Halls and corridors in the dormitories and other natural groups are organized and teams set up. Athletics and such activities as debates and other contests are carried on through this program.

HENDRIX students now feel that the disbanding of the groups has accomplished the goal antici-

pated. With the highest civilian enrollment in the history of the college, there is no one on the campus who feels left out of campus activities.

The consequence of the decision to disband social groups resulted in the revival of an age-old Hendrix tradition—that every Hendrixite, faculty member or student, speaks to every other Hendrixite and is friendly to everyone. Students felt that the social clubs were tending to tear down this important part of the "Hendrix way of life." This is no longer true. Today students gather at the student center and, amid furnishings purchased with their fraternity and sorority money, share their interests one and all.





# Experiment---Temple City

*Of course it would be California!*

*But throw these people a bouquet.*

*They've made an oasis in our educational desert.*

HARRY AND LOIS BAILEY

IN THE PAST THREE YEARS in Southern California, a series of unique educational experiments have been developed under the sponsorship of a group of Friends known as Pacific Ackworth Associates. Over a period of eight or ten years we have talked about these and considered the need for a new and truly creative type of education. Recognizing the inadequacy of existing formal education programs, we wanted an education that would:

1. *treat life as a whole*—help in the final analysis to make better citizens and better people instead of socially illiterate business, or science, or art specialists,

2. *see the need for growth through education to be a universal one*—for people of all ages, adults as well as children,

3. *teach right attitudes*—of appreciation and understanding toward all people whatever their nationality or race or creed.

4. *give students a clear understanding of the social problems* of the times and of the methods of effecting social change,

5. *recognize that much of education occurs more certainly through personal contact and observation* of other persons and of social problem situations, than through book study alone.

Four years ago, with a great faith and but little money, the first project, Pacific Ackworth School was started in Temple City, California.

In October, 1945, our school in Pasadena was established. On these grounds now are centered a nursery school and an adult education program. Plans are being laid for a junior college to be set in operation sometime during this coming school year. What is the educational philosophy and what are some of the activities of each of these projects?

## Childhood Education

The basic orientation of the two childhood education projects (nursery school and grammar school) is that both teachers and parents have major responsibility in the education of the children. Teachers must of course take main responsibility for classroom activities but parents are often called in as resource persons to tell what they do for a living or something

of their history or to actually teach or use some skill in which they are adept, such as woodwork, sewing, story-telling, music or art. It is recognized that education does not stop with the end of the school day, and ideally, every room in the child's home becomes a classroom. Parents are encouraged to continue at home discussions of the subjects explored during the day. Through a "parents' assembly" the parents of Pacific Ackworth School control policy, finance, curriculum, and personnel of the school; they also assist in the administration of the school. This idea of shared responsibility is stated clearly in the "Qualifications of Parents of Pacific Ackworth School," which says that each parent should have "a special interest in the school program. This may be a trade, an art, a skill—some resource of value to the children's development. We feel that some of the best education comes from the contagious eagerness which parents share with their children. It is our hope that each child may be exposed to that contagion, not only from his own parents or from the teachers, but from each parent in the school community.

Besides the requirements for parents here described, the schools are of course vitally concerned with the results in the child. The following is from a statement of *aims for the child* of these programs.

"The general aim of education is to create an environment where there is opportunity for maximum growth to the end that attitudes and behavior patterns may be established which guide and enrich human relationships at each age level as a child develops. The curriculum is based upon these aims and directed toward human experiences which are so basic that they will be useful throughout life.

"Each child should grow in an inner calm and ability to organize for action regardless of the tenseness of a given situation; he should come to have a feeling of being 'at peace,' with himself and the world. This he learns as he is able to understand and grow in his ability to control himself. Being 'at peace' as we understand it is a recognition of the inherent presence of that of God within oneself and growth in that knowledge.

"Each child should learn to be a part of a group and to participate, not as 'one individual with one vote,' but as an integral part of a new social unit. Such skills as discussion, group planning, and the discovering of the sense of the meeting are to be developed. This comes as one is able to lose one's individuality of a predetermined nature and to seek with a group a 'group sense.'

"Each child should grow in his understanding of peoples and situations, of nature and the universe about him—not simply in his *knowledge* of peoples of other lands and of other times, but his feeling of love for the people who actually 'were' and 'are,' not just in his acquisition of independent facts about the world, but in his wonder and joy at the interdependency in a world scene—as one droplet in the stream of history, as one whisper in the winds of the universe.

"Each child should see in his ever-expanding universe a directional dynamic, a purposefulness—God. That he shall learn to feel that he can be a part of this, that he can say, 'Thy will not mine, O Lord.'"

These ". . . purposes encompass the orientation of the individual with himself, with his small immediate group, and his place in time, space and the natural world. The realization of the fourth aim would integrate, bring purposefulness to, and realize God in all the others."

## College Level

The college level educational program to be established this coming year will be available to ten carefully chosen men students. It will last two or three years for each man, and will have three main areas of emphasis:

*Academic Study.* Under the guidance of the Director of Studies at Pacific Oaks, students will lay out a part time program of study in some of the accredited universities and junior colleges in the Los Angeles area. This program will be dovetailed as much as possible with other studies conducted at Pacific Oaks. Although it is recognized that traditional colleges place an undue emphasis upon intellectual attainment, effective learning comes only through concentration and



application. Students will be expected therefore to maintain a high level of scholarship.

*Firsthand Social Studies.* In order to counteract the ivory tower influence of an academic study program, direct studies of social problems and of areas of social tension in Southern California will be set up. An effort will be made to give each student a practical idealism, which will include (1) a knowledge of the ideal he is striving for, (2) an acquaintance with the means of effecting social change, and (3) firsthand experiences of the overwhelming problems that will have to be faced. In carrying out these studies, students will find work with social agencies and in other places (factories, farms, shops, etc.)—work which will give them opportunity for firsthand observation of social problems of all types. They can, then, with the help of the faculty and the other members of the group, draw their own conclusions regarding what are the courses of action and how things can be changed.

*Community Project Contacts.* A third major emphasis will consist in bringing students into contact with the projects and the people connected with them (on the West Coast particularly, but to a lesser degree in other parts) that are working now on the frontiers of community education. For a number of years some of the members of Pacific Ackworth Associates have been gathering information about and getting acquainted with the people on the West Coast who are experimenting with and finding new and vital ways of building a cooperative world where they live. This information and these contacts will be available for these students and should achieve two very beneficial results. First, it will acquaint students, directly, with what is happening on the "growing edge" of community organization and education. This should, of course, help students in deciding their course of social action and the methods they will use. A second value less tangible, but just as real lies in the personal resources for effective living that students can obtain through contact with other older people who have such resources in their own lives. Such things as an inner serenity, an appreciation of the value of creative work, the ability to discern the worth-while qualities in other people however uncouth, are attitudes and abilities that can be learned only in small part from books and writings. Firsthand contact with people who have these qualities in their own lives is the most certain source of real education.

### Adult Education

*The Resident Counseling Center.* For the past six months there has been available at Pacific Oaks, a resident counseling

service for young men and women whose lives have been disrupted and challenged by the war years. These people who are facing changes in their lives, find here a place to study and explore their vocational and educational plans for the future and an opportunity to share their thinking and their aspirations in worship and in work with the other members of the school community.

Another service available to young adults through Pacific Oaks is a vocational guidance for those young people particularly interested in living and working and revitalizing human relationships in a small community. Through members of the staff of Pacific Oaks, these people can find out about projects and people over the state who are dedicated to this same task. Through these contacts and this information they can often find the projects of most interest to them, and the people with whom they "fit" or, on the other hand, the place where they wish to settle down by themselves and set out on the task of intelligent community building and creative group education.

*Parent Participation in the Schools.* Another significant aspect of the adult education program lies in the responsibilities that parents accept in the childhood education projects. This has been described in part above and can best be emphasized by quoting from a statement prepared by the Parents Assembly of Pacific Ackworth School:

"Our vision of Pacific Ackworth School is one of a group of parents and teachers, working together to provide a unified education for themselves and their children. We realize that in order to provide a living community in which our children can grow, we ourselves need also to grow both intellectually and spiritually. Consequently, the chief basis of admission to Pacific Ackworth School is the parent, rather than the child. We are trying to build a cooperative community through equipping our children with basic skills and attitudes necessary to make them responsible child members of their present community and responsible adults for the future. This requires not parental approval alone, but parental participation."

In accepting responsibility in the grammar school and nursery school programs in this way, many parents have shown noticeable growth in understanding and appreciation of their children's problems.

In addition to the other phases of the

adult education program, a considerable number of more or less formal educational activities are available to adults interested. Some such activities are an art class, a choral group, a Quaker study seminar, a community frontiers discussion group, and a child development course.

### The Blessed Community

The Pacific Ackworth Associates are keenly aware that there is another aspect of their project that is of at least equal importance with the educational program. This important aspect is the quality of human relationship that exists between people associated with and in the projects. Ideally, this relationship includes (1) a willingness on the part of each individual to accept unlimited responsibility for the growth and depth of living of every other member of the fellowship, and (2) a thoroughly common understanding of the mutually held ideals that have drawn the group together. It is realized that such a fellowship is obtainable only if it is based on experiences of group worship. Therefore, a daily group worship experience for staff members—fellowship or cell groups, are basic to the life of the group. As expressed in the Pacific Ackworth Associates statement of purpose, "We are drawn together by a common search for the living God, whom we seek in worship and in work. Through the sharing of our insights and our efforts, as well as our joys and failures, we endeavor to express a sense of true community. . . . The important and central exercise which we have together is group worship. Each of our daily lives must converge on this experience."

To a limited degree this "Blessed Community" or "Holy Fellowship" is being realized among the members of Pacific Ackworth Community. Those who have felt it have been able to say with Thomas Kelly, "In glad amazement and wonder we entered upon a relationship which we had not known the world contained for the sons of men." It is truly a rich experience and is perhaps one of the greatest satisfactions of participation in this group.

The educational efforts described here are new and experimental. For that reason and because they are being built by human beings, they are imperfect. Future years will bring many changes and, it is hoped, many improvements both to the guiding philosophy and to the projects themselves. Imperfect as they are, these projects are very exciting to those who are close to them. It is hoped that the breadth of approach and religious orientation that are now so central can be kept, and that the organizations and methods that govern their practical applications can be continuously refined and perfected.







Bennett College in Greensboro, North Carolina, plans its way of life to satisfy the needs of young women. It offers them the advantage of higher education in a small church-related institution which adheres to the idea that the individual student is of most importance on a campus. Bennett holds that a college adequate for today's world must do more than provide classroom knowledge. It must be a community of purposeful living experiences.

For some time Bennett College followed the traditional pattern of education with spotted efforts to relate the learnings to real life situations. There were four major

divisions of instruction; the social sciences, the physical and home economics. As soon as college opened its doors, it met actual student needs. The college was faced with the following questions: (1) What are the educational program needs of women today? (2) What is not taught in the college which relates to those needs? (3) What are the basic shortages? (4) What are the educational program needs on the one hand and to fulfill the needs on the other?



**The Approach**  
 Research studies were made of the greatest needs and shortages. The following areas of human living were uncovered: earning a living, communication, mental and physical health, consumer education, community leadership and citizenship,

# A COMMUNITY

home and family life, recreation, religion and philosophy of life, and general. The area called *general* has especially to do with problems peculiar to the Negro.



## The Findings

Questionnaires were then sent out to find to what extent additional knowledge and experience was needed in these nine areas of living. Noticeably more instruction was demanded in earning a living, mental and physical health, communication, home and family life, and community leadership. Only 22 per cent of those answering the questionnaire felt they were receiving adequate knowledge in earning a living. Items which received a large number of *more emphasis* votes were: how to select, purchase and take care of clothing, how to rent, buy or build a home, how to buy life insurance, how to save on beauty aids, and how to build a savings account.



by  
 Willa  
 Player

Some  
 This partial review that we are faced of making college are we doing to fulfill





## Y OF PURPOSEFUL LIVING

the ad of recreation they felt that needed guidance in how to select and movies and how to select good programs.

igion help was needed mainly in ing the obligation of the college church and society. Sixty-one wanted more emphasis in this through co-curricular activ- cent wanted more instruction ce in how to work in a church also wanted curriculum to e topics: economic problems e Negro, breaking down within one's self, more American Negro, and pro- Negro women make ade- tments as they enter into tional activities. Sixty- e group felt that direct be given on the role man in state and na-

### Results

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pressed by our students? How are we working on this problem? First of all, we dropped from the curriculum a number of courses which seemed to have no relevance. We added new courses in physical and mental health, religion and philosophy of life, community problems, arts and crafts, first aid and speech arts. A large number of courses which had previously been reserved for majors in the departments were opened to all students who had sufficient background. Courses in child psychology, nursery school education, family life, home management, interior design, household physics, the Negro in American literature, and community organization were among that number.

Realizing that all needs cannot be met by studying subjects, we continue to re-organize many courses and include in them the field work experience. For example, we have started a course in sociology which includes all of the aspects of community, namely, organization, health and sanitation, housing, rural education, nutrition, and recreation. Two communities have been selected as practice ground for the students.

Because of the shortages in communications we have brought together all of the activities where public performance is required in a system of clinics. Here students receive careful instruction in the presentation of materials before an audience. Whether it is information and practice on how to be a good toastmistress or how to read a passage of Scripture for a worship service, no student appears before a group before first having availed herself of the service of the speech or reading clinic. The students assume responsibility for three assembly programs a week, one in contemporary affairs, one in music appreciation and still another in self-government. In addition to this there is a weekly broadcast over the local radio station where skits, interviews and musical programs are carried on. This program has the two-fold purpose of helping the student to develop poise and self-confidence and of informing the community on matters of educational value.



ONCE upon a time a tribe of mice lived in a large bookcase. The bookcase was admirably equipped with a swimming pool, tennis courts, a post office, many bridge tables and, of course, a great number of books. The mice paid an appreciable sum of money to come and live for four years among the books and, naturally, only superior mice were admitted. After staying in the bookcase for the prescribed number of years, each mouse was given a piece of cheese, inscribed in India ink, proclaiming to the world that said mouse had lived among the books. This piece of cheese was a coveted prize to be shown with great pride to one's grandchildren.

Unfortunately, this tribe of mice had a physical handicap. They were blind! Not really blind, though—just too lazy to open their eyes. It must be said to their credit that they did absorb the contents of the books, which is a rather difficult thing to do with one's eyes closed.

Now, these poor mice had been misled when they were young. They had been told that the bookcase (equipped with swimming pool, post office, etc.) was an "ivory tower." The mice, thinking it fashionable to regard

the bookshelf in this light, didn't bother to open their eyes and see that the world was standing there before them, that the ivory tower existed only in their minds!

Many highly intelligent doctor-mice were hired to try to open the eyes of the mice—but all to no avail! The youngsters did everything the doctors ordered, including absorbing the contents of many books and writing many long papers, but only rarely would a mouse venture to open his eyes and see that the bookcase was actually a part of the world and not sitting up in the clouds somewhere.

The sad thing about this story is that there were many newspapers in the bookcase, but the mice rarely read more than the comic strips. Forums were planned to acquaint them with the affairs of the world in which they lived, but the majority of the mice preferred to stay home and play bridge or go to a movie. A wonderful little plan was created to enable the mice to get together with the doctor-mice and discuss important books and pressing social problems. But the mice insisted that they were living in an ivory tower and should not be called upon to think of problems of the outer world, *especially* not

in their spare time! And when assemblies were called in order to give the mice just a little extra learning, they set up a great squeal and used every possible method to avoid going. If they were forced to go, many of them would sit and knit, or write letters home to their parents, telling Mamma and Poppa how much fun they were having in the bookcase.

