



Courtesy, 1948 Troubadour, Hendrix College

Usually we think of the beginning of the college year as the time to pitch in, to begin anew. October is the time of year to begin working and thinking with renewed energy and purpose in an old environment. This time of year, however, gives a person the chance to begin again in a new environment. It's the time to ask if the past school year has been worth while, or if it's been one grandiose waste. Has it amounted to anything, really? Has it been digging one's way through a tunnel, or has it been hibernating in a cave?

At a certain age in life, most people retire or, at least, are expected to

retire. When one retires, it is assumed he has done something or has been somewhere. Enforced retirement is no good, but one can't help wishing many of us at some age—college age would be fine—would be forced to "come into something." To do. To be.

To do, to be, to start, to come in, may make one begin to face. Actual facing might mean doing dangerous, unheard of, even "wild" things which might make you thought to be a prodigal by your parents and a crackpot by your friends; or it might mean having enough of college by the end of a sophomore instead of a senior year. It might mean you sleep and eat with people you've never seen before and whom you had imagined you couldn't stand. You might be called a Communist because you believe in the need for economic change. Facing might put you out on the road, stumping at one-night stands for reduction and control of armaments; it might send you to summer school because you've scratched your philosophy major for one in political science. It might send you on a four-year tramp covering all the theatrical producers' offices in New York City; it might send you to El Guacio, Puerto Rico, to breed rabbits and milk cows. It might get you married *this* July instead of July, 1952—when, if your plans were to go right, you would have \$2,000 in the bank for a down payment on a house. It may be a blow to grandmother and her plans for you for the summer, because you're going to be knocking around over Arkansas with a caravan; facing may pitch you into earning money hand over fist this summer so that next year somebody else can check the newspapers and magazines into the library while you read all the stuff you really want to, instead of just what you have to. It might mean seeing through Jean's Kurlash decor and risking Marie. Truly facing up to your number-one purpose, loyalty, biggest interest, weakest spot, most hopeful talent, can make a difference for the summer, and for life. It can make a person check out of a cave of boredom and retreat and strike out through a tunnel to push his way to power and light.

Opposite this page are the results of a survey of many different kinds of campuses which was made to try to sound out something of their actual state of religious living. For the person who decides to plunge into life and let revolving doors revolve without him, this survey can be grist for his new future. It can give a perspective from which he can tell what is right and what is wrong on the campus. This survey and the contents following it, a feature, "The Concerns of Students," appearing on page 9 of November *motive*, the itemization of suggested concerns and commitments beginning on page 3 of January *motive*—contributed by forty-two people: Norman Corwin, Brooks Atkinson, Vernon Nash, Louis Fischer, Norman Thomas, Robert Ulich, Allan Knight Chalmers, Arthur H. Compton, Ruth St. Denis, Walter P. Reuther, Walter Muelder, Stuart Chase, D. Elton Trueblood, Rockwell Kent, Georgia Harkness, Pitirim A. Sorokin, Langston Hughes, Norman Cousins, Gerald Heard and many, many others (even five more on page 25 of February *motive*)—can produce the materials out of which pivots can be established, flights with feet-on-the-ground can be made.

It's said, it's never too late to begin. But never could it be later. *It's time now to begin obeying.* Many of us might as well become reconciled to the idea that we can't get off scot-free much longer. The most desirable, and also most efficacious obedience to the law of our universe is when one puts an inside policeman on the beat. This kind of policeman can keep us out of the clink and at the same time, demonstrate that these laws are sound and workable.

Allan Hunter overheard a woman on a streetcar vehemently address the woman hanging onto the strap next to her: "I wash my hands of you. You have buttered your bread. Now you can just lie in it." Even though this woman's metaphors got a bit mixed, there is truth in her generalization. Because there is inexorable law operating every moment of every hour of every year of every eon, we can expect to face up to what we have done or not done. For example, if one chooses to drift, the law will see to it that the drifter gets nowhere. If a would-be teacher decides to switch to a major in chemical engineering, because that's what Du Pont pays the highest for, the law—or call it wrath of God if you're so-minded—will demonstrate for the switcher that big pay does not provide the same kind of satisfaction as teaching. If one decides to hate, time and the law will add hate to that hatred, so that the hater will hate better and will poison himself into a contemptible death on earth. If one decides that a nice car, a nice house, nice furniture, nice clothes on the wife so that she's the smartest thing in the neighborhood, and nice fences on all sides, are of primary value, the law, in time, will drop a demonstration of Hiroshima in one's back yard. The law says, come out of retirement. Come to life. Find yourself to lose yourself in obedience.



Ghosts *present*

Rubber stamps *present*

Committee wheels *present*

Angels *present*

This roll call of twenty campuses concerning religion pulls some blunt, startling, disarming and provocative answers.

NOTE 1: Students answering. Professors, chaplains, etc., stayed out.

NOTE 2: See commentary by three men-in-the-know at end of survey.

WASHINGTON STATE UNIVERSITY
Pullman

From the point of view of the students I have talked to and myself, religion seems to be losing its punch. It is still recognized in the form of religious emphasis weeks and services on Sunday mornings, but it is losing ground in the everyday thought of the college student. There is, however, an exception—the Y.W.C.A. It is strong. But in general, for the run-of-the-mill student, religion is no longer considered to be intellectually respectable. Religion, many students feel, has remained a fantasy and has refused to face the realities of our modern age.

The amount of participation in religious activities decreases perceptibly after a student's freshman year. . . . America seems to be teaching its children a religion that is discarded upon the attainment of a college education.

—DON ROSS

DENISON UNIVERSITY
Granville, Ohio

We have just finished Christian Emphasis Week. I think as a result of this past week, I am better equipped to express a few ideas about students and Christianity on this campus. Our leader for the week has been Dr. Nels Ferre. Certainly

he has stretched our minds, and it is doubtful whether they will ever return completely to their former size. . . . It is hard to poll a campus through the opinions of a few, but it would be pretty safe to estimate that between a half and two thirds of our student body feels itself sufficient without the hindrances of Christianity. The group that we could call "religious" is active but relatively small. It is questionable, however, whether with so large a percentage failing to embrace a vital faith, we may truly call our student body Christian. A multitude of opportunities are presented through college and local church programs, but they are not

influencing the numbers they should.

The thoroughgoing fundamentalists, who find their religion in strict observance of a static will of God, with little or no social ethic, are barely represented on the campus. There is, however, a tremendous variety in the religious thinking of most of the students. No direct line can be drawn to separate them into groups, but I do think that the prevalent types of religious philosophy can be characterized by mentioning two general poles, or focal points, toward which they tend to concentrate.

The students in one school of thought follow the traditional views of their respective churches. They generally have a little trouble, though not much, with all the features of the modern scientific world view, but insofar as they can fit the factors of that view into their theology, they accept it. Religion is primarily a matter, to them, of the "spirit." The techniques and practices of the historic churches—be they Baptist, Episcopal or what have you—are for them of first religious importance.

The second focal point or general religious attitude which I should say is characteristic of students here has by far the greater pull. The students in this group completely accept the modern scientific world view, and such theology as they can fit into their scientific view. Some of them would deny that they deserve the name Christian, because they have revolted against an unacceptable, institutional Christianity. Yet in practice this second general group, although less formal than the other, may include many of the most "Christian" students of all. They include the humanitarians, economics and sociology majors and thoughtful scientists; unfortunately, perhaps, very seldom are the pre-ministerial students in this group. And unfortunately, too, many of them are, as are many in the more traditional group, unwilling to recognize that in large part science and religion are using different vocabularies and approaches, but are seeking similar goals and reaching similar conclusions. If both of the general categories I have indicated may be called religious, and I believe they may, then that portion of our student body is religious.

A majority of students recognize they do not have all the answers. They are eager for intelligent treatment of the problems they are facing in the processes of transition in their religious thought. During Christian Emphasis Week over three hundred students sought entrance to a panel discussion scheduled for an auditorium seating 175. The topic was: "Does the Christian Answer Include the Scientific View?" As long as we maintain the quest for values and basic truths, we shall remain essentially religious. That

is, in a way, a personal opinion, but it is, I feel, the only religion many students have today.

—EDWARD G. VOSS

UNION COLLEGE Barbourville, Kentucky

Religion is the most popular subject for bull sessions here, but, I'm sorry to say, it is not the most popular force. For many of the students, religion means squirming through three compulsory chapel programs each week. . . . They haven't been reached by "religion" outside the auditorium, except for the fellowship with a few who had experienced Christ before coming to our campus.

Students who are sincerely concerned with religion as a vital expression in their lives are divided into two groups on the campus, the conservatives and the liberals. Mutual understanding, not compromise, is needed here. Too often, the arguments that arise are entertainment for the unconcerned instead of a search for truth on the part of the contenders.

Oddly enough, many of those who call themselves cynics live more like Christ than the others, but they are not conscious of it, and fail to attribute their character to a Higher Being. On the whole, religion is being expressed by those who have made mature decisions for Christian service. The Methodist Student Movement is quite fortunate in having this group influence its program. Cell groups, especially among the girls, are a means of expression, the influence of which can be recognized in personal contact with the cell members. The power of the cell hasn't affected the campus in a forceful way up to this point.

The Union College Christian Association, the only active nonprofessional Christian group on the campus, is interdenominational, and is doing a great work in bringing Negroes and whites into a richer harmony here in Barbourville. The programs of the U.C.C.A. are of a wor-

shipful nature, and controversy takes place outside this fellowship. Approximately fifty students are active in this organization. I might add that this is the approximate number of alleged full-time Christian workers.

In the three years I've been on this campus, the persons who have made a true decision for Christ have been fewer than those who, after getting here, have fallen away from Christ.

A major part of the faculty is making its contribution in the respective churches, but only one faculty member has been willing to share directly his enthusiasm and interest with the students.

The administration has gone overboard in institutionalizing religion in the total college program. It is quite old-fashioned in its concepts of the abundant life, and it has attempted to impose these on the faculty and student body as a group. Externally, it has succeeded to some degree; internally, it has stimulated rebellion and appalling off-campus behavior.

Union has one of the friendliest campuses I've known, but underneath there is a great need for Christianity's becoming a personal, vital force in the classroom, during tests and in sustaining us in the times of the familiar spiritual blues which are common to most campuses. Christ in us must keep abreast of economic, scientific, political and religious questions and attempt to integrate all in the light of known, Christian truth.

—RICHARD HARDING

UNIVERSITY OF LOUISIANA Baton Rouge

Though religion is a favorite bull session topic, for the most part, on our campus, it is dealt with superficially. Protestants glory in indicting the Roman Catholic Church; polite groups discuss the differences in denominations. Narrow denominationalism is raked over the coals—for some it makes participation in a denominational group impossible; for others the abundance of talk serves as convenient rationalization for nonparticipation. Quotations, usually paraphrased from the Bible, are often cited as proof of a point. One type of bull session orator, the pseudo intellectual, picks up an idea here, an idea there, and fits these scattered thoughts together into a complete scheme, the final answer. Our discussions usually reflect little thought and less knowledge.

The attitude toward organized religion is mainly indifference. Of nine thousand students, roughly speaking, two thousand are touched, perhaps a fourth of those are active, and a fraction of those profoundly influenced by organized religion. From any viewpoint, members of organized religious groups are a minority. Part of the indifference seems to stem from the bad taste created by compulsory attend-



ance at church, by Sunday school teachers' negative rules and preachers' dogmatic directions. Once on their own, nonparticipation seems to be a symbol of their independence. With other activities and schoolwork, there isn't any time left over for religious activity. There is some student hostility to organized religion. It takes two forms. One is personified in the culture vulture and pseudo intellectual to whom any church activity is for grammar school kids or the maladjusted. The other, few in number, sincerely objects to the dogmatism and hypocrisy of the church and thoughtfully disagrees with its assumptions.

Within the active membership of religious groups, a variety of types is found, from the parasitic fellowship to the overworked leader. Some come simply from habit, some for the feeling of belonging, some out of a sense of duty, some to learn, some to serve. Discussions reveal superficiality, interest without concern. Only for a small minority of the religious minority does organized religion profoundly influence thinking, choice of life work, etc.

Beyond conventional morality, there is little evidence of practiced Christianity. In classrooms, there is little attempt to weigh the theories taught, particularly in the social sciences, by Christian teachings. Rather, religion is one field, psychology another, and one has no bearing on the other. The service organizations are not always motivated primarily by a desire to render a service to the campus; often they are motivated by the desire for the organization's prestige, the individual's pride or development. The Christian ideas defended and expounded in discussions seldom are carried over into campus living. Cheating is rationalized and a materialistic scale of values is accepted.

Student discussions show little understanding of basic religious ideas; student philosophies and values show little influence of Christianity; campus living shows little evidence of practiced religion.

—PHIL WOODLAND

UNIVERSITY OF NORTH CAROLINA
Chapel Hill

Religion has ceased to act directly in the lives of the individuals on our campus. It remains a sort of vague shape in the background, a primordial residuum that influences thought and action without guiding it. It's something students have learned they can get along without, so they ignore it.

Most students root their morality in a prudential you-scratch-my-back, I'll-scratch-yours attitude. Their great spiritual impulses are expressed as aesthetic attitudes, whether in appreciation of a movie, a play, a ball game, a car, music

or a girl. All the impulses to refine and spiritualize life, to find the true, the beautiful and the good in experience are accepted as a man accepts his nose. The few intellectuals capable of reflection say "merely aesthetic impulse" as if those three words explained anything.

