INVITATION TO OBEY

the law, yes "invitation," not "compulsion." And because of the fact of freedom, we have failed to obey. We have put our civilization under the sentence of death.

It is not punishment being meted out to us. It is destruction of our own making coming down upon our heads.

Can we plead "not-guilty" because of ignorance? No. Two, three, four thousand years of history have slipped by which would have enlightened us.

Insanity perhaps? No. There have been too many prophetic doctors who have been *understood*, who could have cured but were rebuffed.

A pardon . . . or at least a reprieve? Yes, a pardon, a flouting of execution. Justice can be undone because of the love nature of our Creator. A pardon for all who turn against the old in order that they may become the new.

Always the chance to begin again, if to begin, is to *use* true methods, scientific fact, to *be* the product of integrity. Always the chance to search out new truth in laboratories and in men's minds—to learn what to do, how to do, and then do it.

A pardon for *all*, but one who accepts has made the beginning—a beginning in a time brimming with potentiality, frightening with possibilities.

January 1947—a new year offering a new chance to all who are willing to become new men. Herein lies civilization's hope for pardon and peace.

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DEPARTMENTS

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Toys of Life and Death

"A student once asked me, 'Why do you talk religion?'
I was scientific when I replied, 'Because it's a fact.'"

EDGAR SHEFFIELD BRIGHTMAN

BACK IN 1939, long before Operation Crossroads or Manhattan Project were thought of, a few Americans saw that science and religion must get together. "United we stand, divided we fall." So, even in prehistoric 1939, far-sighted leaders organized The Conference on Science, Philosophy, and Religion. It has been meeting yearly since then, bringing together scholars of every belief and no belief. The idea is to work together for a decent democratic world of peace and justice.

Since that Conference started, men of science have been busy in other directions, too. Every babe in arms (and most of them are!) knows that half of the scientists have been working to destroy life with atomic and bacterial bombs, while the other half have been working to save life with sulfa, penicillin, and psychiatry. A mad world, indeed.

What is science, anyway? It is simply a name for possibilities. It is man's "can do." It gives us life-and-death toys to play with, but it does not tell what life means. College faculties require students to take science; occasionally they permit students to learn a little about ethics and religion. But today scientists are terrified by the toys they have made for us; and they are calling for ethics and religion in international relations.

Can science and religion really get together? First, let's ask what science can do to religion.

Science can undermine and destroy false scientific ideas held by religious people (even by Bible writers). Hence, science must oppose biblical literalism. Many unscientific ideas were held by Bible writers; those ideas, when proved false by science, must go. But the Bible is with science on this issue. Paul wisely wrote: "The letter killeth, but the Spirit giveth life." Science clears away the letter in order to make room for the free spirit.

Science goes further. It confirms much of the biblical history, and even more of the biblical faith in an orderly, reasonable universe, guided by unchanging principles. It opens up the majesty and beauty of the infinitely great and the infinitesimally small. Everywhere it finds one world—the work of one power.

Science teaches reverence. It does not exactly say, "Let us pray," but it does make scientists respect fact, experiment, inference, and truth. Without reverence for reality there would be no science. Religious believers sometimes soar so high into the stratosphere of imagination that they float off into cosmic space. Empty space. And scientists are more depressed than impressed by the sight. They respect facts.

Further, science is a description of the facts of religion. Science and religion deal with exactly the same world, and all science is about God's world. Besides, psychologists, historians, anthropologists, and sociologists have to include religious experiences among the facts of human nature with which they deal. A student once asked me, "Why do you talk about religion?" I was strictly scientific when I replied, "Because it is a fact."

Of late, men of science have made another great contribution to religion. Sensible scientists have never claimed that science can solve all the problems of religion. But lately they have come to see that science is helpless without religion. The atomic bomb has shown what science can do under political and military guidance, without religion. Now, as never before, scientists are really afraid; now, for almost the first time in history, they see plainly their collective responsibility for the future of humanity. They see that science without religion may turn out only many other Goebbels'. But what does religion have to offer? If science needs religion, can religion meet the need?

Well, religion can agree with science that there is a need. There are plenty of questions about human living to which no laboratory experiment can give any answer. A fellow student of mine, in Germany, back in 1911, remarked that the Germans seemed to think that the whole universe was to be found in German laboratories. But we all know laboratory men and women who are moral, political, and religious illiterates.

Religion has a message to every man of science. A scientist sometimes talks as if he were only a scientist. Religion reminds him that he is a man, a father, a citizen, a lover of music, of peace, and of God. Religion calls a man away from being a mere specialist, a mere cog in the academic or the industrial machine, to become a well-rounded person, loyal to the brightest ideals. Anyone who really gets the idea of God into his head and heart must at least try to become a real child of God in all the relations of life. He'll use all the science he can get as part of his tool kit in following the carpenter of Nazareth. But the carpenter will tell him something that the tools don't know. He will show that the scientific experimenter can also experiment in beauty and goodness and prayer. He will point to experiments in cooperation. He will use the scientist's test, "By their fruits ye shall know them."

Religion and science, then, can work together to make man's brightest possibilities socially effective. God is equally present in the ideals of religion and the laws of nature. Common sense and philosophy, as well as the common peril of the world today, warn us against being fanatics for science alone or for religion alone. We need to work together with each other and with God if this old world is to offer any future for young people.

The Essence of Things Unseen

The first commandment of science
is "Prove all things; hold fast to that which is good."
Do we forget its giver was speaking of religion?

HAROLD F. WALTON

THIS IS A SCIENTIFIC AGE in more than the multiplicity of gadgets; it is scientific in thought as well. The revolution begun by Copernicus and Galileo is now far advanced. In the seventeenth century, interest in theology was so general that one could cause a riot by preaching an unpopular doctrine or questioning the authority of the Bible. Today we are preoccupied with things and not theology; and the test of an idea is no longer "Who said it?" but "Will it work?" Empiricism, or experimentalism, has replaced authoritarianism. In this sense we are all scientists.

The man of today thinks religion is just something taught by a church or a book, arbitrary, and not particularly important. If we, who believe in Christ, are to teach him otherwise, it is useless for us to preach in the language of the seventeenth century; we might as well preach in Sanskrit. We must use the language of the twentieth century, which is the language of science. Now, the first commandment of science is, "Prove all things; hold fast to that which is good." It does not occur to most people that Saint Paul meant these words to apply to religion. Indeed, I even heard a minister of the gospel say he disapproved of what he called "experimental religion." I contend, however, that "experimental religion" is the only kind there is; and I am going to try to indicate how a trained scientist might be brought to "know God experimentally," as George Fox said.

Science combines empiricism and reason—a body of organized knowledge and a method. The method is, first, to observe; then, from several observations, to form a theory or mental model which will explain the observed facts. The theory should be as brief as possible; and it should be general; that is, applicable to many phenomena. The next step is to use the theory to predict new facts; next, to make experiments or observations to see if the predictions are fulfilled. Usually the results are not quite what was expected; in this case the theory was wrong or incomplete, and must be improved. There results a body of knowledge which is constantly growing, and an ever deepening understanding of the fundamental laws which govern the physical world. I should emphasize that "law" in the scientific sense is not a human creation like judicial law, but a statement of the way the universe is made. Scientific method depends on the assumption of universality of law and also on the reproducible experiment or observation; it has therefore had most success with the relatively simple things, like astronomy, physics and chemistry. In biology it works but not quite as well. When we come to human society, the limitations of the scientific method are very apparent. In particular, the application of scientific knowledge to human ends, and the reason for doing scientific research at all, lie completely outside the realm of science.

THE trained scientist should be the first to realize the assumptions and limitations of his own method; and I believe he is. He will look outside of science for an attempt to explain man's destiny, a law to explain human relations, and a positive principle that will guide, not only human life in general, but his own life in particular. He will probably seek these first in philosophy; but he will discover that philosophy is almost as limited as natural science. It still does not answer the question, "*Why* must we do so-and-so?" and it does not supply the power and enthusiasm for doing it. Men do not often risk their lives for philosophy. Now, Christians can testify that there is a God who is supreme in the universe, who gives positive direction *and* the power to follow it. We say "who," and call God our Father, because the simplest and most vivid metaphor our limited minds can conceive is that of a human father. Of course, our friend must find this out for himself. How?

First, he will have due regard for the experience of the past. He does this all the time in science, knowing that while the books and journals may here and there be wrong, they are a great help, because in the main their findings have been checked again and again and found correct. So he should read the Bible, not because it is the Bible and therefore infallible—actually some of it is allegorical and some irrelevant and even wrong—but because it is the greatest record we have of man's relations with God. I would suggest particularly reading parts of Deuteronomy, First Kings, the Psalms, Isaiah, and Micah; also the Gospels, Acts, and parts of the Epistles. Here he will find, among other things, the moral law, the prophetic vision of the world as it might be, the idea of the Kingdom of God which we can enter, in a sense, here and now, and the love of Jesus which is so great that it can even pardon a person for disobeying the moral law. Add to this the testimony of the church from Pentecost onwards, and we have a very impressive record. None the less, our scientist so far is like a freshman chemistry student who has read in a book that iron will burn brilliantly in chlorine to give ferric chloride, but has never seen chlorine nor ferric chloride. Until he has himself made the experiment and seen the yellow gas burn up the dull metal to produce a violent vapor condensing to a miniature snowstorm of glistening black flakes, this statement is merely something to be written down in an examination; it doesn't really mean anything.

(Continued on page 45)

Scientific Stone Age

In 1940 a world's fair called itself "The World of Tomorrow." Today we know it was a phony, a great age of science which failed.

ROGER L. SHINN

THE SHOCK OF THE last few years has changed some of man's basic ideas as much as it has changed the history of the world. In the balmy days of 1940, for instance, a world's fair called itself "The World of Tomorrow." It looked like a pretty good place to live—this world of the future. Outside of the midway, where the money-making schemes were almost as old as human nature, everything pointed to a miraculous, scientific future. Immense industrial exhibits, handy gadgets, a pretty "Futurama"—all pointed to the happiness of this tomorrow. Somewhere on the fairgrounds was a "temple of religion." It was not a very imposing building, and nothing indicated what religion it represented; but religion too belonged in the world of tomorrow. There was no hint of hostility between science and religion, but it appeared obvious that the hope of a happy future rested in science and technology—these human achievements which would successfully transform the world, while religion might add its bit for those who were interested.

Today it doesn't take great brilliance to see that there was something phony in that picture. Science has kept moving, even faster than was anticipated. War brought new research, new discoveries, new inventions, but not new hopes. An Englishman in the *blitz* said ironically, "We have mastered the air only to be forced to burrow in the ground." With the end of the war came the most tremendous exhibition yet of man's scientific prowess. The new era was christened "the atomic age." But this meant no glowing visions of a happier mankind. To look at the world, one might think this should be called the "age of fear." In reports from conferences of statesmen, in voices of radio commentators, in shocked reactions of men who had done their best in one war and now saw their hopes go dim—in all of these this new fear was evident. Now it was plain: *If we would save our world, it would take more than mere continued scientific progress. Science is not salvation.*

THERE are real problems in the relation of religion to science. But often these real problems have been obscured by a *false problem*. Scientists and religious people have battled over foolish questions—more because of arrogance and stubbornness of the fighters on either side than because of the essential character of science or religion. When churchmen have claimed to settle questions of scientific fact by appealing to "dogma," the scientist has rightly rejected such a claim. Or when scientists have claimed that experiments, analysis, and formulae gave the whole truth about man and God, about human purposes and ultimate loyalties, the religious man has rightly protested. Neither science nor religion can accept dictation from the other within its own boundaries.

Because echoes of the old controversy still cause trouble, we may glance at this false problem. Common sense recognizes that there are different areas of human knowledge, or different realms of truth. An intellectual analysis says the same thing. For example, the mathematician-philosopher Whitehead, writing of an American presidential inauguration, says that a certain type of scientific thought "can only discern a complex transition of sense, and an entangled locomotion of molecules, while the deepest intuition of the whole world discerns the President of the United States inaugurating a new chapter in the history of mankind." *Modes of Thought* (Macmillan, 1938), p. 185. Now imagine a physicist and a historian arguing over which had the *true* idea of what happened. That would correspond to most of our arguments between science and religion. If the historian says the physicist is wrong, the physicist can say: "Well, maybe you'll believe that I know what I'm talking about with my molecules and atoms when you and your city get blown up some day with an atomic bomb." But if the physicist calls the historian a liar, the historian can answer: "You'll understand what history is when you see how the new President handles relations with Russia, and what that will mean in your life."

Obviously such an argument is nonsense. Both men have hold of something true in their own realms. If you ask, "How can these different interpretations both be true?" you can find a hundred complex and uncertain theories in your philosophy library. But whatever the theories, it is plain that knowledge has different areas and different levels of interpretation, which do not contradict.

Similarly, with science and religion. A man describing the evolutionary process is obviously in a different realm of truth from a man saying that all men are children of God, created in the image of their Father. These two statements are no more contradictory than are the atomic and the historical analysis of the presidential inauguration. The contradictions come only when either interpretation gets into the field of the other. If someone says that the creation story of Genesis is a scientific writing, he is like a historian telling the physicist to keep quiet. If someone else says that the evolutionist's scientific account does away with the profound truth of Genesis, he is like a physicist telling the historian that there is no history.

Galileo may have had too narrow a view of religion, but he expressed the difference when, in the midst of his troubles with the Inquisition, he said: "The Bible was meant to tell us how to go to heaven, not how the heavens go." It is

foolish to be hostile to scientific information and facts; it is just as ridiculous to ignore the aspirations of mankind and the basic character of human life, simply because we cannot study them by dissection or physical analysis.

IF the rubbish of the false problem is cleared away, we can state the *true problem* in various ways: How do science and religion meet our lives? What can we expect from each? What are the highest certainties of life? Perhaps we can answer these questions—which are really one question—with three ideas.

First, science is *one* department of human activity, dealing with man's intellectual apprehension and control of the world; religion is the response of the total human personality to all that is real and eternal. Scientific facts cannot be defied or ignored. They may sometimes correct false ideas associated with religion. But they will hardly prove or disprove any significant element of religion which concerns man's whole being.

When Albert Einstein worked out the formula, $E=mc^2$, he acted as a scientist and laid the foundation for the atomic age. But when Einstein, seeing the advent of that age and its threat of disaster, turned his thought to the problems of men living with men on one globe, he was more than a scientist. When he said that "it is easier to denature plutonium than it is to denature the evil spirit of man," he was echoing an old religious doctrine. This was not a matter of laboratories and mathematical studies; the hopes and aspirations of human life were involved.

Second, science was meant to serve man and not man to serve science. Everyone knows how technology has sometimes worked to enslave man to the machine instead of to free him. A technological age may do the same thing to the human spirit. Technology turns men's minds to the things that can be controlled, analyzed, manipulated. While the smoke of factories blots out the beauty of the sky, the concentration on technology may blot out beauty from the mind. We know the practical man who can run a factory and who knows nothing of the beauty and mystery of life. We know students in a scientific age who rush through college, begrudging every hour spent in a course which does not relate to practical, professional advantage. Such an attitude is not inherent in science, but it is part of the exaltation of technology in a scientific age.

Of course, science too has its ideals. The devotion to truth, the humility, the lack of racial prejudice in many a great scientist shame many an ecclesiastic. But scientific disinterestedness too may be turned to bad account, when it forgets that science is meant to serve man. Its most sordid results were seen in the German scientists who were discovered by Allied armies working on modern weapons; they unconcernedly continued their research for whatever army happened to capture them. Science without conviction is empty and may be destructive.

This implies the *third* idea: Science deals with the truths of investigation, religion with the truths of commitment. Science reaches its truths through observation and experimentation, or through mathematical reasoning. The validity of its conclusions is always subject to the discovery of new evidence or the revision of postulates.

The truths of great religion are of a very different sort. Take, for example, one of the central truths of Christianity: "Whoever would save his life will lose it, and whoever loses his life for my sake will find it." That is a truth of commitment. No experimentation or investigation can prove or disprove it. It depends upon no external evidence. It rests solely upon the nature of man and his relation to God. Further, we know its truth only when we believe it. There is never any religious significance to mere statements of objective fact. It means nothing Christian to say, "I believe that there *is* a God," just as it means nothing patriotic to say, "I believe that there is a Statue of Liberty." A man becomes Christian when he says, "I will serve and worship the God revealed in Jesus Christ." Religion is the realm of reverence, of absolute loyalties, of devotion.

IN 1904 Henry Adams, who had grown weary in the search for the significance of human life and history, felt that he had failed, yet he could not give up. Writing of himself, he said: "As long as he could whisper, he would go on as he had begun, bluntly refusing to meet his Creator with the admission that the creation had taught him nothing except that the square of the hypothenuse of a right-angled triangle might for convenience be taken as equal to something else." The truth he was hunting but could not find was the truth known to the Bible: "Ye shall know the truth and the truth shall make you free." Scientific truth may destroy men or it may be bent to men's uses, but in itself it will not make men free. The great age of science has left men slaves of other men, or slaves of themselves and their fears. No psychiatrist, no one who knows men and their problems, would say that the truth of the twentieth century has made them free. The truth of freedom is the truth of commitment. It is the truth which is eternal. We do not discover it. It confronts us, and we accept or reject.

Today the fate of the human race is an open question. Winston Churchill has said, "the Stone Age may return on the gleaming wings of science." Whether that happens will depend largely on the faiths that move men. Even if it does happen, some men will still know the truth that makes them free.

Scientist of Nazareth

W. F. LUDER

In his time, Jesus was restricted by his environment. If the restriction was not inherent in him, at least he was bound by the limitations of his audiences in his communication with them. Nevertheless there is sufficient evidence to demonstrate that Jesus had a remarkably scientific attitude. The records show that he repudiated the contemporary doctrine that sickness and misfortune are the result of sin. The Galileans whose blood Pilate mingled with their sacrifices and the eighteen in Siloam upon whom the tower fell were not being punished for wrongdoing, he said. Nor was the son's blindness God's punishment for the sins of his parents. A similar scientific viewpoint is evident in his attitude toward the law and the Sabbath, and in sayings such as, "You shall know the truth and it shall make you free"; "Whoever will do his will shall know of my teachings, whether it is of God, or whether I speak of myself."

Even more convincing as evidence of the scientific attitude of Jesus is his own life. It provides a good illustration of the four steps in the scientific method. First, Jesus was a precise observer of relationships between human beings. Second, he classified his data into one law, the law of love. Like all scientific laws, this law is merely a description of the way nature works. Third, he had a theory to explain the law of love: that the Lord of all nature, of the whole universe, is a God who loves every human being in the world. Love is at the heart of the universe. Fourth, he tested this theory by his own life. He wagered his life that the theory was the only one adequate to account for the facts.

In the two thousand years that have passed since Jesus' day, no other theory of God and his universe has been proposed which can compete with that of Jesus. It has been given a testing as severe as any other scientific theory has ever received, yet no modification in it has been found necessary. True, most people do not yet accept it because they are not yet aware that the law of love is inherent in the universe. But if two world wars have not convinced them, perhaps the atomic bomb will.

Sunday Science School

Jesus was a first rate experimental scientist.
He insisted on testing his ideas in his daily living.
That fact is more radical than his teachings.

MORRIS J. DANIELS

EVERYWHERE AND THROUGH all time man has reacted to certain aspects of his experiences in a religious manner. A social value thus arises to which men order most of their other experiences. In primitive times, this basic religious experience took the direction of magic, in which man sought to control natural forces by ritual and ceremony. Today, religion represents an attempt to discover the nature and will of the creative aspect of the universe—God—and is as different from magic as modern chemistry is from its predecessor, alchemy. Religion is not an attempt to alter God's will to conform to our own wishes by ritual and magic, but to implement what we discover his will to be.

On the other hand, science is young in man's history. Yet it has enabled man to control through understanding and comprehension those aspects of life which formerly he sought to control by magic. And this step toward objective observation, this search for causal sequences and relations, this emphasis upon observation under controlled conditions, has been a boon to the possibilities of abundant living in the history of man.

There are those who maintain that these two aspects of human experience, science and religion, are a question of the known and the unknown, the isness and the oughtness, and therefore are mutually exclusive areas of human experience. As immersed as I am in the social sciences, I still cannot agree with those who assert such mutual exclusiveness. I would be the first to admit that, in so far as it is possible, norms, value-judgments, etc., should be eliminated from scientific study of physical and social energy. But there is a limit beyond which one cannot go and the fact remains that most scientists do make assumptions. The discouraging thing is that they do not seem to recognize that they make them. The result is the repeated charge brought against scientists of a deficient recognition of social responsibilities.

But while scientists are accused of having failed to recognize their social responsibilities, prominent religious leaders and laymen alike have, as a rule, ignored the possibilities of science as a factor in religion. Religion is essentially the interpretation of life and the constant reevaluation of values in terms of some basic life experience. The basic life experience in terms of which we interpret life is that of Jesus and the early Christian group. The tragedy of the Christian religion is that people insisted on deifying an event instead of realizing that a process was being clarified.

Jesus was a first-rate experimental scientist in the field of morals. In the light of comparative religions and his own cultural background, Jesus didn't say anything particularly new or radical . . . the amazing fact was and remains that he insisted on living these things so completely. "Given this fact or statement," he might have said, "Let's see what will follow if actually tried in daily living." His challenge to us today is still primarily of this nature. For Jesus, as other men before and after him, was engaged in the process of discovering if there was a God, and if so, what his nature and will was. As men have experienced this object they call God, they have formulated their experiences; but when succeeding generations react to these formulations uncritically, without returning again and again to seek the reality and see if other aspects of human experience throw new light upon this reality, religion becomes sterile and the church ineffective.

RELIGION can thus profit and utilize the lessons of science in two ways. First, it must abstract more and more from all the prevailing sciences, physical and social, those aspects which are relevant for purposes of a continuous reevaluation of our values. All life is either sacred or secular; religion has to do with all or none of life. It cannot be compartmentalized.

In the second place, religion must become infused with a scientific spirit. The fact remains that too often in the past, the church has been an instrument of retardation, instead of an instrument of progress. It has waited for other forces in society to move out before it and belatedly inched up. This lag in church adjustment can be traced not only to the type of religious conceptions people hold but even more fundamentally to the attitude they have toward those conceptions. To say that religion must become more scientific does not mean that the methodology and techniques of physical and social science must be projected onto this level of human experience. But it does mean that the spirit and attitude of science must be so projected. It means that the basic experience in terms of which we interpret life and in terms of which we erect a value structure must itself be subject to study and modification if need be. This does not imply a cold intellectualism. Concerned as it is with integrating all life, religion at its best is warm, pulsating, and alive. Worship has ever been at the heart of effective religious living, but worship and devotion, if so directed, can create a powerful emotional drive for myth as well as fact.

I find myself increasingly puzzled as to why it is that men can never agree, why it is that they ever wrangle as to what God's will is. Granted that a diversity of experience with God and his will is to be expected, still the minimum that one should demand of the formulations of such experiences is that there be a core of common agreement, capable of isolation, validation, and retesting. Could this not be, I ask myself, because men have isolated religion as being somehow immune to the spirit of free inquiry? Or because those engaged in this search have had the fatal tendency of regarding past formulations of experiences as final and absolute, rather than something which they must continually validate and upon which they must build as they move ahead? Religion remains the last great area of human life in which there has not been considerable progress in the infusion of this type of spirit. But someday it will be done; then will religion come to wield the same authority in the field of morals that science now commands in others.