And then at the end of four years, the mice were given their inscribed pieces of cheese and sent away. These young intellectuals were supposedly the shining hope of the mouse world; but, since they had spent four years in the bookcase with their eyes closed, naturally they couldn't make much of a contribution to the world when they were turned loose.

But the inscribed pieces of cheese didn't last well. And the mice were lost away from their bookcase. And mouse after mouse—complacent and unscarred—refused to listen to the admonitions of the elders of Mouse Society. And these "babes in the wood" naively leaned back upon their cheese—and now they are no more.

—by Lucile Pedler, Mills College

## On Campus They Say--

### On Vocational Maladjustment

Few factors stand out as glaringly in the general picture of the waste of human capabilities that we see around us everywhere as vocational maladjustment.

The bookkeeper who hates figures but loves to tinker with cars and lawnmowers and things, the laboratory worker who still has a secret loathing of virus specimens or blood samples, the doctor who is much happier with a paintbrush than with a stethoscope—these are all glaring and relatively well-known examples of occupational misplacement.

But there are other, less obvious cases, far more common than the first group and of far more direct concern at this University. They are the cases of those who prepare themselves for a vocation for which they are not fitted. They are the files in the administration building of students who dropped out because the courses they were taking were torture to them. They are the case histories before the deans of each college of students who are being dismissed or placed on probation for failure to meet their grade requirements. They are the D's and F's handed out by every professor to students who have neither the least inclination nor the slightest aptitude for doing better in the courses.

A frighteningly large percentage of the cases of academic deficiency, which many tend to accept as an inevitable feature of college administration, are cases of vocational maladjustment. Psychologists' statistics bear this out. They are cases which might never have come into existence and

which certainly can be remedied by proper vocational guidance.

The University, along with providing an education in many fields, should also provide some assistance to those needing it in selecting their particular fields. It should provide this in the form of a larger staff of vocational guidance experts, and in making it possible for a maximum of students (the entire enrollment, if possible) to take some sort of vocational aptitude tests and then consult that staff of experts if the results of the test show some flaw in the individual's choice of vocational path.

—*The Daily Bruin*, U. C. L. A., California

### No Excuse for Cramming

Psychology experiments have shown that anyone with average intelligence can memorize. College catalogues and statements of educators claim that the purpose of higher learning in liberal arts schools is to lay a foundation of general knowledge before the student and to instill in him an intelligent curiosity of the world about him, so that ultimately he will understand life and be able to contribute to it. Apparently the grading system is a poor measurement of what the student has gained from his schooling.

This week and next, students will spend cramming facts into their brains; actually, wouldn't that time be spent better in a certain amount of contemplative thought?

—*The Depauw*, Depauw University, Greencastle, Indiana

### When Frog-Kings Rub Their Hands in Glee

When music of the chapel organ rises in its usual triumphant postlude and hymn books slam shut with textbooks, a crowd of passive-faced students files listlessly out across Englewood and is soon spread thin about the campus.

If a wise man has just spoken, his words were those of truth, experience and wisdom. Yet an hour later, only a finger-count of the passive faces in the union and classrooms could tell a single one of that man's well-chosen words.

One of last year's chapel speakers was heard to say, "I never look forward to speaking to college people. When they listen at all, their eyes criticize and I know that their ears don't believe." "But that is youth," someone added. "They seldom listen and profit from the trial-by-fire experience of us older and wiser ones."

Youth proclaims that it will *not* be led, yet we *are* led. We let ourselves be led by our environment-instilled prejudices and the casual opinions of others, which we write in capital letters and frame as a maxim for living. We say we will not be led, yet we clamor for leadership. Frog-kings appear and it is no longer necessary for us to think for ourselves. We are occupied with trivial matters to make ourselves happy while frog-kings rub their hands in satisfaction and wink at each other in glee.

—*The Oracle*, Hamline University, Minneapolis, Minnesota



Education does not commence with the alphabet:  
It begins with a mother's look,  
a father's nod of approbation or sign of reproof,  
with pleasant walks in shady lanes, with thoughts  
directed in kindly tones to nature, to beauty,  
to deeds of virtue, and to the source of all good,  
God himself. ---Anonymous

# Reformation Goes Marching On

CLARENCE PROUTY SHEDD

CHRISTIAN STUDENT SOCIETIES did not begin with the Methodist Student Movement! Nor did they begin with the student YMCA and YWCA, even though these associations have been in our American colleges since the middle of the nineteenth century! There have always been Christian student societies in the universities. It is true to the nature of Christianity and to the character of universities that "bands of students whose heart God has touched" should be formed for purposes of fellowship, of deepening their understanding of Christian faith, and for the proclamation through life, message and creative social activity of the "good news" of the gospel of Jesus Christ. These voluntary student religious societies have been as much a part of the life of the colleges as teachers and classrooms—names and relationships of societies have changed from time to time and will change again; the voluntary banding together of Christian students will continue.

Out of the little band of seven students formed by Ignatius Loyola at the University of Paris in 1534, there came the purifying influences of the Counter Reformation in the Roman Catholic Church. Out of the little society at Oxford (never larger than thirty-two) that, in 1732, rallied around John and Charles Wesley—and that in derision was called the "Godly Club" or the "Methodists"—there came a religious and social revolution that shook Great Britain from center to circumference and soon spread around the world. From the activities of the Haystack Group at Williams College who, in 1806, under the leadership of Samuel Mills, formed a society called the Brethren and who vowed that, God willing, they would give their lives to foreign missionary service, came the awakening of the American church to its missionary responsibilities and the beginnings of the modern missionary movement.

There are records of societies in American colleges from almost the first hours of their existence. That Cotton Mather highly prized the religious influence of one of these

societies at Harvard may be judged by the following notation in his diary in 1716: "Is there nothing to be done for the miserable college? *Yes, I will commend some things unto the perusal* of the more serious youth associated for piety there." With few, if any, exceptions there has been an unbroken continuity of Christian student society experience and activity in all our colleges. At different periods of history in the same college they have had different names. The religious and social questions which they discussed were the issues of *their* moment of history, and the religious language which they used was that of the church of their day. All voluntary Christian student groups—denominational and interdenominational—stand deep in this longer tradition as well as in their own more recent history.

From the beginnings these voluntary societies have been the students' own expression of their religious interests and insights, but at all times there have been some "Cotton Mather's"—older faculty or ministerial friends, and today secretaries, directors and university pastors, who have been comrades and counselors for them in their work. When a tutor visited the meeting of a student society at Harvard in 1820, the effect of his presence was recorded by the secretary in these words: "The anomaly of the *government* thus mingling with the students in their devotional exercises must produce the happiest effects." In these postwar days we need more devoted faculty members in our movements—men and women who can be real comrades and who know how to counsel without seeking to control.

These Christian student societies have the weakness and strength of all student activities. In any given year a society's program and influence can rise *as high but no higher* than the integrity, intellectual and leadership capacity, Christian faith and devotion of its leadership will carry it. That may be its source of failure or its glory. Around their freedom to dream their own dreams and initiate their own activities may be written some of the

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most glorious pages of adventure in the life of the Christian church. Frequently their prophetic work has marked the turning point in the religious life of a college and has started the church on new trails of spiritual and social pioneering.

It is true to the nature of these Christian student societies that they seek for the widest possible intercollegiate fellowship. There is an inescapable "intercollegiateness" in all student religious interest. Societies in one college want to know what societies in other colleges are doing. *More important*, they want to discover *together* the issues confronting Christian faith in their moment of history and *work together* on these.

**I**N the first half of the nineteenth century when colleges were few and small, there existed a regular correspondence between the religious societies in the colleges; there was some intervisitation; religious deputations were sent to neighboring communities, funds were raised for the support of native Christians in missionary lands; and concerted action was taken on social issues such as slavery and temperance. Brown writing to Bowdoin in 1815 said, "We anticipate great benefit from these communications. God is doing great work in some of the colleges." Together they held "a sabbath morning concert of prayer" to "pray particularly for revivals in colleges and public schools"—the forerunner of our present World Day of Prayer for students. Whenever a society found a good religious or missionary address which it thought would be useful among students, it printed it and distributed it in pamphlet form among other colleges.

The first intercollegiate organization of Christian student work took place at Louisville, Kentucky, in 1877 when delegates from the then existing student YMCA's formed the Intercollegiate YMCA, appointed Luther D. Wishard of Princeton as first secretary for student religious work; began holding intercollegiate conferences and as the work grew in the eighties local student YMCA secretaries were employed in the larger universities. A companion movement among women students started on the shores of Lake Geneva, Wisconsin, when in 1886 representatives of some eighty college YWCA's founded the Intercollegiate YWCA. From the missionary interests of these two movements and the great student missionary awakening at the first summer student conference at Mt. Hermon in 1886, there was born, in 1888, the Student Volunteer Movement for foreign missions with its watchword "the evangelization of the world in this generation." So solidly entrenched in the life of

the Christian student society is this urge for intercollegiate fellowship that with the growth, since 1910, of church student groups—Wesley Foundations, Westminster Foundations, Canterbury Clubs, etc.—these societies have also reached out for intercollegiate fellowships, finding this wholly or in part through denominational student movements—as the Methodist Student Movement, Lutheran Student Association of America, and Southern Baptist Student Union—and through the interdenominational conferences and organization of the Student YMCA and YWCA.

**T**HE World's Student Christian Federation, which held the first postwar meeting of its General Committee in Europe this past summer, is the organizational expression of the determination of Christian student societies to be global in fellowship and program. The fellowship and correspondence between students in the first half of the nineteenth century not only crossed over denominational and college lines, but also national lines. Many extant letters are evidence of an extensive correspondence between Christian student societies in the United States, Great Britain, Germany, Holland and Switzerland. "Thanks be to God" wrote British students in 1822, "for a grand union of believers in Christ. No distance of place, difference of color or adversity of circumstance can prevent its exercise." Glasgow students in 1824 wrote: "The time seems to be approaching when national and ecclesiastical distinctions shall no longer intercept the communion and cooperation of the people of God—we must gradually move those obstacles which prejudice and ignorance of each other have for so many ages thrown in the way of Christian fellowship and cooperation."

It was not until 1895, however, that organizational expression was given to this abiding characteristic of the Christian student society. In August of that year, at Castle Vadstena in Norway, Christian student movements of six different countries, under the leadership of a recent Cornell graduate, John R. Mott, created the World's Student Christian Federation, which the late Bishop Brent called "the greatest movement of the spirit of God in modern times." Today the W.S.C.F. bands together the Christian students of more than forty nations and keeps lines of communication open between students across all the frontiers of ecclesiastical, racial, cultural and national divisions that separate men. For a half century it had labored so faithfully and successfully to give effect, among students of the world, to our Lord's prayer "that they may all be one"—that today most of the leaders in the newly formed

World Council of Churches are former lay and secretarial leaders of the student Christian movements of their countries.

This passion for world fellowship and world mission across all the lines that divide men—racial, ecclesiastical and national—seems to be a distinguishing mark of Christian student societies. This has been made dramatically clear by the development of denominational student programs and movements in the United States in the last thirty years. Beginning in most instances as the work of a denomination *for students*, it has become a *movement of the students of that denomination working together for all the concerns of the whole church of Christ*. These denominational groups, locally and nationally, soon discovered that they could not work alone and they have developed ways of cooperating across denominational and national lines—locally through Christian student councils and nationally through the recently formed United Student Christian Council, which joins together in united planning with the Student YMCA's, YWCA's, and the denominational movements and affiliates all student groups with the World's Student Christian Federation.

**T**HERE are three characteristics of Christian student societies through the long years of history and which now have unusual significance for these difficult postwar days.

1. They have been centers both for student discussion of religion and for religious programs designed to influence the moral and religious practices of students and the campus. They have sought to make the campus a more Christian community. They have initiated religious discussions, the study of the Bible, the growth of inner circles, personal religious work, religious counseling, and have sponsored religious meetings and missions all with the end in view of encouraging inquiry, building faith and making a Christian campus. The central fact as distinguished from the classroom has been their voluntary character. They may and should have administrative support, but their essential nature is that of associations of students working with and for students. Such free voluntary activity is desperately needed on the postwar campus.

2. These societies have always been both evangelistic and missionary in character. They have been societies so possessed by an experience of God in Christ that they have had to share it with others and to the ends of the world. They have shared it in a multitude of ways—ways adapted to changing times but the objective has always been the same, that of making religion so persuasively present on the campus that students would make the Christian way of life their own. The



"good news" is always the same but the language used in proclaiming it changes, and while many of the personal issues confronting faith do not change, yet the social issues change from generation to generation. We may use the term "foreign missions" less and speak more of the "world mission of the church" or "the world Christian community," we may talk about older and younger, stronger and weaker churches, we may see our task as involving the Christianizing of all our international relations as well as strengthening the missionary enterprise, but the one important thing is that the student society becomes a channel for relating students to a world Christian conviction and world responsibility.

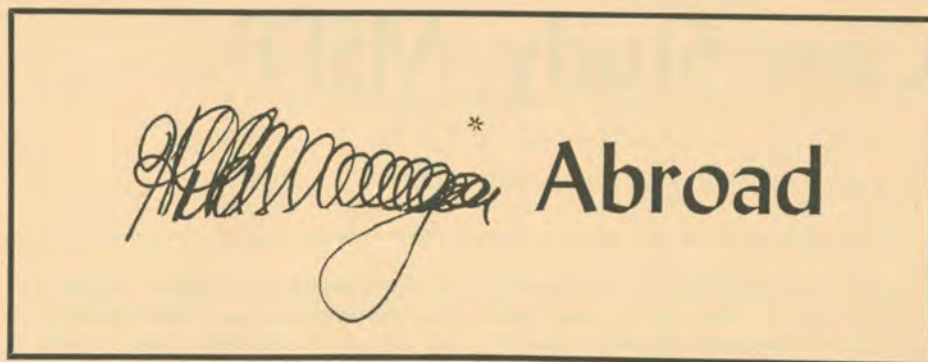
3. These societies have always had a crusading character—they have been movements with *causes*. Each generation has had its own urgent ethical questions and these have been a matter of passionate concern for students. In 1828 the Society for Christian Research at Yale had a committee on "people of colour" and at every meeting there were reports on the progress being made by Christian people in the South and in the North for solving the problem of slavery. Students at Yale and at Alexandria, Virginia, corresponded in the 1830's regarding the colonization movement as a possible solution. Students of Alexandria, writing to Yale on March 3, 1825, said: "Like you, we make the cause of Africa a subject of interesting inquiry. Breathing the air of slavery and beholding the injurious influences which it exercises on the character both of slave and master, we cannot but regard it as a cause dear to every lover of God or his fellow creatures."

For the Christian movement among students times like the present are filled with opportunity and challenge. Our task as Christian students is to keep these Christian groups strong so that "the light which lighteth every man who cometh into the world" may shine through the darkness giving men power to do their Christian duty as God gives them to see it.

In the desolation which was the aftermath of the great Napoleonic wars, students in Great Britain sent to students in America these words, which may well be applied to our times—"The times are pregnant with great events, nothing sleeps now, all is motion—ours is no day for a dull and lifeless Christianity."

#### "THE PROMISE"

A play called "The Promise," which dramatizes the need for food in Europe and the special responsibility of Americans to Europeans, is available to church or college groups from the American Theatre Wing, 730 Fifth Avenue, New York 19, for 25 cents a copy. "The Promise" is written by Marie Carroll and Nora Stirling.