Many students consider religion to be something connected with childhood. It is childish and a refuge for the weak and immature. Then there is the opposite, small group that is consciously religious. Members are distinguished by their sincerity and humility. They are a seeking, loyal bunch, fully aware of the contradictions in their own lives and in the world. They have more questions than they have answers, but they have a fundamental faith that will not let them go. This group are mostly all members of religious groups. I would say that their religion is expressed more in the search for truth than it is in anything they are able to do with what they find. I think it is becoming a more personal matter—especially as they see their own failure to reform the campus or even themselves. This is not to say they retreat from failure; they merely interpret it differently from the way a student did ten years ago. Sin is becoming a much more meaningful word.

Most students here continue to ignore anything that will cause them to change habits. They want what they want, and it's not what they think religion can give them. They want ego-satisfaction, sex-satisfaction, happiness and a life of leisure. Religion doesn't seem to offer this, so they can't be bothered.

—RAY MILLS

UNIVERSITY OF NORTH DAKOTA
Grand Forks

North Dakota has notoriously horrible and dull convocations. Today is Founders' Day and with the usual convocation came the usual convocation speaker—dull. An outstanding fellow on the cam-

pus (president of student council, S.A.E., Blue Key) said that in the three years he had been at the university the only convocation speaker who had said anything was Mrs. J. Warren Hastings. How's that for an evaluation?

The Methodist Church is about one fourth filled by university students Sunday mornings. Some students neither go to church nor attend group meetings but they always pray at night, think a lot about God, and have a real respect for religion and religious people.

I think that religion really shapes the lives and thinking of the students who are in the inner circle of the various religious groups. I also believe that a higher percentage of students takes religion seriously, if I may use that expression, than is usual on most campuses . . . one girl told me that a person didn't have to attend formal services to be religious . . . racial discrimination clauses have been found in ten of the eleven fraternity constitutions on the campus.

I sometimes wonder if many of us are Christian not by conviction, but only because of circumstance . . . because it seems wrong not to believe . . . religion seems necessary but not vital. During Religious Emphasis Week the students were amazed at the six speakers who were on the University Christian Mission. The amazement was caused by the fact that these people were sincere, kind, intelligent—and that Christians could be that way without being dupes, or even sticks-in-the-mud—and that they could be loads of fun.

—ALICE E. RUSSELL

UNIVERSITY OF WASHINGTON
Seattle

Washington's delegates to the U.S.C.C. Conference in Lawrence, Kansas, this winter were told that of all the American universities, California, Wisconsin and Washington are the most secular. From what I see here, I would be inclined to say that this is true. If secularism is money-hunger, power-hunger and recognition-hunger, then Washington is its victim. Witness our huge building program, the largest on any campus in the country. Witness the administration's desire to make this the "Harvard of the West"; the bowing and scraping before the all-powerful, all-mighty, purse-holding legislature. Witness the recent dismissal of the "Communist" professors in an attempt to keep favorable relations with the public. Among the students, too, there is this same overpowering hunger for material gain. Witness the greed for grades and a long activity list. And witness the glaring example: the campus' only charity drive is carried on like a high-pressure campaign to sell surplus tomato soup nobody wants anyway. (Perhaps there



is some reason for optimism along this line, however. The drive has gotten in the habit of being a miserable annual failure.) Since secularism is opposed to religion, you can mark that up as point number one under our attitude toward religion.

And point number two, of course, is the state legislation against the teaching of sectarian courses in the public schools. Though this eliminates courses of indoctrination and training for Christian service, such classes as the Bible as literature and philosophy of religion can be and still are taught. And perhaps this is for the best. I am inclined to think so. Students do not, contrary to popular opinion, take courses of indoctrination in communism, capitalism or atheism, either. Christianity should have no greater rights to indoctrination than these—and such sectarian teaching on a campus as divided in religion and nonreligion as this one could only emphasize existing disunity.

Point number three is the attitude of other groups toward the campus religious organizations. There is, I think, a great deal more respect for such organizations than they themselves sometimes suppose. The parents, especially the mothers, applaud them. There is more respect among residents of Greek row than is sometimes suspected. There is applause from the faculty. These groups are fulfilling a definite student need on campus.

Among some of the intellectuals on the faculty and in the student body, there is an attitude toward these groups bordering on tolerant pity; among many of the agnostic and more disillusioned, there is one of outright scorn. But I think I am correct in saying that the general attitude toward these religious clubs is one of respect.

Now for point four. Religious organizations exist more or less for themselves. They are self-sufficient. They have little interest in campus affairs and their dabbings in world affairs are halfhearted and juvenile. While they do contribute some to relief, their emphasis is predominantly on inward activities, rather than outward. The clubs are social organizations and are made up of students who share common backgrounds, common moral standards, common beliefs and the same ideas about what fun is . . . there is nothing wrong with this sort of organization. It fulfills a definite need. But it does fail to produce "fruits of love" in society.

There are exceptions. The Y is an exception. The Y is the strongest and most idealistic group on or off campus, religious or irreligious. And the Y, of course, is accused of and condemned for secularism. This may be true. But it isn't afraid to get its hands dirty. Students of all religions and no religion at all flock to the Y. The cream of the campus intellectual, liberal and leadership crop takes over

its functions and determines its policies. The students are bound together only by a common love for humanity, a belief in the dignity of man in worship, in some ideals and in God. But the Y, for all its "secularism" turns outward to the students and the world and gets things done.

C.R.C. (Campus Religious Council) may well be another exception. This group is made up of the two or three top leaders of almost every religious group on campus. It serves as a kind of confederation of the religious groups, and is one unifying element in a realm marked by disunity. C.R.C. is gaining more and more recognition on campus. Its members are enthusiastic and capable. But regrettably, it doesn't receive much help from most of its member organizations. Most of the clubs seem to have been looking inward too long to get behind their leaders in an all-campus movement.

But to go on to point five, the attitude of the campus toward religion in general. It can be stated in one sentence, too general to be accurate, but generally true: There is interest, but there isn't time. Students are interested in religion. Even those who claim not to have it are willing and eager to learn and to listen. But there isn't time to take part in its formalities. And perhaps one of the reasons is that the church has degenerated into a symbol of what it once was. It is still a nice place to go for an elevated feeling of pleasure, but it is no longer a necessity.

There is religion on this secular, old campus of ours. There is religion in the church clubs. There's religion on Greek row, or if not religion, at least respect for that which preserves the middle-class ideals. There is a kind of religion, moving in other quarters—a religion that has a place for the Hindu as well as the Christian, and an answer for the atheist. This



religion is found to some extent in the Y, in the C.R.C., and among certain groups of professors and students. There is nothing organized or unified about it. Its distinguishing characteristics are love and respect for man and God. It is a turning outward of the individual, a love and a kind of service given individually and in groups that springs up unasked to meet each new situation. . . .

—CAROL REILLEY

UNIVERSITY OF MIAMI Florida

Religion does not mean a great deal here at this time. The only outward evidence of religion is in the different religious organizations on the campus. We probably have more than our share of atheists, agnostics and so-called "uninterested persons." Our atmosphere is that of a resort center, and students put religion in the background. An important fact to remember is that religious leadership is new to this campus, and that religion is favored and is being furthered by the heads of the university.

—ANDREW J. CARMICHAEL, JR.

SYRACUSE UNIVERSITY Syracuse, New York

For the past three weeks, I've been chatting with students all over the campus trying to get their ideas as to what religion is here. Inevitably their eyes turned toward Hendricks Chapel, standing in the center of the campus. To many of us, religion is bound up within the walls of that building, its philosophy, its work, its people. There, we feel, with many faiths working together under one dome, is religion in its highest form. There we find groups working to create a stronger student-faculty relationship, working to straighten out personal tangles, for racial equality and for better world understanding.

Much student religion is a working religion. When there are so many things calling for our energies, there is one place that those energies can be channeled toward the worth while. Call this merely activities if you will but I feel that it is more—the fulfillment of the desire to do something.

To another group on campus religion has become a pattern of nonreligion. This group is ever seeking to disprove the bases for all religion as organized faith, or is passively denying religion by ignoring it.

—PATRICIA BOYD

STANFORD UNIVERSITY California

The chapel at Stanford is in the center of the Quad in accordance with the wishes of Mrs. Stanford, wife of the founder. Unfortunately, the course of

motive

time has seen the chapel become less and less a center of religious life, and more and more simply a beautiful, if somewhat ornate, show place. Along with this diminution of the chapel's importance has come a university policy which makes the meeting of various denominational groups, such as our Wesley Foundation, difficult. Any religious program has to be carried out through our local churches which are located a good mile from the campus. The result has been that the religious groups are quite small.

As far as the academic religious program is concerned, the story is all too brief. Reflecting the general situation, there is offered one three-unit course in comparative religions, and that's it. Encouraging, however, is the fact that a university chaplain has been appointed . . . he asks practically everyone he meets what that person thinks of the campus religious program and what he thinks can be done about it. The student interfaith council is becoming more influential, and is trying to promote more religious activities on campus . . . at the moment, religious programs are open to the student who seeks them, but the programs are not brought to the student.

—JAMES MARQUIS

OHIO UNIVERSITY

Athens

What religion is and does for the students at Ohio University, in one sense, does not seem to be a very difficult picture to paint. Some of us who have studied the spots and channels where Christian living and principles should show themselves find only a barren canvas. There are some people whose lives and actions are governed by deep convictions of love, justice and equality who do not identify themselves with an organized or institutionalized group. But these people do not seem to have an answer for the question, "What are you doing on the campus and in society to create a better place to live?"

The various religious groups, small as they are as compared to our large enrollment, do make honest attempts at giving their religion social and ethical content . . . our religious groups are narrowed to the self-interest of the group itself, rather than to seeing themselves in relation to society as a whole.

Sometimes students feel a need for a belief in God, but this usually results from having met trouble or disappointment. . . . Students are interested in courses and activities which will benefit them materially or will enhance their popularity. . . . A very small minority seeks or exposes itself to those things that nurture growth in love and wisdom. . . . It's popular to believe that only a dope would try to better things for any-

body other than himself or his family. . . . Petty thievery, lack of respect for another's personality and extreme skepticism of unselfish acts are appalling.

We need a vital faith if we are to bear fruit in terms of good works in our everyday living. As the situation now stands, I am forced to conclude that our campus is pagan.

—ROBERT OKEY

NORTHWESTERN UNIVERSITY

Evanston, Illinois

Yes, we find religion on the campus. We find it in scattered individuals and in rare instances in the classroom or in a lecture; we find it in some campus activities; we find it in the student religious foundations; we find it in all degrees from the periphery to the core of Christian experience. Students in these groups are active on deputation teams, week-end work projects, social-service activities and contribute regularly to such agencies as CARE and W.S.S.F. Whole fields of Christian opportunity are opened through the media of student religious foundations, but these are the small center of the circle of religion on the campus. . . . Christian experience for probably the large majority of students stops at the point of infrequent Sunday church attendance. Because of student requests, a weekly chapel service is held. At this service students are able to worship together interdenominationally and to hear good speakers. It would be difficult to estimate the number of students attending Evanston churches.

This year's Campus Conference on Religion was cut from the usual week to three days. Speakers were brought in to represent the various faiths. Although the conference was publicized extensively, attendance at the opening session fell



short of filling Cahn Auditorium, which seats about fifteen hundred. (Northwestern has over 8,300 students.) Most of those who attended were the student-foundation regulars who had come in groups from their various evening meetings. Individual appointments could be made with the conference leaders and seminars were held but were sparsely attended. Attendance was greatest at house meetings with one of the speakers leading the discussion. . . . It is unfortunate that students who evidence at least some interest, and most do, do not have the initiative to follow through with action. Everyday religion on the campus is hard to find and distinguish. There seems to be no really proportionate development of religious character as students develop intellectually. In general student interest in religion is lacking. Fraternities enforce Sunday evening study hours for pledges which make attendance at meetings impossible. By the time these restrictions are lifted most students have developed other interests. Although in dormitory life profane and intemperate students may actually be in the minority, they are loud and persistent, and often wield considerable influence. . . . Organizations in men's dormitories seem to feel it necessary to throw at least one beer bust per quarter. Yet in one dormitory the officers were severely criticized and stopped in their attempt to donate \$25 from house funds to W.S.S.F. . . . Lack of student interest in religious affairs is evidenced by the policy of the *Daily Northwestern* to deliberately limit publicizing the religious organizations. Even the most interesting and excellent programs are relegated to the "Religious Briefs," a mere timetable of organizations' meetings.

Yes, there is religious interest on the campus at Northwestern, but it is all too inactive, all too weak, all too silent. The Christian student is not different enough to stand out in campus activities; he isn't leader enough to stir up interest in religious activities. Most students on the campus today, except in rare instances, are not militantly opposed to religion. Lack of interest in Christian thought and activity results merely from indifference and disinterest. In fact, those two words seem to sum up the opinions of large segments of the campus: indifferent and disinterested.

—DICK WINTERS

UNIVERSITY OF CHICAGO

Illinois

There seems to be a consistently great attendance at Sunday services in Rockefeller Chapel . . . denominational groups flourish in varying degrees of efficiency and success, although their programs seem to have slight impact on other than their own group. Even among the church-

going minority, there seems to be a definite cynicism regarding the effectiveness of the church's program. Many G.I.'s try to place the blame on wars for the failure of Christianity rather than on the failures of individual Christians. They call themselves Christian, and continue to accept violence and ultimately war in order to keep us from being "dominated by a foreign power." There is little indication of a searching for a better way of getting along in the world.