Who Betrayed Whom?

Veterans invited to the "Scientist's Holiday" climaxed their celebration at Nagasaki and Hiroshima. But was the invitation a—fraud?

ROBERT APPLEYARD

VETERANS OF WORLD WAR II are not amazed when they hear reports that the weather will be controlled by man, mail will be delivered by radio, portable communication sets will be possessed by individuals so that they will be able to communicate with another anywhere, deserts will be transformed into gardens through diversion of ocean currents and nuclear energy, world television will knit life close together, and atomic energy will be used to combat disease. Veterans saw this science at work; they felt it help them keep alive! But these same veterans saw also flame throwers, bomb bays open, triggers pressed—all of which brought death to guilty and innocent. And they are realistic when they know also that science today can bring total devastation and destruction from atomic bombs; that rocket-propagated disease germs can mean a worse hell than has been seen on this earth. Veterans know these two sides of science because war brought a "Scientist's Holiday," and they were in the midst of this "Dance of Death."

"Were we betrayed by science?" is a question which very few men asked themselves in the midst of war. If they did raise this question, it was usually in an indirect way—a bomber crew waking their padre in the middle of the night after a mission to receive Holy Communion, a prayer to God in the midst of or at the sight of horrible destruction of which they were a real part, a bull session when one of the fellows suddenly realized that most of his favorite clergymen at home were pacifists. This "consciousness" was always alive within a certain few, but it came into new birth with Hiroshima and Nagasaki. At first the news of the atomic bomb seemed like good tidings, the coming Japanese invasion with its horrible destruction of human life might now be avoided. Then came the details which none could understand fully, and yet, sensitive minds knew and felt some of the devastation and suffering that was there. And after that came the realization that life was now overshadowed with a power that man in a moment of folly or wickedness could use to blot out an entire civilization.

TO say without reservation that science betrayed us in this past war, even to say that the action at Hiroshima and Nagasaki was morally indefensible, was too simple a conclusion. Men did not, and still do not possess enough facts to make a clear-cut judgment. We had a moral responsibility in that two military forces which sought to enslave mankind had to be defeated, and for us, science was one of the real forces which helped us to accomplish this.

It was not then in the discoveries of science that we were betrayed. It was in the power seeking impulses in men that use the widening opportunities of technical advances for their own selfish ends. In this way the use of science was a moral issue, and was made up of the very stuff of our daily lives. Either we used science as a power of men over other human beings, or as a gift of God, the common Father of us all. The vital and urgent questions by which we had to judge science in all its acts were: How did it affect the inner life of man? How did it affect man's responsibility to God and to his fellowmen? Can science be used to further that inner life, to enrich and dignify human personality, to fortify things of the spirit? When it was subordinate to the purposes of the spirit, and created wholeness of living, we were not betrayed; but when science was used by nations and men for their own selfish ends, we were betrayed.

PERPETUAL DESTRUCTOR

Wind Pudding Objectivity

In its conflict with religion
science, it seems, has carried the day.
But being objective about God is, er, uh, well a bit difficult.

JAMES C. SPALDING

SINCE THE RENAISSANCE there has been active warfare between the scientific spirit and the religious point of view. If at no other time certainly during our college days this struggle is carried on in each of our souls. The student who tries to maintain a religious faith is looked upon as being backward by the majority of his fellow students. The professors deal patronizingly with him as they let him know that the chances of God's existing are rather slim; and since we do not have any scientific proof, the whole matter should not concern us too much. In its conflict with religion, science has carried the day.

We all know the scientist with his objective attitude. He tries to look upon the objects of his study in a wholly disinterested way. He attempts to work with things as they exist independently of his own mind.

This objective outlook is tremendously effective when dealing with matters of mathematics, physics, and chemistry, but when dealing with human problems and matters of religion its success has not been noteworthy.

IT is absolutely impossible to understand God in an objective manner. Unfortunately the scientist, like all men, is limited by time and space, as God is not. *Since the scientist must stand outside of the object of his observation, to observe God objectively would mean that he would have to stand outside of time and space.* If God exists then science cannot prove that he does exist. Or take the question of immortality. It is of decisive importance to each of us. It is also something that is beyond time and space, and science is of no help.

The personal element which the scientist seeks to avoid, and from which modern education seeks to detach us, is of real importance. The love-relationship, whether it be the erotic type of marriage and friendship, or the divine (agape) type of the Christian religion, necessarily involves the personality basically and indispensably. It would be frustrating, not to say ridiculous, to be married to a person who seeks to deal with marriage in a purely objective manner; and God surely has little use for the Christian who looks upon his religion in an objective manner. If love is essential in uniting us to God and to our fellowman, an impersonal science cannot give us that love.

There is an indecisive character in the objective point of view which limits its usefulness in matters of real importance. To the scientist, the objective fact is of the most importance. If he can establish the objective fact beyond the shadow of a doubt, his work as a scientist is finished. But there he misses the most important question, the question of what this fact means for my existence. Let us assume, for example, that a scientist could do the impossible: prove the existence of God. He is satisfied; the great goal of the ages is achieved, but because he is pure scientist it is of no decisive personal importance, and he does not seek to make his life acceptable to God. The religious thinker, however, risks his entire life on his faith in God and passionately seeks to arrange his life so that it might be found acceptable if there is a God. So it is concerning all matters of ultimate importance—the scientist is required to make no decision.

Science is a fine instrument but only an instrument; it is to be used once we have made the important decisions. Unfortunately science cannot help us make those decisions; precisely there we find the function of religion.

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BEN ZION

Its Bark Is Worse . . .

Some men don't know the limitations of science.
When they forget and quote it as an authority in every field
—it is often an unfortunate misquote.

CLAIRE A. NESMITH

THE TIME HAS COME for someone to challenge the idea that science can speak with authority in every area of life. The scientist has been acclaimed as the holder and dispenser of all worth-while knowledge. In this role he has been quoted as an authority in every field, and has not been restricted to his own field of specialization. But just as a scientist can have authority only in a narrow field of specialized work so science itself is limited in its field of authority.

Science is the field of systematized knowledge gained through experience. The work of the scientist is to observe and describe the physical universe and to gain an understanding of its operation so he can effectively manipulate it. By the use of experiments, the scientist learns a great deal about the universe and the laws by which it is governed. When anyone is seeking for truth about the physical universe, its origin and its changes, he goes to the scientist for the best of present knowledge. When new materials or machines are desired the scientist is asked to produce them. In such areas as this no one would dispute the authority of science. He does not have all the truth, but he has more than anyone else.

The fact that most people do not realize is that there are some limitations on science. The scientists themselves admit them. For example, one of the reasons for the proposal of the relativity theory was to answer the questions: how is it possible for stationary observers to accurately measure the length of a moving rod; and how is it possible to determine the same moment of time at two different points. These questions are pertinent because actual measurement is only a convention. In questioning the basis of measurement, science is questioning one of the fundamental processes on which its authority is based.

With the new ideas in physics many scientists feel that there can no longer be any hope that a Laplace world formula will ever be found. The forces at work in the world, or even in one event, are too complex; the variables are too involved and numerous to ever be so completely known that future events can be predicted. The Heisenberg uncertainty principle, which tells us that we can never know both the position and momentum of a particle at the same time, places another drastic limitation on the efficiency of science within its own domain.

Another limitation is the fact that new theories have shown that much of the theorizing that has been done in both the sub-microscopic world and the cosmos is very liable to be in error. We are limited in our experience to phenomena of the medium sized world. It seems to be almost impossible to imagine something we have not experienced. If you do not think so, try to imagine a new color or a new sound, then a four dimensional space. When scientists try to apply the laws of physics and chemistry derived from the medium sized world to other dimensions the probability of error is very great. As Reichenbach says in his book *Atom and Cosmos*, "modern research has come to recognize that the conceptual world of moderate dimensions has no validity in respect of the large-scale and small-scale worlds." It is possible that many of the laws of natural science which we think of as universal are actually only disguised truisms which have resulted from our methods of measurement. This means that the scientist still has a long way to go before he can make a complete statement about the forces and materials which make up our universe.

THE limitations we have been dealing with are the limitations science has found due to its own materials and methods. We now pass to another limiting factor, the limitation of subject matter that can be dealt with using the scientific method.

We have said that science classifies knowledge. It deals in the area of measurement. Emotions, values, and meanings seem to be out of its realm, psychology notwithstanding. There are too many variables here and the variables cannot be controlled for experimentation. Science proceeds by classification and statistical analysis and to a large extent overlooks the individual cases. Emotions and religion cannot be tested that way for in order to apply the scientific method you must first state values, meanings, and emotions in amoral terms; in this process they lose their vitality. In reality then the scientist may speak with authority in the physical world but he has no more authority in the spiritual world than does the ordinary minister in the realm of atomic physics.

If we should make a scale of values, the human personality would stand near the top. It is surprising how little science is able to tell us about that personality or how little help it can give in guiding its development, or in setting its standards. Most of our problems are human problems; it is not alcohol that is immoral, it is the human misuse of it that is bad; it is not atomic energy that is immoral but that men and women are willing to use it to annihilate one another. Science can produce things but it cannot teach people how to use and to share them so they are a benefit to mankind rather than a means of destruction. In this field religion is the greatest power.

Experience is the basis for knowledge in both science and religion. In science we make an intelligent guess or theory and then by controlled experience or experiment check its validity. In religion we must place our faith in God and then let our experiences of life with him be the check on the validity of our faith. The trouble with most people is that in religion they want the proof first and are not willing to take the stand of faith necessary to experience God and so find the truth. The scientist eliminates disparities and neglects limitations of measurement in order to make a hypothesis as a start in a new field. Why should people seeking religious truth be any less daring? Misinterpretation of experience occurs in both fields because we do not know and cannot correctly interpret all of the factors of the experience; that should be no more of a deterrent in religion than it is in science.

THE important fact that most people do not realize is that there is no

(Continued on page 40)

Where Power Found a Soul

In one of a thousand valleys on earth
the physical setting of man's life has been vastly improved.
But the real job which was done went far deeper than technology.

DAVID E. LILIENTHAL

MAN'S POWER TO CHANGE the physical setting of his life has in our generation become well-nigh unlimited. This revolutionary consequence of his increased scientific, technical, and managerial talents is one of the central facts of our time. It touches the lives of all men everywhere. It affects our health, our daily tasks in factory and farm and office, our spiritual concepts. It even profoundly affects our prospects for survival itself. The release of atomic energy and the transmutations thereby of the very elements themselves—the supreme demonstration thus far of man's scientific talents—is knowledge that if used in a future war will bring consequences horrible beyond our imagination. Yet if used for peaceful purposes they can bring great blessings to mankind.

These are indeed magnificent new tools that our technology has fashioned. But what are their consequences for the human spirit? What is the relation of scientific advance to the inner life of man? How does it affect that mighty and precious intangible, man's stewardship to God and to his fellowman? Can science and technical skills be used to further that inner life, to enrich and dignify human personality, to fortify the things of the spirit? These are urgent and vital questions.

That there *is* a relation between man's new vast power to improve his environment and his inner life seems to me clear. The TVA (Tennessee Valley Authority) has come to be a kind of graphic symbol in the minds of many people all over the world of the capacity of man to use science and technology to change and to better his physical surroundings, to put natural forces to work for him through science. There is no doubt—for the evidence is on every hand—that in this one of the thousand valleys of the earth the physical setting of men's living has improved. Each day the change becomes more pronounced. The river, once a scourge and wastrel, now is productive. The land is more secure and fruitful. The forests are returning. Factories and workshops and new houses and electric lines have put a different face upon the Tennessee Valley and touched the lives of almost five million people.

BUT it is not simply these *physical* changes that account for the achievements of the TVA. It is the consequence in human terms, the methods by which change has been wrought, the new quality of the lives that have been changed—it is these things that are most meaningful. For the TVA is not dams nor electricity nor soil improvement. It is people. And the rock upon which this whole enterprise has been built is a faith, a profound belief in the integrity and indeed the sacredness of human personality, a conviction that human beings come first. A knowledge that the fruits of science can help people or hurt them, enslave them or liberate them.

In the TVA we were given an ethical objective to be achieved through technical and administrative means. In the discharge of this stewardship we have tried to put in the hands of the people through their *local* agencies, scientific knowledge that would increase the range and the freedom of their choices with respect to the most vital matters: the *kind* of use they would wish to make of their natural resources and the *kind* and *quality* of the lives they choose to live. TVA had no power and wanted no power to compel farmers to change their way of dealing with their land—bad as some of the practices undoubtedly were. Technicians could have gone on the farmer's land and themselves made changes, but we deliberately rejected this short-cut method. We chose instead a slower but sounder way, the way of self-education. For TVA is more interested in people than in land. The method of bringing science to the land must be one that would diffuse knowledge among farmers, so that on their own land they would learn nature's lessons revealed in science. More than that, they could enjoy the satisfactions, the increased independence and feeling of personal obligation, and the pride of accomplishment that the informed and conscious use of science can bring.

The idea is simple: when a farmer sees across his neighbor's fence, that the new farm methods in use of phosphate are successful, he is likely to adopt that new way of farming. He chooses to make a change that no amount of bulletins or pushing around or exhortation could possibly effect. In the process he works with a group of his neighbors, on an undertaking of common concern, and one in which on his own farm he learns the unit of nature and her laws. Through this process of shared learning and doing, scores of down-at-heels rural communities have come alive in the Tennessee Valley. And because the disposable energy of a *living community* is far greater than the sum of the individual energies that flow into it, these reborn rural communities have found themselves able to do many things they had never before dared to attempt; things like bringing in electricity or telephones, or improving the local health services, or the local libraries; yes, even bringing out a better attendance at church. Indeed many of the churches of the Valley are working systematically with the test-demonstration effort in their communities. *They are seeking to relate man's stewardship of the land to his accountability to his God.*

The cooperation of people and people's institutions in the TVA would have been impossible but for an essential and a unique provision written into the TVA law by the congress: I refer to the fact that the TVA is *decentralized*. It is not part of a bureau or a department in Washington. It is an agency rooted in the Tennessee Valley, where the resources and the people and their problems are found. It does not function by remote control.

The job having been defined and the broad policies laid down, *congress*, in the TVA Act, *did what is new in our history: it fixed upon one agency the responsibility for results in resource development in a region.* What seems the plainest sense to a competent business manager, i.e., fixing responsibility in one place for an entire undertaking of many parts, all interrelated and interwoven—land, water, minerals, forests—constituted in 1933 virtually a revolution in government administration. And it is well known that today the strongest opposition to the

TVA idea comes from vested bureaucratic interests in government who, like most vested interests, do not take kindly to a re-examination of their accustomed ways.

OBSERVERS of the TVA invariably remark upon our preoccupation with method, our constant concern with the "how," the means by which a given physical change is to be achieved. This is a valid observation. Our preoccupation is more than a matter of administration. It is fundamental—so it seems to me—that the consequences of science, in human terms, are basically affected by the kind of methods that are followed in reaching the physical ends science makes feasible. For myself I confess frankly that I cannot comprehend how humane goals can be reached, how moral purposes can be served, *if the methods employed to reach those ends are not themselves calculated to further an ethical purpose.* Hence our emphasis upon voluntary methods, upon the slower processes of education, the active participation of the people, the diffusion of scientific knowledge, the wide public understanding of the unity of nature's plan.

I am convinced that the centralization in the administration of government and business is a de-humanizing force. I am convinced that it is one of the chief causes in modern times of erosion of the human spirit, an increase in the arbitrary and corrupting power of men over other men. Science and technology make the issue of centralization, always critical, doubly urgent. For remember, scientific advance lends itself readily to an increased concentration over the lives of others. As technology has been administered to date it has actually diminished rather than increased the average man's accountability for and participation in the vital decisions of his daily life by placing more and more of those decisions in other hands. It thereby atrophies men's ethical standards, it weakens that respect for the sacredness of human personality without which the concept of man's stewardship is rendered empty and meaningless.

The ultra-reactionary and the ultra-radical both assert that these losses of human values are the inevitable price of technical physical advance. This we deny. But we do not deny that the hazards to the human spirit exist. They are real. We know they are real. No one today can disassociate himself from the spiritual dangers that technology multiplies; not the scientist, nor the administrator, nor the politician, nor the churchman. Nor can we disassociate ourselves, any of us, from every effort to develop methods of administering technology that will magnify, not stultify, the spiritual worth of man.

What the Tennessee Valley has seen and what the whole world has sent some of its best minds to observe, is a systematic attempt to utilize the resources of nature and of science in the service, not of science for its own sake, as a modern graven image, not of the State or of some new political or bureaucratic elite, but in the service of individual human beings, *their* well-being, *their* hopes, and *their* purposes.

But the ultimate test is not a material one. It is embodied in the question—and it is essentially a spiritual question—What is happening to the inner quality of the human beings affected by these material improvements? Are they freer than before? Do they feel more secure? Has the range of their choices been widened? Are they better able to build their own happiness, more disposed to deal generously with their fellows? If the answer to these and similar questions is yes, then much is implied. For many of TVA's principles and methods are applicable in other fields: to a multitude of problems of how science shall be administered and the power of knowledge diffused; to issues of applied democracy in business and labor; to international relations.

This problem is at its base a moral issue, and one that is the very stuff of our daily lives. Each day we must meet the test this issue presents—in business dealings, in legislative halls, in union meetings. For in the application of science to men's lives there is a perennial and unremitting conflict between two opposing precepts, that thread their way through every phase of American life: on the one hand the faith in man's stewardship to God as the common Father of all of us, and on the other the conflicting concept of power, of the power of men over other human beings. Between these two opposing beliefs we see re-enacted under the fierce and sometimes terrible light of modern science and concentrated political power, the age-old struggle, the struggle between those who would use men as a means of power and those to whom men are the children of God, and therefore not means but ends in themselves.

SOURCE

Science has its being in perpetual mental restlessness.—*William Temple*

There is purpose in the universe and moral law is written into the nature of things. The moral law must be obeyed if man is to realize his potentialities. Religion must make the nature of that law clear, and give to man the ideals for which he is ready to give himself. Thus man turns to revelation for his absolutes and to research for the tools with which to rear the structure of his ideals. In Jesus, man finds the way, the truth, the life. In science, he finds the means to walk in the way, to realize the truth, and enrich the life. Ideals are meaningful for most men when beheld incarnate in other men. It was in Jesus that the ultimate became intimate, that perfection came alive in personality, that the eternal world became flesh. The command, "Follow me," becomes therefore the most important summons of the century. The good society still awaits good men. Man still realizes himself in the complete gift of self to others.—*Bishop G. Bromley Oxnam*

Atomic energy knows neither friend nor foe. It is a primeval force. It is a new beginning, a new world, or it is the end.—*Marquis Childs*

If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in their hearts.—*Paul Calvin Payne*

Science is essentially this-worldly. It is true that it changes the face of nature and aims to improve this world, but the changes are made in line with our desires and desires themselves are accepted without any question as to their correctness.—*Julius Selye Bixler*

Science has promised us truth—an understanding of such relationships as our minds can grasp; it has never promised us either peace or happiness.—*Gustave Lebon*

I believe in God, the God of Spinoza, who reveals himself in the orderly harmony of the universe. . . . I believe that intelligence is manifested throughout all nature . . . the basis of all scientific work is the conviction that the world is an ordered and comprehensive entity, and not a thing of chance.—*Albert Einstein*

Men cannot love or respect their fellowmen or themselves, or create peaceful and stable societies, except as they worship the divinity of life. If life be but a struggle of nations, classes, races, and individuals for survival, then life is a jungle and the laws of the jungle will prevail. But it will not be a simple jungle of beasts, but an awful jungle of superbeasts endowed with power to create the most monstrous instruments of destruction—superbeasts with superbrains and no souls.—*Dorothy Thompson*

We need only look around us to perceive that the activity proper to real science is not the study of whatever happens to interest us, but the study of how man's life should be established—that study of religion, morality, and social life without the solution of which all our knowledge of nature will be harmful or insignificant. . . . If but one-tenth of the efforts now spent on objects of pure curiosity or of merely practical application were expended on real science, organizing the life of man . . . people now sick would not have illness; there would be no poor-blooded and deformed children growing up in factories, no high death rate, no deterioration of whole generations, no murdering of hundreds of thousands in wars, nor those horrors of folly which our present science considers a necessary condition of modern life. . . . Real science lies in knowing what we should and should not believe; in knowing how the associated life of man should and should not be constituted; how to treat sexual relations, how to educate children, how to use the land, how to cultivate it oneself without oppressing other people, how to treat foreigners . . . and much more that is important to man's life.—*Tolstoi*

What Is Religion?

THOMAS S. KEPLER

Religion in the life of man is a momentary glance from time into eternity. Its glimpse into eternity makes for the good life in time.

It is Augustine visioning his *Civitas Dei* when the city of man is about to crumble.

It is Pythagoras discerning eternal truths in a right triangle.

It is Plato grasping beauty, truth, and goodness as eternal verities.

It is Edna St. Vincent Millay writing *Renascence* and crying out,

"The soul can split the sky in two,
And let the face of God shine through."

It is Socrates saying, "Knowledge is virtue."

It is Newton at the age of twenty-four discovering the law of gravitation.

It is Handel, victim of paralysis, destitute of money, facing imprisonment, gathering courage to write his greatest oratorio, *The Messiah.*

It is Saul on the Damascus road, hearing the voice of his Lord.

It is Jesus, victim of injustice, praying, "Father, into thy hands I commend my spirit."

It is the ordinary man giving every fiber of himself to the betterment of the world.

It is Isaiah, to save a nation from chaos, exchanging his purple garments of a prince for the tattered cloth of a prophet.

It is a priest jotting down the last words of a dying marine at Guadalcanal, and composing a letter of comfort to a widowed mother in Saint Louis.

It is Jesus saying to his disciples, "Take up your cross and follow me."

It is a teacher refusing a gainful salary elsewhere that he may teach those in greater need.

It is a woman in a tenement taking in additional washing to support three orphaned children of the former neighbor across the hall.

It is Luther standing firm at Worms saying, "I cannot and I will not recant anything, since it is unsafe and dangerous to do anything against the conscience."

It is Saint Francis of Assisi talking to the birds and to the flowers.

It is a man centering his focus upon God and not himself, and finding his life changed from a state of worry to a state of wonder.

It is Edith Cavell standing before a firing squad in Brussels saying, "Patriotism is not enough."

It is a businessman saying, "My soul is so absorbed in the bigger issues of life that I cannot afford to be jealous and suspicious of any person."

It is Servetus burning at the stake in Geneva for the sake of truth.

It is Amos forsaking his home at Tekoa to preach against hypocrisy at Bethel.

It is Schleiermacher learning that religion is man's feeling of absolue dependence upon God.

It is Thomas Aquinas wedding reason with faith.

It is the feeling of humility when one contemplates God as the life of the universe extending a million light-years into space.

It is Deutero-Isaiah discerning the nations as specks of sand when compared to God's majesty and infinity.