U. S. LINER, S. S. *Washington* docking Le Havre . . . warm August evening . . . midst the wreckage of one of greatest ports of world . . . twenty American delegates en route to meetings of World Student Christian Federation . . . marching through customs . . . flashes of French police and American M. P.'s quelling disturbances about dock . . . smuggler caught . . . glimpses into city where fights occur constantly, over with quickly . . . where black markets thrive, and American racketeers share the pickings . . .

overnight train ride to Paris, brutal reality of the chaos of Europe coming now from all directions, poorly rationed food, no good water, long queues everywhere, high prices . . .

beautiful train ride through France to Geneva, Switzerland, quaintness of French villages, loveliness of placid scenery . . .

towering cathedrals, crosses, nuns, little black men everywhere . . . surprise of realizing only 30 per cent of France is Roman Catholic and that half of these go to church only once a year . . .

two major problems of France—lack of food and black market, no starvation but relentless malnutrition . . . hungry bodies, tuberculosis on the march, rickets and sores on children's faces . . . peasants—40 per cent of the population—have used every inch of top soil . . .

wine drinking everywhere . . . military leader talking of the fall of France claimed this habit sapped vitality of his people . . . America where they drink much in excess of the French . . . the fall of America . . .

Geneva, General Committee, governing body of the World Student Christian Federation, first meeting in eight years . . . twenty-eight nations represented . . . all officers present, Reinold von Thaddeu of Germany, twice a prisoner because of convictions, Dr. W. A. Visser 't Hooft of Holland, chairman (president of the World Council of Churches), Robert Mackie of Scotland, Executive Secretary . . .

meetings in historic Chateau de Boissy, twelve miles from Geneva, misty Jura Mountains in the background . . .

conference meetings . . . common

problems of adjustment to be faced . . . barrier of language, translations in a dozen tongues . . . English used in the meetings and French major translation group . . . problem of word meanings—"church," "democracy," "communism," "Christian"—words with different meanings for different people . . . mental exercise of discovering real intent of speaker . . . necessity of speaking in *world* terms, forgetting language and background of provincial experience . . . best education possible for world-mindedness . . . difference of theological interpretations . . . influence of Karl Barth on what is called loosely the "continental" theology . . . "crisis" theology coming as a new type of predestination in the belief that man's destiny is so much in the hands of God that nothing can be done about it . . . need of a constructive Christian liberalism that has felt cleansing breath of Barthianism but at the same time exalts divinity of humanity—persons considered not as servants but as friends and with the power of freedom, choice and fullness as sons of God . . .

political issues . . . communism . . . ideology which is recognizably world wide, confronting democracy with its death . . . an ideological battle or warfare? issue to be won by proving truths and fruits of democracy? desperate need for understanding Russia—not in light of American press but in terms of her government and people . . . best offset to communism is democracy in its finest sense—political idealism, economic fairness . . . democracy as a way of life . . . as long as democracy is known to the world as nationalistic imperialism, economic exploitation and white supremacy, tragedy inevitable . . .

realization of the States as powerful factor in European politics . . . three factors of American life making decisions of destiny in Europe—government, army, and merchants . . . how do *they* represent democracy? . . . every country they touch they run squarely into communism . . . issue solved only by true representation of democracy—by real democracy.

\* H. D. Bollinger



# Case Study: MSFF

CAXTON DOGGETT

"THE PREDICAMENT of modern man" is this: he lives at the same time in a spiritual kindergarten and a scientific graduate school. This is a world where adult wizards have learned to spell ruin and death with atomic fission and where, to use the words of Edward A. Robinson, "millions of bewildered infants are trying to spell God with the wrong blocks." Christian students have hold of at least one of the right blocks: fellowship.

*Christian fellowship is the cement that makes for the solidarity of the human race.* Today while governments brandish the "big stick" across national boundaries, the students of a hundred lands are extending the long arm of fellowship. They are doing so by resuming the ecumenical activity interrupted by the war and by giving top priority to the world-minded features of their denominational programs. Ecumenicity (according to Dr. Joseph Sizoo, "if we had a better name for it, we would have more of it") was given a momentous affirmation last summer at the conference of the World's Student Christian Federation in Geneva, Switzerland. A striking example of student world-mindedness within a denominational program is the growth of the Methodist Student Fellowship Fund.

The MSFF is growing up. Launched only three years ago, it is now a direct channel of fellowship between more than one hundred student groups in this country and their "Fellow College" and "Fellow American" friends overseas and at home. Here are two case studies of the MSFF in action.

Early last January, the World Christian Community chairman of the Wesley Foundation of the University of West Virginia, was returning home from the Urbana Conference. On the train she found herself sitting near China's Dr. T. Z. Koo, who had addressed the Conference. She told Dr. Koo that the Methodist students on her campus wished to establish a Fellow College relationship with a college in China. What about the University of Nanking? Dr. Koo was enthusiastic. He gave her the name of a friend, a professor on the faculty of that famous school. Immediately on returning home she sent an air mail letter to the professor. Thus began what is already developing into a rich friendship between these two campuses on opposite sides of the world. A few months later the writer attended a worship service on the campus

of the University of West Virginia. On that occasion he, as a representative of the Board of Missions, was handed a check for \$100, a gift from the local Methodist students to the University of Nanking. But the ties between the students of Morgantown and Nanking were to develop still further. This year a student from Nanking has come to the University of West Virginia on a scholarship fund raised by the Wesley Foundation. This is the MSFF in action!

HERE is a second case study of the MSFF. When the news of the atomic slaughter in Hiroshima and Nagasaki reached this country, no students were more shocked and shamed than those of the New England MSM (Methodist Student Movement). They originated New World Trust Bonds. The bonds cost one dollar each and the proceeds were designated for the rebuilding of Hiroshima College and Kwassui Women's College in Nagasaki. Nearly \$900 was raised for the MSFF by the sale of these bonds. These bonds were adapted for the use of the entire MSM and many other student groups are now using them to raise funds for their Fellow College or their Fellow American project. Supplies of them may be secured by writing to the Board of Education or the Board of Missions.

The MSFF is constantly growing. The number of student groups in the "MSFF family" has already passed the one hundred mark. Recently the Cornell University group at Ithica, New York, voted to send their MSFF gifts to the Union High School in the ruined city of Manila. The Purdue University group has chosen Severance Union Medical College as its Fellow College. Severance is in Korea, the country which was for thirty-five years under Japanese domination and where Bishop Arthur J. Moore of Atlanta was sent recently by the Board of Missions to assist in the reconstruction of Korean churches.

Most of the groups participating in the MSFF have chosen Fellow Colleges. Some, however, have adopted Fellow American projects. The Oklahoma MSM, in addition to maintaining relationships with Lucknow Christian College and Isabella Thoburn College in India, has also become interested in the Oklahoma Cookson Hills enterprise, one of the Fellow American projects listed in Roberta Dillon's little book, *Fellow Americans—Each Man My*

*Brother.* Another notable Fellow American project, different from all the others, is the Lisle Fellowship, founded and directed by DeWitt Baldwin.

The MSFF is by no means a narrow denominational program. Most of the Fellow Colleges to which MSFF money goes are interdenominational institutions, supported by a number of Protestant groups. Furthermore, the MSFF is directly connected with the World's Student Christian Federation and student groups are urged to designate a portion of their annual gifts for this world-wide fellowship.

Mention might well be made here of the mechanics of the MSFF. One half of the gifts contributed locally goes to the Board of Missions in New York; the other half goes to the Board of Education in Nashville. The MSM requires financial support. At present it is far from being self-supporting. Large sums of money are spent each year on the MSM by the Board of Education. Accordingly, one half of the gifts of local student groups goes to the Board of Education for state and national work. Last year the total MSFF amounted to about \$6,000. This year the amount should increase, possibly to \$10,000. Even so, this would be only a beginning.

TO some it has seemed that the plan of the MSFF is complicated and difficult to understand. Frankly, it does involve some effort on the part of those who participate. It involves exactly the same effort that is always necessary if one group of human beings is to understand and appreciate another group. The MSFF is not meant to be an opportunity for well fed, comfortably housed American students to ease their consciences by contributing, without thought and in careless haste, a few dollars to charity. What the MSFF is meant to be is a way of fellowship, a two-way channel of communication that challenges students to get acquainted and to share their problems, hopes, and experiences. All of this will take time and effort. Fellow College and Fellow American relationships will not come to full fruition immediately. When they become a tradition on the local campus enriched and enlarged by the participation of each year's class of students, these relationships between students across the world will bequeath to successive generations a priceless legacy of fellowship.



All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.---Aristotle

## Munich January 1943

### MARTIN HALL

IT WAS ON A gloomy winter day in January, 1943, in Munich, Germany. The big auditorium of Munich University was filled with some two thousand students, among them only about fifty girls. The intensive campaign, carried on by Nazi authorities to discourage women from going to universities had been rather successful. The occasion was a special one. One of the leading Nazi educators had come to Munich to address the student body. When he stepped up to the rostrum and surveyed the audience, he noticed the presence of girls. This, he thought, was an occasion to drive the last female students out of the university. Bluntly he told them that they were indulging in an inexcusable intellectual luxury, that as a matter of fact they were running away from the only duty a healthy German woman could have toward the country, that of bearing children in times of war. The Fuehrer needed soldiers and they had no higher duty, but to see to it that enough boys would be born to fill the country's needs. He went even further and told them right in front of their male colleagues, that he did not care whether they would bear children in or out of marriage. There were enough healthy and racially desirable young men to accommodate them.

He could not go on. Something unheard of in Nazi Germany happened at that moment. As one man, all the male students, indignant of such talk, rose, booed the speaker and marched out of the auditorium in a body. This was open revolt! It had to be dealt with in true Nazi fashion. Within a few minutes the Munich University campus was surrounded by Gestapo and a thorough search took place.

Five students were arrested—among them two girls. Of the three male students one was a nineteen-year-old soldier who had just returned from the battle of Stalingrad where he lost one leg and was decorated with the highest order for bravery the German army had to give. These five students were declared leaders of the revolt, tried for high treason, sentenced to death within twenty-four hours and executed by decapitation. The result of this cruel suppression of the Munich student revolt was as unforeseen by the Nazi leaders as was the revolt itself. The next day a leaflet appeared on the campus, crudely mimeographed and secretly distributed. This leaflet became one of the great documents of our times. It told not only the story of the Munich incident, it called upon the academic youth of Germany to revenge the death of their leaders; it is also the first known expression of a feeling of guilt on the part of German youth for the crimes committed in the name of their country by the Nazis. It says:

"The name of Germany will be shamed forever if German youth does not finally rise to take revenge, to destroy its tormentors and to create a new Europe of the spirit."

The story spread rapidly to all the other universities and with it the spirit of revolt. More arrests only provoked more actions of the same kind. The Nazi leaders were quick to see the danger. On July 20th of the same year, Mr. von Gruenberg, Nazi president of Koenigsberg University, published an article in the Koenigsberg *Preussische Zeitung* in which he openly complained that his stu-

dents "are not so susceptible any more to uplifting enthusiasm" for the Nazi ideals, as in former years. According to him, these students accused the universities of being nothing but "propaganda kitchens" and turned their interest to "objective" studies. In January, 1944, the German government set the legal age limit for execution for high treason, which up to that time had been eighteen years, down to twelve. Soon afterwards German newspapers reported officially the execution of high school boys for "high treason"—in other words underground activities. Six months later in July, 1944, the Gestapo opened two dozen new concentration camps "for the exclusive use of German anti-Nazis under the age of seventeen"! At about the same time all German universities except four were closed by government order. Once more as before in the history of Germany when students formed the spearhead of the revolution of 1848, academic youth in Germany issued the first call for freedom. When American troops reached the Rhine and the Nazi leaders blew up all the bridges, thereby slowing down our military operations considerably, it was, according to an ONA report from Zurich, a group of students of Bonn University who, under risk for their lives, prevented the blowing up of the Ludendorff bridge at Romagen by contacting American troops and giving them the exact time and the location of the dynamite charges to prevent its destruction.

FEW of these confirmed facts have been published in the American press. In wartime it was not popular to say  
[Continued on page 51]





Baker covering Japan

# Tokyo Sob Story

RICHARD T. BAKER

THE OTHER DAY I had lunch with the students of Yenching University in Peking. A dozen men to a table, some dumpling-like buns, a few wads of corn-meal bread, and a bowl of soup. The latter was a delicacy made by dropping some leaves of cabbage into water.

It was not that I chose this particular menu. There was no choice. The students of Yenching University eat this same fare, ditto and reditto, for breakfast, lunch and supper, days without end.

Back in the winter, the boys at St. Paul's University in Tokyo talked to me enthusiastically about their cooperative cafeteria which served lunch at the college every day. It was my policy never to eat Japanese food, because one more mouth to feed just divides once more the already pitiable ration the people of that country are receiving.

But the boys insisted, and I went. I paid one yen twenty for the meal (about nine cents), and had a small plateful of boiled sweet potato and a cup of tea. Again, this austere menu was not mine by choice. That was all there was. As a matter of fact, the tea was extra, because I was a guest.

Please don't worry about me and my lunches. I'm all right. I could go back to the Wagon-Lits in Peking and have a nice dinner for only 1,600 dollars. And the Correspondents Club in Tokyo serves a whale of a meal for seventy-five cents.

This is not my sob story. It's the story of students in the Orient today. Students who are hungry, bewildered, lost, turned

topsy-turvy. Furthermore, it's nobody's sob story. I didn't hear a sob anywhere. Occasionally, I heard words of anger, but no sobs. The students are resentful at their plight. Some of them are becoming downright sassy on an empty stomach. I actually believe they don't like the way things are.

EDUCATION in the Orient today is in turmoil. There are lots of reasons. In Japan, the educational problem is rooted deep in the national dilemma. Japan is a country in which the basic philosophical underpinnings have been snatched from under the entire cultural superstructure. History in Japan today has rolled down to the end of the street, and the traffic is all snarled up, twisting

and turning, backing and jerking forward, trying to get turned around.

The school is the institution in society which formally passes on the mores from one generation to the next. If the society is not sure of its mores, as is true in Japan today, you can easily see the educational dilemma. That is the major problem for students in Japan today. No one quite knows what to learn. No one knows what to teach.

There has been a lot said about scientific education. The Japanese students are sure that Japan needs technological training. The atomic bomb, I think, is responsible for this emphasis. I think it is a superficial emphasis and indicative of the cultural confusion. But there it is.



Remains of auditorium, Methodist Girl's School, Hiroshima.



Education in Japan will not start to roll again until it gets turned around. The educational mission was sent to Japan from the States to aid in this redirection and to help clear the philosophical dilemma. I think the new direction will come in time, but up to now the basic focus has not been achieved which gives purpose and meaning to study.

Education always leads to something. It is for a purpose. In more cases than not, it has an economic purpose. The Japanese do not yet see their economic future. A boy or girl does not know what to study to fit him for a place in the national economy.

Add to this basic confusion the physical difficulties of educational life and you begin to see how thoroughly upset is Japanese school life today. The imperial universities are not so badly damaged. Keio and Waseda, the two leading private universities in Tokyo, are pretty badly wrecked. The three Christian universities—St. Paul's in Tokyo, Doshisha in Kyoto and Kwansai Gakuin in Kobe—are in good shape, comparatively speaking. The high schools and junior colleges are at least half destroyed.

Schools are crowded. The surrounding neighborhoods are wiped out. Students' homes are far from their campuses, and transportation is slow and difficult. The food is almost gone, and students will not go beyond the range of their own rice supply.