Possibly because of the preoccupation with intellectual, pseudo and real, pursuits, religion does not flourish here. Usually religion is regarded as a good thing for the less enlightened and emotional persons . . . the most beneficial values of a concern for one's fellowman—or one's self!—have come from the continual education carried on by individuals and socially conscious groups. This has played a large role, I believe, in developing a tolerance and an awareness greater than was exhibited by the average student at the Methodist college I previously attended. Drives for CARE and W.S.S.F. seem to be well supported, and periodically, committees are formed to insure freedom in areas, here and elsewhere, where it seems to be needed. Probably the secular students are more aggressive in these areas than are the religiously motivated groups.

—STANLEY WRIGHT

WASHINGTON UNIVERSITY St. Louis, Missouri

The expression of religion on our campus is, for the most part, individual and unrecognized. The student who truly has made religion the core of his life reveals it in his attitude toward others in his daily contacts. (As Negroes are entering more and more colleges, many of our "religious" students are revealing that they are such in name only and are not willing to practice brotherhood.) In the larger universities, students are not acquainted enough with faculty members to derive any good or bad religious guidance. I don't believe we can look to our faculty for the expression of religious ideals, but merely to a few of our closer friends.

—KEN SHAFFER

GEORGIA STATE COLLEGE FOR WOMEN Milledgeville

Religion is bound up in activities on our campus. The students who participate actively are vitally interested in applying religion to all phases of life. A few students actually are developing their spiritual lives. Unfortunately, only a small percentage of the students on our campus and Georgia Military College is aware of religion. Although most students attend some kind of religious service, reli-

gion has no real meaning in their lives. Too many have grown up accepting what they were told without ever considering the question, "What does religion mean to me?" They seem to have difficulty in realizing that religion is not just a small phase but a part of all of life.

—OUIDA WOODS

WILLAMETTE UNIVERSITY Salem, Oregon

Our student body as a whole is kept conscious of religion twice weekly by compulsory exposure to chapel speakers. As might be expected, many students object to the compulsory chapels. Most of the churches in Salem have college-age groups which meet regularly. Student Christian groups on campus are growing and campus interdenominational cooperation is improving. For the members of these groups, religion is not static, but a way of living to be followed in proportion to the strength of their will power and the depth of their understanding. The influence of religion is demonstrated particularly in the lives of students who continually take part in deputation teams. There are students who are tolerant of religion but who find it unnecessary for their lives. And then there are those who "prefer to pray in their own closets" and not become involved in the human fallibility and hypocrisy of the church. Most students believe that more sincere Christian living is desirable yet they do not consider themselves responsible for a beginning.

—DALE CLEAVER

DUKE UNIVERSITY Durham, North Carolina

In our bull sessions, a main topic of conversation centers around the meaning of religion. Another topic is the meaning of life: Why am I here and what am I supposed to do?

The student who believes that religion is merely a diversion from his regular activities claims that religion is thrown at him from his parents, home, community and from the administration of the college. Here at Duke the latter is not true, but many students feel that most of those who go to church go for the front it presents. A few students on our

campus integrate religion in their everyday living. They are friendly individuals who have high ideals. Our denominational meetings on Sunday evenings are religious and social engagements. Some students criticize such programs, yet they say the church does not give religion a down-to-earth flavor so that it can be applied to one's daily life. The evidence that religion does shape the lives of some students can be recognized by the fact that many upperclassmen change their courses around so that they may work in religious courses or subjects relating to religion. The presence of a divinity school here makes for a religious atmosphere. Students here seem to believe that the church can meet the needs of people over the world only if it comes down out of the clouds, ceases to proclaim generalizations from the pulpit, and connects religion with the man who is laboring for his daily bread as well as struggling for answers to his questions.

—AL STONE

MARY WASHINGTON COLLEGE OF THE UNIVERSITY OF VIRGINIA Fredericksburg

Religion on our campus is found in the individual student and in his relationships to his fellow students. As such, his religious ideals are practiced in the classroom and on the campus by his upholding a recognized honor system. We do not believe that religion on our campus is bound up in student religious organizations, except insofar as individuals in the organizations are religious. Our college is religious to the extent that democratic principles are upheld and exercised in regard to its treatment of the student body. We do not have secret societies; therefore other activities provide students with a democratic atmosphere in which to express their religion as individuals; it is doubtful whether the campus as a whole could be termed religious. Since our college is a state school, religion receives no special encouragement, but on the other hand it is recognized through frequent, religious chapel programs, and also through the cooperation of religious groups. . . . The majority of the faculty and staff are professing Christians and recognize the reality of religion in their teaching.

—CAROLYN STALLINGS

SOUTHERN METHODIST UNIVERSITY Dallas, Texas

I am convinced that there is in the making a definite crisis on the S.M.U. campus, and in the next few years definite changes will have become obvious. The direction that they will take is hard to predict.

S.M.U., ostensibly a Methodist school,
motive



has become famous for a number of things in the past few years. The proposed two million dollars that is being spent on theological buildings, the revitalization of the faculty in the seminary, as well as some outstanding work on such projects as Religious Emphasis Week are all things worthy of note and acclaim, but about the most famous of all events is Doak Walker and football. Such fame, of course, could scarcely entice one to the long trek down the sawdust trail of conversion to the Christian idea, and yet this area of activity draws to itself perhaps more loyalty and of course more emotional devotion than any other single event in campus life. It seems the only thing that tends to unify the multiplicity of a "university" of S.M.U.'s caliber is the football team and its Saturday afternoon games.

Most observers, when confronted with the question, "Is the S.M.U. campus Christian?" would unhesitatingly reply, "No." By and large I must agree. Religion, for the run-of-the-mill students, has little value and say in deciding what they shall do, except at about 10 A.M. on Sunday morning when they might attend a service. In some respects there are a lot of folks who actually look with a great deal of cynical doubt upon religious organizations such as our Methodist Student Movement.

The number one loyalty for all but the scholarly crew of bookish chaps, is usually given to climbing the campus popularity ladder. The attitude toward dating is, "Do what George does." "I feel like a neckin' date tonight" reveals how completely depersonalized dating has become. The craving for excitement has made inroads on the campus as well as elsewhere. How one may make as much money as possible is a constant emphasis. There is little concern about the social conditions of people surrounding the campus community.

Comments made by students taking a poll last year were as follows: One girl, emphatically against religious activities on the campus, admitted she intended to participate in them because her sorority required her to. Another student said the whole idea of religious activity on the campus was hypocritical, and another said the religious organizations were composed of dead heads. Our two required courses in religion are not very inspiring. We need a course in how to live effectively. There are some definite implications in the absence of a chapel building on a denominational campus. Plans for a chapel in the building program have been mentioned only in connection with the seminary. While encouraging factors may be found, our campus as a whole seems to have left God outside in the cold.

—BOB BREIHAN

WESTERN MICHIGAN COLLEGE OF EDUCATION

Kalamazoo

I have been turning this assignment over in my mind for the past few weeks trying to see where it would lead me. I've asked a few other students to help with ideas and observations, but most of them make a face when the question is put to them, shrug their shoulders, and comment something to the effect, "That's a good question. It deserves a good answer! But you can't get it from me." Therefore, this is the result of my observations, plus any that I could pick up, pry out or catch from other students.

Among students here, there is only one common characteristic in the use of the word religion: a vagueness as to its meaning . . . to a few it becomes a vital force to mold and direct their lives.

Students are not, in all probability, much less religious than the society in which they live. . . . A rather general lack of religious emphasis or correlation on the part of the faculty and administration does little to help the situation. The Christian student groups on campus find it hard to even agree to cooperate, let alone do so! Thus it is that the potentially strongest segment of campus Christian living is not up to its possible potential.

Students coming here usually do not change their religious patterns because of any influence exerted as a part of their campus experience. Of course the fact that this is a so-called "suitcase college" does not help to make the "religious" minority any more effective. On the whole, it would seem that religion is a vague, semimeaningless word which covers church attendance, mainly, and the average, if not the minimum, ethics of society.

—JACK PEATLING

FROM A COLLEGE PRESIDENT

I HAVE READ with keen interest these student evaluations of the state of religion on the nineteen different campuses. That interest has given rise not to comments, as your editor obviously expected, but to questions, questions that I would raise with the student writers, the editors of *motive*, and in part with myself.

Twenty students write that "religion" on their campus is weak, inadequate, uninspiring; the vote is unanimous. I have no desire to question the conclusion, but I should like to question the assumptions behind the conclusion.

First, am I wrong in seeing a confusion of mind among the student writers as to what religion is? And I wonder if the editor was altogether wise in asking for an evaluation of "the state of religion," without a clear definition of what "religion" means—at least means to him? And I wonder, too, just what we might agree are the standards for judging religion and religious living? And moreover, against what goal of near-perfection do we judge our erring human product?

I am fully aware that those questions sound like the irritation of an old man, reacting against the criticism of youth. I do not mean them as such. I would not essentially disagree with the evaluations submitted, but against a question: Has there ever been a time when we would not have described the religious living of any campus as "weak"? Is there any community, large or small, whose religious life would not be measured as "weak"? Indeed, would the same not be true of almost any church organization? That is to say, against what we hold as ideals of religious vitality for group living, do not our present accomplishments seem pitifully small? Then, knowing they must seem small, what do we accomplish by raising the initial question?

I dare to propose a series of questions which I think are more realistic than the original question:

1. How would you judge in any case the religious vitality of a campus group? Or, phrasing it differently, what are the evidences of religious vitality that we could agree should go into any general evaluation? Would such evidences include the combination of personal devotion and social action? And how then would we measure personal devotion? And would social action be judged only in terms of campus organizations?

2. When the standards of judgment called for in question 1 have been accepted, I should enjoy troubling the waters further by the query: Recognizing that the college years are by their nature a searching period and that insecurity and uncertainty, confusion and instability are characteristics of the normal student,



recognizing further that there is the possibility during the college years, of "religious living" being an uncritical acceptance of secondhand experience passed on from adolescence rather than evidence of new and genuine religious maturity, what assurance do you have that the standards of judgment agreed on, measure something wholly desirable? In other words, is it not possible that an ultra-conservative campus, unduly protected from doubt and query, might be rated higher than a campus of widely differing judgments where the students were grappling with the great problems of faith and action but were still in large measure without satisfying conclusions? What I am suggesting is that the editor's question may not have taken proper cognizance of the inevitability—and some might say the desirability—of the searching and uncertainty so common on the campus in the throes of thinking, and the fact that this searching and uncertainty do not lend themselves to the easy diagnosis of "the state of religion" found in the evaluations.

3. Rather than the editor's question, I would propose a new question with the hope that it might be made the theme of a later issue of *motive*: What seeds of hope do you find on your campus which give promise of fostering deeper spiritual living and richer religious maturity?

Unless I misread the student evaluations, both in the lines and between the lines, I find in each article the expectation of an almost superhuman unanimity. Those who interpret "religion" as private devotions appear to expect every student to be a member of a cell group. Those who interpret "religion" as organized activity appear to want to count noses 100 per cent in the groups listed. Those who would stress church attendance, lament that not all students go to church. Such assumptions and expectations are humanly unrealistic. Again, lest you accuse me of faltering in ideals, I confess that with years there has faded any expectation of the kind of unanimous acceptance of faith or of patterns that our student evaluators appear to assume. And in place of those expectations, I would urge the listing of the "corners of encouragement" on a campus that gives promise of whatever we may agree to mean by "religious living."

Let me illustrate: If you were to ask me to evaluate the intellectual vitality of the college I am associated with, my answer would not have much originality for I suspect I would answer as would any other college president, "Not vigorous enough by any means to be Utopian, not emaciated enough to be hopeless." And then I should want to go on to enumerate some of the seeds of hope—I know no better phrase—that

may bloom someday in larger intellectual vitality.

4. But I should not be willing to rest the case without posing one additional question, which might, I dare to suggest, be the theme of a still later issue: Recognizing the religious and philosophical uncertainties with which college men and women are fated to struggle; assuming the heterogeneity of minds and moods and motives—not the paper kind—which possesses college students, if you found that the state of religion on your campus fully satisfied you, satisfied to the point of your being willing to describe it as "strong" or "good," what would you expect the conditions of that campus to be? What changes would come from the campus described in these evaluations, to that brave new campus? Would there be theological conformity? Would you look for tremendous social drives?

And—I write this as I start to run—what changes would the new condition bring to the mind and spirit of the student evaluator? For if I mistake not—and now I am running—there is a tone of smugness and pious self-content in some of the evaluations.

But then, it's lots easier to ask questions than to make comment.

—KENNETH I. BROWN

FROM A PROFESSOR AND DIRECTOR OF RELIGIOUS LIFE

Reading these reports has been one of the most interesting jobs I have done in a long time, and I find myself in substantial agreement with the apparently universal feeling that organized religion is "fighting a rear-guard action" on the American campus. Yet a number of students comment on a general atmosphere of concern for "religious" values and truths. (At Michigan, a few years ago, a professional survey indicated that 37.7 per cent of our students are deeply interested in religion.) The dangerous character of this ambiguous mood, which Alec Vidler termed, after his last year's visit from Great Britain, "The appalling religiousness of America," seems to escape most of the reporters.