It is the little self on a second-rate planet eradicating fear, resentment, guilt, and self-centeredness, in order that it may become an instrument of God's energetic and redemptive love.

It is the writer of the Gospel of John proferring comfort, "Let not your heart be troubled. Ye believe in God, believe also in me."

Yes, this is religion. For religion is as big as life and as normal an experience as breathing, eating, and sleeping.

The Bible,

In July 1925, the attention of all of the United States, a good part of Europe, and scientists everywhere, was centered on a crowded courthouse in the little town of Dayton, Tennessee. A mild school teacher, John Thomas Scopes, was on trial for violating a state law forbidding the teaching in public schools that man was descended or has evolved from lower forms of life. Two great men faced each other in the court. William Jennings Bryan, the silver-tongued orator, fundamentalist preacher, and three times Democratic nominee for the Presidency, argued that the bill was the inspired word of God and the law. Clarence Darrow, greatest trial lawyer of his day, was Mr. Scopes' defense attorney. Mr. Scopes was said to be guilty and fined a hundred dollars.

Mr. *Darrow:* You have given considerable study to the Bible, haven't you, Mr. Bryan?

Mr. Bryan: Yes, sir, I have tried to.

Q. You have studied the question of man's origin, of course?

A. Yes, sir. I have studied the Bible for about fifty years, or something more than that.

Q. Do you claim that everything in the Bible should be literally interpreted?

A. I believe everything in the Bible should be accepted as it is given there.

Q. But when you read that Jonah swallowed the whale—or that the whale swallowed Jonah—excuse me, please—how do you literally interpret that?

A. A big fish swallowed Jonah.

Q. Now, you say, the big fish swallowed Jonah, and he remained there how long—three days—and then he spewed him upon the land. You believe that the big fish was made to swallow Jonah?

A. I am not prepared to say that; the Bible merely says it was done.

Q. You don't know whether it was the ordinary run of fish, or made for that purpose?

A. You may guess; you evolutionists guess.

Q. But when we do guess, we have a sense to guess right.

A. But do not do it often.

Q. You are not prepared to say whether that fish was made especially to swallow a man or not?

A. The Bible doesn't say, so I am not prepared to say. Let me add: One miracle is just as easy to believe as another.

Q. Do you believe Joshua made the sun stand still?

A. I believe what the Bible says. I suppose you mean that the earth stood still?

Q. I don't know. I am talking about the Bible now.

A. I accept the Bible absolutely.

Q. The Bible says Joshua commanded the sun to stand still for the purpose of lengthening the day, doesn't it, and you believe it?

A. I do.

Q. Do you believe at that time the sun went around the earth?

A. No, I believe that the earth goes around the sun.

Q. Do you believe that the men who wrote it thought that the day could be lengthened or that the sun could be stopped?

A. I don't know what they thought.

Gen. Stewart: I want to object, your honor; it has gone beyond the pale of any issue that could possibly be injected into this lawsuit, except by imagination. I do not think the defendant has a right to conduct the examination any further and I ask your honor to exclude it.

The Court: I will hear Mr. Bryan.

The Witness: It seems to me it would be too exacting to confine the defense to the facts; if they are now allowed to get away from the facts, what have they to deal with?

The Court: Mr. Bryan is willing to be examined. Go ahead.

Mr. Darrow: Have you an opinion as to whether—whoever wrote the book, I believe Joshua, thought the sun went around the earth or not?

A. I believe that he was inspired.

Q. Can you answer my question?

A. When you let me finish the statement.

Q. It is a simple question, but finish it.

A. You cannot measure the length of my answer by the length of your question. (*Laughter in the courtyard.*)

Q. No, except that the answer be longer. (*Laughter in the courtyard.*)

A. I believe that the Bible is inspired, with an inspired author. Whether one who wrote as he was directed to write understood the things he was writing about, I don't know.

Q. Do you think whoever inspired it believed that the sun went around the earth?

A. I believe it was inspired by the Almighty, and he may have used language that could be understood at that time. Instead of using language that could not be understood until Darrow was born. (*Laughter and applause in the courtyard.*)

Q. I read that years ago. Can you answer my question directly? If the day was lengthened by stopping either the earth or the sun, it must have been the earth?

A. Well, I should say so.

Q. Now, Mr. Bryan, have you ever pondered what would have happened to the earth if it had stood still suddenly?

A. No.

Evolution, Mr. Darrow, and Mr. Bryan

Q. Don't you know it would have been converted into a molten mass of matter?
A. You can testify to that when you get on the stand. I will give you a chance.
Q. Don't you believe it?
A. I would want to hear expert testimony on that.
Q. You have never investigated that subject?
A. I don't think I have ever had the question asked.
Q. Or ever thought of it?
A. I have been too busy on things that I thought were of more importance than that.
Q. You believe the story of the flood to be a literal interpretation?
A. Yes, sir.
Q. When was that flood?
A. I would not attempt to fix that date.
Q. About 4004 B.C.?
A. That has been the estimate of a man that is accepted today. I would not say it is accurate.
Q. That estimate is printed in the Bible?
Gen. Stewart: I am objecting to his cross-examining his own witness.
Mr. Darrow: He is a hostile witness.
The Court: I am going to let Mr. Bryan control—
The Witness: I want him to have all the latitude he wants. For I am going to have some latitude when he gets through.
Mr. Darrow: You can have latitude and longitude. (*Laughter.*)
Gen. Stewart: This is not competent evidence.
The Witness: These gentlemen have not had much chance—they did not come here to try this case. They came here to try revealed religion. I am here to defend it, and they can ask me any question they please.
The Court: All right. (*Applause from the courtyard.*)
Mr. Darrow: Great applause from the bleachers.
The Witness: From those whom you call "yokels."
Mr. Darrow: I have never called them yokels.
The Witness: You mean the people who are applauding you? (*Applause.*)
The Witness: Those are the people whom you insult.
Mr. Darrow: You insult every man of science and learning in the world because he does not believe in your fool religion.
The Court: I will not stand for that.
Mr. Darrow: For what he is doing?
The Court: I am talking to both of you.
Gen. Stewart: This has gone beyond the pale of a lawsuit, your honor. I have a public duty to perform, under my oath and I ask the court to stop it. Mr. Darrow is making an effort to insult the gentleman on the witness stand, and I ask that it be stopped.
The Court: To stop it now would not be just to Mr. Bryan. He wants to ask the other gentleman questions along the same line.
Mr. Darrow: How long ago was the flood, Mr. Bryan?
A. Let me see Usher's calculation about it.
Mr. Darrow: Surely. (*Hands a Bible to a witness.*)
A. I think this does not give it.
Q. It gives an account of Noah.
The Witness: It is given here, as 2,348 years B.C.
Q. Well, 2,348 years B.C. You believe that all the living things that were not contained in the ark were destroyed?
A. I think the fish may have lived.
Q. Outside of the fish?
A. I do.
Q. That all living things outside of the fish were destroyed?
A. What I say about the fish is merely a matter of humor.
Q. I understand.
A. I accept that, as the Bible gives it and I have never found any reason for denying, disputing, or rejecting it.
Q. Let us make it definite, 2,348 years?
A. I didn't say that. That is the time given there (*indicating a Bible*) but I don't pretend to say that is exact.
Q. Don't you know there are any number of civilizations that are traced back to more than 5,000 years?
A. I know we have people who trace things back according to the number of ciphers they have. But I am not satisfied they are accurate.
Q. You are not satisfied there is any civilization that can be traced back five thousand years?
A. Well, so far as I know, but when the scientists differ, from 24,000,000 to 306,000,000 in their opinion, as to how long ago life came here, I want them to come nearer together before they demand of me to give up my belief in the Bible.
Q. Do you say that you do not believe that there were any civilizations on this earth that reach back beyond five thousand years?
A. I am satisfied by no evidence that I have found, that would justify me in accepting the opinions of these men against what I believe to be the inspired Word of God.
Q. Let me make this definite. You believe that every civilization on the earth and every living thing, except possibly fishes, that came out of the ark were wiped out by the flood?
A. At that time.
Q. And then, whatever human beings, including all the tribes that inhabited the world, and have inhabited the world, and who run their pedigree straight back, and all the animals, have come onto the earth since the flood?
A. Yes.
Q. Within 4,200 years. Do you know a scientific man on the face of the earth that believes any such thing?
A. I cannot say, but I know some scientific men who dispute entirely the antiquity of man as testified to by other scientific men.
Q. Do you know of a single scientific man on the face of the earth that believes any such thing as you stated, about the antiquity of man?
A. I have never felt a great deal of interest in the effort that has been made to dispute the Bible by the speculations of men.
Q. Have you any idea how old the Egyptian civilization is?
A. No.
Q. Do you know of any record in the world, outside of the story of the Bible, which conforms to any statement that it is 4,200 years ago or thereabouts that all life was wiped off the earth?
A. I am no authority on the subject.
Q. Mr. Bryan, don't you know that there are many old religions that describe the flood?
A. No, I don't know.
Q. You know there are others besides the Jewish?
A. I don't know whether there are records of any other religon which refer to this flood.
Q. Don't you ever examine religion so far as to know that?

(Continued on page 34)

THE ZBI INVESTIGATION

Whodunit? We want the truth, whodunit? Not John, he's too stupid. Wes? Don't think so but the question is, can **he** face the cross-exam? Amos may have had a finger in it but he's not guilty! Dr. Mazkir? How about him? You'd think, to hear him tell it, that those working hypotheses make circumstantial evidence scientifically infallible. But we've got to know—whodunit?

MOSES BAILEY

WESLEY STEARNS turned without much interest toward the chapel where a much heralded churchman was to speak. Wes was slightly allergic to speeches, having early in life learned that it is in their writings that really great men can best be known. But tonight he had no further work in the library, and the movie advertized out on the Avenue appeared even less attractive than the great preacher's lecture. Tomorrow was to come a big O.T. exam; he could afford to relax. In the chapel he slipped into a seat beside his classmate, John McLeod. John always proclaimed it his duty to attend all public functions on the campus; also, he usually went out of his way to introduce himself to the celebrity in whose honor the gathering had been arranged. John amused Wes: it was odd that the fellow had so strong a conscience about meeting the famous guests of the institution but so slight an interest in the studies for which it had been endowed. In an undertone John informed his friend of the remarkable career of the speaker, whose address would undoubtedly be the significant event of the year. The great preacher, having been introduced, told a number of funny stories; he happily explained that he had forgotten most of what he had been taught in the school, but that he had kept his friendships in good repair as he had risen professionally. His subject, "The Great Progressive," referred to the prophet Amos. In spite, he said, of humble origins, Amos had become a mighty pulpit orator, reformer, and leader of his people in social progress. Wes, bored by the grandiloquence, shuddered to think how little the great doctor knew about Amos. But John, drinking it all in, nudged his companion: "Real stuff that! Come on up and meet him. It pays to know men like that."

But Wes returned to his room in the dorm and went to bed. Comfortably horizontal, he read a detective story. With fingerprints, mysterious documents, Scotland Yard, and the prophet Amos mingled in soft confusion of drowsiness, he fell asleep.

Wes' mind first came to a focus in front of an office door marked THE ZION BUREAU OF INVESTIGATION; below, in smaller letters, Books and Manuscripts Identified. This was the place he was looking for. He entered, introducing himself to the receptionist, who ushered him to the inner office of Dr. Mazkir, the investigator. A strange man, Wes thought, sort of like an old-world rabbi, or an Arab, or the statue of Pharaoh Ikhnaton, or like his Old Testament prof. Wes could not decide whether to say how-do-you-do or shalom, so forgot to say either. He laid a small book on the investigator's desk, asking, "Can the ZBI identify the rightful owners of this document?"

The investigator perused the nine short pages. "You have only this printed copy?" he asked. "Nothing else. I've heard that none of the manuscripts from which this was printed are original, or even very old," Wes said.

"Umm . . . I see that the author or owner or man the document is talking about has no last name."

"True," said Wes. "But that's only part of the puzzle. Can the ZBI do anything with it, do you think? We've got to solve this mystery before they start the revolution!"

"The *what?*" inquired the Doctor, looking less like a statue and more like a detective.

"Well, maybe that's the wrong word, but it's bad business. Anyhow, demagogues are proclaiming that this is the great book of social and economic reform. In the name of Amos, they want a lot of fine new laws and *novae res*."

"I should think the demagogues would stick to Karl Marx. Following him is comparatively simple."

"Of course," answered Wes. "But these demagogues are ecclesiastics, who won't even read Marx. This little book of Amos, however, is part of their Bible, though they don't at all comprehend what it means. They are so sincere that they'll get new laws about everything from booze to birth-control, all in the name of their Bible; but they're not doing much of anything about making folks happier."

Dr. Mazkir made a few notes which he slipped into the book. Then, as if changing his mind, he said, "Before you go we might have one more look at this thing." So from his file, the detective produced a simple chart, like this:

Patriotism—about 1000 B.C.
King David.
Patriotic legends, chronicles.
Frustration—about 750 B.C.
Political decline.
Denunciation of changed ways.
Disaster—586 B.C.
End of the kingdom.
Reflection—next 200 years.
Moralizing upon history.
Hope—last 200 years.
Loyalty (righteousness), goal of life.

"Compare this with your book," said Dr. Mazkir. "Your book has had a long history. Scotland Yard would probably say that it was the work of a gang, but ZBI prefers the word 'school.' The 'school' that owned and worked on it did not last quite so long as the Academy in Athens, but it kept republishing new and revised editions of this little document over a period of some five hundred years. When you compare the book called Amos to the chart, notice how writing typical of each of three of the four periods is represented.

"First, about 750 B.C.: Amos-With-Half-a-Name is dated here; and here is his denunciation:

The Sevenfold Curse of Practical Jokers 1:3–2:3 and 2:6.
The Three Dirges of the Wicked Women.
Yahweh's only wife accountable 3:1 f.
The Cows of Bashan now in Samaria 4:1
Israel the Fallen Virgin 5:1 f.
The Dozen Damns.
O ye damned ones who
(law)
turn good custom to poison 5:7, 6:12
afflict the loyal 5:12
take a bribe 5:12
(luxury)
lie on ivory beds 6:4, 3:12
eat lamb 6:4
strum on the fiddle 6:5
(conquest)
drink wine in Mizraq (?) 6:6
rejoice in Lo Dabar 6:13
say, 'Didn't we take Qaranyim?' 6:13
(wealth)
swallow up (?) the poor 2:7, 8:4
store up violence 3:10
trust in Samaria 3:12, 6:1
The Four Magic Pictures 7:1-9, 8:1 f.

"Doesn't all this fit the frustration and decline in the time of Amos-With-Half-a-Name?" asked Dr. Mazkir.

"Yes, of course," agreed Wes, though seemingly not quite satisfied. "But exactly what sort of man was this Amos? Certainly he was neither a preacher nor one gifted to foretell the future. Why did anybody wish to curse his people for their sins?"

"Even a professional investigator can't fully answer your question," replied the Doctor. "No doubt Amos by cursing sin was doing the thing most effective in his day to purify his country. That much is reasonably clear. In fact, the use of a public curse to purify the nation was a regular part of the Hebrew ritual. Deut. 27: 15-26 tells us this. Also, it is clear that this man Amos was what we should call a conservative: he wanted to destroy the new customs, which were disorderly, and to re-establish the good old ways. Just how he set about his work is left mostly to our imagination. Perhaps that Sevenfold Curse he first wrote out in some geometrical form, maybe like this:

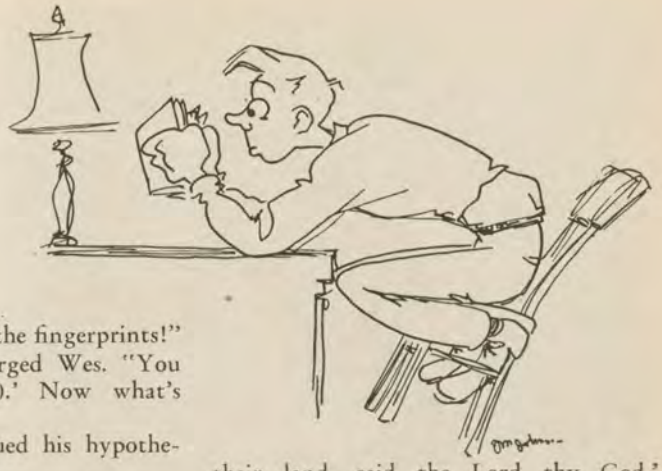
FOR ¾ REBELLIONS OF
Damascus
Philistia
Phoenicia
Edom
Ammon
Moab
Israel

I WILL NOT TURN HIM AWAY FOR HE
threshed
kidnaped
surrendered
broke treaty
tore women
made plaster
sold the loyal

—and so through the refrain and the seven accusations. It would have made an effective inscription; or it could have been written on the inside of a drinking bowl; or a 'cup of wrath' as it was called. The Four Magic Pictures may really have been pictures, perhaps drawn with ink on potsherds; or perhaps marked in lines on soft clay which was afterward baked. The Three Dirges of the Wicked Women may originally have been little songs; one of them still is, though the other two are now in prose."

"It sounds reasonable, but I wish we could get the proof," thought Wes, remembering the demagogues of the new order.

"The ZBI," explained the detective, "usually can't give the same kind of proof that Scotland Yard secures; our cases are so much more complicated. Yet at any time it would not surprise me if some archeologist dug up a potsherd or a metal drinking bowl or a clay tablet which corroborates my hypothesis." Then, as if speaking to himself, he added, "I hope that the materials are of baked clay, so that we can work on the fingerprints!"



"Please go ahead," urged Wes. "You said, 'First, about 750.' Now what's next?"

The detective continued his hypothesis:

"Second, the 200 years after the Exile: This is the time of moralizing upon the ancient history. We call it the time when the 'sacred' interpretation of history was clearly set out.

"Someone, two or three hundred years after Amos-With-Half-a-Name, collected these potsherds or inscriptions of pictures or whatever they were, copied them carefully, supplementing them with a logical prose explanation of the way they fitted into the religious interpretation of history, namely, that sin had brought about the destruction of the Hebrew kingdoms. A remarkable document this man produced. A synopsis of its contents must have been something like this:

ANCIENT CURSES

Sevenfold Curse of the Jokers. 1:3–2:3, 6.
Interpretation: Israel of all people knew better for the Lord had especially favored her. 2:9-12.
The Three Dirges of Wicked Women. 3:1 f., 4:1, 5:1 f.
Interpretation: Israel, bride of the Lord himself, had gone wrong. For every cause there is an effect; for every sin, punishment. Israel knew this moral law, but flaunted it. 3:3-15; 4:4-12; 5:3-7.
The Dozen Damns.
Interpretation: Each is explained, with logical illustrations of the moral law in history. 5:14-16; 6:7-14; etc.
The Four Magic Pictures. 7:1-9; 8:1 f.
Interpretation: These are followed by a full restatement of the whole thought. 8:3–9:8*a*."

"What a book!" exclaimed Wes. "But I must say, it is terribly lugubrious reading."

Third, last 200 years: "That's what a third fellow that got hold of it thought," observed the investigator. "Look at what this last writer added: 'Lo, I will command, and I will sift the house of Israel among all the nations. . . . I will raise up the House of David that is fallen. . . . The plowman shall overtake the reaper. . . . The mountain shall drop sweet wine. . . . I will cause the repentance of my people . . . and I will plant them upon their land, said the Lord thy God.' 9:8*b*-15."

"This third man was interested in repentance and the Kingdom of God, as he called supreme happiness. Pretty good stuff, eh?"

"Unfounded optimism, seems to me," murmured Wes. "Optimism is stupid. If that man lived now, he'd buy a second box of chain-store donuts, saying there would surely be some improvement."

"No doubt this man is optimistic," agreed the Doctor. "But remember that what he wrote here he deliberately added to the ominous condemnation of sin. This paragraph of course never had any existence independent of the book to which it is attached. Now look at your little document, in its complete form: the cursing of sin; the evidence in history that sin brings destruction; and the corollary, that loyalty to the right brings a marvelously perfect world. How's that for a correct interpretation of all human society?"

"That's great!" exclaimed Wes. "Goes together like a full orchestra playing the *Pilgrim Chorus*." Then, half to himself, he reflected. "If the demagogues would talk less about progress and seek rather the human happiness that comes from loyalty. . . ."

Wes rose, thanking the Doctor. He was just going to inquire what fee the bureau charged, when the detective's telephone rang. . . . No! . . . Wes blinked himself awake. It was the dorm rising bell; and it was the day of the Old Testament exam!

Later in the day, Wes, leaving the three-hour session, woggled his right wrist back and forth painfully, wondering how long time would be required for full recovery. "A fair exam," he said to himself. "Not half so bad as the fellows seemed to expect."

Back at his room, McLeod was loquaciously holding forth. "Wasn't it awful? The Old Boy expects the impossible. Sure was unfair. But I put his eye out on Amos: gave him back that lecture on Amos the Progressive. I told you that you should study less and meet important people!"

ATOMIC AGE **MARION JUNKIN**

WE WHO are about to die salute each other in the old way. Again we marshal conscripts, multiply planes and ships, drug ourselves with hate, and whip our allies into line. Nothing has changed.

We who "won victory" in war know that we have already lost another peace. Once more we have decided to decide to fight, chosen to trust in defense that compounds jeopardy. Nothing has changed.

We who "saved freedom" forge in the hot fires of fear the chains of new slavery. Bound hand and foot, we chant the old song of death while our foes answer in antiphonal chorus. Nothing has changed.

We who are about to die salute each other in the old way. Nothing has changed, but God has grown weary of the cycle. Lifting the lid on the atom, he says: "Choose life or death, but choose!"

Harold E. Fey

My Platform Is Peace

International medicine men are trying to lull us to sleep with syrup that is soothing but deadly! Let's learn the facts, mobilize, and then fight!

HELEN GAHAGAN DOUGLAS

DO WE REALLY WANT to go on living? If we do, there is only one way. We must take for our platform—for the platform of the peoples of the world—the one short, simple word: peace. We must fight for it, make sacrifices for it, believe in it—mean it—with all our minds and hearts and souls. It is our only salvation. It is utter nonsense to talk about insuring ourselves against the destructive use of atomic energy so long as there is any possibility of another war—anywhere in the world. It is sheer idiocy to talk about outlawing atomic weapons of war unless we outlaw war itself. Another war and you can be sure atomic weapons will be used—and that will be the last war.

A curious phenomenon has taken place in American political life. Traveling in and out of Washington at the present time is a group of serious, thoughtful men. They are not subsidized by any political or economic group. And, strangely enough, they are *not* seeking anything individually for themselves. Who are these people? The foremost scientists of the day. What are they trying to do? Trying to save us from ourselves! Why are they trying to do it? Because they feel responsible. They uncovered the secret of the universe, tore away the veil between man and the gods and thereby they placed in our hands the power to destroy ourselves utterly. How are they trying to do it? By repeating the facts over and over and over again—by bringing us the facts, hoping that the facts will so clearly mark our way that we will not stray off on to the wrong road—the road that leads to destruction.

What *are* these facts? (1) Other nations will be able to produce atomic bombs; (2) No effective defense is possible in atomic warfare; and (3) Safety cannot be obtained by superiority in atomic armament. International cooperation of an unprecedented kind is now necessary for our survival.