Result: a long holiday in Japanese education today. The new moratorium on learning will continue until the culture finds itself anew, until the economic future of Japan is stabilized, until the physical conditions of education are made somewhat adequate again.

In Korea the problem is not much different. The country is divided into two separate sovereignties with practically no exchange of anything between. The economic life, which was sparked by the Japanese as part of their imperial design, has been disrupted. The specter of hunger and poverty roams about the land.

**K**OREAN educational institutions have suffered no physical damage beside the general disrepair into which they have fallen. But the tightly clenched fist which Japan held around all the school life of Korea has now been released, and the new freedom is bewildering.

In such a situation of cataclysmic change, school life hasn't yet found a secure footing. Students don't know what is to become of their country. They don't understand the economic situation, nor see any future in it. One boy at Chosen Christian College told me that a fourth of the student body played hookey most of the time.

I think the educational dilemma in Korea will resolve itself quickly, partic-

ularly if the trustee powers make a little more sense of their tutelage. In the schools of Korea are men and women of vision and direction. They are not confused. Miss Helen Kim, president of Ewha College for Women, never gave up anything of fundamental conviction and still has it for the future. The speed of readjustment at Ewha is one of the bright signs of hope in Korea.

In China the transition to normalcy will be even speedier, I predict. Nothing has yet been known in 4,000 years of history to retard seriously the scholastic life of China. There are two aspects of the school problem. One is the refugee college in the West, the other is the reconverting school in liberated China. Time will solve both of them.

China's refugee schools, which went west with the Republic, were asked to stay on their campuses-in-exile this year. This request was made to ease the strain on transportation and give time for the advance liberators to make some order out of the affairs in the East. These students, left behind in the West, have had a hard winter. They have seen little physical change from war time. Food has been just as scarce, prices almost as prohibitive. Furthermore, they have been restless to move downriver and home again.

In Peking the reigning student problem is livelihood. Prices shot up with the return of the Chungking government. Students at Yenching were paying 2,000 Chinese dollars a month for their cabbage and water and bread. That amount of money would buy one meal in the market. The government was providing them most of their cereal food. Relief funds were helping. But, make no mistake, the food situation at Yenching, as I saw it, is subhuman. It can not go on the way it is without leaving permanent scars on the lives of the students.

**I**N the Philippines the educational picture is cinematic. There is a great deal of movement in it, although some of the same bewilderment as elsewhere in the Orient. The Japanese throttled down school life until it almost stopped. Now the streets of Manila are full of students, hugging books and papers under their arms. The University of the Philippines, a pile of rubble south of the Pasig river, has its classes going again without benefit of housing. Schools are sprouting everywhere.

For all the motion, however, there is something lacking. To get this something, the Philippine Islands need to see more clearly their future. They ought to know how the towns and cities are going to be rebuilt, what their part in rehabilitation is, what the economy of the future will be, what America's intentions toward the Islands are. These are fundamental securities to Filipino culture, and



Christian students—bewildered but hopeful. This is a Korean girl and a Japanese fellow.

until they are known the educational life here can have no real direction.

*Keep your eye on student life out this way. There ought to be many of you studying Oriental history, politics and economics. Some of you will have occupation jobs out this way in the future. How many of you can speak Japanese? Talk to Stoddard and Gildersleeve and Mc-Ajee and the rest of the educational missionaries who went to Japan. You college administrators, hundreds of Oriental students want more than anything else in the world to study in your colleges and universities. It will pay you to make room for them, even if you have to build another Quonset hut. America is up to its neck in the Orient now. Schools mean everything. Remember your responsibility.*



# Unto You This Day---

## HAROLD EHRENSPERGER

TODAY — AUGUST twenty-sixth, nineteen hundred and forty-six, a British ship is rolling in the Arabian Sea on its way to India. It is monsoon season and the air is sticky and damp. On the ship are Indian soldiers, officers and civilians, English military of all ranks and civilians, and one American. Even the humid air has been electrified by the announcement that Nehru is taking up his post as the first Indian to be Prime Minister! that a new cabinet has been formed! and that on this day, a new chapter in Indian history is being written.

To salute this event, a small group gathers in the salon of our ship. The British have been speaking of their apprehension in going to India in these days—the more radical Indians say that within two years every Britisher will be out of India! Many on this boat already are on a mission to close their work, or, rather, to give it over to those people who naturally belong in the country.

Passenger Muriel Lester, founder of Kingsley Hall, Christian reconciler on almost all the continents of the world, is exhilarated in her happiness over this day. Long a friend of Mr. Gandhi, and so concerned about India herself that more than once she has protested to British governors, Miss Lester is now saluting the day for which she and the Mahatma have dreamed and worked. Tushar Kanti Ghosh, editor of *Amrita Bazar Patrika*, one of India's most influential newspapers, is on his way back from the British Press Union's meeting in London. He speaks in excited, staccato sentences about the meaning of this day and the long fight his paper, under his father and then under him, has made for independence. He wishes he were in India now—even in Calcutta, in the midst of riots! This is a time to be alive, a time for jubilation!

And this boat will probably be the first British ship to land in India after the events of today. It will be four days late, to be sure, but it will come with its strange, human cargo of the military, merchants, and missionaries.



On board the S.S. *Georgia*—August 26, 1946 (left to right) Margaret Bradley, British Friends Service Committee; Tushar Kanti Ghosh, editor of *Amrita Bazar Patrika*, one of the leading nationalist newspapers; Major Donald Thompson, Medical Corps, British army; Muriel Lester, International Secretary of Fellowship of Reconciliation; Harold Ehrensperger, Editor of *motive*.

India will be different and so will the world—different not because in one country, an independence has been won, or in the world, a bomb has let loose the secret of atomic power. Independence has been won before in many places, and it has been lost as well, because it is not a thing to be achieved and then disregarded. Independence, this little group is saying, is a tender plant, sown like peace, out of travail and pain, needing tending and nurturing that comes from lives devoted to it—dedicated not only to its procreation but to its growth. So there must come to Indians now, and to mankind, the challenge of a chance; if it succeeds, it means that man has further proved his right to high destiny; if it fails, then once again man is not ready for the gift he received.

Likewise with this power! Today this little group rejoices that a man has learned the secret of a tremendous power. It listens as Miss Lester tells of the simple, young preacher who said that God did not

reveal things to man until man was ready to receive them; that fire had been revealed, and that even though man had burned himself, he had by long experience learned to use it to his good; that Jesus, the greatest power of all, had been released into the world, and man had killed the man who had the power—but not the power itself. It lived, and countless men had used it to become the saints or sages of the centuries. And now the atom and its power—not to be feared or dreaded but to be used. Rejoice, the group is saying, rejoice for in the long struggle of one country, the chance for freedom is won. Rejoice, they say, for in the world, mankind has been given freedom to work the wonders of the universe to God's high ends—or to destroy itself.

From this tossing boat, now in the midst of a far-off sea, the missionaries, the merchants, and even the military, are saying to one American, the chance is ours. *God's gift*—the glorious part of it—has been revealed in our time.



# Profound and Calm Like Waters Deep and Still

Dramatist, psychologist, theologian, philosopher, teacher, and just plain human being—that's Augustine. Meet him through his *Confessions*. Because he was a man he didn't get it all exactly right—but look to this great man and his monumental work.

ANNA PAUL

"LORD, MAKE ME PURE—but not yet." "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee."

These two favorite pulpit quotations from the *Confessions*, the first with its droll self-satire, the second with its yearning stretch of the spirit toward tranquility, comprise about all the exact information the modern college student, Catholic or Protestant, is likely to have about St. Augustine. A few of you will suppose you have another fact—that he was sent by Pope Gregory as missionary to the English—and you will be wrong. More than a hundred and fifty years wrong. Not to have a closer acquaintance with this earlier, greater St. Augustine is to cheat yourself out of a fruitful association you can experience in return for the expenditure of two or three evenings, and about one dollar.

You can begin the acquaintance for even less. Any encyclopedia will give you the externals of his career, the topics of his many books, and a list of the traditional practices and doctrines he left to the church just in time to weather-proof it against the barbarian storm. To learn a little about these matters is a good prelude, though by no means an indispensable one, to the reading of the *Confessions*.

Aurelius Augustinus began life near the middle of the fourth century in a small Numidian town. His father seems to have been a typical, middle-class, pagan colonial—a brash, materialistic, Roman Babbitt. His mother, Monica, a thoroughly good woman, belonged to the growing Christian church, which was just beginning to become "respectable" in the welter of decadent cults and esoteric "isms," though it was still held in contempt by the patricians, who kept up the gestures of the old Roman religion, and by the intelligentsia, who preferred the philosophers, conveniently watered down. She emerges vividly from the pages of her son's autobiography—garrulous, devout, fussily maternal, and inclined to cluck embarrassingly over her wayward chick, but a woman with that persistent virtue that has eventually to be reckoned with. As a student, Augustine's unremit-

ting search for "truth" led him beyond astrology, through the messy mysticism and crass materialism of the Manichees, and thence to neo-Platonism, culminating under the influence of Bishop Ambrose, Monica, and some friends, in the intellectual and moral crisis whose upshot was baptism into the Christian church. His two great stumbling blocks seem to have been a strongly marked sensuality, and the intellectual problem of evil. Christianity gave him a substitute for the one, and an answer for the other—though by no means the easy answer of a naïve theology. His profound joy and release expressed itself in a prompt dedication to the church. He was ordained very soon, and consecrated bishop in almost indecent haste. From his bishopric at Hippo he directed the organization and training of clergy, wrote tracts in defense of the faith he had espoused, and composed, almost while Alaric battered at the gates of Rome, a tremendous theory of the church, known as *The City of God*, a book that makes him the great linking figure between the "classical" church and the medieval one.

IF you are a true lover of letters, however, you will be glad to turn from the weighty argumentative writing that explains the man's opinions to the classic *Confessions*, the book that explains the man. In all literature there is nothing quite like it, though some of the "witness" passages of St. Paul have the same rush and ring. The book is not a "confession" in Rousseau's sense, nor in DeQuincey's, but in the only sense in which a fourth-century man of God would think of using

the word: it is a prayer. This prayer runs, in English translation (always somewhat wordier than Latin), to well over two hundred pages of unflagging passion. It contains everything that could possibly be included in a prayer: the simple relation of events, expressions of contrition, adoration, praise, lyrical thanksgiving, wistful question, confident petition, lofty speculation, and candid self-analysis. Everything he thinks, feels, does, the author tells the Listener in whom he believes, and if he cocks an eye now and then at less important listeners like you and me—well, a man ought to be allowed a little professional vanity, if he is honest about it.

The style is sometimes headlong and hit-or-miss, sometimes as carefully contrived as one would expect from a professor of rhetoric. But steadily it gives you the drama of spiritual discovery and emotional integration, mounting to the point where nothing is left but gratitude and glory.

Of course there are limitations to the man and flaws in his book. You will be amused at the utter seriousness with which he devotes pages to a shocked recapitulation of a mildly naughty boyhood expedition into somebody's pear orchard. But you will also remember that here is a one-time pagan who has just discovered sin, and it is much easier to make a case study of a little sin than a big one, if you want to probe into motives for behavior. Perhaps too, his later asceticism will seem to you hardly this side of morbidity—but you will understand when you recall that it is compensatory for the early years of unbridled license. To some of you, his extreme awe of the Scriptures will seem close to bibliolatriy. But when you remember that books were hand written, that the origins of Christianity were obscure and humble, and that the impulse to record those beginnings came rather belatedly, you cannot fail to marvel that any of the words of Jesus, or the narratives of his ministry, or the letters of the apostles have survived at all. Some of you may even be bored by the writer's patient attempts to reason himself out of a dilemma, but not if you have come to respect the





integrity of the intellect that would not willingly be fooled. On the other hand, with the attainment of his faith he abandons for the moment his natural tendency to skeptical scrutiny and would appear, to some minds at least, unduly ready to believe in miracles. He even sees himself sometimes as the focus of rather trivial ones. It is a gentle reader indeed who can resist a smile at the spectacle of Augustine and his friends industriously curing his toothache with prayer, at least if one has been taught to use prayer for somewhat loftier purposes. But it might be that in a world without modern dentistry one would resort to it in sheer desperation! At any rate, I think we may let Augustine have his personal miracles without protest. He had done without faith for a long time, and it must have felt good to him to have it.

As frequently happens with very genuine persons, his obvious follies sometimes appear downright delightful. There is something endearing about the self-conscious little strut with which he admits that he had always been able to grasp complex theoretical writing at the first reading, while his associates stumbled tardily behind. Like the conscientious, new-made Christian he is, he remembers just in time to give God the glory, but he leaves you in no doubt that he enjoys the reflected brightness.

All this does not for a moment affect the reader's conviction that here is authentic greatness. There is no pettiness of mind or heart in him. He is great in his dutiful will to humility, his sensitiveness to the excellent, his power of intellectual penetration, his sweep of affection, his large thankfulness. And it is all distilled in this one book.

THE book makes its first assault upon the ear. Many passages in the *Confessions* are marvelously eloquent; simply as compositions that sing and soar they command respect. You might sometime try reading aloud that psalm of praise in the First Book beginning, "And how shall I call upon my God?" Augustine is trying to convey the idea of Omnipresence, and what wing-spread he gives his words! A little later he seizes upon the paradoxes in our concept of deity, and now the terms sway from side to side like pealing bells: "Most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; ever working, ever at rest. . . Thou lovest without passion . . . art angry, yet serene; changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose." Back and forth the cosmic pendulum swings until the silent clangor fills the mind.

Like all thoughtful people, he put a high value on friendship. How exactly he conveys its serene atmosphere: "To

talk and jest together, to do kind offices by turns; to read together honied books; to play the fool or be earnest together; to dissent at times as a man might with his own self . . . sometimes to teach, and sometimes to learn." There is more of it, ending finally with this grand summary of good relationships: "Blessed is he who loveth Thee, and his friend in Thee, and his enemy for Thee."

But Augustine's gift did not always express itself in sustained eloquence. He liked to season less impressive writing with the sharp observation, the deft figure, or the gracious phrase. They crowd to the mind. "I grew more wretched, and Thou nearer." The impending drama of his conversion is heavy in that line. "Narrow is the mansion of my soul." Can spiritual humility do better? "I was deafened by the clanking chain of my own mortality." "Fruitless are the seed plots of sorrow." Those two are good metaphors in any language. And they correspond to universal experience.

You will like him, too, for the penetration that sees into many things, and through some. A patient teacher, with a real concern for the success and development of his students, he seems to have recognized from the start that the art

he taught was partly verbal trickery, and that many learned it in order to cheat their fellows a little more skilfully. "I used to sell loquacity," he says wryly. And after his conversion he writes, "I gave notice to the Milanese to provide their scholars with another master to sell words to them.

He is wise and free-minded about so many and such surprising things: the local mores, that make an act wrong in one region or time, right in another; the difference between the letter of the Scriptures and their spirit; the reason why we enjoy sorrow on the stage that we could not endure in life; the silliness of pretending to know all the answers. Because he is honest with himself, indeed, he sees through fakes. There was a strain of charlatanism in Cicero. Quietly and gravely he pigeonholes the man: "Cicero, whose speech all men admire; not so his heart."

He had everything necessary to make a superb psychologist except a knowledge of neurology. How carefully he reproduces his own experience as a little boy praying to be saved from a master's switching, and not only finding his prayer unanswered but meeting the laughter of his parents when he tried to tell his bewilderment. All the hidden, brooding, resentment of a child discovering injustice is conveyed to us.