One reporter concludes his autopsy on religion-in-the-concrete with the appraising comment, "As long as we maintain the quest for values and basic truths, we shall remain essentially religious." From another campus comes highest praise for an interfaith center: "There . . . with many faiths working together under one dome, is religion in its highest form." Several have praise for the Y, caring no whether it is Christian or interfaith. There is a kind of religion moving in other quarters [than the church programs], a religion that has a place for the Hindu as well as the Christian, and an answer for the atheist. And from other schools comes the optimistic conclusion: "Our college is religious to the extent that democratic principles are upheld and exercised in regard to its treatment of the student body." I cannot avoid commenting that this last comes from a student attending a state school which, although this is not mentioned, excludes Negroes by law; that is, we are to give up Christ for the new, American religion, but it is to be a *white* American religion! But perhaps it is not irrelevant after all: for certainly a vague, interfaith sentiment, "religious" but not Christian, is more malleable before prejudice than the uncompromising demands of a biblically oriented faith. For not all of the reporters have escaped the verdict of one in regard to his student body: "Among students here, there is only one common characteristic in the use of the word religion: a vagueness as to its meaning."

Let us fairly admit that students, even the brighter ones, are hardly to be blamed for lack of precision in such discussions, when so many administrations strive to guarantee that religion shall not be given status as an intellectual discipline. Generations of youth are expected to carry through four years, and perhaps more, of study in several disciplines, and maintain a faith intellectually fixed at the high school level. A few courses are scattered in various departments—the Bible as English literature, the *philosophy* of religion, the *psychology* of religion, and usually such courses function as hobbies for amateurs—for professors who for some reason feel driven to delve into a field in which they have no training. The degenerate particularism of the American state schools, and the many "Christian" colleges which ape them, hardly could be better symbolized than by the fact that we produce dozens of Ph.D.'s in coal tar and synthetic rubber and generations of religious illiterates. "If the blind lead the blind . . ." Fortunately, several state schools, notably the State University of Iowa, have shown more courage to experiment than many of our denominational administrations; the Universities of Pennsylvania and North

motive

Carolina also bear watching. The conclusions of Karl Mannheim are relevant to religion: "The layman thinks that the intellect is held in honor because of its inherent merits. Yet it is a sociological law that the social value of the intellect is determined by the social position of those who are its protagonists." The disreputable status of religion is a function of its place in the over-all educational pattern. "Religion" without the Bible, and religious sentiment without intellectual precision, are extremely dangerous. (What was National Socialism for many German Christians but vague religious idealism hitched to high-sounding and skilfully manipulated national purposes?) Such vague religion is incapable of doing more than mirroring prevailing morals and ethics. Some of the reporters expressed this devastatingly: "There is, I think, a great deal more respect for such organizations than they themselves sometimes suppose. The parents, especially the mothers, applaud them. And well they should, for these religious groups preserve on campus some of the highest ideals of the American middle-class society . . . these groups are fulfilling a definite student need on campus, and they are doing it in a respectable, conservative American manner." Sooner or later students get the point. And behind the pious phrases of college administrations, they see how fully our secularized higher education has accepted the prevailing success philosophy. If secularism is money-hunger, power-hunger and * recognition-hunger, then — is its victim. Witness our huge building program . . . witness the administration's . . . bowing and scraping before the all-powerful, all-mighty, purse-holding legislature. . . ." The antics of those ruling the private foundations, as witness the disgrace of Olivet College, are scarcely more edifying. What wonder that youth at the most impressionable age are moved not to "worship God and serve him perfectly" but early succumb to the mentality of the counting house!

Great change, whether gradual or convulsive, comes through the carrying power of disciplined vanguards. The minority status of concerned Christians on the campus should be greeted as an opportunity, therefore. Higher education is today one of the most difficult missionary territories in the world, and one of the most important. For the "educated" (technically skilled) are destroying civilization, not the illiterate, the superstitious, the diseased. Therefore we must high light the call of the World Student Christian Federation. Through its Commission on the University, "cells" of concerned students and faculty will study the faith and learn to challenge the enthroned dogmas which seek to destroy it.

—FRANKLIN LITTELL

FROM A METHODIST STUDENT WORK SECRETARY

MUCH OF THE RETICENCE and lack of commitment of students in matters of campus religion can be explained in one of four ways:

1. Indifference and a lack of interest.
2. Inarticulateness about religious values.
3. Failure to reconcile the campus mind with what may have been a naive concept of religion inherited from the past.
4. The difficulty of integrating religious beliefs with the modern scientific world view. Too frequently religion does not enjoy intellectual respectability comparable to scientific subjects.

A large percentage of experienced counselors has discovered that students ask questions about religion when they can do so without being thought of as unsophisticated or uninformed. Some of their questions are naive, but in the main they are surprisingly profound. When a person evaluates statements on religious beliefs and practices from students representing a cross section of American campuses, these factors should be kept in mind:

These questionnaires represent a medley of beliefs and practices on the part of individuals, students and faculty. One thread runs through all the statements; namely, "When students are encouraged to speak about what lies close to their hearts, they reveal an intimate yearning for spiritual growth."

Since we do not have an instrument to



check accurately the points of view expressed and the major concerns revealed, a large responsibility is placed on the person who attempts to reflect the actual conditions on the American campus scene. Of necessity this appraisal must be brief. I have not mentioned all attitudes and expressions of religion catalogued in these papers. Rather I have attempted to list the main categories discussed in the questionnaires.

My summary points up the following characterizations of religion on the American college campus:

1. Students, when challenged or faced with some of the grim realities of life, turn their thoughts to life's values and hence to the Christian religion. This may represent only a minority group. Because of this fact, "It is questionable that . . . we may truly call our student body Christian." Basically, "As long as students maintain the quest for values . . . we shall remain essentially religious."

2. Students are prone to be skeptical about religion as they have understood its expression through institutions and its "professional workers." Underneath much of this unstudied skepticism is "a general attitude . . . of respect." The distinguishing characteristics of this mood are found in many who have a "love and a respect for man and God."

3. Students are feeling out for a new interpretation of the church. They are unconsciously rediscovering what was dormant but not totally lost: that the basic thing in Christianity and the Christian Church is a deep fellowship in small groups and in a larger world Christian community. The student mind is beginning to sense this as something practical and necessary. It gives them something that is effective. If students can only make that horizontal fellowship grow, a new appreciation of the church will be realized.

4. Students are searching for the great Christian affirmations. Perhaps the outstanding challenge to the church is to interpret these in terms of the students' everyday experiences. Van Wyck Brooks says: "I see on every hand a hunger for affirmations." Although this represents the serious-thinking minority, this attitude may very well indicate the beginnings of a changing mood on the campus. On the one hand, a large element of students is positive at this point; namely, that a sense of frustration and a groping characterize the tenor of campus life. On the other hand, there is the remnant which is convinced that we are still groping, but definitely in the direction of something to affirm.

—HARVEY C. BROWN



LEARNING

PAINTINGS ON MAN'S INSECURITIES

BY

**HARRY
STERNBERG**

Born in New York City in 1904.
Instructor in painting and graphic arts
at the Art Students League, New York, N.Y.
Formerly instructor Veteran's Center, Museum of Modern Art,
Guggenheim Fellowship, 1936.
Represented in permanent collections of: Museum of Modern
Art, Metropolitan Museum of Art, Whitney Museum of Ameri-
can Art, Fogg Museum, Philadelphia Museum of Art, Brooklyn
Museum of Art; Victoria and Albert Museum, London, Bibli-
otheque National, Paris; Ohio University, New York Public Li-
brary, Library of Congress.
Awards: Fine Prints of the Year, 1934;
100 Prints of the Year, 1938;
Prize, Print Club, Philadelphia, 1941;
First Prize, Print Club, Philadelphia, March, 1942;
Print Purchase Prize, National Competition,
Associated American Artists, June, 1946, and June, 1947.

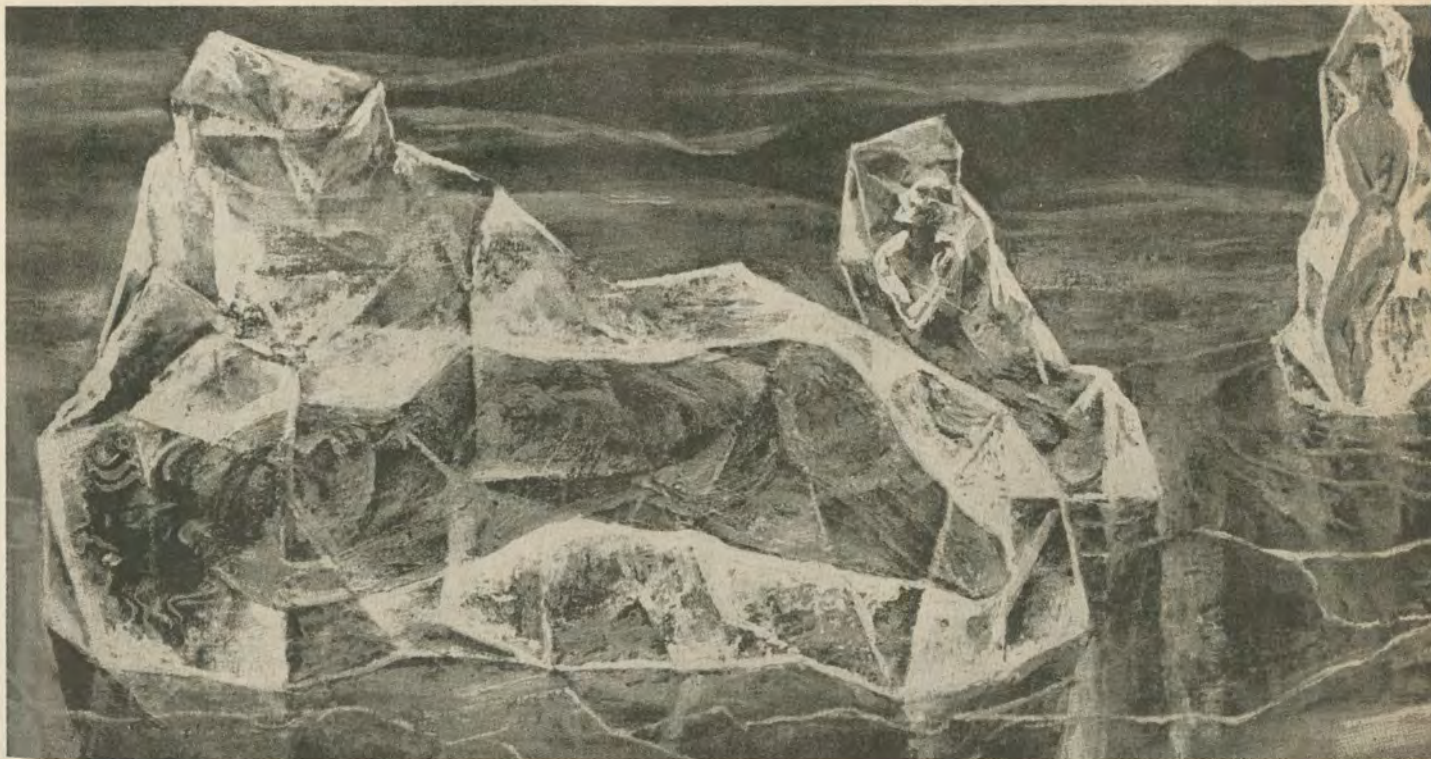
Paintings by courtesy of A.C.A. Gallery, New York, N.Y.

motive



EGO

HUMAN RELATIONS



INSECURITY INSECURITY INSECURITY



ECONOMIC



FAMILY



SECURITY INSECURITY

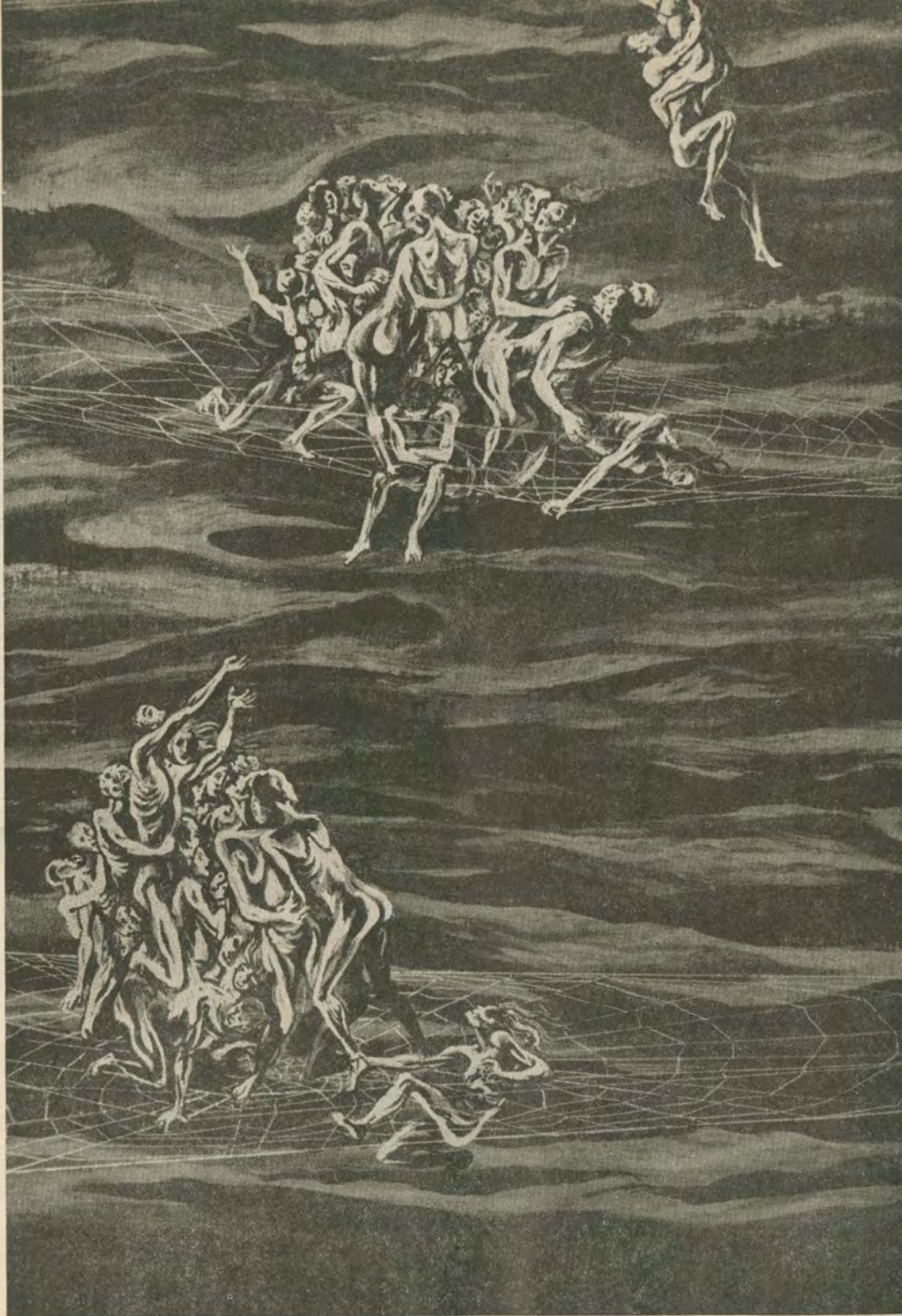
SUPERSTITION



MOTHER AND SON

INSECURITY

INSECURITY



SOCIAL CLASSES

INSECURITY INSECURITY INSECURITY INSECURITY INSECURITY

motive

Death Mothers Life

Sin, national exclusiveness, refusal to accept the discipline of responsibility and suffering, bring destruction and death. An "Unknown Voice" of the Exile speaks to a known condition.