Are we going to listen to these men who have the facts? Or are we going to lull ourselves into eternal sleep with soothing syrup passed out by local, national, or international medicine men? Professor Einstein has said:

"We helped in creating this new weapon in order to prevent the enemies of mankind from achieving it ahead of us, which, given the mentality of the Nazis, would have meant inconceivable destruction and the enslavement of the rest of the world. We delivered this weapon into the hands of the American and British people as trustees for the whole of mankind, as the fighters for peace and liberty."

How do we fight for peace and liberty? You certainly don't do it by trying to lock up science and scientists under military surveillance, as was attempted in the May-Johnson Bill. That only succeeds in doing two things: (1) rousing distrust in other nations and thereby prompting an atomic armaments race and (2) drying up the source of our own genius—our own development.

No, we cannot lock up anything. The only way that we can in truth be trustees of this cosmic weapon is to mobilize the peoples of the world behind a real peace program.

HOW do we mobilize for peace? That is the issue. There is only one way—by the promise of greater freedom, political and economic, for all peoples of the earth. That is the only way that peace can become precious to the peoples of the earth. For unless peace becomes precious to all the people of the world, there will be no peace for anyone.

This is the root of the matter. The danger that confronts us today does not rest in the atomic bomb, but in the hearts and the minds of the people, the world over. Do we or do we not want to live? Then living must be made what it can be—a free and joyous thing for black, white and yellow men, wherever they are on this globe. Only so can we tear out the seeds of our own destruction that we carry within ourselves.

One of our scientists has said that we are in fact the last earthbound generation—if we survive. Our children, he says, will have the two things man has always sought. On the one hand, endless material to make *anything*. On the other hand, the power of the gods—to *make* it.

Enough atomic energy in a breath of air to operate an airplane continuously for a year—enough in a handful of snow to heat a large apartment house for a year—enough in a small pasteboard railroad ticket to run a heavy passenger train several times around the globe—enough in a teacup of water to supply the power for a great generating station of one hundred thousand kilowatts capacity for a year. All these things may be ours some day, we are told—if we survive.

BUT, if we are to survive, the welfare of man must be the end of all our endeavors—the well being of human beings the end of all our labors. It's *people* who are important. It's *people* we must put first, from here out. Not machines. Not wealth. Neither the United Nations nor a world government will work unless *people* are the object of our concern. The UN—any government, international, national, or local—can only be the instrument, the machinery through which we work for an enlargement of freedom. For what? Not a machine, not profits, but a human soul. Never forget—in the last miserable child in the world rests the future of man.

How do *we* secure this future? How do *we* work toward the fulfillment of the "Four Freedoms" and the larger liberty men dream of? We, the people of the United States, have a representative government. The power is *ours*. We speak through the men and women we *select* and *elect* to represent us, from the alderman to the President. What yardstick shall we use in this uncertain hour?

We must measure them now—as they should have always been measured in the past. Have they—or have they not—respect for the dignity and worth of every human being?

Only the "Four Freedoms" can save us. Only the people can make the "Four Freedoms" live—*for everyone everywhere in the world*. Not all of the peoples of the world can speak in this hour. But we have a people's government—a government built upon our belief in the worth and dignity of man. The question is: Will we fail our great promise?

This Side of the Atom

A school boy could have dropped a bomb on Hiroshima. Matured intelligence is needed to make the decisions that will guide atomic energy into the service of man.

DAVID L. HILL

THE ADVENT OF ATOMIC energy into the affairs of men seems to me to be appropriate at this time. It provides the tool to implement our decisions and to give them the significance they deserve.

The problems posed in the use of atomic energy admirably illustrate the noncommittal nature of scientific advance in general. We know that the energy locked in the atomic nucleus may now be applied to introduce an age of incomparable wealth and leisure for the growth of man—if man chooses to grow; and we know that same energy may be used to produce equally incomparable devastation and misery—and whether man chooses to grow or to perish has no relation to the properties of the uranium nucleus. That decision must come from the minds of men.

Any source of power may be applied to constructive or to destructive ends; and the simplest of its uses are usually destructive. Consider the use of fire—ordinary chemical energy. Any school boy can set a house on fire; but trained engineers are required to design and to operate a diesel locomotive. It is therefore not surprising that the atomic age has opened on an ominous note, with a blinding flash over Hiroshima that destroyed one hundred thousand men. Of course we must admit that elaborate preparations are necessary (at this stage) to produce an atomic bomb; but we must also admit that far more temperance and applied intelligence will be required to channel atomic energy into the service of man than will be required to use it destructively.

All the responsibilities of maturity rest upon our culture. The advances of our technology have so increased our power over the world that the decisions we make in the next few years will alter the face of the earth. That power will be used; and in its use our decisions in human affairs will reach the significance they have always deserved. Consider, for example, our attitude toward the oppression of minority groups. To some socially sensitive persons the abuse of the rights of a minority group or have-not nation has never been a matter merely to be forgotten with a shrug of the shoulders; but now those rights have become a prime concern to every one of us; for we know that the mass-destructive weapons of applied biology and physics are available to all; and we therefore must realize that our very existence is threatened if any group of men, anywhere in the world, is denied its right to growth and self-realization. Grimly we must appreciate the evidence in history that oppressed groups occasionally strike at their oppressors, even when it means the given oppressed group will itself possibly be destroyed. Our failure to assume our responsibility for justice to all men would seem now to assure our elimination.

OUR danger is unfortunately not limited, however, to the wrathful blows of those whom we may oppress directly, or by neglect. We must fear any group of men anywhere in the world who have reason, by symmetrical reasoning, to fear us. There have always been nations who, in quest of national security, were willing to wage wars to "stabilize their borders"; and there have been those who have fought for sheer aggrandizement. At the present time, with long-range bombers and rockets, with atomic bombs and biological poisons, no nation is safe from attack from any other nation; national boundaries have ceased to be national defenses. We at the moment live with an archaic political system which politically separates a world which has become geographically one; and in the dangerous neuroses which develop as nations sense their naked defenselessness, there may originate more such grand schemes as guided the Nazis in their efforts to eliminate forcibly all sources of attack on their government. The nation as it exists today apparently has two general functions: It has an internal function to provide a home for the growth of its particular culture, and it has an external function to provide group protection against attack by outside powers. There seems to be good reason to strengthen and encourage the internal function of the nation; but it seems that the external function must be essentially eliminated. As a defensive unit the nation must be replaced by the world community. Transition to world government in this sense seems inevitable; but whether that government shall come by the peaceful choice of the peoples of the world or whether it shall be built from the ragged remnants of a world laid waste by total wars is not yet clear. Certainly the latter course must follow if the majority of men do not rise.

I HAVE nowhere referred to the traditional religious concepts of love and divine guidance. I have not used this traditional language because, unfortunately, that language is not understood as a living tongue by many people. Those who do understand the codes of the great monotheistic religions have long ago realized that in their teachings of justice to all men lies the only permanent solution to our dilemma; those who do not understand those codes cannot learn to understand and apply their teachings, in my opinion, with sufficient speed to turn the course of our onrushing crisis. Prayer may seldom be amiss; but it seems to me that we can scarcely pray honestly for guidance; we may indeed pray for strength to carry out with adequate speed the immense program of mass education.

Our culture is an organic thing. True changes in its form can only be realized by growth. By an alloy of daring, intelligence, and patience man has moved to his present dominant position; by ingenuity and endurance he has attained extraordinary control over his universe. By that same daring, intelligence, and patience he may move on to learn that he has but begun to grow as a physical man and as a spiritual man. He may move on without wincing under the name Homo sapiens.

Note: In severely condensed form I have written out here certain opinions which I have formed during the war years while working on the greatest source of mass destruction yet demonstrated. None of my authority as a professional physicist attaches to these statements. I speak merely as a citizen who has known longer than most of you about a certain set of disturbing facts.

Gentlemen: You Are Mad! II

We should awaken the sleeping sanity of the world
By showing our guilty hands—
And here are five ways to do it.

VERNON G. LIPPITT

"WE IN AMERICA are living among madmen. . . . The chief madmen claim the titles of general, admiral, senator, scientist, administrator, Secretary of State, even President. And the fatal symptom of their madness is this: they have been carrying through a series of acts which will lead eventually to the destruction of mankind, under the solemn conviction that they are normal, responsible people, living sane lives, and working for reasonable ends. . . .

"These madmen have a comet by the tail, but they think they prove their sanity by treating it as if it were a child's skyrocket. They play with it; they experiment with it; they dream of swifter and brighter comets. . . . Without asking for anyone's permission, they have decided to play a little further with this cosmic force, merely to see what will happen at sea in a war that must never come."

Thus wrote Lewis Mumford, before "Operation Crossroads" at Bikini, in *The Saturday Review of Literature* (March 2, 1946). We let the madmen continue their foolish actions because most of us are madmen too; "our failure to act is the measure of our madness." The few sane ones are "the greatest madmen, the men who invented the super-infernal machine itself; the men who, in the final throes of their dementia were shocked back into sanity."

"Here is the message of the awakened ones:

" 'The madmen are planning the end of the world. What they call continued progress in atomic warfare means universal extermination, and what they call national security is organized suicide. There is only one duty for the moment: every other task is a dream and a mockery. Stop the atomic bomb. . . . Either dethrone the madmen immediately or raise such a shout of protest as will shock them into sanity.

" 'We know there is no quick way out of this madness, for the cooperation of mankind cannot be purchased cheaply by terror; but the first step, the only effective preliminary step, is to put an end to the atomic bomb. You cannot talk like sane men around a peace table while the atomic bomb itself is ticking beneath it. . . . Treat the bomb for what it actually is: the visible insanity of a civilization that has ceased to worship life and obey the laws of life. Say that as men we are too proud to will the rest of mankind's destruction even if that madness could for a few meaningless extra moments save ourselves. Say that we are too wise to imagine that our life would have value or purpose, security or continuity, in a world blasted by terror or paralyzed by the threat of terror.' "

In conclusion Mumford calls upon us in the United States to "awaken the sleeping sanity of the peoples of the world by showing them our guilty hands" and by saying plainly to them:

" 'We have awakened. We are men once more. You have nothing to fear from us. We will dismantle our atomic bombs and allow you to put a guard over our stockpiles, . . . examine the most secret laboratories and factories. . . . With this act of faith, we have awakened from the nightmare of the infernal machine and our sleep-walking progress toward annihilation. Wake up! men and brothers on every continent. . . . The atomic bomb is not for any of us to use—ever. Let us put it aside, as if it were unconceived and inconceivable. . . . On any other terms but this common faith in our common cause, mankind is doomed.' "

SEVERAL individuals prominent in the development of the nuclear fission bomb have expressed their heartfelt desire that what they were attempting would prove impossible. Yet scientists, engineers, and administrators did their best, motivated by fear that German scientists might develop the bomb first, by a feeling of obligation to the society which had spent so much to support their efforts, and by a hope that their work might shorten a ghastly war. After their efforts resulted in the technical success of the Los Alamos blast, the decision to use the bomb was made by heads of the Allied governments. A few atomic scientists advocated dropping the first bombs on uninhabited territory in Japan, but they were overruled. Were the mushrooms of smoke over Hiroshima and Nagasaki the crowning emblems of man's technical ingenuity and moral madness?

After the war ended, some atomic scientists are reported to have become insane, and some quietly returned to research and teaching interrupted by the war. Some revolted against military restrictions and against continued production and testing of atomic bombs; some worked on under military auspices to test and augment the destructiveness of atomic explosives. Some called on the clergy to save the world from catastrophe by preaching the gospel; some made objective studies of the practicability of dispersing our population or of moving underground; some undertook to influence public opinion and political action toward civilian control and eventual internationalization of plants producing fissionable materials. Which are the mad ones?

Madmen, as I understand the term, are men who have false beliefs about the world in which they live. Their actions based on such false beliefs do not lead to the ends desired by the madmen. Lewis Mumford claims that most of us are talking of world peace and are following our leaders in "a series of acts which may lead eventually to the destruction of mankind." If our goal is to live, then we are mad.

I fear that Lewis Mumford is close to the truth. Our stated national policy is this: *"The only complete protection for the civilized world from the destructive use of scientific knowledge lies in the prevention of war."* The statement was made in the Agreed Declaration of November 15, 1945, issued by the President of the United States and the Prime Ministers of the United Kingdom and of Canada. It was restated in the Acheson-Lilienthal Committee's "Report on the International Control of Atomic Energy" and was reiterated by Bernard M. Baruch in his opening address before the Atomic Energy Commission of the United Nations, June 14, 1946. Mr. Baruch added: "Let us not deceive ourselves: We must elect world peace or world destruction."

Compare this statement of purpose with the following actions: (1) The United

States Army is continuing to produce fissionable materials at a rate reported to be greater than at the close of the war. It is developing more devastating atomic bombs, perhaps also radioactive gases, under "an iron curtain" of military secrecy, and at great cost to the American people. (2) The United States Navy has conducted tests on the effectiveness of atomic bombs against naval vessels and personnel in order to revise warship designs and naval tactics for an atomic war. (3) Both Army and Navy are sponsoring research programs far greater than before World War II, including tests on attack and defense with guided missiles. German scientists and scientific equipment have been seized and brought to the United States to aid in these programs. (4) Military and political leaders press for the institution of universal peacetime conscription, for the first time in our country's history, and congress has approved expanded programs for training reserve officers on college campuses. (5) Widespread pressure has developed in favor of retaining military bases on Pacific islands close to the shores of Asia; United States armed forces remained in China more than a year after the close of the war; and the United States has sent military missions to sixteen Latin-American countries. (6) The War Department has started accumulating a two billion dollar stockpile of sixty-five strategic and critical materials needed for a war emergency, and industrial leaders are cooperating in organizing permanent stand-by industrial facilities for war. (7) The intelligence services of the Departments of State and War have been coordinated and enlarged. (8) Newspapers report international conferences as tests of strength in world-wide power politics, and they emphasize differences between nations and hostility toward Russia. Military leaders and others are frequently reported as urging that the military strength of the United States is the surest guarantee of world peace.

These are only some of the war-like actions taken by the United States since the end of World War II. To evaluate their effect on progress toward world peace, please try objectively to imagine that some other nation, say Russia, had taken these eight steps. What would you then advocate for the United States? Would these actions further world peace? "Do unto others . . ."

Make no mistake—the United States has taken some salutary actions since the close of the war. Congress has ratified the Bretton Woods Pact and the United Nations Charter. We have aided the starving populations of the world—though not as greatly as we could have. We have proposed international controls for atomic energy and have at least postponed the third Bikini test. However, the crux of the matter is that our actions overall seem to be moving us along the road toward destruction, opposite to our stated intentions. Hence, we and our leaders are madmen.

We and our leaders appear to be acting either from a positive belief that overwhelming military power in the hands of the United States will help establish world peace or from a negative belief that the United States must maintain military power in order to be secure, to defend itself, if another war starts. Springing from such beliefs, our war-like actions are distorted by military secrecy and magnified by the fears of other nations. Their reactions re-enforce our fears. So our mutually reverberating fears and actions grow stronger and madder until they issue in the mutual destruction which we all fear. That this process is now going on is clear. Walter Lippmann reported in May, 1946, after a visit to Europe, his indisputable conviction that: "All European governments, all parties and all leading men are acting as if there would be another world war." Speeches and articles by Russians indicate their belief that the United States for the first time has developed a powerful military caste bent on using atomic weapons to achieve world domination. The Acheson-Lilienthal Report, dated March 16, 1946, refers to "the already launched international atomic armament race." And vague reports of six thousand mile robot bombers, long-range guided missiles, bacteriological warfare, radioactive gases, etc., do not furnish a healthy environment for the development of international good will and understanding. Is it not madness to continue along these well-worn paths to destruction?

As a tentative start in a new direction Mumford calls for a return to sanity and an act of faith by the people of the United States. Admitting our guilt to the world, let us dismantle our atomic bombs and call on all men to join us in putting an end to the infernal machine. Mumford's appeal is based on "a common faith in our common cause"; the cause of life.

Many voices have joined Mumford's in attesting that faith lies at the heart of the problem of world peace. Bernard M. Baruch said to the Atomic Energy Commission of the United Nations: "Behind the black portent of the new atomic age lies a hope which, seized upon with faith, can work our salvation." Robert Maynard Hutchins has said: "The only hope is to increase the rate of moral progress tremendously." General Douglas MacArthur has referred to the basic problem of preventing war as a theological problem. Arthur H. Compton has written: "Thus our problem today is not material but spiritual. . . . There is only one basis for world peace and uninterrupted progress: a vital and continuing faith."

Does our ultimate faith for the peace and security of the United States rest on military power? Do we believe that war can be prevented? Our faith will guide our actions, and our actions will help promote the ends we see, provided our faith be true. If the Christian faith be true, peace and security cannot be maintained through military power. If our faith be true, then Christians will act as if war can be prevented and by that faith will become forces for peace.

Faith guides actions. If we really believe that there will be no next war and that military power cannot guarantee world peace, it seems to me that we and our leaders will take most of the following actions.

(1) We will stop producing fissionable materials, will dismantle all existing atomic bombs, and will press for an international agency with a monopoly on atomic explosives. (The last step is being taken.)

(2) We will press vigorously for reduction of national military establishments to levels needed to maintain internal order, will urge surrender of national sovereignty in declaring war, and will propose a monopoly of research and development of military weapons by the United Nations.

(3) We will work toward a world government with limited sovereignty, a government with power to enforce its laws on citizens of all nations.

(4) We will call on all nations to surrender to the United Nations control over all military bases and colonial areas outside their own national boundaries, and will offer specifically to surrender the Panama Canal, Puerto Rico, Pacific Islands, Hawaii to such control.

(5) We will strive in thoughts, words and actions to treat persons in other countries as brothers, to understand them with generous tolerance, and to excel them in good will and helpful service.

To carry out the above program will be very, very difficult, both for our leaders and for ourselves, unless our faith is strong. For us in the United States to take the initiative in breaking the vicious spiral of fear begetting fear will be a great adventure of faith. Is it not also our duty, since we developed and first used the atomic bomb?

In concluding his opening address before the Atomic Energy Commission of the United Nations, Bernard M. Baruch paraphrased Abraham Lincoln as follows: "We say we are for peace. The world will not forget that we say this. We know how to save peace. The world knows that we do. We, even we here, hold the power and have the responsibility."

May God be in our thoughts and words and actions as we strive to realize his peace.

1947 Anonymous

Here are three ways to make it known as peaceful.

ARTHUR H. COMPTON

WARS WILL CEASE. This is by all odds the most important, immediate consequence of the ability to release the energy of the atomic nucleus. There are also, however, other far-reaching social implications, resulting from applications of atomic power to industry, of radioactive materials to medicine, and of tracer atoms to the solving of scientific problems. In the long run, it may well be that such peacetime results will be those which will most strongly affect our lives.

Atomic energy can be released either explosively or so gradually that the resulting heat is carried away as rapidly as it is produced. So far no one has proposed any important peacetime use of atomic explosions. Being equivalent to from one thousand to one hundred thousand tons of TNT, they are too big for the ordinary jobs of industry. The controlled release of nuclear energy is, however, of great practical importance.

By the use of "tagged atoms," identifiable because of their distinctive radioactivity, chemists see new ways of studying molecular structure. Biochemists hope for advance in understanding the living cell. Physiologists hope to learn more of the nature of the process of life. We can well imagine such studies leading to an understanding of the nature of abnormal cell division, leading perhaps to a cure for cancer. Whether in pure science, in industry or in medicine, such applications may become of far-reaching importance indeed.

THERE are three directions in which science is forcing us to change our social customs. The first is toward increasing education and specialized training. The second is toward improved cooperation and coordination of effort between individuals and groups. The third is toward finding and establishing common objectives toward which society can turn its increasing strength.

All of these trends are strikingly illustrated in the atomic energy project; its success gives accordingly added impetus to the trends. Thus the value of thorough training and the intimate knowledge of a field that comes only from research became strikingly evident to all connected with the atomic project. Similarly the second trend, namely that toward cooperation. This is an obvious corollary of specialization, for the specialist can live only if he shares the product of his efforts with those who follow other specialties.

The third trend, toward common objectives, is harder to establish by reference to what we see going on. It is, however, one necessitated above all others by the advent of atomic energy. We have unprecedented war powers. If people are not to do themselves great damage they must find a way of eliminating war. Failure to unite this goal will be severely punished. Success will bring a rich, human reward. Other goals may from time to time be questioned, but here is one that all mankind must recognize.

In the long run, the laws of evolution which demand the survival of the best-adapted will mean the replacement of any social system which fails to bring out the full strength of a people. Thus we look with confidence to more and better training of our citizens, to more cordial and ready cooperation, to the development of common objectives that will challenge every man to do his best.

The experience of the atomic project, the great powers that the release of atomic energy has put in men's hands, and the unity of all peoples in the dread of further destructive wars, all are emphasizing these trends. They are constructive trends which add to the richness of life.

"There wouldn't be any danger of his smashing the atom with this, would there?"

"But what on earth do you want to be a scientist for, Robert? Isn't there enough trouble in the world already?"

"But how can I be sure that science won't invent something still better before I even get it home?"

"It's the perfect plastic at last. It can be bored, punched, stamped, sawed, and in an emergency eaten with a light sauce."

YOUTH FOR CHRIST

In '42 it wasn't. In '44 it was international.
What of this movement? Is it here to stay? What will come of it?

H. W. MYERS

AMERICA, THE SCENE of many rapid-growing movements that sweep like wildfire across the nation, is witnessing again this oft-experienced phenomenon. Relatively unknown a few years ago, Youth for Christ today is a movement that must be reckoned with. Its growth, almost overnight, from a few small groups to an organization that already has established itself in foreign lands has caught the attention of most of the Christian leaders throughout the United States. So conflicting and blurred have been the reports about Youth for Christ that it is small wonder these leaders have been perplexed and anxious in the face of its growth.

Youth for Christ has achieved its present status largely through the realization, by a number of men, that cooperation would produce far greater results and more effective evangelization than individual efforts could ever achieve. A former life insurance salesman, Jack Wyrtzen, had attracted a large radio audience in and near New York City with his "Word of Life Hour," started in 1943. Torrey Johnson, pastor of the Midwest Bible Church in Chicago, early became interested in a movement for youth and it was under his inspiration and leadership that the Chicagoland Youth for Christ came into being, with Johnson as its head. Jim Rayburn, in Dallas, Texas, had become acquainted with Mr. Frederick Wood, Director of the National Young Life Campaign in England, and had secured permission to use that name for a similar work in the United States. Branching out from Dallas, the movement secured several other centers, including Wheaton College, Wheaton, Illinois, and Bellingham, Washington. Youth for Chirst International was organized in Detroit during November of 1944.

A convention of the leaders was held from July 22 to July 29 at the Winona Lake Conference Grounds, Winona Lake, Indiana. At this convention the constitution and organizational set-up of the Youth for Christ International was completed.

The major objectives of this organization can be seen in this statement from its constitution:

1. To promote and to help Youth for Christ everywhere.
2. To encourage evangelism among youth.
3. To emphasize radiant, victorious Christian living.
4. To foster service internation of youth through existing agencies.