The most striking of all his exact studies of emotion is in the Sixth Book, and is very nearly a small classic in itself. Augustine's friend Alypius had refused to witness gladiatorial combats, as unworthy the dignity of civilized man. Augustine tells how his riotous friends dragged him protesting into the amphitheatre, his eyes closed against the vicious spectacle; and how, at a savage roar from the crowd, his lids flew open, and he saw; then the primitive beast that prowls somewhere deep in us all, stood up and rejoiced, and Alypius lost that sense of lordship over himself. Not long ago I read that passage to a group of students. A sad-eyed veteran told me that "Augustine got it right."

Augustine did not always get everything right. He was human, and besides he lived fifteen hundred years ago, and in spite of all the cynics say we have learned a little, oh, a very little, in fifteen hundred years. But he got things right very often. That wisdom of his is inseparable from his sense of delight. Somewhere or other Masefield says, "The days that make us happy make us wise." It works the other way, too. Augustine searched over thirty years for wisdom, and when he grasped it at last, it turned into the joy that pulses and chants through the *Confessions*.

(Next month, Miss Paul will write about the St. Francis legends.)

## Picture of a College

SINCLAIR LEWIS

The University of Winnemac is at Mohalis, fifteen miles from Zenith. There are twelve thousand students . . . its buildings are measured by the mile; it hires hundreds of young doctors of philosophy to give rapid instruction in Sanskrit, navigation, accountancy, spectacle-fitting, sanitary engineering, Provençal poetry, tariff schedules, rutabaga-growing, motor-car designing, the history of Voronezh, the style of Matthew Arnold, the diagnosis of *myohypertrophica kymoparalytica*, and department-store advertising. Its president is the best money-raiser and the best after-dinner speaker in the United States; and Winnemac was the first school in the world to conduct its extension courses by radio.

It is not a snobbish rich-man's college, devoted to leisurely nonsense. It is the property of the people of the state, and what they want—or what they are told they want—is a mill to turn out men and women who will lead moral lives, play bridge, drive good cars, be enterprising in business, and occasionally mention books, though they are not expected to have time to read them. It is a Ford Motor Factory, and if its products rattle a little, they are beautifully standardized, with perfectly interchangeable parts. Hourly the University of Winnemac grows in numbers and influence, and by 1950 one may expect it to have created an entirely new world-civilization, a civilization larger and brisker and purer.



# WAR WITH RUSSIA!

Howard Wilkinson

LET us speak plainly. War with Russia in the near future is definitely a possibility. While we would rather write about cream puffs, chocolate sodas, and toy balloons, the time has come to say some energetic words about the direction in which Anglo-American-Russian relations are moving. The way things are going now, we are headed straight for an all-out, life-and-death, total war between Russia on the one hand, and Britain and America on the other. If you are disposed to dismiss that possibility with a shrug and a humph, then consider these facts:

1. Early this year, according to an AP report, Lt. Gen. Bedell Smith, Ambassador to Russia, advised the United States government that the Soviet would regard the presence of an airplane carrier within fighter-plane range of Soviet soil as an unfriendly act. In spite of this, in August we sent a mighty aircraft-carrier task force, loaded with a wartime supply of ammunition—including "secret weapons"—into the Mediterranean Sea, within range of Soviet soil.

2. Rear Adm. John H. Cassidy, commander of this cruise, said the junket was planned by the State Department, which at that time was engaged in hot disputes with Russia.

3. The Communist press, referring specifically to this cruise, termed it "a blatant example of gangster diplomacy" and a threat to Russian interests. To which accusation Fleet Adm. William F. Halsey replied: "It's nobody's — business where we go. We will go anywhere we please."

4. The navy announced that the cruise was "a visit of courtesy" prompted by "the great admiration of the Greek people" for President Roosevelt (who had been dead sixteen months at the time of the cruise!), but in reporting this announcement, the press felt it necessary to add: "Actually . . . the gun-bristling flotilla was sent there as evidence that United States diplomacy is armed."

5. Dr. Henry P. Van Dusen recently returned from conferring with top-flight officials and other informed persons in China. He told the readers of *Life* magazine that America must continue to give material and military aid to the Nationalist government there which is, and has long been, engaged in warfare with the Chinese Communists, who in turn have been given captured Japanese military

supplies by Russia. Hence, if we persist in furnishing military aid to the Chiang Kai-shek government, and the Russians give further assistance to the Chinese Communists, it will be in fact a war between America and Russia, though temporarily called by another name. Indeed, Dr. Van Dusen suggests that a conflict "may well break out . . . in Eastern Asia, where Russia and the United States face one another along a common frontier."

6. Drew Pearson reported in August that intelligence agencies have learned that both Britain and Russia are concentrating troops and warships, poised for action, in the Mediterranean area.

7. *Life's* correspondent, Dick Lauterbach, made a trip all the way across Russia this summer and, after returning to America, reported that early in the summer "there was considerable grumbling because armament production had not been turned into consumer production fast enough." But Winston Churchill's speech at Fulton, Missouri, in which he called for a Western alliance against Russia, "ended the complaining, helped convince even non-Marxists that the party leadership was correct and that the socialist motherland must maintain its armed might . . ."

8. On the heels of Moscow's rejection of the Baruch plan for banning the atomic bomb, Secretary of War Patterson directed the officials of our War Department to proceed with plans "on the basis that there is and will be no adequate control" of atomic energy. The implications of this directive are considerably more far-reaching than most Americans realize.

9. While on a late-summer tour of American military installations in the Pacific area, six members of the House Military Committee announced to the press that Russia is attempting to alienate Far Eastern countries against the United States, that she is concentrating her military forces in Korea far beyond occupation needs; and they did not hesitate to predict openly that Russia might at any time attack American forces in Korea, Alaska, or Trieste.

10. Harold L. Ickes, who knows the thinking of many Americans in high office, reports that some of them "seem to cherish the idea that there will be [war with Russia] and the sooner the better."

## So What?

These facts, and others that might be

mentioned, do not mean that we will fight Russia, but they do create such a possibility. Aggressive steps must soon be taken to secure peace. If a "shooting war" develops with our former Soviet ally, it not only will mean the interruption of your college career and personal plans, but—as General MacArthur says—it probably would "blast mankind to perdition."

Donald M. Nelson was right when he said in a recent personal letter to Marshal Stalin (quoted by AP) that "Nothing could be more catastrophic than a conflict between the only two great powers which had never fought each other. . . . The destiny of the human race itself [depends] upon a continuation of the friendship and cooperation of the Soviet Union and the United States."

Senator Pepper has made a suggestion which, if followed, would go far toward insuring the peace. He believes President Truman, Marshal Stalin, and Prime Minister Attlee should have a "Big Three" conference to iron out our differences. This should serve to erase much of the mutual mistrust which exists among these three nations.

Americans worry because of Russian attempts to extend her influence into her border nations, but we forget that we make the Russians lose sleep by our efforts to secure military bases in Iceland, the Pacific, and the Azores, by the continuance of our troops in China, the Philippines, and Italy, by our atomic bomb tests, and by our "Operation Musk-Ox" Arctic maneuvers.

The editor of one of America's foremost magazines recently offered this stupid remedy for the disease which afflicts Russian-American relations: "We shall have to work hard and sleeplessly at the tough game of power politics." He said that in 1946! He said that the first year after the formation of the UN. He said that when all the world should have learned that power politics is a disease, instead of a remedy!

Christian students should support Senator Pepper's suggestion for a frank, friendly meeting of the governmental heads of the "Big Three," by writing the President and urging him to call a conference to put an end to competitive imperialism among the nations involved, thereby eliminating the cause of international suspicion and halting the rapid trend toward war.



munity and the "students." Possibly twenty-four months of actually living in the educational community might be sufficient. Those students who wish to continue this way of life could settle permanently in the community or help in the formation of a new one if the present one were growing too large. Others might return periodically for vacations. Most of the students should be drawn from the surrounding regional area so that the possibility of life-long contact will remain. Those who wish to take technical or professional training would obviously leave to do so although some would probably later return to fulfill their technical functions in the same locality.

5. The community should lead the way with respect to economic practices, democratic control, racial and religious policies, etc. It should be the forerunner of a better human environment, not the exaggerated reflection of the existing one. There should be a serious attempt to try new ways of living.
6. The financial background of a prospective student should be no barrier to his attendance at the college. Since he would be fulfilling some necessary function in the community it would seem relatively easy to meet this requirement.
7. The major task of the community would be to unimpede human relations, to clear out the obstructions so that persons can get to know each other more fully than at present. Students and teachers must be able to work together at necessary and meaningful tasks and play together. They must also learn to recognize the inevitable differences between them, that there are fields of activity that they cannot share. Such freeing of human relations should lead to all sorts of learning of the significant type which results from close personal contact. This probably means that the educational community would face difficulty in a metropolitan setting due to the many obstacles to personal interaction and to the narrow range of activities possible contrasted with a rural setting.
8. The teacher must not be protected from the responsibility for practicing what he teaches. Getting to know what kind of person the teacher is would be one of the crucial parts of the educational experience. It would force the teacher to accept responsibility in living for his statements as a teacher. Are the statements of the teacher of child psychology consistent

with the way he acts toward his children? Does the teacher of ethics seem to show that his acquaintance with the philosophy of the past makes him a better and happier person? Is the social scientist actually valuable outside the local community as well as within it? The student must be able to experience not only what a teacher says but also how he lives. Whatever the form of the community it must make this form of relationship inevitable; the teacher must realize this responsibility. This does not mean that the student should be a mimic or disciple to a teacher who is a perfect human specimen. Rather it implies that there must be an opportunity for the student to measure the correspondence or discrepancy between the teacher's statements and his actions.

9. Teaching should be a give-and-take process. The student and the teacher must learn from each other. This means that the emphasis upon textbooks must be discarded. Large classes must disappear. The teacher as a person must displace the teacher as an infallible authority. The teacher who is willing to learn from a student, who can admit it when he is wrong, is teaching something far more important than subject-matter.
10. Education must begin with questions and problems. Too many teachers are giving what they conceive to be "the answers." Unfortunately most students have no conception of what questions are being answered. The false impression of certainty which develops from textbooks and lectures which cannot be questioned does not lead to a healthy emotional orientation toward life. The student cannot be protected from uncertainty and inconsistency. He must learn that he will have to answer the questions of greater significance to his happiness by himself.
11. There must be emphasis upon what kind of person each community member is and not just upon what he knows or can do.
12. The student must be living under conditions of real responsibility. This means that he will be doing work necessary to the maintenance of the community and to his own support. He will be participating in community services for the surrounding region which are genuine. He should be able to marry if he desires. The educational experience must be built around a normal life for the student and for the teacher. It should be educational living—not education for later living.

13. The teacher should be able to experience various phases of life fully. He should participate in the work of the community in some useful way aside from any formal teaching. He should have adequate time for family living. Unless he can live a balanced existence he will not be the mature person needed to help students develop their own emotional outlook.

How such communities might be brought about is difficult to say. There will be different ways discovered. I believe, however, that it lies within the power of any who find themselves attracted to such a conception of educational experience to make a beginning. Banding together, a group of students could study and discuss together until they arrived at some formulation of the type of educational experience they want. Finding some means of supporting themselves would make it possible for them to stay together, select the types of teachers they wanted, and their education would have begun. In fact, the task of organization and development would probably be one of their most important educational experiences. Perhaps a small group of teachers might leave some larger college and form their own educational community. If they can find some means of support, begin to study and work together, and eventually draw in some of the young people from the surrounding region, the project is well started. I am certain that such reform will never come from the colleges themselves any more than any vested interest changes its ideals. I doubt that even unionization of college teachers can effect it because like most white collar workers they will probably concentrate only upon better salaries and working conditions. Perhaps it is fortunate, however, that the responsibility is squarely placed upon those who wish to take it. Two people constitute a beginning.

*(The other evening I discussed the first draft of this article with several students. From them came many important suggestions and revisions. Most significant was their reaction that in the writing it became too intellectual and not immediate or personal enough for the topic. They all commented, that when they could ask questions which forced me to amplify my points, or when I asked questions of them, cited examples, or told anecdotes to illustrate a point the whole problem became so much more intimately connected with their own experiences. I have appended this note because it makes the best possible illustration I know of what the whole paper is saying. The very weakness of such written work stresses again the necessity to return to personal interactions as the only kind of teaching capable of meeting the challenge to liberal education.)*



# Marriage, Love, 'n Stuff Like That There

**KATHARINE WHITESIDE TAYLOR**

"This Thing Called Love," was just the beginning. There had to be more of Katharine Whiteside Taylor—more of her wisdom on a subject that has been bandied around a bit too much. So with this issue of  *motive* , we introduce Dr. Taylor as marriage consultant of the magazine. At the present time she serves as "Specialist in Marriage and Family Living," for the University of Illinois YMCA, Champaign, Illinois. This past summer her course in the psychology of family relations was offered at Teachers College, Columbia University. In her "spare moments" this fall she is complying with the request of the Attorney General at Washington to serve on the special committee which is planning a nation-wide conference on delinquency. Dr. Taylor has served as Chief of the Division of Education, Wisconsin Department of Mental Hygiene and has taught in the Universities of Wisconsin, Syracuse, and Washington. She is the author of many articles appearing in educational and psychological journals as well as the book, *Do Adolescents Need Parents?* It is again a privilege to present Katharine Whiteside Taylor to  *motive*  readers. She will welcome your questions—any questions, all questions on marriage, love, and family relationships. Send them to her personally or in care of  *motive* .



**QUESTION:** They say and write and preach that petting isn't necessary to a girl's popularity. Experience has proved to me those moralizers don't have the whole truth. What is a girl to do?

**ANSWER:** The first essential in making a wise decision about any problem is to think through what one's main goals and values are. Is popularity the highest goal for a woman who has attained college age? And why is popularity still so important in the scale of values of college women? Is it not because every girl wants an opportunity to meet a number of men in order to find a suitable mate? Certainly one of the first values in the life of every woman is to establish a happy marriage based on deep and lasting love, the sharing of common problems and rich companionship. Are the qualities which make a girl popular identical with the ones which make her a good wife? To the degree that popularity is based on genuine sensitivity to the needs and values of others it is a sound criterion. But popularity based on the ready and easy giving and receiving of intimacies is not highly valued by mature men seeking a suitable mate. And even those men, who are out for a good time and getting all they can on dates, when it comes to choosing a marriage partner, if they have any understanding of what marriage involves, are looking for something much more substantial than popularity.

Certainly there is great need for more real love and richness in the expression of love in all our human relationships. And there can be no objection to a warm handclasp, or a pat on the shoulder that is given to express friendliness and good

fellowship even on a first date. But in the opinion of this writer, a kiss should be thought of as a sacred fulfillment to be had only when the inner feeling and meaning of relationship cry out for this beautiful symbol. When young women and men have developed to a degree of sensitivity and maturity adequate for choosing a life partner, they can be trusted to decide when caressing becomes a real necessity for the furtherance of their relationship, when words are no longer adequate for communication on a deeper level.

**QUESTION:** I've read that under no circumstances can the marriage of a Protestant and a Roman be as satisfactory as a marriage of a fellow and girl of a common faith. I hate to believe this is true. Must I?

**ANSWER:** There are three essentials to a marriage that will grow more satisfying with the years: (1) genuine maturity—emotional, social, and spiritual; (2) a real understanding of the basic principles of establishing a satisfying marriage relationship in all its aspects: love-making, companionship, building a home and community toward goals and ideals; (3) sufficiently similar elements in the early family educational and cultural experience to make possible a wide area of common interest, attitudes, and scheme of values.