CHARLES F. KRAFT

SUPPOSE THAT World War II had ended very differently. Suppose that instead of the surrender of Tokyo and the capitulation of Berlin, the invasion of Washington had been achieved, and now not only our capital city but our whole country was occupied by the strongest military power on the face of the earth. Imagine further that cities all over the United States had been devastated, the national shrines of our history stood rifled of their treasures and leading citizens—lawyers, doctors, ministers, industrialists, merchants, farmers—found themselves deported to the banks of the Rhine and the Danube.

Suppose, moreover, that this great nation, proud of its heritage and manifest destiny, had been convinced that "it couldn't happen here." We were so assured not simply because of military pacts with other powers but because history and religion had combined to prove our invulnerable position. As for history, scarcely a half century after the days when Columbus stumbled onto this new world, a great king, we knew, had established his throne in our capital city, and, for the more than four hundred years since, his sons and sons' sons had been enthroned there. Many an invading army had attempted to cause a break in this amazing line of succession, and more than once our capital city and its king had narrowly escaped disaster. That they did escape, we believed, was because of our religion, for our capital was a holy city with its holy temple, and our king a divinely anointed ruler. Most basic of our centuries-old national beliefs was thus our conviction that history and religion showed us to be peculiarly God's chosen people living in his promised land, ruled by his anointed king, and worshiping at his very home, the holy temple. In any future world conflict we knew that as in the past our great Shepherd would save us, his flock, from the wolves of conquest.

If the reader can even partially imagine what would happen to the faith of an American refugee if he found himself, as we have supposed, exiled in a colony on the bank of the Rhine, he can get some indication of the feelings of the Jewish refugees from destroyed Jerusalem who

in 586 B.C. found themselves along the bank of the Tigris or Euphrates. For the more than four centuries since David captured Jerusalem and his son Solomon built the temple there, the proud sons of Israel had believed their Davidic kingship to be divinely protected, their holy city and temple inviolate, and their nation God's holy, favored people.

It simply "could not happen there"! But it did! All that priests, statesmen, teachers and parents had said to generation after generation proved false. The army of a pagan god devastated their sacred national shrine, unspeakably outraged their divinely anointed king and carried many of God's "chosen ones" into Babylonian exile. There these Jewish displaced persons were jeeringly taunted, "Now why don't you sing us one of the Zion songs you used to sing back in your puny little Jerusalem worshiping that powerless little God of yours!" (Psalm 137.) And naturally many of the exiles came to believe that their own exile proved the superiority of the Babylonian deities whom they saw marching in procession each New Year's Day down Babylon's Broadway. From the midst of the crisis in Jerusalem the prophet Jeremiah had written the first exiles an encouraging letter (Jeremiah 29), but in their homeland discouraged Jews who were left were abandoning their faith, assassinated a good-intention puppet governor, and paid no heed to Jeremiah's counsel.

It was as these years of chaos began to lengthen into decades of stunned complacency that the "Unknown Voice" was heard. Who the gifted poet of Isaiah, chapters 40-55 and 55, was, no one knows, or even where he lived. But the opening words, the keynote, of his whole "magnificent outburst of joy" came ringing down through the centuries and are enshrined in the opening music of Handel's matchless oratorio, *The Messiah*:

"Comfort ye, comfort ye my people," saith your God;

"Speak ye comfortably to Jerusalem; and cry unto her,

That her warfare is accomplished, that her iniquity is pardoned."

The voice of one that crieth,

"Prepare ye in the wilderness the way of the Lord;

Make level in the desert a highway for our God. Every valley shall be exalted, And every mountain and hill shall be made low; And the uneven shall be made level, And the rough places a plain: And the glory of the Lord shall be revealed, And all flesh shall see it together; For the mouth of the Lord hath spoken it." (Isaiah 40:1-5.)

Comfort to Jerusalem? With that holy city in ruins! The glory of the Lord revealed? That God whose people were scattered to the four winds and whose temple home was now the laughingstock of the really mighty gods of the earth! It was just the ridiculousness of the whole concept—as ridiculous as Ezekiel's "valley of dry bones" come to life—ridiculous because of its daring faith, that makes this poet-prophet's vision the high point in the whole Old Testament!

Where did this "Unknown Voice" get his inspiration? First of all, he was thoroughly grounded in his knowledge of the insights of his prophetic forebears. Eighth-century Amos had been absolutely correct: Sin could not go unpunished. Hosea, too, had been right. Built upon Amos' insight into God's justice and Hosea's knowledge of his love was Isaiah's confident faith in the holy God of history who not only was the continual determiner of national destinies but also could marvelously intervene in history when he chose to do so. Perhaps it was the deep influence of this first Isaiah's radical faith which caused the compilers of the prophets, perhaps with more accuracy than they dreamed, to attach the words of this "Unknown Voice" to those of his predecessor; hence we call him the "Second Isaiah." Filled also with the deep passion of Jeremiah, "prophet of my people," whose sensitive personality was inextricably bound up with the fate of his nation, "Second Isaiah" found an amazing solution to the problem of Judah's fate: God's "chosen people" had been selected for a role in the life of the world far greater than they ever had dreamed, but it was only through the suffering of apparent national death that they might be resurrected into the new life of God's redeeming purpose!

God had now led his people to the turning point of their history. They had as-

sumed that, like other nations of the world, their national state in Jerusalem with its four-century life was the paramount purpose of God for them. It had taken the calamity of national destruction to become the "refiner's fire" to purge away the evil of selfish, nationalistic exclusiveness. Now there could take place a marvelous restoration of a new Israel, a redeemed and purified nation. By a marvelous highway across the parched desert, now "blossoming as the rose," a new people might return to build a new Jerusalem! All nature could be changed, the lame man leap for joy, and the blind now see in this joyous symbol of a new day dawning!

"But," said the skeptical, "how could all this be? Do not all recent events indicate nothing but despair?" Our poet of faith replies magnificently. This mighty God of the Hebrews, the only God of all the earth, knows even such great empires as Babylonia or Persia as but a "drop in a bucket." This powerful God of creation is also the tender God of man's salvation.

Note, however, that Second Isaiah's sublime faith is not simply a mystical vision, based upon a worship experience, of what might be. It is also grounded in the reality of "the signs of the times." Such a dream of a new day as his could never, he knew, become a reality without a human agent. That human agent he had watched from afar as he heard the news of Cyrus the Great's sweep of con-

quest from the Persian Gulf to the Aegean Sea. But unlike Nebuchadnezzar this new world conqueror was also a religious liberator, as he permitted a religious freedom unique in his day. Thus as Cyrus' traditional edict permitted, if not actually promoted, the return of the exiles and the restoration of the Jerusalem community, this foreign Persian monarch became God's "anointed," his "Messiah," as he, perhaps unwittingly, fostered the carrying out of Israel's destiny.

And the uniquely creative mind of "Second Isaiah" here reaches its peak of insight, for what *is* Israel's destiny? For what reason did God choose his peculiar people and lead them through the years? The answer, although found all through Second Isaiah's beautiful poetry, is nowhere more poignantly expressed than in the famous "Servant Songs" (42:1-4; 49:1-6; 50:4-9; 52:13-53:12). God reared his nation from its religious birth under Moses not that it might "be ministered unto, but that it might minister." Never was it intended to be master; it should be servant. Servant of whom? Of God and his righteousness, yes; but, more than that, of the whole world! Here is a national destiny beyond nationalism!

In her perverse blindness of selfish sin Israel had misunderstood her destiny. Following the pattern of the world she had tried to build a strong and narrow national exclusiveness. And what was the

experience of exile but God's discipline of suffering? Out of that experience his nation was to learn that God's purpose for his people was that they might "set justice in the earth," not alone in Judea, but that they might come to be "a light to the Gentiles; to open the blind eyes, to bring out prisoners from the dungeon" of false ideas and false gods. Surely his people would be "despised and rejected" by the very world whom they would redeem, but in the end the peoples of the world, when they have seen the light, will turn to each other and penitently admit: "God's servant Israel

... was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

We began this brief look at the message of the "Unknown Voice" by supposing that it had been America, not Judah, which had suffered the fate of national death. But America, by God's providence, has not done so. Instead she is America victor, and this is "the American century"! Will it yet require the chaos of atomic destruction before an American "Unknown Voice" from some new exile will be able to recall a decimated, but redeemed and purified America to her role of submerging selfish materialism and national sovereignty in a mission as servant to the world and "light to the nations"?

What became of "Second Isaiah's" glorious vision of a possible future? "His admirers then, as now, were probably many; his followers few." The new Judaism of Jerusalem fell far below his dream of its destiny. It remained for one, God's son, epitome of his people, to gather up into himself both the suffering and the glorious resurrection of the servant and redeemer of the world. It remains for those who call themselves by his name yet to continue to be a "light" to spread "my salvation unto the end of the earth."

Note: This concluding article in this series on the prophets may, it is hoped, simply whet the appetite for more study of this greatest Hebrew prophet and of the fulfillment of his message in Jesus and Christianity. No attempt has been made to deal adequately with the various identifications of the "Servant." While this writer is convinced that the nation, particularly as redeemed, is the Servant, it seems probable that the idea of national and personal death and resurrection may have come from the common dying-and-rising-deity motif of the Near East, and it seems certain that Jesus' life and teachings peculiarly fulfilled Second Isaiah's expectations. For further study consult J. M. P. Smith and W. A. Irwin, The Prophets and Their Times, John Paterson, The Goodly Fellowship of the Prophets, and specific commentaries on Isaiah 40-55.



New Yorker

I now pronounce you wife and man.

New Kinds of Houses

You don't have to live on a campus just as father did.

Experimenting next fall with something new might be the best education in college.

An international or co-op house, or a fraternity like this one can be fun, too!

WHEN I FIRST CAME to live in the International House of Chicago, I was thrilled with its human landscape. As a newcomer in America, I found myself among young people from other countries, ready for the opportunity to make friends and talk with youth who belonged to different colors and races. In Greece the idea of discrimination is unknown, so I was free from any kind of prejudice.

The International House is not a "melting pot." The Chinese and Indian girls wear their picturesque native dresses, the various national groups speak their own languages and discuss their own problems, the South Americans play their own music and dance their own dances, and the majority, though they are studying in American universities, place their acquired knowledge against the local background of their national needs and conditions. Despite this fact, the students have many links which bring them together, for they face the same problems in their lives and in their work here.

For months the International House gave me the impression of a big ocean liner. All the passengers were sleeping in the same kind of rooms, they were choosing from the same menus in the cafeteria; they were smiling at each other politely, until the remark about the weather, the cigarette, or a deck-dance, would give them the opportunity to meet. Then the conversation would start with a brief autobiography and would usually turn into a warm discussion. Some of the passengers were sick, homesick at least, but all of them were eager to learn, to see, to ask and to hear about this country. As always happens on shipboard, they could not ask the captain about everything, so they were trying to find passengers from this country. In this they were not disappointed because 55 per cent of the whole crowd "on board the S.S. International House" are Americans.

A general statement about the response of the American residents of the house to the foreign students is difficult to make, but the chief reactions came from at least three definite groups.

The first is the small group of fine young men and women some of whom are studying international relations. Some are war veterans who fought abroad; they are among those who are not now thrilled

because they "saw the world." In this world they saw the tragic element; they had disappointments and disillusion, yet they came back enriched by the painful experiences, skeptical of many ethical and social values and determined to find answers to their questions. They ask each of us from other countries about our land and its peoples, our culture and our problems and sufferings. They are eager to learn new approaches and discuss them critically. They help us to know the thinking and feeling here, and to understand America in her most significant expressions. This group gives us the great privilege of a sincere friendship and enriches our experience tremendously. Their number, however, is relatively very small.