Its official workers must sign and adhere without mental reservation to a doctrinal platform.

Recently, Torrey Johnson and several other of the leaders of Youth for Christ International flew to Europe to establish local groups in as many of the countries as they could, with a special emphasis on the work to be done in Germany. Already work is being done in Japan, Hawaii, the Philippines, and several other places in the Pacific.

Working with and through the local organizations, yet in a measure independent of them, Youth for Christ International is expending funds and time to make its organization a truly international one, and is succeeding in quite a number of cases. How the work in Europe will go remains to be seen. Suffice it to say that from all appearances Youth for Christ International is steadily growing in size and influence. How far it will go remains for the future to disclose.

Turning from the Youth for Christ International to the Youth for Christ functioning in the local cities is to bring the picture into a detailed focus. Using the Youth for Christ International as a clearing house for ideas, publicity, speakers, etc., the local organization seeks to carry on an effective program of its own, adapted to meet whatever situation might confront it. Though the Chicago offices might serve as the nerve center of the group, it is the local organization that is the heart and spirit of Youth for Christ. It is here, after all, that the rallies are held, results achieved, and ideas put into practice.

In Article III of the constitution of the Chicagoland Youth for Christ is stated the following doctrinal platform, "employees, all of the members of the Advisory Council, and all members of the Cooperating Council of Chicagoland Youth for Christ" must subscribe to:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His Virgin Birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

With these fundamentalist principles setting the tempo, the local organization seeks to reach as many of the young people in the city as it is possible to do. To quote Torrey M. Johnson: "Young people are ready; young people are hungry; young people are responsive. They are sick and tired of all this 'boogie-woogie' and 'jitterbugging'—they long for something that is *real!* They want the thing

that challenges the heroic in their make-up. They desire that which demands sacrifice. They yearn for the highest and the holiest. They have found, with us, that the Gospel of Jesus Christ is the only thing worth living and dying for. It is their job and it is our job to pray workers into all of these communities until all of the thirty-six million and more young people in the United States, together with our brothers and sisters across the border in Canada, in Great Britain, Australia, New Zealand, and other English-speaking countries, shall have heard the Good News that the Lord Jesus Christ is able to save from sin."

To appeal to the youth of a city, care and consideration is given to every phase of the rally. Even the place of meeting is chosen with a care that indicates the ability and thoroughness with which Youth for Christ leaders have approached their task. Every effort is expended to provide a meeting place that will, in itself, add to the overall mental reaction sought. Thus we find the Chicagoland Youth for Christ holding meetings, whenever possible, in Soldiers Field Stadium —with an attendance of over 65,000. The New York group has been holding meetings in Carnegie Hall and, on two occasions, in Madison Square Garden. Los Angeles meetings have been held in the Coliseum, and in Kansas City the Municipal Auditorium is used. It becomes apparent that the impressiveness of size is of far more importance than the impressiveness of a devotional atmosphere. The corollary, also, seems equally clear—a larger and larger mass attendance is the goal. The psychological effects of a large, cheering group of people in an equally large and impressive hall or stadium can be appreciated by anyone who has endeavored to sway an audience by his words. Considering the implications of such a situation, it must be reaffirmed that the Youth for Christ directors are men adept in preparing the rallies, in all of their major features, to respond in the way they desire. This is not, of course, to accuse them of underhandedness. The same attention to the details that lend themselves to swaying opinion may be found in any of our political conventions, yes, and in many of our leading churches. Though many may look askance at the use being made of these psychological weapons, the ability of the Youth for Christ leaders to adapt them for their own use is unquestioned.

Having obtained the place for the rally, a barrage of publicity is let loose. Here, too, it must be borne in mind that the amount varies with the size and attendance of the local Youth for Christ group. Many of the publicity ideas come from the offices of Youth for Christ International and are available to any local group.

While more than a thousand of their followers sang, "Onward Christian Soldi plane in Chicago for a six-weeks campaign for the evangelization of Europe. A Christ leaders pictured here held a "down-on-your-knees" prayer before boardi

Particularly when a local organization is just beginning to operate the central office aids in any way possible. In addition to advertisements, news items, etc., in the newspapers, handbills are mailed and distributed, post cards are sent, and announcements are made in some pulpits—chiefly those of the fundamentalist churches—and out-of-door signs are prominently displayed. With the radio being the potent instrument of publicity that it is, many rallies broadcast part or all of their program. Some leaders—such as Jack Wyrtzen in New York City, who has been active independently for a number of years, but is now associated with Youth for Christ—have a definite radio audience. Harold Fey, writing in *Christian Century*, makes the statement that some young, intelligent advertising men are active in the central organization, and it is easily seen that in many places the publicity assumes the proportion of a well planned, widespread advertising campaign.

The Saturday night rally varies with the local organization in some details, but apparently follows the same general pattern in each locality. The Youth for Christ International officers recognize this variance in spirit and issued the following warning: "We stand in the presence of two dangers. First, the danger of making our meetings a typical Sunday morning worship service. When we do this, *we chase the sinners away* [the italics are my own—W. M.] and we defeat one of the great purposes of our movement. On the other hand, if our meetings become light and flippant instead of reaching the unconverted for Christ, we might tend to make our devoted Christians more superficial. Let us strive for a balance in which God can teach us to *properly bait the hook*, and at the same time, get results. Let us keep on remembering that Youth for Christ will survive only if Youth for Christ produces results that will last and are to be found ultimately in the work of the local churches."

The mechanical features of the rally form an important part in its effect. As reported by Harold Fey in *Christian Century*, from bulletins of Youth for Christ International to the various leaders, and from personal observations, one of the most salient features is a microphone, prominently displayed, whether the program is to be on the air or not. Equally important, particularly in the larger rallies, is the spotlight that centers on the person who is occupying the center of the stage. An atmosphere of friendliness and good fellowship is sought. The pro-

Chicago *Sun*

lers of the Youth for Christ boarded a piece band saw them off. The Youth for e.

gram is flexible but well-planned, moving along at a brisk rate. The choruses—and the majority of the singing is made up of these—are peppy, lively ones and the audience participation is usually very good. With the group livened up by these choruses, other means of audience participation are introduced; Bible quizzes probably the most popular and most often used. Wherever possible, a public address system is installed and microphones are taken into the audience for this part of the program. Instrumental numbers are used as often as possible; soloists, trios, quartets, etc., having local or national fame, are sought. Most rallies endeavor to have several young people give short testimonies during the program. Rather informal, peppy and fast-moving, the aim is to establish a "rapport" between the audience and the director. With its every effort turned toward providing young people with what they desire, it is no surprise that in most instances this aim is achieved.

The address is usually a very fundamental one. In the majority of reports concerning rallies made by denominational agencies or individuals, the stress is laid upon this point. To quote Harold Fey: "Simply stated it is this: Give your heart to Christ. Conversion is not explained but is made to seem very urgent, absolutely necessary. At a given time in every meeting a person is asked to raise his hand or to stand. Later he is given a copy of the Gospel of John and asked to read it. . . . In several meetings which I have attended I have heard the name of God mentioned rarely and the name of Christ used incessantly. A great deal is said about salvation, but nobody attempts to define it. Young people, who make up about half the audience, are assured of the reality of hell, but are left to conclude that its entire significance is concerned with life after death. They are given the promise of heaven, but that blur of bliss is so vague and remote that its value as a motivating force is negligible. The one terribly pressing imperative is: 'Give your heart to Christ.' Stand now. Sign a card now. Do it here, before you leave, before you move. Now! Right now!" Other reports on rallies are: "The interpretation given is self-centered exclusively. Emphasis is placed on what you can receive from Christ rather than what you can give and how you can serve. Certain words and phrases are constantly overworked." "In vain did we listen for a challenge to build a new world or better community life in the name of Christ. Instead we learned that everything is hopeless and all people are evil except a few who have subscribed to certain beliefs about the Bible." This extreme emphasis upon the need to make a decision immediately and the lack of any real explanation of what the process of salvation is all about appears to be typical of all the rallies.

The invitation given, varies with the locality. In some it is short, in keeping with the rest of the meeting. In others it is prolonged, with ushers and voluntary helpers working in the audience, seeking to find those who are not Christian and to talk and pray with them. The strain running through most of the invitations is that of urgency. You may never have another chance. What if you should be killed tomorrow? What if you put it off too long?

It is apparent that the many features of the old tent meeting evangelist are being employed in the rallies and in the messages brought to the young people who attend. These messages, with the exception of the fundamentalist groups who are in full approval, have consistently drawn criticism from observers connected with non-fundamentalist denominations. In regard to similar methods of evangelism, William Ernest Hocking, professor of philosophy at Harvard University, says: "Now we have had ample experience to show that unless after such a decision the mind is informed, the will fortified, the habits patiently rebuilt, there is no genuine reformation of the inner soul."

Although Youth for Christ has been emphatically called, by its leaders, a movement led by young people and expressly for young people, a survey of the audiences throughout the country seems to belie this statement. One of the most frequent comments made concerning the rallies is that they have such a large percentage of adults in attendance. While Youth for Christ leaders have enthusiastically spoken of five, ten, fifteen, and twenty thousand young people at some of the large rallies, observers have reported that normally from forty to sixty per cent have been adults. Why there should be this large attendance of older people at a rally geared definitely to youth is rather difficult to understand. Perhaps, streamlined though it may be, the rally, in its similarity to the old-time revival, has a real appeal to those who are still reminiscent of the tent meeting and its excitement. Whatever the cause, the fact is still clear that a large share of the support of Youth for Christ is coming from people to whom no specific appeal is being directed. Indeed, in some places, this older group has, in a large measure, control over the local organization.

When I began the study of Youth for Christ, I thought it would be interesting and instructive to get at least an indication of how denominational opinion was being fixed about this movement. Having already seen that the fundamental churches were heartily in accord with its action, I decided to concentrate on two groups known to draw membership from the lower classes—the Baptists and Methodists—and a third, whose membership comes from a higher social strata, the Presbyterians. The returns are far too small to be taken as statements of denominational opinion, yet they may be looked upon as straws in the wind showing a trend. An effort was made to divide the sampling, as much as could be determined, among liberal and conservative men in these denominations. As a source of criticism for and against the movement they have proved most stimulating: "Usually such movements that originate outside the church do one of three things: They fail, or come into the church, or start a new religious sect."

—Ellis A. Fuller, president, Southern Baptist Theological Seminary, Louisville, Kentucky

"The Youth for Christ movement has caught the imagination of a certain section of our public. This is because of two things: A very effective advertising program, and a phenomenal growth of this movement. . . . I think the phenomenal growth can be partly attributed . . . to the unstable conditions during and following the war. . . . Personally, I cannot accept the theological training of this group. . . . The lack of roots within the

Christian church is another element which assures me that this movement will not become a strong and permanent organization. . . . I question seriously how deeply the good [of the Youth for Christ] will go in our society and the lives of most of the people whom it reaches."

—W. McFerrin Stowe, Special Training Enterprises, Board of Education of The Methodist Church

"While I would rather have young people attending their services than frequenting taverns and public dances unchaperoned, I feel that the movement is so founded on a personal Christocentric appeal, with little intellectual foundation and ethical motivation for bettering our world, that it will not have lasting value.

—Thomas S. Kepler, Oberlin Graduate School of Theology, Oberlin, Ohio

"The Youth for Christ movement is, in my opinion, something of a menace to the youth concerned and to the nation as a whole. . . . I have no objection to a religion that stirs people greatly, but I look with profound misgiving upon one that is lacking in ethical and social insight."

—Ernest Fremont Tittle, First Methodist Church, Evanston, Illinois

As a concluding summary it might be well to briefly survey the movement. It is a fundamentalist movement with strong fundamentalist backing and a very fundamentalist gospel message. Its theology is superficial and often of the "fear" type. It lacks both a training program and a social outlook. Usually it not only fails to cooperate with the local churches, but it is arrayed against them—with the exception of the fundamentalist ones. Its audience is largely adult. Yet the movement attracts thousands to its rallies, receives ample financial backing, has been the recipient of valuable advertising by the Hearst papers, and is spreading outside of the United States. Ministers, on the whole, seem opposed to it, yet few effective countermeasures are being taken. At the present time it seems to be a gigantic recruiting agency for the fundamental evangelical denominations. What its future will be is difficult to guess. It depends on its own leadership and denominational activity.

This material is an abridgement of a paper prepared for Professor Liston Pope, Yale Divinity School, for Mr. Myers' work in the area of social ethics.

The Campus Girds Its Bible Belt

FRANCES GOODFELLOW

At this present time, there are from 150 to 160 chapters of the Inter-varsity Christian Fellowship over the nation. The total membership is conservatively estimated at 4,000. Daily prayer meetings are attended by approximately 1,500 students and Bible classes attract about 3,000 students. The following is a statement of some of the ideals and work of the Michigan Christian Fellowship.

THE MICHIGAN CHRISTIAN Fellowship on the campus of the University of Michigan is striving to promote a "personal knowledge of Christ" first by beginning with the individual and helping him to find his "personal Saviour" and then reaching out to lead a "campus to Christ."

The Function of the MCF is two-fold:

1. Encourage Christian students to know the personal Christ more intimately. This is accomplished by the individual's "quiet time" which consists of daily Bible reading, meditation and prayer.

2. Encourage each Christian student to be a personal witness to other students of the saving power of Christ, and to gain a knowledge of the power of Christ to meet all of life's need.

The Michigan Christian Fellowship is affiliated with the Inter-varsity Christian Fellowship which is an international, interdenominational student organization.

Seven Years with MCF

The MCF originated on the University of Michigan campus in 1939. The MCF was the first chapter of Inter-varsity Christian Fellowship in the United States. Since that time it has taken a part in several campus activities. In 1942-43 it sponsored a lecture series by C. Sverre Norberg, on "Does Christianity Square with the Facts?" Later Joseph P. Free lectured on "Archaeological Discoveries and Christian Faith Today" and Joseph L. Hromadka lectured on "What Is Dynamic Christianity's Answer to the Present Crisis?"

During the school year 1944-45, MCF co-sponsored two lectures with the history department and the Student Religious Association of the University of Michigan.

This past year an all-campus essay contest was held; the subjects for the essays were "Why I Am a Christian" or "Why I Am Not a Christian." Cash prizes for both types of essays were given. A great deal of campus enthusiasm was engendered, and the climax was an evening's program at which time the two winning essays were read and discussed in open forum.

The "Campus-wide Famine Drive" was one of the social action projects undertaken by the group this spring. The drive was a fund-raising campaign as well as an educational campaign. Quoting the campus chairman of the drive, "MCF was one of the four groups first interested on campus. They personally contributed $100 to the drive and took complete charge of the fund raising part of the drive. Seventy-five per cent of the work done on the drive was done by the group. Three of the most active members of the steering committee for the famine drive, the secretary, treasurer and the representative to the Ann Arbor Committee on the famine campaign, were from MCF."

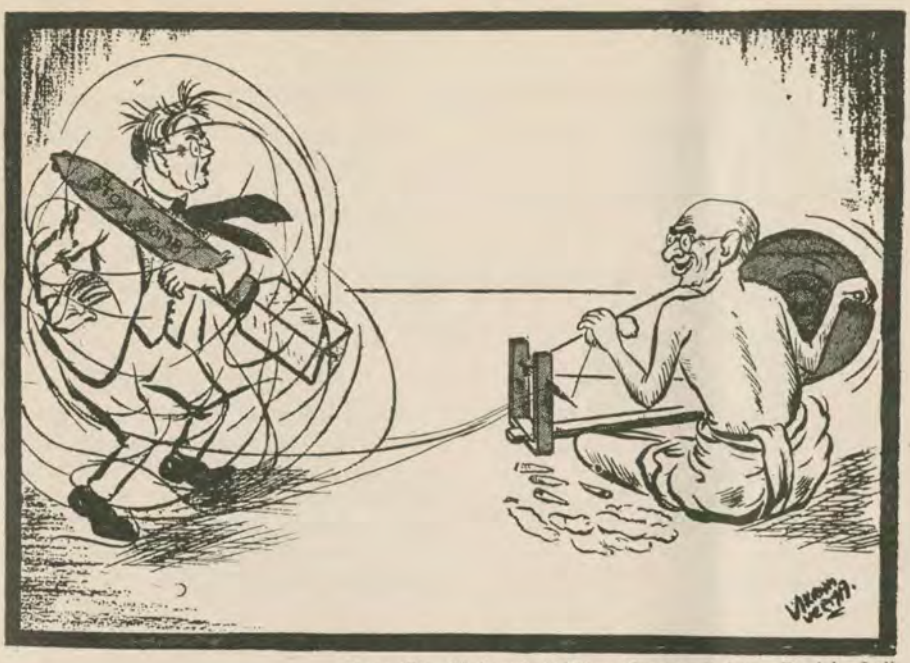
Where Is Leadership Found?

National staff members keep in touch with the local organization. Dr. Francis Steele, on the National Inter-varsity staff, a worker in the Michigan, Ohio, and Indiana area, helps to keep the group in touch with allied organizations and through his contacts MCF learns of many students on campus from churches in this area.

A summer school is held on Fairview Island in Ontario each year, for Christian students at Inter-varsity's "Campus in the Woods." This year MCF will be sending two representatives to this conference who are prospective leaders and who will be able to come back in the fall and help the individuals of MCF find a closer relationship with the personal Saviour. "Campus in the Woods" offers a streamlined college course on the general theme, "The Christian Life and World View." University level courses in philosophy, ethics, history, and Bible are taught by university professors.

At the present time MCF is building a library to help get a broader view of the problems of Christian living as discussed by contemporary as well as historic leaders and authors.

The Michigan Christian Fellowship's main concern is to help students as individuals come to a personal knowledge of Christ.



from *The Civil and Military Gazette*, Lahore, Punjab, India

Cartoon inspired by Gandhi's telling high ranking American Army officer he will "defeat" America with the spinning wheel.

Spin for Your Life!

HAROLD EHRENSPERGER

ONE HUNDRED PEOPLE—men and women, boys and girls—sat on the reed matting floor of a large tent in the bhangi colony in New Delhi where Mahatma Gandhi had started two classes in spinning. On the floor were the workers and their little boxes which contained the simplified machines of two wheels, a bobbin, and a little handle to turn the wheels. The contraption was made by hand and was inexpensive. After one month of spinning, the slowest apprentice could spin at least one hundred and thirty-three yards of thread in a half hour.

While we were watching the spinning lesson, Gandhi himself came over to see the progress that was being made. He talked informally with some of the workers and then began to explain the intention of the two classes that were being held.

"Our purpose," he said, "is to give everyone a chance to have cloth. Anyone can learn to spin; and the small hand loom is so inexpensive that everyone can own one. If we spin enough thread, we will soon be having enough cloth. Mind you," he went on, "I did not say that everyone can weave cloth. Weaving is an art that only a limited number can acquire. But spinning, well, anyone can learn if he wishes to."

What Gandhi was saying to me here at his New Delhi colony is basic in his philosophy. On every hand in India today one hears the statement that the future of India lies in industrialization. It is the accepted future, considered and planned for as accurately as anything is planned in India. The Bombay Plan of Economic Development has been enthusiastically received. It is intelligently grounded in the conditions in India, and it seeks to meet the situation which is loaded with problems. Some of these are inherent in the way things stand at the moment.

Only five per cent of the people of India are supported now by industry, and less than four per cent are employed in factories and plants. Eighty-three per cent of the people are still getting their existence from the soil. When one realizes that the average income is less than twenty-six dollars a year, earned for the most part through farming by the people who live in six hundred thousand villages, then Gandhi's ideas do not seem to stand so directly across the path of future development as they are popularly supposed to do.

GANDHI'S scheme of an artisan's empire is based on the belief that *men should replace machines* in India. The sanctity of labor which provides creative delight must be guaranteed so that each man will be as self-sufficient as possible. Decentralization is necessary for this type of economy; for centralization cannot be sustained and defended without adequate force. Indian agriculture has been dependent on the monsoon which lasts from four to five months of the year. This is the busy time for the farmer. The rest of the year he remains unoccupied. Gandhi proposes his scheme of cottage industries as a solution to the dilemma. When the farmer is not occupied with the earth, he can be busy with the crafts that will assure him clothes and furnishings. Cottage industries include spinning, cloth weaving, paper making, and seed-oil extraction. These are practiced along with agriculture which includes animal husbandry, dairy farming, tanning, leather work, fruit culture, vegetable gardening, and the forest industries. Public utilities, power, mining, small and heavy machinery and engineering, as well as the making of chemicals, are to be owned and operated by the state.

Gandhi believes in economic planning although he is against industrialization. "Pandit Nehru," he said recently, "wants industrialization because he thinks that, if it is socialized, it would be free from the evils of capitalism. My own view is that the evils are inherent in industrialization and no amount of socialization can eradicate them."

Instead of increasing wants, he proposes a simplification of life. Increased wants inspire mass production, with fewer and fewer producing more and more. *Men become tools, and then they must seek satisfaction elsewhere than in their work.* Real happiness, according to this theory, comes from the proper use of the body, of the hands and feet.

THE economic future of India, however, is not down the path of Gandhi's cottage industries and his economic planning. Industrialization has arrived in India.

Where will the pattern for this industrialized India come from? Ride on Indian trains, sit in college bull sessions, or talk to any group of young men anywhere. The answer to this question will be obvious. "What is the best school in America for chemical engineering? Where would you go for civil engineering? Does any school give courses in business administration?" These are the questions on the lips of hundreds of Indian students. Nor are they merely vague questions in a dreamer's mind. They are the intelligent front of the accepted future. Yesterday the papers in Bombay carried the story of what has happened to two hundred students who sailed a month ago for America. The trek has only begun. Industrialized America is in the process of being duplicated in an unready country. This is the tragedy of India.

Campixilations

Dere Mister Editor:

Sinse arrivin' here from the farm, I have been truly happy. I have met a lot of very fine people and they are all very smart. I lost a pair of pants at the cleaners and one of the fellers in law school sued the cleaners for me. We won the case and the court only cost us $14. I took a loss of $2 as the pants only cost $12, but the law student said it was the principle that counted. Sure am glad the principle didn't count over $2.

I joint a fraternity here and like it a lot. I wrote my mom and told her to join a maternity 'cause I think the hole family should git in on a good thing, don't you? Haven't found a paternity here yet, so pop will have to stick to the chickens.

As soon as I got here some guy told me I could git a pencil in the co-op. I finally found the place and went in. Somebody shoved a sandwich in my hand, a girl hit me with the telephone, a waitress squirted orange juice at me, a fellow burned my pants with a cigarette, and some girls used my shirt to work their algebra problems on. I couldn't git out of the place until I had missed three classes. And I still need a pencil.

I sure like it here and guess I'll stay for a long time. My brother is a congressman and after I git out, I reckon he'll come to school too. He says he don't need an education right now though 'cause all he does is raise his right hand and say, "yes," and he learned to do that while milking cows. I'll write agin cause I know you are interested in my career as I probably will be the congressman when my brother quits.

Sincerely yours,
Zeke Plumapple

P.S.—You can't milk a cow lefthanded and be a congressman, too.

—From *The Campus*, Southern Methodist University, Dallas, Texas.