The first of these three is the most important single element in establishing a happy marriage. Genuine maturity includes an attitude of responsibility for the success of any relationship—a habit of blaming one's self rather than one's partner when things go wrong, of making decisions not from the point of view of

the best for one's self, but best for the whole group affected by the decision, and an ever-increasing capacity for responding with tenderness to the needs of others.

There is a rapidly increasing sound body of knowledge and insights which greatly facilitate the creative interaction which is the basis of marriage. And when a couple faces a particularly hazardous problem, which inter-faith marriage has proved itself to be, from all records available, they should make a double or treble effort to avail themselves of all possible outside help. It may help them to achieve a much more satisfying marriage than those who enter upon the great venture in a cock-sure manner, feeling that no effort is needed, that marriage is a process.

This writer has known some mixed marriages which are outstandingly happy. And she has known many of a common faith where happiness has flown out of the window. Having a common religious background does make it easier to achieve the wide area of common goals essential to marriage, but those who have sufficient maturity may achieve it. Three attitudes are essential, however. The first is that each have profound respect for the right of the other to be different. Second is appreciation, by each, of the value of religion in the life of the other. The third is the recognition that all great religions emphasize the same spiritual realities, no matter what the external expressions may be. While each partner should scrupulously avoid forcing the other to accept his creed, if the couple can spontaneously work through to a common faith it will be easier to achieve family unity.



# Don't Kid Me, I Want the Truth Department

THOMAS S. KEPLER

I have read the helpful things you say in your book, *Credo*, about what you call *agape*—redemptive love. I want to believe this. But where I live, it is next to impossible to make this work in race relationships. Is *agape* for me? M. M. P.

If God treats all of us, regardless of our racial backgrounds, with *agape* and thus supplements our infirmities and frailties, then we who are affected by *agape* can do nothing other than treat Negroes with a healing and helpful love. Legislation alone cannot ameliorate the racial crisis; it must be alleviated mainly by *individuals* of all races who live with each other every day.

Not many months ago I faced this question in a practical situation. I was lecturing in a Southern city and was returning to my hotel room on a bus after my morning lecture. The bus was crowded. A number of people were standing. A young Negro mother, with a small child in her arms, boarded the bus. Almost instinctively I arose from my seat and gave it to her. As she sat down, a white woman furiously arose from her seat, with a remark about Negro people knowing their sense of propriety. Did I act correctly in this particular circumstance? I feel certain that I did, for I was using my imagination and attempting to do what I would want done to me, were I in that Negro mother's situation. I believe I was practicing *agape*.

We are trying to be Christians in an unchristian society. We perhaps belong to the minority who are often "lonely figures in the center of culture." If *agape* is "a free gift," a salvation which is the work of divine love—is unselfish love, which "seeketh not its own," and "freely spends itself," which tries to bear the burdens of the less fortunate, then we must continue to live *agape* amidst racial difficulties. Our continuous attitudes of living *agape*, plus our attempt to educate the masses as to what *agape* really means in the area of racial conflicts, compose the "leaven in the dough."

Jesus did not explicitly say anything about the Negro-white problem; he did say much about helping the less fortunate. By the story of the "Good Samaritan" he implied that all people who possess *agape* are worthy of the Kingdom; and certainly Samaritans, because of their racial impurity, were as much of a racial problem in

Jesus' day as some people make the Negroes a problem today.

I wouldn't mind sticking my neck out for a lot of things I believe in—and even living "peculiarly," in the eyes of the world . . . if I could be absolutely sure that there is a God, and that he is just and loving, as I have been taught. Can I be sure? J. A.

According to a survey made by the Reverend Robert N. Rodenmayer, Rector of St. John's Episcopal Church, Northampton, Massachusetts, this is the question most frequently asked by college students. Really, these are two questions, although I would care little about a God who lacked qualities of love and justice. Many classical arguments have been suggested as to why one should believe in God: Look them up in any elementary religious philosophy textbook. You will find them classified as the "ontological," the "cosmological," and the "moral" theories for believing in God. You can study the proofs suggested by Thomas Aquinas. For my own satisfaction for believing in God I proceed in this fashion: Nothing, for example, on my study desk has come into existence by mere accident. This typewriter I now use points to a mind which has designed it; rationally and experimentally I know of no typewriter which is the result of blind chance. By analogy, I cannot conceive the universe as the result of blind chance, since my two best criteria of truth (coherence and pragmatism) point to all objects as the result of a designer. Thus the total design of my universe points to a designer rather than to blind impersonal force; and this designer I call God.

When I use the term "God" I mean that God is the life of the universe, the spirit which holds the universe together in the same manner as my spirit integrates my body. I am never detached from the spirit of God; his spirit is about me and as accessible for me as the atmosphere I breathe. His immanent spirit has personal relations with my spirit; and the whole problem of religion is to "practice the presence of God." As a Christian I have faith that Jesus' insights into the totality of religious living set for us the norm as to how the immanence of God might become incarnate in us as it was in Jesus. Since Jesus' life was filled with God's

*agape*, because of his ultimate faith in God, I believe that to "practice the presence of God" all of us must be conditioned by *agape*. Hence, the surest way to test belief in a God of justice and love is to live *agape* in social experiences, as we allow God's energetic *agape* to flow through us.

Just as I use analogy to "prove" the universe as the result of God the designer, I resort to analogy when it comes to God's justice and love. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven give good gifts to them that ask of him?" (Matt. 7:11) Like Jesus we use analogy to understand God's goodness. I know of a father who underwent an experience not long ago, associated with a tragic accident of his son. That father told me the way he wanted to help his son in his tragedy. I only wished that I, with my maturity, might have suffered for my son in his tragedy. As my heart yearned to help him, the quatrain of Edwin Markham about his son Virgil came to my memory:

Dear heart! Near heart!  
Long is the journey,  
Hard is the journey!  
Would I could be by  
Your side when you fall—  
Would that my own heart  
Could suffer it all!

If frail man at his best is filled with this kind of redemptive love, how much more must God's redemptive love reside at the heart of the universe, yearning to heal and help each one of us!

I'm a nurse, not a theologian, and yet I consider theology important and I want to understand a lot of the things it deals with. What can I read that won't be so confusing? J. M. J.

Books on theology too infrequently get down to earth in such a fashion that laymen can understand them; and sometimes theologians themselves cannot understand one another! The following books will be of great value to you: H. F. Rall (editor), *A Guide for Bible Readers* (eight books clearly and graphically written on the Old and New Testament), Abingdon-Cokesbury Press, 1945; A. W. Palmer, *The Light of Faith, An Outline of Religious Thought for Laymen*, The Macmillan Company, 1945; R. H. Beaven, *In Him Is Life*, Abingdon-Cokesbury Press, 1945; R. L. Smith, *Know Your Bible Series* (twelve books), Abingdon-Cokesbury Press, begun in 1943. Watch, also, for a book soon to come off the Abingdon-Cokesbury Press by Georgia Harkness which will present a theology for laymen. My book called *Credo: Fundamental Christian Beliefs* was written for students and laymen who desire an understanding in lay language of theological ideas.



YOU'VE come a long way from Bonaventura. You don't remember him? From your medieval history—it came at three o'clock our sophomore year, up behind the stacks on the fourth floor annex; old Straggle-Hair taught it, the guy with crumbs on his vest, and dandruff, remember? As I was saying before I was interrupted, Bonaventura was a monk. That's the point. A devout monk. And brilliant, too. So was Thomas Aquinas, except that he was a theologian. *The* theologian, say the Roman Catholics.

One day, the story goes as I tell it, Aquinas visited Bonaventura. They spent the day in learned conversation, discussing everything on the earth and in the heavens (in which realm they were freer to talk, there being no disproof at hand). Really, though, these men were distinguished intellectuals. Then the theologian asked the monk for permission to see his library. Bonaventura consented, and took him to the room where he did all his study and writing—a cell, bare walls, with only a cot and desk. He pointed to the crucifix overhead: "That is my library."

Bonaventura figured, as Garfield said later of Mark Hopkins, that if he could sit on one end of a log with Jesus on the other, he could get a liberal education. Neither religion nor education needs books, he felt. "The fear of the Lord is the beginning of wisdom." And the end of it, too, as I shall show.

For I know where that kind of study ends up. Phillips Brooks found out, too. At college he fell in with a gang of pretty good students. They hit the books and never darkened the church door. Then Brooks went to seminary, and the first week the exempted-from-the-drafts took him to a prayer meeting. They prayed and sang and testified and shouted. The place shook with fervor. Young Brooks was ashamed of himself for having no such "spiritual fever." Next morning, though, he heard those same theologians testify one after another that they were not prepared with the day's lessons. There were young men, Brooks concluded, who loved God with all their hearts but not with all their minds.

Moral: cracking the books gets better marks than praying. But that is hardly newsworthy (blue pencil it out, editor). Anyhow, those pussy preachers carried Bonaventura's theory to its logical absurdity. Too bad they didn't have his mental horsepower to get away with it.

So, editor, my hat is off to you. You've come a long way from Bonaventura. Your issue on education doesn't fall into his trap, even though you do fly under religious colors. In fact, you are very successful in disguising your Christian flavor. You talk like any sensible journal on modern education.

## How to Find a Black Cat That Isn't There

ROBERT H. HAMILL

It's a little vague, though. Bonaventura at least had something specific he believed about education. But you? Ugh. You favor a twenty-four hour education. That's good. Have you tried playing a phonograph record of your French lesson during your sleep? The unconscious subconscious can absorb a lot. Your round-the-clock education reminds me of the Sad Sack who put his books under the mattress and told the prof next day that he spent ten hours on his books last night. I've always contended, however, that most is learned after ten at night, especially when studying is done in pairs. Your efficiency and resistance to knowledge are highest between breakfast and lunch. This explains a lot about campus life.

Your silent prostration before the one hundred great books amuses me. If you will include Horatio Alger and Sherlock Holmes I'll join your worship. Praised be Allah! And if you will include in the three R's—rhythm, rum, and romance, I'll come to college on my GI rights. As for getting educated while I wash dishes, that's great, too; at least I'll learn how to wash dishes. And get my fingernails cleaned free.

I mustn't take up your space on the serious side only. Here is a choice quote from Mark Van Doren—he must be a prof somewhere. He's telling you how to get a "liberal education"—for \$2.50, from the bookstore.

"Science and philosophy must rest in nature; their inquiry is confined to what things are and how they are connected, in number, place, and time. Religion goes on into the darkness where intellect must grapple with the original fact, that things are at all." (*Liberal Education*, p. 141-2)

Underscore: Religion goes on into the darkness. You know the difference between a philosopher and a theologian? A philosopher is a blind man at midnight searching in a dark room for a black cat that isn't there. A theologian is a blind man at midnight searching in a dark room for a black cat that isn't there, except that he finds it. That, too, is the fundamental difference between an education and religion. Listen to Prof Van Doren again, without having to shell out your money:

"Religion is the art that teaches us what to do with our ignorance. It does

not teach us how to convert it into knowledge, for that cannot be done." Suppose we had gone on that advice; where would we be today? It's like a woman complaining that she can't get a divorce because she hasn't any clothes to get a divorce in. If everyone said that, where would the institution of divorce be today? (who said that first?) So with education. Where would light bulbs be? and nylon stockings (where are they, by the way?) and boogie woogie and atomic rockets? Where would civilization be, if we admitted that "religion does not convert our ignorance into knowledge, for that cannot be done"? More from the prof, still free:

"[Religion] shows us how we may dignify our ignorance with ritual, which is man's way of confessing his ignorance in a style suitable to its size. The worm does not confess the inferiority of its knowledge. Man can do so, and has erected the act into an art."

That lets the truth out of the bag. Worship is a camouflage for our ignorance. Many thinking people have never doubted that, and Marx pretty much cinched it for many more. The more you know, the more you don't know, and the more you have to cover up with ritual the more you are saying you can never know.

I say, the more you know, the less you are ignorant of, and the less you have to dignify with ritual. Why dignify God as the giver of the rain when the weatherman says, rain! and it rains? Why dignify God as the judge of all the world, when the diplomats decide after breakfast some morning which little countries shall starve and which big ones grow fat? Why dignify with prayer the neuroses that a good psychologist could cure, or a good love affair?

Give me religion, or give me death. I'll take education, thank you, and let religion salve over men's wounded minds with a generous layer of dignity and ritual.

In all thy getting, get understanding. Who said that one? Write him down a prophet. And beware of false profs, especially those so humble that they dignify their ignorance with ritual.

As ever,

SKEPTIC



# Chichi That Flutters the Heart of a Grand Rapids Floorwalker

MARGARET FRAKES

lots. To put it simply, the policy of glamorization extends to the settings, as it does to everything else. The studios accordingly choose their 'art department' heads not from among the most dramatically gifted of their art directors but from those who have a background of architecture or of interior decoration in a tradition of overblown rococo. With such men behind the office desks, the art machine turns out 'naturalism' of the era of Belasco or a type of chichi that flutters the heart of a Grand Rapids floorwalker. Any director who feels it necessary to discuss with care the why and wherefore of his settings before they are designed is considered something of a crackpot. . . . Thus for *None but the Lonely Heart* the RKO art department head furnished a model of a London street which the director Clifford Odets, had the courage to turn down. The model was 'picturesque' and the art machine undoubtedly suffered wounded feelings when Odets declared, 'This place is so pretty I'd like to live in it myself. What I want for my action is not a relic of the good old days but a relic of the bad old days. This street must be the villain of the story; it is the sinister reason for the whole chain of events in the story.' The assignment was turned over to me, and I remade the street into a typical example of rattletrap slum housing. The honesty and realism of the design have since been recognized not only by American but by British audiences. This enthusiasm, however, has not been shared by RKO production heads. Hollywood will gladly spend money to make settings look lavish, but it cannot afford the money to make settings look normal.

"Perhaps such incidents explain why it is almost hopeless to expect any picture to emerge from the big studios with the startling quality of *The Stars Look Down* or *Open City*. . . . However, in recent years some of the best writers in the film industry have moved into directorial and production assignments. These men are well aware of the meaning of settings as environment and of the share of the setting in the total impact of a screen story. In time the newer directors and producers


may be strong enough to make their wishes respected."

The next time you see a movie, look into this business of setting. You may find a whole new area of interest in your total development of appreciation, of constructive criticism. See what part the setting plays—see how its existing-for-itself glamorization may ruin the impact of a film story; or, conversely, how its realism adds and becomes an essential factor in the impression the entire production makes. If you are seeing *Open City*, you will find a never-to-be-forgotten example of how a setting is itself part of the story, a valuable and telling contribution. If, on the other hand, you are seeing, say, *Lover Come Back*—but why go on?

\* \* \*

A DECISION which may have a tremendous influence on the future quality of motion picture fare was handed down in the United States district court in New York one day last summer. No longer, said the judge, may producing companies compel exhibitors to buy pictures in "blocks," thereby having on their hands several films of dubious quality in order to obtain one good (or at least well publicized) film. The decision came in a suit brought on by the Department of Justice under the Sherman Anti-trust Act. Thus came to an end the practice of block-booking. When better movie advocates have sought out local theater managers to request that they show better films, the answer has always been that their hands were tied because they had to buy their films in blocks, good, bad, or indifferent.

Now the trade papers are filled with predictions that the day of "B" quality films is over, and several of the big companies have announced that they will hereafter concentrate only on "A" films, since each production must now be sold "at auction" to the highest bidder. An end is being predicted, too, for double features. And some better film groups are doubtless feeling that they can now relax. BUT the decision really does not guarantee first-rate films, at least the kind of films we like to think of as first-rate. All it means is that exhibitors can no longer pass the buck. If an exhibitor feels that his audience will patronize westerns, for instance, that will be the kind of films



In this Deanna Durbin film the elaborate settings belie the intended typical American home.