Another group is not interested in a deeper understanding and a closer relation between themselves and the foreign students. They are always polite, but they greet us in a condescending way, being kind when any information is asked for, and even playing bridge when a "fourth" is needed. When a foreign student has a special ability or is somehow distinguished in a field, they come closer to him, because they find him "interesting," a characterization which irritates the foreign students. Soon, however, they are bored with the "interesting" foreigner and withdraw as quickly as possible to their ivory tower of American superiority. The polyglot crowd seems to annoy them. On their faces is found the assertion of their superior standards. We never get much from this group, and we are unable to give them anything. Their number, fortunately, is also very small.

The third group consists of the majority of the American students. They come here because the House is well located, they can save a lot of money and they can have a decent and comfortable life with a "lot of fun." This majority does not show any interest in the great opportunity that is theirs to get more valuable experience. Some months ago, when the national clubs of the Scandinavians, South Americans, Arabs and Greeks organized an evening of music, dances and poetry reading, a large crowd came, but not the American students. Many foreign students, to be sure, are difficult to approach. They are shy, often

closed in in their own world, immersed in the difficulties of language, studying and living. Some also are snobbish because they believe that American standards cannot compare with those of their own countries.

THE foreign students get most of their information about America through the activities organized by the House itself. It is an ideal place to bring them in contact with each other, to help them make new friends, and to give them the opportunity to exchange experiences. They come mostly from countries which suffered during the war. Agony, despair and tragedy have deepened them, so that their thoughts are serious, more serious perhaps than they ought to be. Since they are far away from their own countries, they see their home situations in a certain perspective, and they speak about them more soberly. They meet young people from countries against whom they had a hostile attitude. When they know them better, they can see that human problems are similar everywhere. They see how much they are like the youth of the rest of the world. Their discussions show the same anxiety and uncertainty as well as the same hope for the future. Despite their skepticism, they usually build their dreams for a better world on more understanding. To be sure, the Arabs do not have relations with the students who come from Israel, and the Greek and British students are none too friendly. A wonderful spirit exists between the students from Pakistan and India, between the Greeks and Italians, and the Germans and those from the rest of the world.

I will never forget the talks I had with my Chinese friend, Shang-jen Kao, when he used to play his Chinese violin for me, sing folk songs and imitate the musical voices of the peddlers of Peiping. Nor can I forget contacts with Preben Munthe, a fine, Norwegian fellow, who used to analyze their concept of socialism.

The long talks with Vera Oravcora, a girl from Prague, gave me the most exciting experience. She told me all about her life during the period of the resistance movement, of the years she spent in a Nazi concentration camp, of the beauties of Czechoslovakia and of the suffer-

ings and hopes of her people. Frequently with my neighbor, Luigi Tagliacozzo, an Italian, I often discussed the war. Both of us were fighting on the same fields but in the opposite armies. One of us is a war-disabled officer, yet we agree on everything. I dare say that he feels more bitter than many Greeks do (collaborators, profiteers, black marketeers, etc.) toward the dark years of the Axis occupation of Greece.

We are living in one of the most important periods of human history. There

is no doubt that many things can be done if there is a deeper understanding among the peoples of the world. Brotherhood and solidarity, and all those values which create in life beauty and happiness, must be attained. We must meet other people and know them. Here is found the role of International House. It brings young people from all countries together, and with youth and freedom from bondage to economic systems, they can lay the foundation of a better world.

—E. P. PANAGOPOULUS

A FRATERNITY WITH BROTHERHOOD

BETA SIGMA TAU is not an organization founded to impose a new concept upon the social life of the college campus. The fraternity was organized because certain fellows felt that their convictions would not permit them to belong to groups that refused membership to people of different racial or religious backgrounds.

Realizing that good principles should never be compromised, even though it might be necessary to compromise on tactics, the founders of the intercultural fraternity endeavored to correct an existing evil in fraternity life, rather than to steer away from social organizations as such. They believed that it was possible for all students to achieve a well-integrated college life without the blight of discriminations.

Since fraternities are private, social organizations, they have every right to be selective in their choice of membership. But if the membership is to respect itself and is to be deserving of the respect of people, it is essential that the selectivity be based on factors other than antisocial prejudices such as racism.

Early in 1947 an intercultural fraternity was established at Ohio Wesleyan University. During the first year it gained faculty recognition and added six pledges to the original twelve and the following fall was officially admitted to the interfraternity council.

The members of the new group felt at first that it should remain a local group and not become involved in a national organization. They did feel, however, that it would be advantageous if they could exchange ideas and discuss policies with other intercultural fraternities. For that reason, in February, 1948, Iota Chi Epsilon issued an invitation to all such groups in Ohio to meet for the purpose of becoming acquainted and for exchanging ideas. Five fraternities were represented, including a group from Roosevelt College in Chicago. After extensive plan-

ning and discussion, a national conference of intercultural groups to be held at Roosevelt College during the first week in May was decided upon.

Groups from as far west as California were present at Chicago, and when the conference closed, a national organization, Beta Sigma Tau, had been founded.

The Ohio Wesleyan chapter of Beta Sigma Tau has grown into a fraternity of over forty members and is well represented in campus activities. Athletics, campus organizations, varsity debates, honorary fraternities, and intramural programs of all kinds have had support from the fraternity. At present the group holds the distinction of possessing the interfraternity scholarship cup.

The group's greatest justification lies in the basic idea of the fraternity—the brotherhood of man. Without this cen-

tral ideal Beta Sigma Tau, too, could easily develop into a snobbish, closed organization.

The formation of such fraternities may permit other groups to remain closed, since the pressure against restrictive clauses has been relieved. In every social movement there must be a starting point, and the intercultural fraternities are proving to other students that men of all racial and religious groups can work, live and play together, taking pride in their mutual accomplishments. Whether or not the closed fraternities will ever become democratic in their selection of members is unknown, but we feel that the spirit of comradeship shared by members of all ethnic groups is worthy of our effort.

We believe in democracy in its fullest manifestation. We believe that the problems of society can be solved by men working together. We believe the college campus is a preparatory ground for the life ahead, and that it is necessary that a person's scope of thinking and his educational background include an immediate knowledge of those about him. We feel that this is best demonstrated in an organization whose membership is not restricted, where association with representatives of various ethnic groups will break down many preconceived attitudes and enlarge the individual's view of the world horizon.

The fraternity has helped the members to come to a better understanding of the finer implications of democracy. Because of our close association we are able to engage in frank, intimate discussion, usually relevant to minority problems, with members of these groups openly

WANDERERS

Lo the caravan of sorrow;
A mournful stream of banished souls.
Lo the woeful, wandering nomads
Leaving quiet and dying coals.
All that is left of a camp which was living,
All that remains of a people forlorn,
Is moving out into the darkness
Of a bleak and misty morn.

For dead is the camp of their fathers
And dead is the joy it contained.
Dead is the victory they fought for;
Dead is the hope they obtained.

Lo the caravan of sorrow,
And the sad but muffled cries.
Lo the dark and fearsome shadows,
And the tearless, tortured eyes.
All that is left of a camp which was living
Is setting out to roam,
And lonesome is the path they must travel
Before they find a home.

—Melvin L. Jackson

WHAT SHOULD A POEM DO?

What should a poem do?

Though it carries from land to land
The gasp of Hiroshima
Soft on a mushroom cloud,

Or voices with wonder the awe of Him
Who halted the Battle of Angels;

Though it thrashes the soul
As a wounded stag
The brush,

Or sings of love or of freedom,
I am too numbed to care—

What should a poem do?
Perhaps, if it lights a candle
Where the student sits in darkness . . . ?
—Veronica Forest

expressing and relating their personal experiences. These problems become more realistic and have more meaning when placed against the personal relationships of the individuals. From them comes a more intense desire, a greater ambition, to work for the establishment of an ideal world order.

Intercultural fraternities teach the members the importance of recognizing and evaluating individuals as individuals, not on their racial or religious back-

grounds but on personal merits. They teach the members to live together in harmony, appreciating each other. These groups are an effort at establishing on a small scale a working conception of the brotherhood of man. To suggest that they will relieve the world of the darkness that prevails is, of course, ridiculous, but they can be looked upon as small candles that will make the darkness a little less alarming and the future a great deal brighter for the members.

—JAMES M. POPE

A LOT MORE THAN INEXPENSIVE MEALS

IN THESE DAYS OF WAR, poverty in the midst of plenty and class hatreds, it is encouraging to find a group of students of mixed religions, races and nationalities living and working together peacefully. Such a group lives in Michigan House, one of the six houses owned by the Inter-CO-OPERative Council of the University of Michigan, a corporation composed entirely of the students who live in the houses.

Michigan House, a three-story, white, frame building, five blocks from the campus, feeds fifty men and furnishes rooms for twenty-five. The house has a manager who assigns four hours of work per week to each man, a steward who plans the meals, and two buyers who purchase the food. All of the work of preparing the meals and of running the house is done by the members and, although the assets of the Council are slightly over one hundred thousand dollars, it does not have one

hired employee. Everyone is a volunteer.

A visitor entering the house notices at once the sense of responsibility of the members. Most of the men make a sincere effort to do a good job, take pride in their accomplishments, and often work more hours than the number assigned.

CO-OPs do not have pledges, or men who do more than their fair share of the work in order to be accepted into membership. The selection of new members is almost entirely based on their date of application and on their need. The men volunteer for work because they feel that the house belongs to them, and they can take pride in its ownership.

Although the students come from different economic groups and from various parts of the world, and have different religious and political beliefs, they eat the same food, obey the same rules, and live together in harmony. Many of the members have "radical," economic beliefs con-

cerning housing, medical care, transportation, utilities and education. The general economic outlook of a CO-OP member is usually more liberal than that of the fraternity or unaffiliated man. Human labor is respected because everyone in the house works.

No one ideology, however, is dominant in the group which strives to achieve a democracy of ideas in which each individual can enrich his economic and social outlook in an atmosphere of tolerance and understanding.

SOME regard the house as just a place where they can get inexpensive food and lodging. Most, however, have a positive attitude toward the other members and toward the group, and are also concerned about the welfare of the other students on the campus. The members have voluntarily agreed to pay a room rent greater than necessary to meet expenses so that a revolving fund can be created to be used to buy houses so that more students may enjoy the advantages of cooperative living. In this way an idealism is fostered which guides the group's attitude toward the immediate problems of the campus, especially those related to the high cost of living.

CO-OPs help to spread racial and religious tolerance. An excellent way to prove that many Negroes are conscientious, many Jews are generous, many Japanese are trustworthy, many Germans are humble, many radicals are loyal, many Mexicans are clean and many Indians are intelligent is to know several from each group. Since membership is open without restriction, a person has a chance to meet all types of people and to learn that the dangerous prejudices and generalizations held by many in the United States are false. He soon learns that a man's character is molded chiefly by his environment; a man loses his greed when enough food is put on the table; he becomes conscientious when he sees that his work will be recognized.

All CO-OP members are treated as equals. They form various opinions and no idea is condemned merely because it is not in accord with that of the majority. Each man has one vote and his wishes are considered in a truly democratic manner.

Probably the greatest contribution of the CO-OP houses from a financial standpoint is the low cost which makes it possible for students who would not be able to do so otherwise to attend college. The second contribution is made by the members who learn the lessons of cooperation and tolerance, and thus indirectly influence the campus and its attitude on many of the serious problems of the day.

—HORACE N. DAVIDSON



A Holy Experiment Explodes

TO FRIENDS OF THE COLLEGE:

On March 19, 1949, the board of trustees of William Penn College voted against a reorganization of itself which would have meant the lessening of control by the Iowa Yearly Meeting of Friends and the vesting of a majority control of the college in itself. The issue of reorganization symbolized the larger question of the direction in which the college should go in the future. Therefore, the vote meant that the present program of the college will be modified.

As a result the chairman of the board has resigned along with another leading member of the board. A number of the faculty will leave at the end of this year and have so announced their intentions. At my request the board of trustees has released me from my responsibilities as president as of April 1st instead of as of June 1st, and an interim president has been chosen.

It is with regret that we send this announcement to those who have been interested in the ideals and the program of William Penn College. But it is our earnest hope that the seeds that have been planted here will bear fruit in other institutions. We appreciate deeply the support given by hundreds of friends of the college across the nation during these last few years.

CECIL E. HINSHAW

The experiment at William Penn College may be over. Certain is the fact that—unless there is another upset—change and modification of the character of the college will take place.

About this time last year, Mary Offutt, at that time a student at William Penn, wrote the following description of the college for *motive* . This article was written as the result of a paper she had prepared on the college itself—the nature of the experiment, its weaknesses and strengths—for one of her courses.

While I was looking for a college where Christian ideals are being put into practice in community life, someone put my name on the mailing list of William Penn College. The publicity of this Quaker college "spoke to my condition." It illustrated the kind of job the college is trying to do by recalling to my mind the "holy experiment" which Pennsylvania Quakers undertook for a time in order to govern their community according to Christian and democratic ideals, and in which they succeeded in a large measure in demonstrating to the world that these ideals are practicable. In our day at William Penn College in Oskaloosa, Iowa, a similar experiment is being made in order to demonstrate that the principles of Jesus can be lived in modern life. And this modern "holy experiment" is being undertaken in the faith that an American college which can make such a demonstration has a distinctive contribution to make to the world.

Was not this too high a goal? And how does the college expect to achieve its goal of Christian community, and to make its contribution to the world community? A bulletin set forth certain specific principles on which the college seeks to operate: "Religion as interpreted by the Society of Friends, pacifism, freedom of conscience, racial equality, a sound academic procedure and a disciplined and simple community life." Some of these principles were descriptive of other colleges, but the combination of them was unique. And it appeared that students, faculty and staff are really trying to put these ideals into practice.