Panned in Boston

PART I: Boston is noted for its culture. It has museums, galleries, and literary tea-clubs. It also has people who regularly attend symphony concerts and who exclaim: "Oooh! The Green Hornet!" or "Ahhh! Bulldog Drummond!" or "Oh boy! The Lone Ranger!" every time the music sounds familiar. Yes, indeed, Boston is a city of culture. In fact, it has more cubic inches of culture per square head than any other city in America.

PART II: The city has dozens of theaters, mostly illegitimate. The less reputable theaters in Boston are always strictly censored, thus assuring the patron a cleaned show, especially on Sundays.

PART III: Boston has more buildings than any other city with a population of 800,000. This is due to the fact that Boston has a population of 850,000. An outstanding architectural structure is the Arlington Street armory. One could not wish a more suitable reward for its designer than he be given this building as a permanent residence with the provision that the moat be filled with crocodiles and the drawbridge drawn up after him.

PART IV: Politics. (Ed. Note—the *News* has a second class mailing permit. At the request of postal authorities we regretfully draw the cloak of oblivion over this vital and interesting phase of our city's life.)

PART V: Besides THE University, Greater Boston contains several minor ones. Each institution is noted for a peculiar characteristic. M.I.T. is well-known for its fondness of boat-racing and boat houses. Harvard students are notorious for their addiction to the color red (crimson silk pajamas, etc.). Girls' colleges are also numerous. Radcliffe girls are notorious for their addictions. Wellesley girls are notorious.

PART VI: Blame this all on The Walrus, *Boston University News*.

Ouch! That One Burned!

A *Duke Chronicle* coed staffer was finding it difficult to compose the headline for a story concerning a certain community sing. Finally she wrote:

HOMECOMING CONSUMMATED AT RED HOT SING

She stopped and looked at it for a long while. Then, suddenly blushing, she peeked over her shoulder to see if anyone was looking, and quickly erased the headlines.

The Wild Merry-go-round

A Boston University man, waiting in Fox Hall for his tardy date, tried to amuse himself by playing records. After cooling off for nearly an hour he snapped the player off disgustedly. In answer to a coed's query he quipped: "Sorry, lady, but I'm a union man; can't play after 7:00 P.M."

That Kilroy Again!

"Kilroy wuz here" is not just an expression on the Boston University campus. The popular GI expression, which has gone around the world, has come to roost at Boston in the form (or forms) of two new vets. Their names? Richard Kilroy and Bernard Kilroy.

Ventilation Ain't Enough

The Wesley Foundation crowd at Iowa State has a new corporation dubbed "The Ventilators." Opening meeting was held on the church grounds when members, turned wood-choppers, felled a tree that crashed down upon the parsonage, toppling the smokestack and leaving a nice hole in the wall. Rev. Nick extends all an icy invitation to see the new one-hundred-per-cent-cooler-inside ventilation system which now operates in the parsonage.

Hog Calling Don't Help Neither

"Look, sister, I've been around the world seven times, seen three world fairs, been in thirty-eight states, and have won four hog calling contests. What about a date?" Still no go, huh? Arkansas State College gals just won't date like they used to, moans the *State College Herald*. The ratio of boys to girls is now six to one, and the strutting young lassies are out for the kill.

My Son, My Son

At Boston University, Prof. Edward A. Post, guest speaker, lectured for over an hour. After his departure, several members began to lament the length of his speech. One unobtrusive student rose quietly and said, "Fellahs, I'm sorry Dad spoke so long. You see, he has no conception of time." The silence that followed student Irving Post's apology spoke volumes.

Dear *motive* reader:

Did you hear what happened in girl's dorm last night?!! You did? Well, we didn't. What about letting us in on some of the laughs on your campus so we can broadcast them to the world.

Thanx

And to what veterans' organization do you belong?

(Here's how they stack up.)

ISSUES	AMERICAN LEGION	VETERANS OF FOREIGN WARS	AMERICAN VETERANS COMMITTEE
CONSCRIPTION IN PEACE-TIME	Yes	Yes	No
IMMIGRATION OF DIS-PLACED PERSONS INTO U. S.	No	No (But allow Jews to enter Palestine as British have proposed)	Yes
INTERNATIONAL CON-TROL OF ATOMIC EN-ERGY	No	No	Yes
LABOR	Legislation to correct labor-management chaos	Legislation to prevent work stoppages in basic industries	No anti-strike legislation, col-lective bargaining urged
LOCAL GROUPS RACIAL-LY SEGREGATED	Yes	Yes	No (Including the South)
RECOGNIZED RIGHT OF CONSCIENCE	No	No stand	Yes
USE OF FOOD TO RELIEVE STARVATION OR AS POLITICAL TOOL	Food only for those in political agreement and after our people are fed	No food to former enemy nations	Food as a humanitarian tool, reinstate rationing to make more food available for relief
NATIONAL HEALTH PROGRAM	Compulsory national health insurance for all	No stand	Compulsory insurance for all.
UNIFIED MILITARY FORCES	Yes	Yes	Yes
VETERANS' ADJUSTMENT ALLOWANCE	No	Yes	No (Citizens first, veterans sec-ond—motto)
WAGNER-ELLENDAR-TAFT BILL (HOUSING)	Yes	Yes	Yes
DOOLITTLE REPORT ON CASTE SYSTEM IN SERVICES	Approve	Approve	Approve
STATUS OF WOMEN	Auxiliary membership	Auxiliary membership	Membership status equal basis with men
ELIMINATION OF CAR-TELS AND IMMEDIATE REDUCTION OF TARIFF	No stand	No stand	Approve
FEPC	No	No stand	Urge adoption
BYRNES' FOREIGN POL-ICY	No stand	Yes	No
WOULD RECOGNIZE COMMUNIST PARTY	No	No	No
COLONIES PERMANENT-LY CONTROLLED BY U. S.	Yes	Yes	No

THE ESSENCE OF THINGS UNSEEN *(Continued from page 6)*

How can the scientist verify Christian teaching through his own experience? Let us begin with the moral law as stated by Moses, chiefly the golden rule and the Ten Commandments. Moses said of it: "Behold, I set before you this day a blessing and a curse; the blessing, if ye shall hearken unto the commandments of the Lord your God, which I command you this day; the curse, if ye shall not hearken unto the commandments of the Lord your God." (Deuteronomy, Chapter 11.)

This is a law in the scientific sense, part of the order of nature, as inexorable as the laws of thermodynamics, and valid for king and beggar alike. For proof one need only look at the world today, and see the chaos and misery that come when men think they can twist the moral law to their own ends, or achieve an earthly paradise by "enlightened self-interest." The atomic bomb is only the latest and most dreadful demonstration of the curse of which Moses spoke; and the tragedy is that our leaders today, scientists included, think that they can control atomic power without reference to the universal moral law. One might as well try to design an airplane while ignoring the law of gravity.

Intellectually, the golden rule and the promise of the golden age which will come when all obey the rule are generally accepted, but they are not specifically Christian; in themselves they have little power. A man can often win, and keep, material advantage by disobeying the moral law; and the knowledge that his fellowman and his descendants will suffer is not a sufficient deterrent. Even in the atomic age he needs more than fear to keep him moral. He needs courage and strength, and the superhuman encouragement which Christians call redemptive love.

Our scientist, who has now read a little of the Bible, can learn of this in two parallel ways—action and meditation. Let him *do* something, even a little thing, that Christian teaching tells him to do; let him risk a little, give up a little. At the same time let him meditate, in the light of his experience, on the example of people he knows, and on the things he has read. Let him experience the sustaining power and the inward peace and joy that result. The inward peace is an insulation against the fear of catastrophe, a protection from worry over the headlines; yet it is not escapism, for out of it comes sensitivity to the next duty, and confidence that the power to carry it out will be given to him. Meditation will lead to prayer and worship, and he will know God experimentally.

Never mind if, at first, he cannot accept the divinity of Christ; or if the Apostles' Creed sounds like so much nonsense. It is a healthy thing for everybody to be an agnostic for a while; only let him be generous and unselfish and honest, willing to "prove all things." If the Christian faith is as good as it is said to be, he cannot lose. As a friend advised me some years ago: "Just read the Gospels and think about them; you will come to see that Jesus was not simply a great man, but somebody unique, the son of God." As his experience grows, he is likely to become more and more orthodox, which testifies to the truth of our religion, for when many different people of different backgrounds and in different ages all reach about the same conclusion, and are so convinced about it that they are willing to die for it, the scientific probability is that they are right.

I hardly need remark that our world would be greatly changed if the practising scientists, who wield so much power, were to turn their power to Christian ends. Meanwhile, those of us who are already in the Christian Church should remember this: the man in the street believes in science because he sees that scientists produce results; he will believe in Christianity, perhaps, if he sees Christians produce results. He may not understand theology, but he does understand good works. Some of us today are privileged to work in relief overseas, which gets good publicity. This work will have lasting value if, and only if, we make it quite clear that it is nothing more nor less than experimental Christianity.

THE BIBLE, EVOLUTION *(Continued from page 17)*

A. The Christian religion has satisfied me, and I have never felt it necessary to look up some competing religions.
Q. You are wrong in saying "competitive."
A. I would not say "competitive," but the religious unbelievers.
Q. Unbelievers of what?
A. In the Christian religion.
Q. Do you know about how many people there were on this earth at the beginning of the Christian era?
A. No, I don't think I ever saw a census on that subject. When you display my ignorance, could you not give me the facts so I would not be ignorant any longer? Can you tell me how many people there were when Christ was born?
Q. I can make an estimate.
A. What is your estimate?
Q. Wait until you get to me. Do you know anything about how many people there were in Egypt 3,500 years ago, or how many people there were in China five thousand years ago?
A. No, sir. You are the first man I ever heard of who has been interested in it. (*Laughter.*)
Q. Where have you lived all your life?
A. Not near you. (*Laughter and applause.*)
Q. Nor near anybody of learning?
A. Oh, don't assume you know it all.
Q. Do you know there are thousands of books in our libraries on all those subjects I have been asking you about?
A. I couldn't say, but I will take your word for it.
Q. You don't think much of scientists, do you?
A. Yes, sir, I do, sir.
Q. Are there any scientists in the world you think much of?
A. Yes.
Q. Who?
A. I will give you George M. Price, for instance.
Q. Who is he?
A. Professor of geology in a college.
Q. Where?
A. He is now in a college out in California.
Q. You mention Price because he is the only human being in the world so far as you know who signs his name as geologist and who believes as you do?
A. No, there is a man named Wright, who taught at Oberlin.
Q. I will get to Mr. Wright in a moment. Who publishes his book?
A. I can't tell you. I can get you the book.
Gen. Stewart: Will you let me make an exception. I don't think it is pertinent about who publishes a book.
Mr. Darrow: He has quoted a man that every scientist in this country knows is a mountebank and a pretender and not a geologist at all.
Gen. Stewart: I want to interpose another objection. What is the purpose of this examination?
Mr. Bryan: The purpose is to cast ridicule on everybody who believes in the Bible, and I am perfectly willing that the world shall know that these gentlemen have no other purpose than ridiculing every Christian who believes in the Bible.
Mr. Darrow: We have the purpose of preventing bigots and ignoramuses from controlling the education of the United States and you know it, and that is all. Mr. Bryan, do you believe that the first woman was Eve?
A. Yes.
Q. Do you believe that she was literally made out of Adam's rib?
A. I do.

PIC OF THE MONTH

Q. Did you ever discover where Cain got his wife?

A. No, sir, I leave the agnostics to hunt for her.

Q. The Bible says he got one, doesn't it? Were there other people on the earth at that time?

A. I cannot say.

Q. You cannot say. Did that ever enter your consideration?

A. Never bothered me.

Q. There were no others recorded, but Cain got a wife.

A. That is what the Bible says.

Q. Where she came from you do not know. All right. Does the statement, "The morning and the evening were the first day," and "The morning and the evening were the second day," mean anything to you?

A. I do not think it necessarily means a twenty-four hour day.

Q. You do not?

A. No.

Q. Then, when the Bible said, for instance, "and God called the firmament heaven. And the evening and the morning were the second day," that does not necessarily mean twenty-four hours?

A. I do not think it necessarily does.

Q. Do you think the sun was made on the fourth day?

A. Yes.

Q. And they had evening and morning without the sun?

A. I am simply saying day means a period.

Q. They had evening and morning for four periods without the sun, do you think?

A. I believe in creation as there told, and if I am not able to explain it I will accept it.

Mr. Bryan: Your honor, I think I can shorten this testimony. The only purpose Mr. Darrow has is to slur the Bible, but I will answer his question. I will answer it all at once, and I have no objection in the world, I want the world to know that this man, who does not believe in God, is trying to use a court in Tennessee—

Mr. Darrow: I object to that.

Mr Bryan (continuing):—to slur at it, and while it will require time, I am willing to take it.

Mr. Darrow: I object to your statement. I am examining you on your fool ideas that no intelligent Christian on earth believes.

(The court is adjourned. On the following day Bryan's testimony is struck from the records.)

Two Hendrix students from South America, Nancy Fay Schisler of Passo Fundo, Brazil, and George Purcelley of Carepito, Venezuela, meet at "Antonio's Tree."

There's an elm on the campus of a southern college that has done just a little too much eavesdropping. By overshadowing the steps that lead into the dining hall it can hear all the day's gossip exchanged by hungry students waiting in "chow" line. The strange thing is that it was put there for a different purpose.

In 1915 a young farmer boy with Mississippi bottom land on his shoes came to Hendrix College, Conway, Arkansas. There he caught a vision larger than himself which landed him in a mission station in Uruguaiana, Brazil—with a new wife, a dozen words in Portuguese, and the principalship of the school.

There he met Antonio. Young and gawkish, with farm land on his shoes, too—red Brazilian clay. There was an affinity between the two; spontaneous. In five years Antonio had graduated from the mission school with highest honors. He also had a vision—Christian service. The young missionary couldn't help telling all his Alma Mater had meant to him. In three months Antonio was on his way to America.

At Hendrix Antonio had little difficulty making friends. Four years went by and the young Brazilian found himself with another diploma, and an even deeper desire to serve God. He struggled trying to express his appreciation to the school and his many friends. But words were not enough. He had no money, but he did have a farm boy's love for growing things. So he planted a tree. Not out amidst the well kept grass and shrubbery, but near the dining hall steps. The sapling was an ugly, little thing and no one took much notice of it. But Antonio knew it would grow, spread and shade the steps for his friends and their children, and their children's children—the same steps he had stood on waiting in line for four years, under a hotter sun than Brazil could boast.

Antonio Rolim is now a college professor in Porto Alegre, Brazil, and his tree has fulfilled his dream. In memory of his thoughtful kindness, the Hendrix student body recently placed a stone tablet at the foot of the elm, designating it as "Antonio's Tree." To those who know the story, "Antonio's Tree" is more than a symbol of the appreciativeness of a young, foreign student. It is the symbol of growth rooted in Mississippi bottom land mixed with red Brazilian clay.

Indigestibly Yours

RUSTY ATWELL SWEITZER

In 1945 the United States had a record of one divorce in every three marriages. This is in comparison with one in six before the war and one in nine before World War I. The college president who said he hoped the temporary veterans' apartments would not be filled with temporary marriages may have said a mouthful.

The individuals who were responsible for the recent lynching of four Negroes in Georgia have not yet been brought to justice.

In Panama efforts to retain some of our 131 wartime bases more than a year after the end of the war, aroused the Panama Assembly to approve unanimously a resolution calling on the United States to relinquish all the bases immediately. In the Atlantic we already have ninety-nine year leases on bases in eight British possessions.

How many Negroes pass for white? It is calculated that from 2,500 to 2,750 people change their racial classification permanently each year in the United States. Virtually all persons over three-fourths white are able to pass if they choose; fewer women do than men. The lighter women are preferred by Negro males in the selection of a mate.

Maine potatoes will go for liquor while Europe and Asia starve. The rock bottom for caloric intake according to the medicos is one thousand five hundred a day; when the intake of food falls below that the human body begins to feed on itself. In this country the average daily caloric intake is three thousand four hundred; in Europe and Asia millions are living on a diet below the one thousand five hundred caloric line, and are far below this in our first year of freedom!

A five member delegation of the House Military Affairs Committee expressed the conviction that our country must without delay ring the Pacific with strong bases in striking distance of Russia. Less than three weeks previously the fifth annual report of the Special Senate Committee to Investigate the National Defense Program sharply attacked the administration for "abandoning overseas relief."

Washington circles openly admit that the power and utility corporation and their lobby activities are again breaking all democratic decencies in their efforts to block any further development of public ownership of power and light from the nation's natural resources.

Methodists have set a new precedent in church and labor relations. They have appointed a Chaplain to Labor. His task is to work in cooperation with labor forces to keep the church informed on what labor's aims and interests are and to keep labor aware of the church.

According to Dr. Louie C. Newton, president of the Southern Baptist Convention, sixty thousand Soviet citizens were baptized into the Baptist faith during the summer of 1946.

You can now send food parcels to Japan. If you do not have a friend there it is suggested that you send parcels to Toyohiko Kagawa. Write to Dr. J. H. Carpenter, secretary of the Kagawa Committee, Cadman Memorial Center, Cadman Plaza, Brooklyn 1, New York. A $10 CARE (of forty thousand calories) package would go a long way.

The latest session of the State of Washington legislature provided for the establishment of fifty exchange scholarships for students from foreign countries. To date there have been sixty-six inquiries from possible students coming from China, Holland, and Latin America. There are prospects of some students from the Soviet too.

The government charges that the Atlantic and Pacific Tea Company has systematically contrived to overcharge and give shortweight to consumers. "While there are inherent stock losses in all retail food stores, there have been stock gains in A&P stores of millions of dollars annually," so says the government. One of the ways in which this profit is managed is by checkers adding an extra item or two to the cash register tallies. By this means alone the government offered evidence to show that at least $21,714,000 has been taken out of the pockets of consumers between the years 1935 and 1941.

Everybody's Weekly

What I want to know is, am I a boy or a girl?

For those who feel the veto power of the Security Council is a threat to world peace read this and ponder. This unanimity requirement has not prevented the UN from examining the most explosive international issues which the war bequeathed to the world. It has inquired into the reasons why the Soviet Union kept troops in Iran beyond the treaty date, why the United Kingdom and France kept troops in Syria and Lebanon, why the United Kingdom forces fired on Indonesian natives, why the United Kingdom kept troops in Greece, and whether the activities and ideological nature of Franco government in Spain constitute a threat to world peace. Although in no instance has the Security Council pursued these questions to the point of threatening to invoke sanctions to bring about a settlement, it is worthy of note that after the questions had been referred to the Security Council, Russia withdrew troops from Iran, France and the United Kingdom withdrew troops from Syria and Lebanon, and negotiations for a settlement of the complex problem in Indonesia were accelerated. Furthermore, no government has been able to dominate the proceedings in the Security Council. While Russia has resorted to the veto to upset aims of the United States, we have in turn voted against measures favored by Russia.

***Fellowship* magazine** reports, "When you've read John Hersey's *Hiroshima,* find yourself a copy of the June issue of *Science Illustrated.* There is an article there about some experiments with mice and radiation that have been carried on by a scientist in Maine. The reproductive cells of the mice were exposed to radiation similar to that emitted by atomic explosions. One-third of the grandchildren of the unlucky mice developed embryonically with brains literally turned inside out and exposed on the top of the skull. These mice did not survive, but others that developed more normally did —and carried within them the same mutation, to be carried on "through endless generations." "The results of the experiments were so alarming," explains the magazine, "that 'many genetic changes are expected throughout all the plant and animal life in all the bombed areas.' "

Through the Bible with Tom Swift

DON A. BUNDY

THE relation of science and religion is not the dullest topic in the world, in spite of all that scientists and religionists say to the contrary. In my own case, science and religion were brought to my adolescent consciousness simultaneously, in the person of a very patient guy who was drafted to teach our Sunday school class. He was a rugged boy who was able to maintain calm in the class by a mere wave of his ham-like hand.

His resource for compelling us to learn about Jesus and certain mystifying characters from the Old Testament was a well-stocked library of Tom Swift books. I think he had the whole works; and he used them something in the manner of a trainer doling fish to a recalcitrant seal. If we behaved ourselves and did right by the memory verses, we were permitted to borrow *Tom Swift and His Electric Runabout*. So moved was I by the thrills of Tom on the quest of a new development in science that my religious education grew like mad. Other titles which still haunt me as I read familiar Bible passages are *Tom Swift and His Giant Cannon* (in which as I recall he diverts a flood at the last minute), and *Tom Swift and His Electric Rifle*.

This is the transition sentence; now for the moral. The little boy's mind was preoccupied with Tom Swift and scientific exploits because he was amazed with a power which exists and which heretofore had been beyond control. Mr. Truman, when announcing the use of the atom bomb, betrayed this kind of mind—great wonder at a power so big that you speak softly lest you offend it—that seems to be the prevailing attitude toward atomic energy. It has taken on something of the nature of an object of worship.

Apparently all of science has had that effect upon people during the years. Preachers are still extolling the airplane which makes the oxcart look like an oxcart, and doubtless people come away from church with a new sense of loyalty to the latest product of the Glenn Martin assembly line. In our century science is the number one attention-getter and disciple-maker. Those who write books on science for the layman approach their subjects like a devoted Christian entering the Advent season. And we who read those books and live on the cushioned comfort of science's products may readily come to believe that the automatic electric "disposal" in the kitchen sink may be the new messiah, grinding up chicken bones and turning out salvation.

Let the obvious be clear: science is continually impressing upon the religious mind the boundless grandeur of God's wisdom; but that does not mean we should worship and trust the products of investigation while ignoring the Creator and the ethical standards upheld by great religion.

TODAY, science in the form of the atom bomb is being used not only as a god but as a club by well-intentioned people who hope to browbeat other people into brotherhood. *Modern Man Is Obsolete*, Norman Cousins' little book, is worth your reading. So too is *The Absolute Weapon* . . . edited by Bernard Brodie. These and other books use directly or by implication the argument: "get peaceful or else." While this may be a forceful argument it is not particularly religious. And as to its real worth, it must be admitted that it was used with only minor success when an early man found himself in a crisis because his neighbor had just invented the stone axe. The stone axe was neutral, but was the neighbor? That was the crisis. Today—same crisis, bigger axe. The "or else" idea may work on the minds of national leaders, but to the religious person it is an insult to his intelligence and to his faith.

There need to be a few books bringing the light of religion to bear on science in precisely the manner science has thrown light on religion. It would be a mutually helpful thing. There may be a few such books. I don't know of them. Reinhold Niebuhr, in most of his volumes, makes a devastating analysis of man's high opinion of himself and of his self-assurance, and both of these traits are traceable in a large measure to scientific "progress." You don't have to believe the Niebuhr presuppositions or conclusions (even if you can understand them); but you will benefit from his pricking the pretty bubble which reads "Oh, what a good and clever boy am I!" (Look up his stuff in the card catalogue; it's too numerous to mention here.)

GET THIS ONE, ANYWAY.
Beyond This Darkness, Roger L. Shinn.
Good starter for endless bull sessions.

IN BRIEF . . .