THOSE who have seen the two recent British importations, *Henry V* and *Caesar and Cleopatra*, while admiring them for the perfection in acting and diction, the good sense with which play construction has been approximated in the movies, have nevertheless been unable to stifle a fear lest the tremendous, spectacular sets may portend a British trend toward the typical Hollywood emphasis on externals, on splendid, glamorous settings at the expense of veracity and realism. Some are predicting that the fabulously wealthy J. Arthur Rank, who has set out to make British films worthy rivals of Hollywood's, will succeed in aping a fashion which can only rob the more realistic, detailed British productions of their unique charm. The two films mentioned are so excellent otherwise that one feels inclined to forgive them their stupendous settings, but we have to admit that in less skilled hands they might out-DeMille DeMille.

This business of overdone settings has always seemed to me to typify what is wrong with many a Hollywood film. A recent *New York Times* letter from a screen designer says some things that so nearly hit the nail on the head they are worth reproducing in part:

"In some ways the Hollywood treatment of film settings casts a revealing sidelight on the general Hollywood approach to reality. The setting represents human environment—a highly important, if mute, aspect of the screen story. As a Broadway stage designer who has also worked in pictures, I am bound to report that any attempt to bring reality to movie settings encounters stern resistance on the big



# Good Dough but No Yeast

OLCUTT SANDERS

he will demand. If he thinks, from past performances, that they will go for Lana Turner's emoting, let the story be what it may, it is for Lana Turner films he will cry. If his past experience has shown him that extravagant, spectacular, gaudy fare is what his audiences want, he will beg for more *Ziegfeld's Follies'* and *Gilda's*. There is more place than ever for audience education, for development of intelligent standards in movie-choice. And audience demand for the first time will have a chance to make its influence felt.

This business of "audience demand," by the way, made itself felt in rather a regrettable manner concerning a documentary the government had prepared not long ago to present the conditions of famine existing in so many places of the world today. The film was called *Seeds of Destiny*, and it was designed to awaken the fattened conscience of America to what it might do to help relieve that widespread suffering. But the American Theaters Association, when asked to distribute the film, refused. Audiences wouldn't stand for it, they said, and indeed past experiences with "suffering" in films would seem to bear them out. Here is a way, incidentally, for that "intelligent audience demand" we were speaking of a few sentences back to make itself felt. Enough pressure on exhibitors, enough indication that an audience will be available should the film be shown, may bring it off the shelf. Certainly over-stuffed America needs to see the film.

Another government-sponsored film, this time the Signal Corps' *Let There Be Light*, a presentation of psychiatric treatment of ex-GI's, has been making the rounds of the distributing companies which would be in a position to give it wide showing. Again the same excuse: "Audiences wouldn't like it," is being met. It's a great job, they say, but, well, we can't expect audiences to pay to see this sort of thing.

Interesting along the same line is a report that a number of companies have been badgering the army for permission to distribute *The Atomic Bomb Strikes*, which contains heretofore unreleased shots of the bombing of Hiroshima and Nagasaki as well as closeups of the injuries suffered by civilians in those cities. *Variety* reports a rumor that the army fears that if audiences were permitted to see the true effects of the bomb there would be a demonstration of public indignation over its use. Here would seem to be an example of a case in which audience-demand is a bit more intelligent than the authorities which are keeping the truth from the public.

The realism of the settings and costumes of *The Stars Look Down* makes for a sincere film.

**T**AKING stock of one's self is difficult. It is much easier for someone else to be objective about us. One person who very helpfully looked at us as Americans recently was Louis Martin-Chauffier, a visiting French journalist, who summed us up as "good dough without yeast." As quoted in *Time* from the Paris *Libération*, he elaborated:

"American society is tough, commanded by the tough law of profit, by the even tougher law of the struggle for existence, reducing man either to a machine or to a nervous being straining simultaneously for the conquest of comfort and self-defense. . . .

"After the fatigue of the day, the American has no taste for the leisure of his evenings or his holidays. Either he has his bed, radio, movie, or whiskey. . . . Above all, no thinking. One escapes from reflection, meditation, solitude. Yet, what is civilization if not the proper use of leisure?"

That is a broad generalization, which probably would get common acceptance. Fortunately, we don't have to conform, if we choose otherwise. To help us as individuals to check on our use of leisure time, we might make use of an inventory sheet. If you are a member of a student religious fellowship or some similar group, you might find it interesting to take such an inventory together.

To make a check list for yourself, write in a column, on the left-hand side of a sheet of paper, the activities which you think are worth considering as leisure. Then compare your list with those used in the orientation program of Hood College (found in E. O. Harbin's *Recreation for Youth*):

ACTIVE GAMES AND SPORTS:

Archery, badminton, baseball, basketball, bowling, canoeing, croquet, cycling, fishing, golf, hockey, horseback riding, horse-shoes, shuffleboard, skating (ice), skating (roller), swimming, table tennis, tennis, tobogganing, volleyball. (Include the ones suitable for your community; we wouldn't list tobogganing in Texas.)

**CRAFTS AND HOBBIES:** Basketry, block printing, collecting (antiques, books, coins, stamps), cooking, finger painting, etching, knitting, leather work, painting, photography, sewing, sketching, soap carving, weaving, wood carving, wood work. (Consider the ones for which the facilities are available or could be made available; some of the activities will appeal only to girls and can be omitted in an all-men's group.)

**DRAMATICS:** Acting, choral speaking, costume designing, directing, make-up, marionettes and puppets, play reading, scenery construction, spontaneous drama, stunts, writing plays.

**LITERATURE:** Book club, current events club, debating, discussions and forums, poetry club, story telling, writing poetry, writing stories, reading (biography, fiction, foreign language study, history, philosophy, poetry, travel, etc.).

**MUSIC:** Chorus or choir, composition, collecting folk songs, listening (classical), listening (popular), orchestra or band, piano or other instrument, singing for fun, singing in operetta.

**OUTDOORS:** Bird study, campfires, camping, collecting nature specimens, flower study, gardening, hiking, insect study, mineralogy, picnics, star study, tree study.

**SOCIALS:** Anagrams, banquets, bridge, checkers, chess, dominoes, folk games,





# SONG OF THE MONTH

## Harvesters

Eng. Version by K. F. Alsatian Folk Song

Be-fore the mor-nig star has set, While fields with  
A-lone in mor-nig's sky you seem, Yet, guid-ed

dew-drops still are wet, We rise from sleep and  
by your cheer-ful beam Be-fore you set, our

take our way To reap the grain this har-vest  
arms shall strain With man-y sheaves of gol-den

day. Where do you go, oh, star so bright, When  
grain. So men at dawn shall seek your cheer Through

day's warm sun-shine dims your light?  
man-y a slow-ly tur-ning year.

Arr. by Leonhard Deutsch. Copyright 1946 by Co-op Recreation Service

folk dancing, parties, social dancing, traditional games.

**CITIZENSHIP AND COMMUNITY SERVICE:** Boys' and girls' clubs, citizenship education, peace education, playground and youth center leadership, political action, public health, race relations, relief efforts, church school teaching, week-end work camps. (Had you thought of including things like this in a leisure inventory?)

After you have your list of activities, make twelve columns out to the right. It might be a good idea to use graph paper; then you'll have all the lines you need, horizontal and vertical.

The first three columns will indicate how broad your leisure-time interests are now. In the first column check those activities in which you now have enough skill to have fun. In the second column check those in which you have more skill than the average member of your group. In the third check those you are able to teach someone else.

In the fourth column check activities you can enjoy alone. Here will show up

any need for developing inner resources. Not all our leisure has to be spent with other people.

The next three columns will indicate whether you are good company for others on a broad basis of companionship. Shared interests are tremendously important for building foundations of understanding and comradeship—whether it be with friends of your own age of either sex, with children or with parents. Therefore, in the fifth column check activities you can share with others of your own age. In the sixth check those you can share with young children. In the seventh check those you can share with older persons.

One of the real questions for the college student to consider is whether he will be a *spectator* or *participator* after college. If one concentrates too much in team games, he may find little carry-over value. In the eighth column check those activities you are likely to continue until you are thirty. In the ninth check those you can participate in frequently from thirty to fifty. In the tenth check those that you can continue in even after fifty.

In the light of the first ten columns, you may discover special areas in which you think you need to grow. Thus, in the eleventh column check the new activities you plan to add to your list of leisure-time interests during the coming year (including vacation). In the twelfth column check those old ones in which you plan to increase your skill.

**I**F you follow through on this leisure inventory conscientiously, you will have faced up to one of the most vital of all modern problems—education for leisure.

### NOTE ON RECONVERSION:

[Continued from page 14]

Curiously enough, the tremendous increase in junior colleges will not in any way interfere with the growth that is now taking place among the four-year institutions. All it means is that more and more Americans are seeking higher education.

Despite the trend toward two-year institutions, the attempt of the University of Chicago to popularize the two-year Bachelor of Arts degree has failed. As a matter of fact, the three-year acceleration schedule is being rapidly dropped in most of the nation's colleges and universities.

Many other trends, of course, are discernible on the college horizon. Numerous innovations will be tried during the next few years. Almost every college has a faculty committee drawing up postwar plans. The large institutions have already made their new plans known. Smaller colleges are following suit. While here and there you will find a startling departure from the norm, yet basically the college and university are sticking pretty much to the established pattern of higher education. For the most part the colleges nation-wide find that their student body is more serious, that the elective system is on the way out, that liberal arts is returning, that more flexibility has been introduced and that overcrowding and expansion are significant factors for future plans.

In brief, the conclusion is inescapable that the colleges and universities have come out of the war in a stronger position than before Pearl Harbor. Despite the sacrifices they made, colleges are today turning their attention toward peace and the development of a better understanding of man for his fellowman. More emphasis is placed upon international education than was the case in the past. The student is not only more mature, but he has a greater interest in national and world developments.

Here is our most optimistic hope for world friendship and understanding. As long as our classrooms are filled, American democracy need not despair.



AS we got off the train at Ithica the other morning at four we were crowded into a taxi with a young naval officer who, like us, was badly in need of sleep. The hotels would have none of us, but during the process of finding this out, we came to know each other quite well. For three years he had been working in the training program of Navy Air Forces. He was in Ithica to wheedle a place on the fall roster to prepare for his Ph.D. (We were en route to a new church.)

He had a number of convictions about which he was not at all reticent. One of them dealt with education: he was sure that about fifty per cent of college time was wasted, that you could teach faster and more competently than had ever been done in civilian schools. In both Germany and Japan there is a certain urgency about "re-education." Politicians, professional and otherwise, are worrying aloud about how long it will take to remold former enemy peoples into democratic thinkers. Well they might worry, too, because America is faced with somewhat the same problem. How long before our local educational system can be turning out really educated men and women to take their places in a world which has had too many "trained" men, but not enough *thinking* men?

No one knows the answer, of course. On the surface there seems hope in the great numbers of students trying to enter colleges. But this hope may be a great delusion if thousands of eager young men and women study furiously for a while and graduate equipped merely to earn a larger pay check. Today is the time for every person fortunate enough to get accepted at a school to think carefully about what business he has taking up good space in a college. Those who teach and administer higher education should also be compelled to search their souls to see if their jobs are worth the time they take—to see if they are really providing the education for a world that's got to be decent or perish.

The best guide for such stock-taking by student and prof alike is a book called *Campus Versus Classroom* by Burges Johnson (Washburn, \$3). Mr. Johnson gives a "candid appraisal of the American College"—which means of the student and the people who try to educate him.

Samples: ". . . It is possible to spend four years at college and not learn anything at all, except possibly some bad habits." A college tradition: "any pattern of student behavior repeated for two successive years."

In a summary section dealing with "educating the emotions" (one of the great goals of the college), he shows that those with degrees are often more vulgar than the uneducated "horde":

# And What Did You Learn Today?

DON A. BUNDY

## Briefly Noted But Good . . .

*The Truth About Unions* by Leo Huberman (Pamphlet Press, \$1). A vital picture of the "why's" of unionism, one of the most significant movements in today's world. Read it even if you are already pro or anti—and if you haven't decided, this is a good primer.

*In the Name of Sanity* by Raymond Swing (Harpers, \$1). A sane commentator makes sense discussing the atom bomb's impact on the world.

*Outline of History* by H. G. Wells. Get this from the library and read it again. Good writing lost a splendid representative recently. He wrote interestingly about the world of the future—space ships and all the rest—but he'll be remembered well into that future not just for the novelty of his predictions, but for this survey of "all that has gone before." *The Hucksters* by Frederic Wakeman (Rhinehart, \$2.50). "Exposay" in novel form, telling how soap operas get that way, or "The inside of advertising plus some romance."

*Animal Farm* by George Orwell (Harcourt, \$1.75). A swell animal story directed to adults who can recognize satire of the highest type. Or for children, or adults who think that animals talk.

## Just for Fun . . .

*A Rock in Every Snowball* by Frank Sullivan (Little, Brown, \$2).

*Keep It Crisp* by S. J. Perelman (Random House, \$2.50). For connoisseurs.

## Meat . . .

*Problems of Men* by John Dewey (Philosophical Library, \$5). A collection of Dewey's writings on education, democracy and human endeavor in general.

Many of our smoking-car debaters whose emotions daily run away with them were supposedly inoculated against such fevers by four years of college, and bear the vaccination mark of a degree; yet they prove daily that it did not "take."

Throughout the book he makes out a case against "training" as a poor substitute for the educating of young people. Then he points out that "all studies are liberalizing, cultural and educational, if they are taught to be so; and any study can be used in such fashion that it becomes a narrow special training rather than an educational experience." And specialization too early can be most stultifying.

Among other aspects of college life which come under scrutiny are: fraternities which take up precious time, the whole "campus life" which so often is entirely unrelated to the classroom, alumni who try to run and often ruin colleges especially through the football teams, administrators who hesitate to make an exception for the good of a student lest "a precedent be set," and teachers who have enough material and content for one semester, but spread it over half a dozen courses.

*The New American College* by John Sexson and John Harbeson (Harpers, \$3.50). This is a definitive work on the four-year junior college, grades 11 through 14, which you may want to look into if you dream of the time when you may teach in one, or if you have it assigned in a course. The authors argue convincingly from actual experiences that the continuity of high school into higher education is better maintained in the four-year junior college, and imply that this set-up will bring the best educational opportunity for the most people.

## Buy This One!

*Campus Versus Classroom* by Burges Johnson (Washburn, \$3). A prof with a heart reminisces about his years spent in walking and talking with students. He picks the fun and the flaws in the current college scene, and dreams of the college of the future. Wonderful medicine!



is self-aggrandizement, to outdo and out-guess the other fellow—it is basically anti-Christian. Each student must consider this for himself. If his spirit is in keeping with the Creative Spirit which has produced mankind and sustains it, he must seek the finest enrichment of his own spirit, the common welfare, and the worship and service of God.

*Education is not religious because of the terms used or the subjects of study.* One of the most Christian courses I ever took was the advanced course in the philosophy of education by that brilliant student and teacher John Angus MacVannel of Teachers College, Columbia University. Religious terminology was seldom or never used and there was the most rigorous thinking. But there was a spirit of reverence for life and for God and for

truth both in the teacher's presence and in his handling of great problems. Sometimes a course in a theological seminary dealing with the most sublime Christian subjects is anti-Christian because of the narrowness of the outlook, the zealous care to steady the ark of dogma and the niggardly and jealous spirit of the instructor.