I ASKED some of the older students who have an understanding of the objectives of the school to evaluate the college program in relation to its aims and ideals. I found that we even have an "Aims and Ideals Committee" at Penn.

And in line with the democratic procedure at Penn, it is a joint faculty and student committee. The first student whom I selected was familiar with the Quaker approach through experience in Quaker relief and rehabilitation work and was able to keynote campus opinion. His answer was: "We have neither succeeded nor failed; we are moving in the right direction." The campus critic thinks the college is failing in its objectives. Some of the others spoke of the college program in terms of success. But most of the students interviewed expressed the opinion that although we have a long way to go, we are moving in the direction of our goals. Finally, I asked the professor who offers a course on the early Christian community: "Do you think we really have a Christian community here at Penn?" "A Christian community in the making," she replied, "a Christian experiment."

I, too, answer the question in terms of experiment. There are difficulties in the way of performing the experiment, but if the difficulties are great, there are also great possibilities of ultimate success. President Hinshaw believed that the possibilities were "thrilling to contemplate." "From this college," he said, "can go the young people—trained, disciplined and consecrated—who can do in our time what the little band of early Christians did in a civilization that was dying."

Religion at Penn is not something out on the periphery but is an integral part of the college program and community life. A visitor on the campus, observing the number of groups which meet regularly for worship, was delighted by "the deeply religious atmosphere of concern." While this atmosphere does not pervade the entire college community, it is characteristic of it and the potentialities for growth and development are great. Achievement can be measured only as it

motive

bears fruit in the lives of the individual students.

Another visitor was impressed by "a striking combination of religious fervor and a hunger for social justice." Not all members of the college community share this social concern, but it is central in the community life.

Once a week, more than seventy-five students and faculty members participate in a sacrificial cereal meal, and the college gives the money saved to the Fellowship of Reconciliation to be used for European relief. In the adoption of a Polish village, a project initiated by the college Fellowship of Reconciliation group, the students share their concern with the local community of Oskaloosa. Here, again, the potentialities for good will, ministered to people who are as hungry for kindness as they are for bread, are impossible to measure.

THE informal character of the college reminds me of a work camp. Democratic procedures are carried over from the college administration to the work program. Because, however, Penn is composed largely of strongly individualistic persons, harmonious work and a disciplined community are not easy to achieve. The wide difference in the ability and capacity of various individuals to share the purposes of Penn is the key to understanding the greatest difficulty in performing this experiment in community: the problem of achieving community out of many diverse elements is the primary concern of the college. Penn students come from twenty-four states and seven other countries. They include freshmen, sophomores and upperclassmen in about the usual proportions. More than one third of them are members of the

Society of Friends; the next largest group are Methodists; the third largest group indicate no religious affiliation or preference, and the remainder represent other Protestant denominations, the Roman and Greek Catholic Churches and people of the Jewish faith. Men students outnumber women students. Approximately one third of the men students are G.I.'s and almost an equal number are conscientious objectors. Almost 10 per cent of the total enrollment represents minority racial groups: Japanese-Americans and Negro-Americans.

Statistics, of course, are inadequate to measure either the contribution of the various elements or the results of their combination. For example, the knowledge that twenty-two Negro students were registered for the school year, does not convey an idea of this value to students of both majority and minority groups, and may not reveal the significance of the opportunity which the college provides to work, play and live together on the basis of equality. Nor do they reveal, on the other hand, the opposition on the part of the local community to this phase of the college program, or show the importance of the relationship of school and community in any evaluation of the success of the experiment. Whether or not the college influences the local community to have more brotherly relationships depends on the ability of the persons making the experiment to demonstrate the principles of brotherhood.

What this analysis of the enrollment does indicate is that the student body at Penn is a cross section of American life, with divergencies not only in race and creed, but also in experience and philosophy of life—divergencies between the mature and immature, the individualists



Maintenance work done by students.

and those who follow the crowd, the concerned and the unconcerned. Obviously, the problem of integration at Penn is more difficult—and at the same time more challenging—than it would be if the members of the community were already closely knit by similar religious and educational backgrounds. Such a closely united community has been achieved elsewhere by offering to a highly selected group of students an advanced and specialized program of leadership training. If an undergraduate, liberal arts college with unusually diverse elements can create community out of diversity, its achievement will be the greater, and it will have made a distinctive contribution.

Herein lies the significance of the experiment. In the Penn College laboratory students of different races, creeds, attitudes and values are learning through experience the lessons in good will that the world needs to learn—how to live together as children of one Father and as brothers to all men. If, in this experiment, Penn can fuse its diverse elements into Christian community, and if it can make an impact on the larger community, then its goal of proving that the ideals of Jesus can be lived in modern life and that our "one world or none" can become "our Father's world" will have been partially achieved.

At the end of *this* college year, a number of Miss Offutt's "ifs" are answered. Diverse elements of Penn have not been resolved into a Christian community. The school has made an impact but not the hoped for one upon the community of Oskaloosa. The attempt "to live the ideal of Jesus" will undergo a change, and instead of there being one world at Penn,

Democracy in planning makes faculty and student distinctions disappear.



there will be the remains of this year's upheaval and the different world of those students, faculty members, trustees and the president who are leaving.

The resignation of President Hinshaw and the end of the experimental nature of his administration resulted from conflicts with townspeople, the board of trustees and some alumni. Looking back over his five years as president, Hinshaw, in the March 31, 1949, issue of the *Des Moines Tribune*, listed the following controversial issues:

"1. A resentment by townspeople and others of interracial living on a basis of equality.

"2. Pacifism at the college and the apparent encouragement of students to refuse to register for the draft.

"3. The athletic program has drawn criticism from townspeople because we have refused to grant athletic scholarships and Penn has lost all its football games this past year.

"4. There has been disapproval by some over the type of religious teaching at the college. The Iowa Yearly Meeting of Friends is made up of 'pastoral' Quakers—the type who have regular ministers. We at Penn have encouraged the silent type of meeting.

"5. Some of the board of trustees, alumni and townspeople have not approved of student conduct. A Quaker believes in simplicity of dress and the college has allowed students to dress as they please. This has meant that girls could wear

slacks or shorts to class. Also as a part of the concern for simplicity, everybody is called by his first name."

In the same issue of the *Des Moines Tribune*, the board of trustees is quoted as saying, "The Quaker policies of interracial equality and pacifism will continue to be 'what they have always been at Penn,' but there will be a change in the emphasis given to these policies. 'We're too far over to one side,' one of them said this week. 'What we want to do is to get back to the center of the road on this thing.'"

The board has named F. C. Stanley, a professor of chemistry for the past twenty-six years at Penn, as interim president.

Students Concerned

*on the West Coast began its work with a study of the teachings of Jesus.
It is still going.*

DAVID MANNING

STUDENTS CONCERNED is a small group of college-age people who are committed to unlimited responsibility for the making of one world. Our group believes that the teachings of Jesus are immediately applicable to this world. A purpose of Students Concerned is to present two choices to the world: creative life or rapid decay. It is for our generation to decide which course to choose. We may choose, if we wish, an alternative to futility; by this choice we can fulfill our highest potentialities and live together to make a reality of one world. This, we see, is our hope for peace.

Students Concerned has two objectives. The first is primarily educational—to introduce students through a group-study approach to Christian principles. The second is to acquaint ourselves and others with the various relief and rehabilitation organizations with which we might become allied.

During the summer of 1947, forty college students met together in the Santa Cruz mountains near La Honda, California, to examine the life of Jesus through a study of the Gospels. Twelve students who had attended an earlier conference at Stanford University made up the core of the group.

While attending this summer seminar, students, through a group-discussion approach to the synoptic gospels based on Henry Burton Sharmon's books, *Jesus as*

Teacher and Records of the Life of Jesus, made a searching study. Professor Harry J. Rathbun, of the Stanford University law school, served as moderator for the discussion; he is now educational adviser to the group. Out of this experience came Students Concerned. The months that followed have given concerned students time to evaluate the experiment, test it, and think about the possibilities of increasing the effectiveness of our future seminars. We feel that a seminar experience, comparable to the one which was largely responsible for the deepening of our thinking, should be made available to others.

What is the motivation of Students Concerned? This question goes back to our seminar experience and is supplanted by another question: What did we find in the life and teachings of Jesus that is applicable today? Our discovery may seem like an oversimplification of the truth. Jesus demonstrated, described and demanded that men become new kinds of beings—equipped and empowered to grow and to live at peace with other men. This is not the attitude, "Let me prove to you that I'm right," but rather, "Let us discover together who, if either of us, is right."

After a three-month training period, some members of Students Concerned spend ten weeks in Europe, serving where the needs are greatest. Upon their return

to the States, they spend six months in colleges and universities of the nation where they present the concerned student's alternative to another war. They invite others to give a year to the cause of peace, asking that they undergo a similar training to theirs in order that they may give comparable service.

The greatest number of our members finds work with organizations such as the Friends, W.S.S.F., Y.W.C.A. and Y.M.C.A. Thus, Students Concerned is not another organization complete in itself. It is a clearinghouse for those who are concerned and it serves a dual purpose. First, it offers a specialized procedure in which the participant has an opportunity to concentrate his attention upon basic questions of life; second, it encourages the participant to find the right, next step—whether it be further study, action within an established institution or with the core group of Students Concerned.

Students Concerned is a nonprofit educational corporation. The contributions by those who feel that its purpose and plans have promise make its continuation possible. However, participation in the project does not depend upon one's ability to give financial support. The average cost of training one person is \$125. Additional information may be obtained from Students Concerned, Box 678, Palo Alto, California.

R.O.T.C. at Ohio Wesleyan

OR

Battle of the Bulging Correspondence

President writes memorandum. Students write president adding memorandum to memorandum. motive's editor writes president. President writes motive's editor answering memorandum on memorandum. You wanta write, too?

DEAR PRESIDENT FLEMMING:

The following students, deeply concerned about the proposal to establish an R.O.T.C. unit at Ohio Wesleyan, have prepared this report for your information. These students speak for themselves, not necessarily for the organizations of which they are members or leaders: Don Fagg, chief justice of student court; Dick Foster, president of the Y.M.C.A.; Tom Gallant, vice-president of the Y.M.C.A. and vice-president of Wesley Fellowship; David Kagiwada, president of Fireside Fellowship of the Disciple and Baptist students; Miles Prescott, president of Pi Sigma Alpha; Charlotte Spacht, president of the Y.W.C.A.; Bill Strausburg, representative at large, student council; Jim Swomley, president of Wesley Fellowship.

No men are being drafted at the present time: The January 20, 1949, New York Times reported: "The army discontinued the use of the draft earlier this month, and last week selective service called a halt to classifying registrants as available for duty."

The establishment of an R.O.T.C. unit at Ohio Wesleyan would not prevent the drafting of male students: Even if the selective service board should resume drafting men, R.O.T.C. would not keep students out of the army. The present draft law is a two-year measure with approximately sixteen months remaining. This draft law affects men in the nineteen to twenty-five age group. The practice of the selective service board has been to take men according to their date of birth. In other words, when the selective service law was in operation, men being drafted came from the older age group. Consequently, those men who might face the draft at Ohio Wesleyan are upperclassmen. Ironically enough, we are told that only veterans and incoming freshmen will be eligible for the proposed R.O.T.C. unit; thus it appears that R.O.T.C. will not affect those facing the draft.

R.O.T.C. has its disadvantages: Let us consider what joining an R.O.T.C. unit would involve. First, the student would be required to devote thirty-two semester hours to R.O.T.C. training during his stay at Wesleyan. This would include sixty hours of drill. Secondly, the student would be required to spend his summer

in camp. Thirdly, any R.O.T.C. man upon graduation from college is subject to two-year duty when called by the President. In addition he will be required to spend an extended period in the reserves.

There are military alternatives to R.O.T.C.: At the present time both the National Guard and the Army Reserves are open to young men. These units would give a boy the same draft status as an R.O.T.C. unit. The Marine Corps has a reserve officer's training program with "no military obligations during the school year." Other branches of the armed services have similar programs.

The Methodist Church takes stand against militarism: In a letter to the Wesley Fellowship, in regard to R.O.T.C., Charles F. Boss, Jr., executive secretary of the Commission on World Peace of The Methodist Church, emphasized that the church had "taken a strong stand against the growth of militarism in our nation." The Methodist Church specifically says its agencies are not to be used in support of war.

R.O.T.C. assumes inevitability of war: Reporting in *Progressive Education*, Herbert W. Rogers and Harry A. Overstreet found that there are two ideas basic to R.O.T.C. training: "First, a skepticism as to any save a warlike means of settling international disputes; and second, an ill-concealed admiration for the warlike virtues."

R.O.T.C. would lower academic standards: Much of the thirty-two semester hours training required of its student members would come at the expense of other subjects. Think of it! More than a major, more than one fourth of the total college credits. What would this do to existing college standards?

Church school or state school: The United States government operates a military academy at West Point, a naval academy at Annapolis; it subsidizes numerous military colleges throughout the country, and it offers men the opportunity to take training in "military tactics and sciences" at the various land-grant colleges. It is certainly questionable whether it is desirable for a small church college to attempt to compete with a state institution.

R.O.T.C. versus democracy: The R.O.T.C. manual states: "One of the purposes of the R.O.T.C. is to lay the foundation of intelligent citizenship." This obviously means a military approach to citizenship since, aside from the inclusion of military ideas, R.O.T.C. offers no unique training in government, democracy, character, etc., not provided for in a study of nonmilitary subjects. The junior R.O.T.C. manual, issued in 1945, and currently used by R.O.T.C. students states: "Military discipline is intelligent willingness and cheerful obedience to the will of the leader. . . ." Is this a democratic idea of discipline?