Beyond This Darkness, Roger L. Shinn. Association Press, $1. The first of what promises to be a fine series of books bearing the Haddam House imprint; a new venture in books for "young people." Shinn, fresh from combat and prison camp, has done a fine job of putting on paper the probing which we all must do today of our Christian faith. *Hard hitting, realistic, and positive.*

Power for Peace, O. Frederick Nolde. Muhlenberg Press, $1. A good value dealing with "the way of the United Nations and the will of Christian people." Good as a study book or for personal use. Contains Charter of UN.

Margie, Kenneth I. Brown. Association Press, $2.50. Denison University's president knows college life and people. A true story for *you* to read; beautiful and moving; told mainly through the letters of Margie to the boy she loved.

Science, Liberty and Peace, Aldous Huxley. Fellowship Publications, 50 cents. A good-sized pamphlet distributed by the F.O.R. dealing with science in the present "context of nationalism and centralization of power." *Good stuff.*

Thunder Out of China, Theodore H. White and Annalee Jacoby. Sloane Associates, $3. This book with its superb first-hand observations will likely be a literary battle ground for those who admire the Chiang government and those who see more democracy in the Chinese communist program. Authors were in Chungking for *Time* during the war. (*Time* gives it a decent review but speaks of "wrenched conclusions.") Worth the attention of every *motive* reader.

Don't Kid Me, I Want the Truth Department

THOMAS S. KEPLER

QUESTION: Of what importance is the Trinity?

ANSWER: Recently two fine books on the devotional life have been published, one by Douglas Steere, *On Beginning from Within* (1943), and the other by Charles W. Lowry, *The Trinity and Christian Devotion* (1946). Steere, a Friend, lays no stress on the Trinity, since it is the "inner voice" of God which is basically important in man's religious living. Lowry, an Episcopalian, sees the fact of the Trinity as contributive to spiritual depth. Both of these writers are recognized Christian leaders whose lives are patterned by the precepts of Jesus; yet they disagree upon the final significance of the Trinity.

Jesus did not tell us everything about God. He did define in virile terms how the immanence of God could work in the life of man. He left no doubt in the minds of his followers that the spirit of God was a dynamic force in their daily struggles. Jesus so indelibilized God's immanence as active in his own life, that Paul defined this divine immanence as "Christ in me." Luke in Acts speaks about the guidance of "the spirit" in the experiences of the early Christians. The Gospel of John depicts Jesus as the divine word who had come from the Father, had returned to the Father, and who had left with them "the Counselor, the Holy Spirit."

No Christian theologian has successfully rationalized the meaning of the Trinity. Jesus never attempted to define the Trinity. No New Testament writer took time to evaluate the Trinity. Whether the Trinity is to be a necessity for a person's Christian living must be a personal concern. If to you it seems the basis for pragmatic, rational religious living, accept it as best you can understand it after going through a book or a course in church history. What *is* central for all of us is that through Jesus' insights we have been shown how "to practice the presence of God"! To live this presence of God will *save one*, so that one does not worry about *saving Christianity* through Trinitarian arguments.

QUESTION: Should religion be taught in the public schools? If so, in what way and by whom?

ANSWER: A friend of mine who teaches religion in an American university said recently to me, "They talk about a student having his religion endangered or destroyed in college. That is not my trouble. Most of the students who come into my course have practically no conception as to what religion is all about; they have no religious ideas to destroy!" Another teacher friend of mine said, "How I wish I might start students in my courses in religion in the same fashion a teacher of mathematics or French begins with his students. Much of my time is spent in rearranging patterns for students' religious thinking. By the time I have reshaped new patterns, part of the semester is gone." These two statements are undoubtedly true as pertaining to many students who enter college. I have, however, found a third group of students who have had a constructive, liberal pre-college religious instruction; with these students real progress has been made in religious thinking.

I believe the elective courses in religion should be taught in the public schools by a carefully educated instructor who is thoroughly trained in a theological seminary; this instructor should give an honest, positive, objective approach to biblical and theological ideas; and regular credit should be given according to the work done. If conservative Protestants and Roman Catholics do not wish their students to attend these classes, their students do not need to take the courses. I am mainly concerned that youth from honest, constructive homes have opportunity to get as basic instruction in religion as they do in almost every other basic subject of a curriculum.

QUESTION: What are the major differences between the Roman Catholic and Protestant beliefs?

ANSWER: I have heard Roman Catholics and Protestants speak on the theme, "What religion means to me." Yet, because of their backgrounds and their emotional-rational make-ups, they differed outwardly regarding the external facts which supported their religious living. Some of their differences I enumerate:

1. The Roman Catholics have seven sacraments; baptism, the Eucharist, confirmation, extreme unction, ordination, marriage, and confession. Protestants look upon baptism and the Lord's Supper as the only sacraments of the New Testament; even though the other five acts of the Roman Catholics have a sacred quality, they are not labeled as sacraments.

2. In Roman Catholicism the authority of the church, with the Pope as its head, is *primary;* the Bible is a *secondary* authority, since the men who chose the final books of the New Testament were "ordained bishops of the church"; and being ordained they were divinely inspired to choose *the* particular books. In Protestantism the Bible is the *primary* authority, even though Protestants' interpretations of the Bible may vary.

3. The Roman Catholic Bible has the Apocrypha—eleven books chosen by the Alexandrian rabbis at the Council of Jamnia, about A.D. 93; these books were confirmed as scripture at the Council of Trent, 1545-1563. Martin Luther relegated these eleven books to a lower level than the sixty-six books of the Old and New Testaments.

4. Roman Catholics believe that miracles are performed in the world today as literally as they were in the times of the Bible. Conservative Protestants, who view miracles as divine acts which set aside natural laws, discern them only in the Bible; after biblical times, miracles stopped. Liberal Protestants believe in a law-abiding universe, both in Bible history as well as today, in which God performs wonders for those who *obey* his spiritual laws; hence biblical "miracles" must be understood in an "unscientific age" in order to find what the stories really meant for believers in those times.

5. Roman Catholics believe that the church *is* the Kingdom of God—*visible* on earth, and *invisible* in heaven, as described in Augustine's *City of God;* they also believe in purgatory as a locale for Roman Catholic believers on their way heavenward, yet not perfected. Protestants do not believe in purgatory; and most of them look upon the church as the *means* by which the Kingdom of God will come on earth.

6. In Roman Catholicism, the ordained priests, bishops, archbishops, cardinals, and the Pope are the intermediaries between God and man. In Protestantism, since God and man meet in individual fashion, every man is his own priest.

7. Roman Catholicism stresses the mass as the focus of worship. Protestants stress both the sermon (prophetic) and the ritual (priestly) as basic in worship, with different groups of Protestants varying the importance of the sermon and the ritual.

These are not all of the main differences. If you are now interested, sign up next semester for a course in church history. I'll guarantee that it will be one of the most rewarding courses you can take in college—and I hope you get an A.

Marriage, Love, 'n Stuff Like That There

KATHARINE WHITESIDE TAYLOR

QUESTION: All other factors having been considered, should a couple postpone marriage to allow one of them to finish his education?

ANSWER: I see no reason at all why a marriage should be delayed because one of the partners has not finished his or her education, if the couple has thoroughly tested congeniality and the maturity of each in an engagement long enough to make sure of these factors. That Sabbath is made for man and not man for the Sabbath seems to apply here. As indicated by the title of Dr. Burgess' last book, *Marriage from Institution to Companionship,* the emphasis in modern marriage is more and more upon helping each to the fullest possible development and the enrichment of life as a *couple.* There are growth factors operative in relationships as well as in individuals. Therefore, when an engagement has reached a fine degree of readiness, it is highly desirable to deepen and extend it through completion in marriage. It is possible that if the bloom of a relationship is not allowed to flower when it is ready, it may never get beyond the bud stage. Yet the couple may blame the relationship for wearing out when they themselves or circumstances have not given it opportunity to expand at the right point in growth.

Studies indicate that engagements which go on much longer than a year tend to develop strains and anxieties in each partner. True, some relationships have such vigor that they can go on for two or three years and still evolve into a happy marriage; but probably for one which does, there are ten that do not. Of course, there is another important factor here. Relationships which do not eventuate in marriage in a reasonable length of time, barring adverse factors like long separation during a war, usually lack the amount of vigor or depth of love necessary for real marriage.

As we face this problem at the present time, it is usually the husband's continuing education which is in question, since the education of most of our young men has been seriously delayed by service in the armed forces. Particularly for citizens who have thus made a great sacrifice, the practical factor in the situation should be adjusted to their needs rather than vice versa, and it is gratifying to note that a great number of young women are responding by carrying a job so that the couple can live with reasonable comfort while the young man completes his education. This is only fair since most of the young wives had an opportunity at education while their fiancés were in the service. The number of married veterans whose wives are working on many of our college campuses today indicates that the pattern is very widespread, and as is usual in such cases the surrounding attitudes and expectations are being adjusted to meet the situation. Indeed, it has gotten around the University of Illinois campus lately that many of the wives are working for a special degree, the P.H.T.—"Putting Husband Through." Also, it is evident that new values are emerging among some of these couples that may have a permanent impact on the institution of marriage and what is expected from it. One young man, for instance, says that he is having a deeper companionship with his wife because he helps with getting dinner in the evening and household tasks on the week end since she is working as many hours a day as he is. He believes that his friends who share only recreation and love-making do not have as deep and meaningful relationships as those who integrate into their daily sharing a proportion of working together as well.

On the other hand, there is indication among many young wives that they would be loathe to leave. They have a sense of adequacy, validity and of being persons on their own right, which they feel no wife can get by having her chief relationship to the community through her husband. They feel the state of affairs, which is indicated by their being called say "Mrs. Charles Jones" instead of "Mrs. Mary Jones," is an indication of not being recognized as mature persons worthy of equal respect as that accorded their husbands. This writer has known many cases of frustration and even severe breakdown among women with particular talent or ability unused since marriage. On the other hand, a careful student of the roll of women in modern society reports that the typical outstanding woman of the present generation is one who has realized herself not only in her vocation but by having a family of husband and children as well. (Emily Hartshorne Mudd, "Women's Conflicting Values," *Marriage and Family Living*, Vol. VIII, No. 3.) In contrast, women of distinction in the last generation felt they must devote themselves completely to one or the other. Of course, it is difficult for women to function both as professional workers and as homemakers when their children are small, yet there are vocations such as teaching which allow a mother to get home the same time her children do.

As social recognition of the needs of women to be persons as well as wives and mothers grows, may it not be that more employers be willing to adjust work schedules to the needs of women.

QUESTION: Is there such a thing as love at first sight?

ANSWER: What is called "love at first sight" is a rather widespread and genuine human experience. What is going on in the emotions of the young man or woman who is experiencing love at first sight is real and genuine, whether the object which evokes these tender emotions is deserving of the response or not.

What happens in the experience is that a certain cast of features or form, mannerisms or gestures of a person serve as a psychological "cue" for the projection of a whole constellation of associations, values and expectations collected throughout the individual's lifetime. For instance, the mannerisms and features of a kindly mother or nurse are very precious to an individual. To these are added idealizations gained from romantic literature and movies. In the psychological mechanism called projection, seeing a person who includes enough of one's composite ideal will release the whole bundle of attitudes which fall upon the individual as upon a magic lantern slide, and we call it falling in love. If close contact and caressing follow, the erotic stimulation releases enough Adrenalin to give the life of an individual a rosy glow akin to that in early stages of intoxication, so that he sees his object of affection in a glorified aura which reason cannot penetrate readily. As the Latin has it, *amantes amentes* —lovers are mad. Persons who are ready to die for the object of affection are usually people who have not had much chance to test their ideal in reality.

On the other hand, the vivid response, which is called falling in love, is an essential ingredient of happy marriage whether this comes about suddenly or whether it develops over a period. Yet this is only a part of what is needed for lasting happiness. The other elements of true congeniality and common ideals discussed at length in the November issue of this column need to be evaluated over a period of months in varied activities. This is why an engagement of about a year of actual being together is highly desirable.

Pursuit of Hobbiness

GEORGE J. STEINMAN

THE winter months, with more hours and evenings indoors, provide leisure time, a part of which might be given to the "pursuit of hobbiness." The number of people gaining pleasure and profit from hobbies is growing because there is an increasing realization that leisure is opportunity for self-improvement, for the attainment of a more abundant life, and for an opportunity to give service to a community.

Recreation is now recognized as one of the cardinal objectives of education; textbooks in education and psychology are being dated by their recognition of the importance of play; psychiatrists are prescribing hobbies as "sedatives in this nerve-frazzled age." Good leisure-time activity now constitutes a must as a living force in a modern democratic society.

I am a "multi-hobbyist." That is, my hobby is "hobbies." For some years I have been building a collection of collections for display-use in lectures designed to give people an awareness of the many values of hobbies. It is the purpose of this article to tell about some of these collections.

But first, a word needs to be said concerning "collecting" as a hobby. It does not have the value of a craft or creative hobby, despite the fact that more people devote time to collecting than to any other kind of a hobby. The collection hobbies which are of most value are those which are of a learning nature, or which lend themselves to use, or which create a sharing mood. An illustration of this may be had in my cross collection. In addition to a collection of several hundred crosses from twenty countries, I make India ink drawings of the hundreds of variations of the crosses in existence. The learning part of it comes in the research I must make to discover the particular symbolism or spiritual interpretation of each variation.

Someone has written that there are two movements in life: one of "acquisitiveness" and another of "creative sharing" (wherein we tend to grow the habit of wishing for others the happiness that we ourselves enjoy). A wise hobbyist, therefore, seeks to build collections which make possible the kind of "sharing" which draws a person (as Overstreet says in his *Guide to Civilized Leisure*) "out of isolation into companionable ways."

FOLLOWING are some of my collections which may be of interest to *motive* readers; also they may give suggestions to the person in search of a hobby.

Clipping library: Clippings on hundreds of subjects; they are catalogued in folders ready to use for talks, lectures, and for resource material.

Scrapbooks: Subjects of some of these are—hands, faces, beauty around us, star lore, Indian lore, trees, clouds, birds, churches, the good old days, and sunsets.

Poetry: Anthologies on such subjects as Negro poetry, seeing God in nature, social poetry, religion in poetry, portraits of women in verse, poetry after the style of Japanese haiku, and seventeen-syllable verse. One collection is composed of parodies on "If" and the Twenty-third Psalm.

Picture collections: In addition to extensive collections of reproductions of works of art of all the ages, I have special collections on such subjects as—religion, music, world friendship, and good flower arrangements.

Story collections: These may be classified as worship stories, Christmas stories, stories of heroes, and heroes of peace.

Book collections: Here may be found collections of biographies, devotional classics, "One Hundred Great Novels of All Time," biblical literature, worship anthologies, and books on religious symbolism and religious drama.

Recreational materials: Collections of traditional games, books, and pamphlets on games; files on party-planning, folk games, folk songbooks and humorous readings.

Stamp collections: These are mounted, not by countries, but by topics, such as, "animals from the postal zoo," sports, famous buildings and monuments, birds of many lands, famous natural beauty, marvels of engineering (stamps showing the Boulder Dam, Panama Canal, Chinese Wall, and Pyramids, etc.), famous people, great historical events, and symbolism on stamps.

Christmas lore: This collection includes material on the customs of Christmas, the history of Christmas carols, Nativity plays, Christmas verse, and Christmas stories. One extensive collection depicts the customs of Christmas, illustrated with Christmas greeting cards arranged about twelve to a panel, each panel setting forth a different custom.

Treasures from beauty lovers of many lands: Here are found feather and straw pictures from Mexico, butterfly pictures from Panama, peasant embroidery, silk tapestries from China, wood carvings from Italy and Palestine, and bottles from various lands.

A collection of helps for hobbyists: This is a collection of pamphlets on many hobbies, brought together to afford interested people an opportunity to inspect helpful booklets on such subjects as nature hobbies, photography, linoleum prints, felt craft, puppets, and many others. The exhibit includes outstanding books on recreation and magazines in the hobby field.

George J. Steinman is associate professor of education and religion at McMurry College, Abilene, Texas. He is the author of a teacher's guide for courses on creative hobbies. He has served as resource leader in the field of hobbies for a number of summer leadership schools.

ITS BARK IS WORSE . . .

(Continued from page 12)

fundamental conflict between science and religion. They deal with different areas of life. Pure scientific research is carried on by idealistic individuals who give their whole life to the zeal of discovery. Science becomes materialistic only as the discoveries of the research scientist are taken into the engineering laboratory to be used in the production of goods. But do we not find much of the same thing in religion? Religious people are seeking for a better understanding of and a closer relationship to God. It is only in the promotion of the church as an organization to help spread the great religious truths that you get the possibility of materialistic tendencies. A person will find truth in the area of the spiritual as well as the physical universe.

We have all profited by the work of the scientist. His achievements have benefited and will continue to benefit mankind provided mankind learns how to use his discoveries rightly. Yet new gadgets and new sources of power are not the crying need of our age. We need to learn how to use an eternal power, the power of God. We need to realize that the basic realities of our universe are spiritual. Our age needs people who will ponder, accept, and live the teachings of Jesus; stand firm in their faith, and blaze a new way of life based on giving rather than getting, and on loving rather than hating.

For communism: instant expurgation guaranteed

According to numerous raucous and all-too-widely heard factions and publications in the United States, the prime problem confronting the country, even over full employment, reconversion, etc., is the everlasting fight against the "Red menace."

The trouble with those who remain so vociferously, and at times boringly, anti-communist, is that they fail to realize the correct means of fighting communism. Their demands for forcible suppression are typically shortsighted and at great variance with a logical appraisal of the situation.

First, communism thrives on suppression. The violent measures taken in all capitalist countries to down this rising tide welded the dissident elements making up the movement into highly organized, highly disciplined, and highly martyr-conscious underground groups that have survived to this day with, presumably, some little power and influence.

Second, communism thrives on misery. Its prime aim and argument is removal of the misery and poverty caused by maladjustments and inequitable distribution within the capitalist system. Without this condition, they can get nowhere. The United States is a fair example. In the 1920's, when communism was sweeping the world, it took root and flourished here in the vile working conditions, skinny pay envelopes, and violent suppression of labor's demands for some consideration.

But, with the organization and recognition of trade unions, higher pay scales, and increased attention to providing decent working conditions, the power and influence of the communists have declined steadily.

The problem of "fighting" communism becomes then the problem of providing decent pay, adequate working conditions and a generally widespread high living standard. It should be fairly obvious that the communists cannot have a leg to stand on if we correct the evils they claim to fight without inviting their participation.

The simple truth is, the enemies of communism derive as much benefit, though in another way, from low living standards, as do the communists themselves. The twenty-five year fight to stop communism has come to naught because the wrong methods were used. It remains to be seen if those who fight it so violently will carry their hatred of it so far as to work for an economy of abundance and workingman security or will persist in their blind grasping at profits and equally blind attempts at physical suppression of a philosophy.

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

Ventriloquism, Lessons 1, 2, 3

HOWARD WILKINSON

DID you ever see a ventriloquist perform? It's really marvelous how convincingly he can make it appear that he has thrown his voice into another person and is speaking from that person's body.

These vocal ventriloquists are amusing; but spiritual ventriloquists are needed far more. Our world could very well use a large group of Christian students trained in the art of spiritual ventriloquism, whereby, instead of throwing their voices into others, they would project their minds and hearts into them, thus being able to think and feel with them.

If "A" can master this art, he will learn why "B" acts the way he does. He will understand the trials and troubles of "B" as "B" understands them, and will feel as "B" does about insults, injuries, and injustices which "B" has to suffer. It does not mean that "A" will always *agree* with the outlook of "B," but it does mean that he will *sympathetically understand* "B."

Robert Burns put the spotlight on a fine truth when he wrote:

Oh wad some pow'r the giftie gie us
To see oursel's as others see us!

But he would have done well to have written another verse and requested the "giftie" of seeing *others* as they see *themselves!*

The importance of this was recognized by the Sioux Indians, who emphasized it in the ritual of their "going away" parties. Dr. Ray Jordan tells us that, shortly before a brave was to leave for strange territory, he would sit with his tribal chieftains around the campfire. Just as the blaze turned into ashes, he would stand up and lift this prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

CONSIDER how sorely this spiritual ventriloquism is needed! The tension and conflict between labor and capital would subside if labor would honestly seek to gain a sympathetic understanding of the problems of management and if management would put itself in labor's shoes. Whiting Williams recently did this —literally. This executive of a Cleveland steel company attracted considerable attention when he clothed himself in the garb of a laboring man, went to a different city, and applied for work at the gate of a steel mill. Securing a job, he worked as a laborer for six months. He emerged from that experience saying he was far better qualified to deal intelligently and sympathetically with his own workers.

Dr. Stanley Jones reports that Daniel Willard, head of the B&O Railroad, was asked what the outstanding qualification is of a good executive. His reply: "The ability and the willingness to put yourself in the other person's place."

What has been said of labor-management problems is equally true of race relations. More than two centuries ago a notary public, John Woolman, lived in a small New Jersey village. One day it occurred to him, how would it feel to be a slave? The effect of this day's imaginings was so drastic and instantaneous, reports Arthur Holt, that he thereafter refused to notarize any more wills in which men handed down slaves to their children.

Sometimes we forget that individuals of other races are pained by the same injuries that hurt us. Often we fail to ask ourselves how our attitudes, customs, and behavior will affect them. Shylock sharply reminds Salanio of this in *The Merchant of Venice* (Act III, Sc. 1). What Shylock here speaks for the Jew, could be said of any minority group.

There is no more creative process in all human society than that of seeking a sympathetic understanding of those who are unlike us. For only by that means can tensions be eased, tempers controlled, and conflict avoided.

Students who are concerned with building a cooperative and Christian world community will, therefore, multiply their opportunities to develop the art of spiritual ventriloquism through such social action projects as the following: (1) Conduct campus panel discussions, using as panel members representatives of management and labor, white and Negro, Jew and Gentile, Oriental and Occidental, Catholic and Protestant. (2) Make a brief deputation visit to a college which is operated by and for some group whom you do not adequately understand. Invite them to make a return visit. (3) (This space reserved for your own original idea!)

A Rolling Snowball With a Seeing Eye

DAVID CRANDELL

IT is fun writing articles, just as it is fun giving lectures. When you write people rarely talk back. You can't be sure they will after a lecture, but sometimes they do. Tom Armistead did. It was relayed to me that this Pasadena Playhouse director had said, "There's a guy with stars in his eyes," after my opening lecture of a series for the staff of the Playhouse designed to indoctrinate them on the television plans soon to materialize in association with *Times* television in Los Angeles.

Talking enthusiastically about television is unquestionably the easiest thing I do. In fact, at the moment, it is about *all* I do while waiting with infinite patience for an FCC grant, the erection of a building, and the hiring of a staff for our proposed television operation in the West. I have stopped drumming my fingers on the desk-top momentarily to admit that I am a television enthusiast, perhaps overly enthusiastic at times but, to my mind, with good reason.

Getting into television is more than "getting in on the ground-floor" of a potentially great new enterprise. It is more than climbing on a bandwagon of glamorous promises of the spectacular medium it is to become. It is more than being a pioneer in struggling with the problems and set-backs of an infant industry. It is far more.