Education is not Christian because a course has a certain title or because the school is called a Christian college. Christianity is a way of life which embodies at least some of the qualities sketched in this article.

The thoughtful student may say, "Yes, but these are abstract principles at best." That is true. But they can be seen in actual life. Probably each student knows more than one who lives literally in this

way—a father or mother, perhaps, or a minister. Then there are such people as Booth and St. Francis, Brother Lawrence and George Herbert, Chinese Gordon and Livingstone, Elizabeth Fry and Florence Nightingale.

But better than all these is Jesus of Nazareth. If one hundred people of wide reading and open mind were asked to make a list of the ten greatest persons who ever lived, every one would include Jesus. And if they were asked to arrange them in rank putting the greatest first, all would head the list with Jesus. He owned no property and had no position of authority. But he knew how to live and achieve inner peace and happiness, while living a full life of activity among men. It is that for which every student longs. The wise student will study the way of life of the pioneer of our faith and find for himself the secret of the way of living.

## OPEN UNDER NEW MANAGEMENT [Continued from page 16]

divisional concentration as the converging sides, and departmental concentration as the apex."

For purposes of introduction into the whole range of human knowledge, learning is divided into four fields—natural science; social science; art and literature; and history, philosophy, religion and philosophy of science—from each of which the student is required to choose one course, though not a specifically prescribed course; this work in distribution will occupy about half of the freshman and sophomore years. Here is another noteworthy innovation in Princeton's scheme—the lifting of history, philosophy, religion and the philosophy of science from their accustomed categories and their common classification as synthesizing disciplines.

In sophomore year, while still completing the requirements in distribution, the student enters upon divisional concentration. Here the traditional division into the natural sciences, the social sciences and the humanities is resumed. About half of the sophomore and junior years is given to laying a broad foundation in one of these divisions, culminating in a junior divisional examination.

In his junior year, while still working on this foundation, the student begins concentration in the departmental major of his choice. About half of the final two years is given to this specialization, leading to his senior comprehensive examination.

Since certain courses will fulfill both divisional and departmental requirements, generous provision for free election remains. Indeed, of the student's total program of eighteen full-year courses, the allocation is approximately as follows: four

to distribution, five to divisional concentration, four to departmental concentration, and five to electives.

### Resume

Now, laying the three plans side by side, certain general contrasts may be noted: (1) Harvard goes farthest in compelled distribution and reduction of electives. Princeton retains the largest provision for concentration; Yale the smallest. (2) Harvard secures distribution through specified courses; Yale and Princeton rather through required subjects. (3) Princeton concentrates distribution in freshman and sophomore years; Yale in sophomore and junior years; Harvard spreads distribution through all four years, though the prescribed courses fall in the first two years.

The dispassionate student of American education will discover distinctive merits in each of the three plans. He may give thanks that they are not at all points the same. There is value in variety in experimentation based upon virtually identical premises.

These assumptions which are guiding change, concern the two basic factors in the learning process—the character of truth and the nature of man. Both are fundamentally religious assumptions.

The first assumption is the organic unity of truth and each part being what it is by virtue of its place within the

whole. No human mind rightly grasps any fragment of truth without at least some dim awareness of the whole which gives the fragment existence and meaning.

The other assumption concerns the student. It is a recognition of his limited capacity to determine the essentials of his own education and therefore to choose, undirected, his own course of study. Conversely it acknowledges the wisdom of maturity and of tradition.

For many years past, those who have sought to mediate Christian faith to college youth have felt themselves up against almost insuperable obstacles in the very premises of the educational system. The gravest secularization of American education has not been in the gradual elimination of religious instruction or required chapel, or even in the irreligious outlook of faculties. It has been the secularization of educational theory and structure. Their covert assumptions concerning the two basic factors—truth and man—have been non-religious. And they have been false.

To be sure, even so radical modification in curricular philosophy will not induce revival in the universities. They concern only one of the three major elements in education—its formal structure. With the other two—the skill, imagination and spiritual outlook of the teacher and the capacity, industry and character of the pupil—these present proposals do not attempt to deal.

We have spoken of these changes as a revolution. They might more properly be described as a conversion—an about-face, and about-face in the right directions. Few who have studied the trend will question that we stand at the beginning of a new day in American education. Is there room for doubt that it offers the promise of a better day?





# The Tragedy of Precious Jewel

MARION WEFER

WE once had a kitchen maid in the hospital whose name was "Precious Jewel." And so she was, of purest ray serene! Her kitchen was immaculate. We nurses learned that after the trays were served it was not wise to trip into the kitchen with afterthoughts. Precious Jewel would send us tripping out again on the double. It happened that the "P.M. nourishments" for the wards and private rooms came up on the dumb-waiter shortly after the noon meal. Precious Jewel would suspend her mopping to put the plainly marked bottles in the two refrigerators. Coming for them in the mid-afternoon I kept finding them unaccountably mixed up. On the ward side of the refrigerator, I found the railroad magnate's albumin water. And on the private patient's side, the canned orange juice for the ward jostling the fresh fruit from the private patient's plague of gift baskets. I spluttered about this several times. Finally, without turning her head from the coffee urn which she was polishing, Precious Jewel told me shortly that she could not read. She was ashamed.

I was too, and I told her so. For I was not blameless in this matter of her humiliation. We were both Americans and entitled to the knowledge of the basic tools of education, reading and writing. By accident of birthplace and skin pigmentation, this was easy for me to acquire. By the same happen-chance, she was placed where one school bus was considered sufficient for the use of nine counties of colored children. Precious Jewel, and many others, missed the bus. While I had often met foreign born patients who could not read nor write she was my first illiterate American and the contact came with a shock. Precious Jewel was capable. "That there should one man die ignorant who had capacity for knowledge, this I call a tragedy." Thomas Carlyle speaking.

The dear, dour Scotsman! How modern dietetic treatment would have helped his dyspepsia! Surely it would have modified his despairing, "God does nothing!" and made a happier wife of Jane Carlyle! I have often wished that I could hurry back through time with my hands full of modern medications. I should like to administer penicillin to soothe George Washington's quinsy, start an intravenous from some blood donor's generosity flowing into that stout hearted Revolutionary general who died unnecessarily of an unskilful leg amputation, and try streptomycin on Prince Albert's typhoid. Why do I always think of him as Helen Hayes' husband? Do you remember her in Victoria Regina? And the shaving scene? And I would like to try the sulfas on Peter the Great's pneumonia, anti-venom on Cleopatra, and "truth serum" on Machiavelli.

TO return to Americans and education. We Americans have been exhorted to tolerance in a notable degree. Amazingly enough the most publicized of this counsel comes from those whose actions, so much more eloquent and convincing than words, prove that their notions of the virtue are of the foggiest. "Let no man be intolerant in the name of tolerance!" warns a very wise man. But tolerance of ignorance, an easy laxness toward the right of every American to be literate, at least, may be our undoing. What constitutes true education can be debated endlessly, but every American is entitled to the knowledge of how to read and write. It should be our concern to make it so. Because it is not, I stood accused before Precious Jewel.

These are boom days on the campus. Knowledge is being pursued in all directions and the returned GI's are making a good record, by report, as serious students. Scientific education, exact knowledge of that which can be seen, handled, controlled and made serviceable is in greatest demand. Will it outstrip the other side of education? For there is another side. Let me quote from Edith Wharton's *Hudson River Bracketed*. Yes, yes, I know this was published in 1929 and you are sniffing "old stuff," at me! But listen. Please listen!

Vance Weston, graduate of a Midwestern college, stands in the library of a cultivated scholar. ". . . as his eyes travelled on he found himself receiving for the first time—except when he had first read his Bible as literature—the mighty shock of English prose. . . . The walls of dark, musty books seemed to sway and dissolve, letting him into that new world of theirs—a world of which he must somehow acquire the freedom. 'I must find out—I must find out.' He repeated the words chanting, unmeaningly as if they had been an incantation. . . . What he needed, no doubt, to enter that world was *education*—the very thing he thought he already had! . . . If only he could have been left alone in that library, left there for half a year, perhaps. . . . college again? College meant to him sports and more sports, secret societies, class scraps, and fraternity rushing, with restricted intervals of mechanical cramming, and the

glib unmeaning recital of formulas—his courses provided a formula for everything! But all that had nothing to do with all *this . . . !*"

She also comments, does Edith Wharton, "I used to say that I had been taught only two things in my childhood; the modern languages and good manners. Now that I have lived to see both these branches of culture dispensed with, I perceive that there are worse systems of education." That was written in 1934 and from a varied personal experience of getting about in 1946, when courtesy is about as obsolete as falconry, I could say, "Lady, you ain't seen nuthin' yet!"

THE wholesome plan of international student exchange should help in the study of modern languages, though for the consolation of the indolent I recently read that English is rapidly becoming the No. 1 universal language. We are all familiar with the French proverb which translates into "To understand all is to forgive all." Now I shall strut my French and add, *pour comprendre il faut aimer*. Put the two proverbs into action and you have a dynamic force greater than the unleashed atom at Bikini!

I am happy to say that in my own profession we are starting the same plan of international visitation. Ten Chinese nurses have landed on the hospital island in New York's East River, where I had my own training, and two Burmese nurses bearing bronze stars for exceptionally meritorious service with Colonel Gordon Seagrave's famous hospital unit. They will be studying in Rochester, Minnesota, on fellowships.

I AM writing from the Adirondacks high in the North country where the hills are clad with cedar, fir, and pine. For many summers we have fled here for refuge in the eternal hills. In the war years our troubled eyes rested on them reassured, "They have not changed! They will not change!" Last August we listened across the nation to city after city rejoicing at the war's ending and the trees of the forest clapped their hands for joy. This summer we sat in the one movie house in the little mountain village and watched the appalling upsurge, that men-



acing mushroom cloud of the atomic bomb. We shivered as we rode back to our cabin. The eternal hills. But were they? ". . . the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places." And that was not written of Bikini. *What bath man wrought?*

Well, Einstein says even when the atomic bomb has done its worst there will always be "some people, some books" to start anew the task of civilization. Let us look at "some people" in this village here and now. It does not matter that it is remote. It is as typical as any village in which there are some people. I can take you to a small farmhouse where the family are woodsmen and the daughter has a master's degree from a great university and tutors the grandson of the richest of the "summer people." I can take you to another farmhouse where you will examine the carving of a table and say "Surely this comes from India?" It does. It is a gift from missionary sons and daughters now in the foreign field. We can go to a fragrant sawmill and talk to the owner about Cathedral Films. He has bought a moving picture machine for his church which is struggling along without a pastor and is showing "Gospel Films" every Sunday evening. It is a generous sacrificial gift which may bring more of a blessing to the community than he will ever know. An unpremeditated by-product which we noted with interest was that the two denominations of the small village, not hitherto over-friendly, are meeting together to see "the word" made visible.

Here, too, in the mountains I am seeing books from their beginnings. It is lumbering country. Rafts of logs are towed down the seven mile lake to the "Jack works" and from thence to the paper mills. Up "Ti-way," as they speak of Ticonderoga with its historic old fort, they make pencils. From the wedding of pencils and paper, books are born. Reading *The Dewy, Dewy Eyes* which almost makes one blush to be a writer, one could wish that a lot of paper pulp had been left standing as innocent trees bearing a wreath of Northern junks in their hair! There are, of course, books and the "some books" of whose indestructible value Einstein speaks. So, writing in the night, on the dark side of the world while people from this very village are waking on the light side to the labor of consecrated love, I send you my report of "some people, some books" I have known, and I share with you the heartening promise from the book which I am carrying back to the city with me for strength in the coming year, "God is our refuge and strength, a very present help in trouble, therefore we will not fear, though the earth do change, and though the mountains be shaken into the heart of the seas."

MUNICH JANUARY 1943

[Continued from page 33]

anything good about the enemy, and now that the war is over we have other worries. The reason that I am telling this story of the student revolt against Hitler in Germany is a simple one. Hitler is gone. But Nazism is by no means dead. The task of re-education of German youth has only begun. In my opinion, it cannot be carried out successfully unless we rely on the help and leadership of those elements in German youth which in the past, in despite of Nazi indoctrination preserved in their minds a thirst for freedom, truth and a feeling for the dignity of man. There is a spiritual vacuum today in the lives of German youth, of those who for twelve years have been poisoned by Nazi doctrines, who when Germany surrendered had their whole world, their whole belief in the superiority of their "race" shattered, who lost faith in God and substituted it for a blind idolatry for Hitler and who now have nothing to turn to. There is much that the Christian churches can and must do. But their possibilities are limited. De-Nazification of German schools has started. Yet, only in May, 1946, we discovered that in that same Munich University where the first student revolt took place, under the very eyes of the American military government a course was given, dealing with Nazi race theories, and given by the same Nazi professor who had lectured on that subject all through the years of Hitler's power! There is an appalling lack of teachers, creditable textbooks and even school buildings. But even if the Allied occupation powers would do a perfect job, even if there would be a unified policy in all occupation zones, instead of the four airtight compartments, each of which is teaching its own philosophy of life, it would not be enough. Basically no nation can be educated by another from the *outside* to accept the other's ideas, particularly when the other nation is the conqueror. The process of re-education and redemption must come from *within*. For that we need German leadership, which is the only kind that will be listened to by this bewildered and confused youth generation. Fortunately a nucleus of this leadership exists. The Christian Student Movement seems, from the first reports, to have survived better than one dared to hope. There are healthy signs of youth activities, strangely enough the best ones are in the Russian zone of occupation. Youth committees have been formed in all major cities; youth clubs are being built and slowly a new youth leadership is developing. In Bavaria, which is in the American zone of occupation, we seem to have decided to leave the educational job entirely to the German civilian gov-

ernment in which a "ministry of education and religion" is headed by a member of the old monarchical Catholic party. It is more than doubtful, that this is a healthy solution of the problem, considering the fact that this party, revived with the consent of the military government, has in years past closely cooperated with the Nazis. Neither is the revival of the close combination of state and church in this case desirable. German youth, who are slowly awakening from the nightmare of Nazism, war, and destruction, want to go new ways.

THE best elements of German youth today are hungry for knowledge and for a contact with the outside world, from which they have been separated for so long. They are serious, and matured far beyond their age. A high school girl by the name of Olga Schulz writes, July 14, 1945, in the Berlin *Neue Volkszeitung*:

"Now a real change must come. Youth need a new fund of values of their own—moral and spiritual—they must acquire enough critical faculty . . . not to fall prey to the primitive methods of a fist-swinging demagogue. All of us have a lot to learn. We have to know what is true and what is false. For that we need clarification, information, books, brochures, lectures . . . we need time for concentration, not for dissipation. We must become free from fear and free from the feeling that we have to suppress others in order to prosper ourselves. We must learn to despise senseless violence so that out of a liberal, humane philosophy of life a new and voluntary faith may emerge."

At the first World Youth Congress after the war, a delegation of German youth was admitted as observers. In a letter of December 27, 1945, written by the Berlin Central Youth Committee the writer thanks the World Youth Congress for having acknowledged a delegation of German observers:

"We know that German youth must earn this recognition, and because this is so, we are all the happier that world youth who have made the greatest sacrifices in the war, are the first to stretch out their helping hands to German youth."

Here is a challenge to American youth, particularly students. They can support a generous program of student exchange, they can start a system of exchange of letters with German universities, they can help to break down the barriers, which the war has erected between them and the youth of former enemy countries, and they can and must support the new leadership that is slowly emerging and whose effectiveness or ineffectiveness will decide whether or not our children and theirs will have to go out again to slaughter each other in another and perhaps a war to end all civilization.