Television, in annihilating space in visual communication, becomes an incomparable force in the shaping of the destiny of the world. In affording the opportunity of literally being more than one place at a time, its significance to civilization staggers the imagination. Its potentialities are fantastic in education, entertainment, enlightenment, and advertising. Yet the medium is more than a teacher, an entertainer, a newscaster or a salesman. It is, in itself, an art form. It is a fourth theatre art, destined to take its place beside the best in cinema, radio, and stage. Technically, television has arrived. In the realm of programming, television is still in its infancy. As an art form, television has yet to discover the first principle.

Television in 1946 has achieved a satisfying degree of technical perfection with all of the clarity and definition of motion pictures. The wartime developments in electronics which gave us radar, sonar, and loran are providing improvements for the achievement of perfection in television in peacetime. The first of these postwar benefits is the image orthicon camera that has been developed by RCA, a camera with the sensitivity of the human eye. No longer are blinding banks of heat-producing lamps required for television production. The flicker of match light is sufficient to illuminate a scene for the new hyper-sensitive camera. Those of us who have worked in the medium, sweltered in the studios, and lamented the short-comings of the end result, have re-shouldered our burdens and taken fresh strides with renewed vigor. The image orthicon is but one of many current developments that mean the maturity of television in this, our first postwar year.

With the Louis-Conn fight telecast, black-and-white television proved itself a commercial reality on three counts: sports programming by remote pick-up being sensational in audience appeal; image orthicon pictures being the finest television has ever produced; and a demonstration network operation successfully linking four eastern cities — including New York, Schenectady, Philadelphia and Washington, to the satisfaction of the government, the general public, and the sponsor, who enjoyed a gratifying return on an investment of several thousand dollars.

RECENTLY, in Hollywood, we witnessed an A. T. & T. demonstration of micro-wave relay to and from Mount Wilson, the home-site of all prospective television transmitters in the Los Angeles area. Cables are being laid from coast to coast to carry transcontinental video. Mountain sites across the nation are being surveyed for television relay points and transmitter sites. Meanwhile, experimental stratovision planes soar in lazy circles overhead to prove that the transient transmitter is the answer to blanketing America with "air pix."

Because television is a practical reality, the FCC is granting applications from East to West for the construction of television stations in most of the major cities of the United States. Over twenty applications for channels have already been granted, another twenty are pending FCC decision, and a third twenty have been designated for governmental hearing. Statistically speaking, there are six television stations operating commercially in the United States at the present time: WNBT (NBC) New York; WABD (Dumont) New York; WPTZ (Philco) Philadelphia; WRGB (General Electric) Schenectady; and WBKB (Balaban and Katz, Paramount) in Chicago. Experimental stations in operation include Dumont in Washington, Zenith in Chicago, and Don Lee and Paramount in Los Angeles. Within

Pasadena Playhouse, Pasadena, Calif. Future work site of new Los Angeles *Times* television station

the next year we expect television to be in operation in New York, Philadelphia, Chicago, Los Angeles, Schenectady, Milwaukee, Worchester, Waltham, Providence, Baltimore, Cleveland, Richmond, St. Paul, Salt Lake City, Portland, San Francisco, and Albuquerque,—all seventeen cities having already been authorized for video service. From these acorns will grow the mighty oaks that will spread their branches in the creation of national television.

Mass production of transmitting and studio equipment will result presently in the availability of receiving sets for the home consumer ranging in price from one hundred to several hundred dollars. For approximately five hundred, those who would keep step with modern communications will be able to buy a single receiver incorporating standard broadcast, frequency modulation, television, and phonograph in combination deluxe. In a few years, full color will be added, be it the mechanical system of CBS or the electronic system of RCA. Meanwhile, black-and-white video is going ahead full speed with governmental sanction, with manufacturing output, with capital investment by station owners, with allocation of budgets by sponsors, and with the enthusiastic anticipation of a vast potential audience.

AS the snowball rolls, there are those who ask what will become of motion pictures, of the theatre, and of radio when television emerges as a competing medium. When the new steps in, a medium so like existing media, and in many ways superior, what happens to the old that has become so much a part of the pattern of our lives? A revolution of sorts will inevitably take place, of course, but will be in the direction of growth and progress in the new age in which we live. Television, demanding as it does the concentration of both sight and hearing, precludes much less than the full attention of the viewer. The television audience must allocate time to see what it wants to see on the screen at given times of the day, budgeting other times for the accomplishment of tasks in the day's routine. As a result, the audience that leaves the television screen becomes, theoretically, a radio audience. Radio will continue to serve those who drive automobiles, those who enjoy music at their work, those who want to hear news bulletins while otherwise engaged—be it shaving or doing the week's laundry. Radio must be programmed with things an audience wants to hear, not see, and television must take over those in which the visual element predominates in any given program. Television does not want programs that can be enjoyed as much without the seeing as with it. They belong to radio, and to the vast audience that enjoys them.

Setting for a television play

Lighting and camera set up

With regard to motion pictures, film is to television as recordings are to radio. Rather than put Hollywood out of business, television can become the film industry's best customer. The medium will require film of all kinds, thousands of miles of it. But film in television, with certain exceptions, is not television. Broadly speaking, cinema in video is merely the utilization of the medium for the delivery of motion pictures to the home by air. The essence of television lies in its quality of immediacy, of seeing real life elsewhere while it is being lived. Only television can take you to the scene and permit you to witness it as a remote situation develops. Radio can describe it with immediacy, news-reels can film it for later showing, but only television can show it to you without taking you from your fireside.

Naturally, all programs cannot be done "live" due to limitations of production facilities, program costs, restrictions on range of live cameras from the transmitter, undesirable time of occurrence for telecast, et al. On these occasions when live cameras prove impractical for a given program, then and then only should the television medium resort to filmed television programs. The future of television lies in its ability to bring living life to its audience, not recorded life.

The legitimate use of film in video lies in doing programs that live cameras cannot, and includes augmenting live action with film clips, illustrating news programs, titling, advertising spots, cartoons, travelogues, and filmed remotes. In

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Take Home a Movie

MARGARET FRAKES

BECAUSE of the amazing success the army experienced in instruction through 16 mm films, a great upsurge in production was expected. But it has not occurred. However, there are a number of good films being made available for rental or purchase.

The film, *Song of Buddha,* has broken with tradition by dealing with a contemporary theme; it was produced with the purpose of appealing to international audiences. It tells a true story of a young, Indian doctor, Dwarka Kotnis, who went to China in 1938 to help alleviate the sufferings of the Chinese as a result of their war against Japan. While working among guerilla forces in the north of China, he contracted a fatal disease; he died in 1942. Shataram, the producer of the film, plays the part of the young doctor. Other characters in the film are his Chinese wife and his eighteen months old son. Shataram believes the film will do much to show that India is not merely a land of elephant riders. "I consider it a great compliment," he told interviewers in New York, "that people who know China only through Hollywood movies say to me, 'But this is not the real China.' For many Chinese have told me the picture is as honest as a documentary." Shataram believes that if this film is successful, it may inspire other independent Indian producers. There are two hundred of them but only twenty operate their own studios; it is to be hoped they will broaden the scope of their subject matter to deal with century-old social problems.

British religious films, under the direction of J. Arthur Rank (now a tycoon in commercial motion pictures), has directed films produced by Religious Films, Ltd., which are now being made available to American audiences. Bell and Howell has added them to its Filmosound Library. These films may be secured from Bell and Howell through the Religious Film Association. Contact with the latter organization may be made through denominational bookstores.

The Public Affairs Committee has released films to be used in the inexpensive filmstrip projectors. Two of them are *We Are All Brothers,* adapted from the committee's pamphlet, "The Races of Mankind," and *Foreign Trade—It's Good Business,* adapted from the pamphlet, "What Foreign Trade Means to You." Address the committee at 30 Rockefeller Plaza, New York 20, N. Y.

Film Publishers, 12 East 44th Street, New York 17, N. Y., has a 35 mm slidefilm available (operated like a filmstrip) entitled *How to Live with the Atom.* Accompanying the film, which is done cartoon fashion, are suggestions for discussion to follow the showing.

From the 35 mm cartoon film *How to Live with the Atom*

The newest Cathedral Film (made by the company which is still tops in this country in the 16 mm religious film business) is *Thy Will Be Done.* This film was made for the National Council of the Protestant Episcopal Church; however, there is no mention of any specific denomination. The film tells a dramatic story of the intermingling of tragedy and triumph in the lives of missionaries. The setting is in China. $8.00 rental. Twenty minutes. Sound. *For All People* was prepared by Cathedral Films for the United Christian Missionary Society; it makes no denominational references. The film tells the story of a Los Angeles mission church which ministers to people of many races and nationalities: Negroes, Chinese, Japanese, Mexicans, and "white" Americans. $6.00 tentative rental. 16 mm. Twenty minutes. Sound.

For a full evening's showing, there is the excellent British film, *Courageous Mr. Penn;* this film tells the life story of the great Quaker, William Penn. It is available from the Religious Film Association through your denominational bookstores. $17.50 rental. Nine reels. Ninety minutes. 16 mm. Sound.

The American Bible Society has entered into agreement with the Bond Productions Company of Hollywood for production of three Bible story films, *The Nativity, The Woman of Samaria,* and *The Parable of the Sower.* It is planned to start bookings through regular rental agencies the first of this year. You may get further information from H. H. Ragatz, secretary for visual materials, American Bible Society, 45 Astor Place, New York 3, N. Y.

Children of Tragedy, a twenty-two-minute short, is the story of the needs of children abroad; it is written and acted in by Howard E. Kershner, formerly European director of the American Friends Service Committee and now vice-chairman of the Save the Children Federation. $2.50 rental. Address the Federation at 1 Madison Avenue, New York 10, N. Y.

Other effective relief films may be ordered from the Visual Media Branch, UNRRA, Room 611, 1344 Connecticut Avenue, Washington, D. C. Some of these films are: *Out of the Ruins* (this one is about Greece), thirty minutes; *UNRRA Reports to the U.S.A.,* ten minutes; *Suffer Little Children,* ten minutes; *In the Wake of the Armies,* fifteen minutes; *The Star and the Sand* (about Yugoslavia), eighteen minutes; *Food—Secret of the Peace,* fifteen minutes (includes a trailer to stimulate audience discussion); *We Survived* (about Poland), ten minutes; and *Warsaw Rebuilds,* ten minutes.

The March of Time, Forum Edition, 369 Lexington Avenue, New York 17,

N. Y., has a film of the same nature, *Greece*. Sixteen minutes.

The British Information Service, 30 Rockefeller Plaza, New York 20, N. Y., has a film demonstrating the successful handling of juvenile delinquency in a Scottish city entitled *Children of the City*. They also have an eighteen-minute film on Italy, *Stricken Peninsula*, and a forty-five-minute film on the world food problem, *World of Plenty*.

The Pale Horsemen is a documentary film of hunger and its effects in Europe. It is available through the Chicago Fellowship of Reconciliation. $2.50 rental. 16 mm. Sound.

It is no longer necessary in talking about the 16 mm films to go into an exposition telling of their merits. The power of these films has been proved. What we must now concern ourselves with is their utilization. The best way for the 16 mm film to continue its "amazing army success" is for us to work in securing projectors for many groups, putting the films into the regular programs of schools, clubs, churches, constructive organizations, and to keep producers alerted to our insistence on authenticity, effectiveness, and quality.

A ROLLING SNOWBALL

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all, film plays a very important role in television programming that does not spell the doom of the motion picture industry. Television will occasionally present feature film for pure entertainment, but even the most ambitious sponsor cannot finance the production costs of a million dollar "A" picture. The movie-going audience will still flock to the nation's box offices to see them. If it means a curtailing of double-features and of "B" and "C" quality pictures, television will be a benefactor to the entertainment world.

Television, great as it will be, will never succeed in making "home-bodies" of Americans. We are a nation that "goes places."

Television is born of a changing world. Its upward progress, its public service, and its sterling worth are as solid as the mountains that support its transmitters. Civilization has been given something so big, so powerful, so important, so fine, that we have only to develop the real extent of its potentialities in programming to make it a worthy servant of man.

And about those "stars in the eyes," I believe the commentary concluded with . . . "I hope he keeps them." He will, Tom, he will.

Today's Special---Husks

MARION WEFER

I HEARD this story a long time ago; and since it is the happy condition of the columnist that you cannot stop her, although you may shy away from a story of "long ago," I shall tell it to you.

A group of Orientals were being shown the wonders of radio by some Americans who, you may be sure, had one of the bigger and better sets. The dial was turned with a flourish and the listening air was filled with the information, "Oh, yes! we have no bananas!" "A great instrument," commented the Oriental, "but no message."

Today drama and the movies, two other instruments of communication, are in like case. I once heard Thomas Wood Stevens say that there appeared to be cycles of great actors without great dramatists and again cycles of great dramatists without great actors. Today we have articulate instruments and sumptuous sets but nothing in particular to say. Even the long-delayed coming of Eugene O'Neill's *Iceman* has not filled the void. Margaret Frakes has told you eloquently and with authority of the waste in movies; I, too, must make moan over the waste of artists and an instrument. A nurse lives rather close to the facts of life and I do heartily resent Hollywood's trying to tell me that effect does not follow cause, or that stealing does not continue to be stealing when Gable and Garson are in the chickencoop!

To return to radio and the sad dither in which an eager listener is placed— It all began, perhaps, by our failing to realize the vast capabilities of the great instrument we created. We let who paid the piper call the tune la! la! la! And what a dance they led us! Deep into the mazes of soap-opera land, the like of which was never yet on land or sea, beside streams of inane comedy, chattering with insult crowning insult, on and on through battle, murder, and sudden death they have led us. There were, of course, exceptions but try and find them! The big-time networks elbowed them away from our ears.

Just before the outbreak of the war I attended a class on radio writing. "Remember," said our instructor, "the public is dumb!" That set me back on my heels. If I had believed it, I would have been stopped before I started. Would it not be more fair to recast the words of an honest man who certainly knew the public and say that some of the public may be dumb some of the time but none of it is dumb all of the time? Or else, you may well ask, why write?

In *The Hucksters*, as scathing an indictment of the radio racket as ever delighted an exasperated dial twister, the core of the matter is neatly analyzed in this speech, ". . . It's fun to dream up ideas, but in radio it doesn't pay." Lewis Gannett, reviewing the book, probes further by saying, "New ideas are selected by men with the ability to spend a million dollars; most of them have been immune to ideas since they left high school in 1910 or thereabouts."

HOWEVER, radio has a second chance, claims one who should know. This is Charles A. Siepmann, a special consultant to the Federal Communications Commission; he titles his new book *Radio's Second Chance*. The hope lies, says he, in FM (frequency modulation). FM eliminates static and traffic congestion and should bring listeners a richer and far more varied range of programs. It will accommodate any altitude of brow; radio writers will have no excuse for deliberately slanting their programs to the low-brow. Given this chance, it is up to the public to claim the riches promised by FM. Will it?

There is a program being broadcast from Station WMCA, New York City, called *New World A-Coming* and designed to foster racial and religious tolerance. John Crosby, whose column "Radio in Review" is my daily delight, says this program is "adult" and "one of the most tough-minded radio programs on the air."

But here's the rub—and is it ever galling to anyone who cherishes a belief in the intelligence of the listening public. I motion Mr. Crosby to the mike for the last statement, ". . . last year an earnest attempt was made to distribute this fine adult series to radio stations elsewhere in the country. WMCA proposed to send transcriptions to other stations on a share-the-cost basis. Since transcription broadcasts cost substantially the same as network shows, it was necessary to round up one hundred stations to pay the bills. The project fell through when only a handful of stations expressed interest."

I have read of the development of college radio and it seems this instrument of communication is in your hands. Since this *New World A-Coming* will be yours to inhabit I hope you will not deprive yourselves of the thrill that radio can give when it tackles something that really matters.

CONTRIBUTORS

Edgar Sheffield Brightman, author and professor of philosophy, Boston University Graduate School.

Harold F. Walton, professor of chemistry, Northwestern University.

Roger L. Shinn, graduate student of Columbia University and Union Theological Seminary. Mr. Shinn is author of the new Haddam House publication, *Beyond This Darkness*.

W. F. Luder, author and professor of chemistry, Northeastern University. "Scientist of Nazareth" is an excerpt from "Science—Idol or Method?" which appeared in *The Christian Century*, September 18, 1946. Reprinted with permission.

Morris J. Daniels, graduate student working on doctor's degree in sociology and economics at the University of Texas.

Robert Appleyard, assistant dean of students and director of program for returning service men, Union Theological Seminary.

James C. Spalding, graduate student working on doctor's degree at Union Theological Seminary.

Claire A. Nesmith, pastor of Pullman Methodist Church, Chicago.

David E. Lilienthal, formerly chairman of the TVA, more recently headed board of consultants to the Secretary of State's Committee on Atomic Energy.

Thomas S. Kepler, author and professor of New Testament at the Graduate School of Theology, Oberlin College.

Moses Bailey, Nettleton professor of Old Testament, Hartford Theological Seminary.

Harold E. Fey is associate editor of *The Christian Century;* his poem is reprinted in *motive* with permission.

Marion Junkin is professor of art, Vanderbilt University.

Helen Gahagan Douglas, Representative for California in Congress.

David L. Hill, formerly research physicist on the atomic energy project, University of Chicago, at present taking graduate work in physics at Princeton University.

Vernon G. Lippitt, professor in engineering at Northwestern University, at present located at the Oxford Youth Hostel, England.

Arthur H. Compton, author, physicist, and chancellor of Washington University.

H. W. Myers, second-year student at Yale Divinity School, will return to the pastoral ministry in the Southern Baptist Convention.

David Crandell, formerly radio and television editor, *motive* magazine, director of television at the Pasadena Playhouse, chief of studio operations of television at station WBKB, Chicago, at present program manager for the new Los Angeles *Times* television station.

Frances Goodfellow, Baptist student worker, University of Michigan.

The art work on pages 2 and 3 is the property of The Untide Press. Morgan Johnson, student at Emory University, did the drawings on pages 18 and 25. The drawing on page 32 was done by Tina Safranski, formerly of Bennington College. We are indebted to Anna Brochhausen for her research work and to Rusty Atwell Sweitzer for compiling the chart on page 33. We are also indebted to *Encore* for the newspaper montage, page 17.

LETTERS

DEAR SKEPTIC:

I am a devoted reader of your column in *motive*. I must admit it certainly stimulates thought. . . . It seems however you have either a common misconception of people of the Eastern U. S. or else you were grossly misinformed of the true state of affairs. I refer to your analogy of a Canaanite being "worse to a Jew than a Japanese to a Californian!"

While it is true that there are some businessmen on the Pacific Coast, including California, who have antipathy toward the Japanese, I believe you will find that the majority of Californians love the Japanese people for what they are—kind, honest, peace-loving people. . . . I feel free to speak since I have had the good fortune to live in California all of my life.

I have found that the farther east one gets, the greater is the antipathy of people in general toward the Japanese—it's much worse, on the average, here in Tennessee than in the two localities on the West Coast where I have had a chance to make observations—Los Angeles and San Francisco, including surrounding communities. . . . It's very simple. The people of the East have never seen any people of Japanese ancestry and consequently believed the brazen propaganda of the wartime militarists. . . . Under the temporary (I hope) control of our government by the militarists while we were at war with Japan, it was thought to be advantageous to have us hate the Japanese; so they spread stories of how terrible, hateful, mean, and cruel they were. And Easterners believed it—and consequently began to hate the Japanese. However, the Californians and other far Westerners did not fall prey to this vile propaganda.

K. A. WATSON

Vanderbilt University
Nashville, Tennessee

SIRS:

We young people in Georgia are facing a great crisis. Anti-Negro, anti-Jewish, anti-Roman Catholic—are we also facing a crisis of anti-Christian? Groups have sprung up in our own state who are trying to build up the same sort of feelings that we tried to destroy in Nazi Germany.

motive please help us. Your magazine reaches so many of the young people in our state. One person cannot do very much but a group of us banded together could do much. Help us to wake up the other students of Georgia to the needs in our state.

CATHERINE SOUTER

La Grange College
La Grange, Georgia

SIRS:

In the November *motive*, page 23, I was struck with the words "Greeks commit mass suicide . . . and campus bubbles with good will." Being a fraternity man myself, and the vice-president of my chapter, I couldn't refrain from immediately reading the article following these shocking and thought-provoking words.

The thing which took place at Hendrix was one of the finest things that could have been done in the case of this school; and the members of those Greek organizations are to be praised in their handling the situation. However (and this is the feeling I got from reading the article) to imply that the extermination of Greeks on any campus will foster good will would be, in my opinion, a gross error. It is possible that I speak from a prejudiced point of view; but I think that the fraternity system on our campus is extremely beneficial. The time I have spent in my fraternity has given me much satisfaction. I have found fellowship as it is not to be found elsewhere. I have had a chance to practice my Christian ideals with men of other beliefs and convictions, just as I must do after I leave school! This teaching of cooperation is enough in itself to justify the existence of the fraternity system.

TEMPLE W. NEUMANN

University of Nebraska

SIRS:

I felt tremendously interested in the article "Open Under New Management" [November *motive*, p. 15] by Henry P. Van Dusen. As a fourth year student in the University of Chicago, I should like to take this opportunity to express my criticisms.

The Harvard, Yale, and Princeton plans all follow similar courses in their movement toward the end of general education, or a basic fund of information designed to help the student arrive at *truth*. I should judge that none of the plans presents to the student any adequate means of presenting to others that truth which he may discover for himself. Here at Chicago considerable emphasis is laid upon writing technique and the ability to perform accurate analysis of the writings of others. In higher education there should be a chance to learn to present public addresses effectively; for many are able to grasp the full meaning of a spoken truth better than that of written truth.

In regard to another criticism which Van Dusen makes of the three plans, I should suggest that here too, Chicago has an answer, if not *the* answer. The article says "They concern only . . . its formal structure. With the . . . skill, imagination, and spiritual outlook of the teacher and the capacity, industry, and character of the pupil." Under our program of free audit, free attendance, and the availability, on petition, of comprehensive examinations at any time the student feels ready, this problem is largely answered. The student is free to visit the discussions of any instructors or none if he so desires; thereby he forms a personal judgment of the ability of his instructors and himself.

CHANNING H. LUSHBOUGH

University of Chicago

SIRS:

Why don't you admit it instead of beating about the bush? Why does *motive* consistently refer in generalities to mistaken attitudes concerning the message of Christianity for our world when it knows full well what forces advance those mistaken attitudes? I believe you on the editorial staff know the sources from which come distortions of the Christian gospel. If we ever hope to successfully defeat these wrong attitudes and misconceptions, we must point to the source from which these attitudes and misconceptions stem. Therefore admit the following: That Bob Jones College, William Jennings Bryan College, Wheaton College, Kings College and other fundamentalist educational institutions are turning out thousands of young people instilled with the thinking that ascribes to religion the task of individual salvation only; and that by the instillation of that school of thought these schools cut off the vision of young people who should be prepared to bend their efforts in the direction of world peace. Admit that in Pinebrook Camp and other citadels of fundamentalism unrestricted forces seek to belittle the divine mission of Jesus' work.

RALPH BEANE

Syracuse, New York