An aim of Ohio Wesleyan University: The Ohio Wesleyan University bulletin of 1948 stated: ". . . that through an examination of the concept in the major philosophical and religious tradition of the Christian faith, he [the student] shall be able to arrive at a scheme of values which not only is confident and rational, but also finds its ultimate issue in human conduct." Can a Christian university train men and women for Christian vocations and at the same time train them for military ones?

A solution: It would seem that the real duty of Ohio Wesleyan would be to train its students "to develop creative and constructive alternatives" to the problem of our generation. This duty could best be fulfilled by carrying out the suggestion of several Wesleyan professors. They suggest that Ohio Wesleyan "pioneer among educational institutions in meeting the challenges facing it and the world by a comprehensive, constructive program aimed at the achievement of world understanding and peace." This program could be achieved by bringing to Ohio Wesleyan some of the finest minds of our nation to set up a program aimed at world peace and brotherhood.

PRESIDENT ARTHUR S. FLEMMING, in a memorandum on the possible establishment of an R.O.T.C. unit at Ohio Wesleyan, issued a statement justifying his efforts to bring R.O.T.C. to our campus. His memorandum and an analysis (in italics) follow:

The young man who is finishing high school this year has no choice when it

comes to the question of military training. He knows that unless he falls into certain exempt categories, he will, in all probability, have to serve for two years with the armed services. For all practical purposes, the only question which is left open as far as he is concerned is that of when and under what circumstances he is going to receive this training.

This reasoning is fallacious. No one is being drafted under the selective service law. Even if he were, the mere intention of a high school student to enter an R.O.T.C. college would not save him from the draft. Furthermore, even if the draft were being used, not more than 250,000 in a two-year period out of almost a million male high school graduates a year could be drafted in view of the ceiling on the size of the army.

... he knows that the chances are very good that he will be called sometime during his college course. If he is called under these circumstances, he knows that he will, in all probability, be called upon to serve in the army and to serve as a private or, at the best, as a noncommissioned officer. On the other hand, this high school graduate may decide to go to a college or university that has an R.O.T.C. unit. If he enlists in this unit and carries on his work in a satisfactory manner, he knows that his college program will not be interrupted but that he will be permitted to complete his work for a degree. He also knows that when he is

called into active service, he will be called in as an officer and will have a good chance of being used for the type of work that he is planning to carry on after the completion of his college or university education.

This is the exact argument used by the military to get college men to enlist in R.O.T.C.—an offer of status in the officer caste system on the theory that they will inevitably go in the army and they might as well go in at the top. There is little basis in fact for the statement that he has a good chance in the army of being used for the type of work he was preparing to do after college. The armed forces have a record of inefficiency and disregard of persons at this point.

If a young man who is graduating from high school this year decides that he wants to follow the latter course, it is difficult to see how any parent could advance sound reasons for opposing his proposed course of action.

There are many parents who do not want their sons to be indoctrinated by the military during their educational careers. Colleges which do not have R.O.T.C. units are not less crowded than those with them. Moreover, if a church college becomes like a state institution, what reason is there for parents choosing to send their children to a church school?

If Ohio Wesleyan makes it possible for students who enter the university beginning next fall to follow this more de-

sirable program, it is simply recognizing the fact that whatever individuals may or may not think about the merits of peacetime selective service, it is with us and, under the law, our students, as well as all other students, must accommodate themselves to it.

Does a law which expires in 1950 and which is not being used justify bringing R.O.T.C. to the campus for an indefinite period? Or is it assumed already that permanent peacetime conscription is inevitable in the United States? Furthermore, why should the president of an avowedly Christian college speak of students accommodating themselves to a law just because it is a law? Christians have heretofore had a higher responsibility to the will of God. Even from the standpoint of Americanism, ours is a tradition of opposing, repealing and in some cases, violating unjust laws. "Accommodation" is what is expected of subjects, not free men.

Ohio Wesleyan would be rendering a real disservice to a large number of young men if it, in effect, forced them, for example, to go to another type of college or university simply because it was unwilling to make the arrangements which are necessary in order to provide them with some assurance that they will be able to complete their college or university work without the necessity of a two-year interruption to serve as a private in the army.

The reverse is also important. Would not Ohio Wesleyan be rendering a real disservice by forcing some young men to go to another college simply because they wanted an atmosphere free from militarism? There is no genuine assurance that an R.O.T.C. student's college course will not be interrupted. If war should come—and every extension of militarism in the United States heightens the international tension—R.O.T.C. men would be among the first to be called. Moreover, it is doubtful if President Fleming can point to any student whose college course has been, or will be, interrupted by the draft.

At the end of the four-year period, the young men who have successfully completed the work would be commissioned and would then be expected to serve for a period of two years as officers.

This is the catch. In order to escape a twenty-one-month draft, which affects very few students, the college proposes that a student take four years of R.O.T.C., including summer military camp, which the memorandum didn't mention, and after graduation serve twenty-four months in the army. The memorandum did not mention the soldier's responsibility thereafter as a member of the reserves.

If the officer originally assigned to the university to take charge of the work proved to be unsatisfactory, the univer-

motive



I was late so I took a short cut!

sity could ask for the assignment of another officer and from that point on would always have the opportunity of passing on the qualifications of the person proposed for assignment to the university prior to his actual assignment.

The real issue is in the definition of the word "unsatisfactory." If the officer teaches nationalism, the inevitability of war, unquestioning obedience to authority and other concepts alien to one world and to democracy, will his work be unsatisfactory?

Ohio Wesleyan believes that it should do everything possible to enable the type of young man who has come to Ohio Wesleyan in the past to continue to attend the university.

The type of man who enrolled in Ohio Wesleyan in the past did not take R.O.T.C., and he chose a college which didn't have R.O.T.C.

DEAR PRESIDENT FLEMMING:

We have been receiving a number of statements about the introduction of an R.O.T.C. unit at Ohio Wesleyan. We feel that this is an important decision and that we have a responsibility for informing students about it. It would be unwise and unfair, however, for us to publish the statement attached to my letter without asking if you would be good enough to reply to it. Your help in this matter will be deeply appreciated.

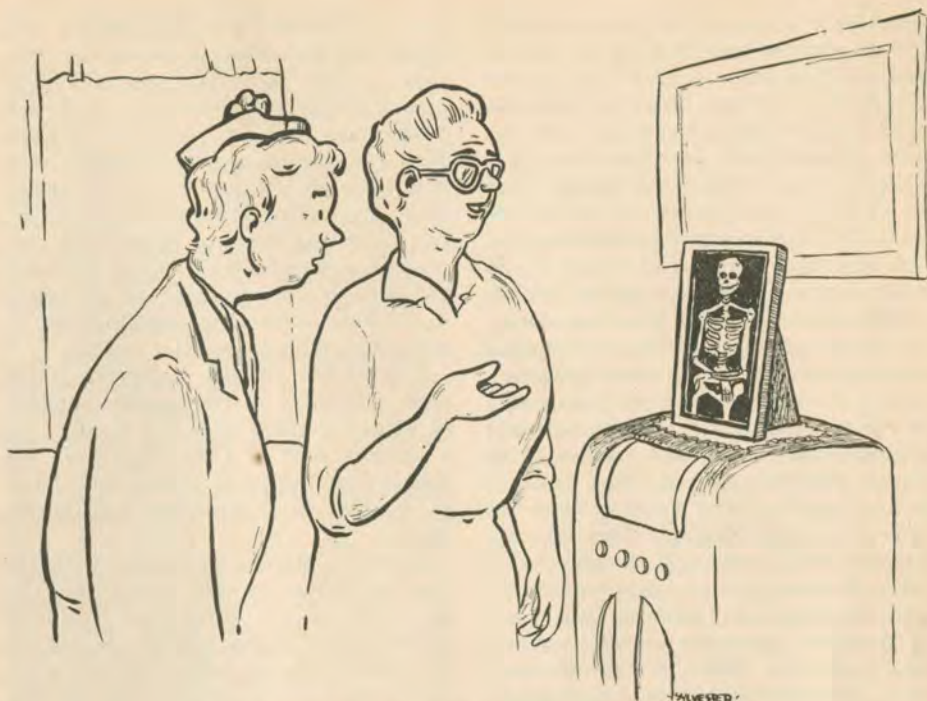
HAROLD EHRENSPERGER

DEAR MR. EHRENSPERGER:

It is true that Ohio Wesleyan has decided to make it possible for a voluntary R.O.T.C. unit to operate on its campus beginning next fall. This decision has been made by the faculty and by the Board of Trustees.

We have taken this action because we feel that a student entering Ohio Wesleyan should have the opportunity of electing to participate in such a program if he so desires. This feeling rests on the fact that the young man coming out of high school has no way of knowing for sure just what obligations will be placed upon him under the Selective Training and Service Act. We feel that if he wants to make sure of being able to complete his four-year program by enlisting in an R.O.T.C. unit—assuming, of course, that this country does not become involved in war—instead of taking his chances of being called up under the Selective Training and Service Act, he should be permitted to do so.

The author of the statement which you received states that no one is being drafted under the Selective Service law. This is, of course, true at the present moment. Certainly no one, however, can guarantee a high school senior that this will continue to be true. Everyone recognizes that a quick shift in the world



This is our son, Joe. He's a pre-med student.

situation could change this picture overnight. In other words, the law is still there and until it is repealed or expires, persons who are subject to it can be given no positive assurance that they will not be drafted.

The author of the statement also indicates that the mere intention of a high school student to enter an R.O.T.C. college would not save him from the draft. This is true and no one has made a contention to the contrary. Such a student would not be exempt from the operations of the draft until his application for enlistment in an R.O.T.C. unit has been accepted.

The author then indicates that even if the draft were being used, not more than 250,000 in a two-year period out of almost a million male high school graduates a year could be drafted in view of the ceiling on the size of the army. First of all, no one knows, of course, what the ceiling on the size of the army will be in the future. Assuming, however, that it remains at its present level it means that a student graduating from high school has no way of knowing whether or not he will be included in the 250,000.

The author of the statement says that there is little basis in fact for the statement that a person who completes the R.O.T.C. program and who is commissioned as an officer will have a good chance of being used for the type of work he may be planning to carry on after college. As a matter of fact, one of the branches of the armed services is doing everything within its power to make this possible. It will, for example, in all

probability assign an officer who has majored in the field of public or business administration to duty in personnel work, supply work, or general administrative work during his two years of service following graduation from college.

The author of the statement wants to know whether a law which expires in 1950 justifies bringing R.O.T.C. to a campus for an indefinite period. No one can predict the action which Congress may take regarding this matter next year. If the law is not re-enacted, Ohio Wesleyan will be in a position to re-examine the action which it has taken in view of the fact that we are not obligated to carry such a program for longer than a two-year period.

The author of the statement which you have received then makes the following comment: "Furthermore, why should the president of an avowedly Christian college speak of students accommodating themselves to a law just because it is a law. Christians have heretofore had a higher responsibility to the will of God. Even from the standpoint of Americanism, ours is a tradition of opposing, repealing, and in some cases, violating unjust laws. 'Accommodation' is what is expected of subjects, not free men."

I appreciate the fact that this point of view is held by some persons inside and outside of our colleges and universities. I am in complete disagreement with this point of view. As one person has expressed it, those who hold such a point of view believe in "selective anarchy."

We should rejoice in the fact that we

are a part of a country where it is possible for us to oppose and to work for the repeal of laws that are contrary to our beliefs. We will not, however, continue to be a part of such a country if we reserve to ourselves the right to decide whether or not we are going to obey laws which have been placed on the statute books in accordance with our democratic processes. Such a course of action would result in the destruction of all of the freedoms for which the Christian stands.

I appreciate that the line of reasoning which is reflected in the above quotation is used by some to counsel young men to refuse to register under the Selective Training and Service Act. I know of no greater disservice that is being rendered to the youth of this country than the giving of such counsel. The Selective Training and Service Act recognizes that there are those who are conscientious objectors and classifies them as such. I am in complete agreement with this provision of the law. Although I cannot agree with the position of the conscientious objector, I respect his right to take such a position. Furthermore, I believe that this country should always protect him in the exercise of that right. I cannot go beyond that position.

The author of the statement states that there is no genuine assurance that an R.O.T.C. student's college course will not be interrupted. He goes on to state that if war should come, R.O.T.C. men would be among the first to be called. That is, of course, a correct statement. If war should come, all young men will be subject to call. If, however, war does not come, the fact remains that a person in good standing in an R.O.T.C. unit will be permitted to complete his college course. The suggestion is made that it would be difficult to point to any college student whose college course has been interrupted by the draft. This is, of course, true in view of the fact that the law specifically provides that college men would not be called up during the academic year and this is the first academic year during which the draft has been operating. It is also suggested that it would be difficult to point to any student whose college course will be interrupted by the draft. That is also correct, but by the same token, it would be impossible for anyone to assure a high school senior that his college course would not be interrupted.

The author of the statement indicates that only some R.O.T.C. programs are voluntary and that there are many colleges where it is compulsory. That is true. At Ohio Wesleyan, however, the program will be a voluntary program. We will never have a compulsory program unless our institution and all other institutions should be compelled by the law of the land to have one.

Reference is made in the statement to

the fact that the R.O.T.C. student will have to devote some time during the summers to the R.O.T.C. program. The branch of the armed services which will establish an R.O.T.C. unit on the Ohio Wesleyan campus requires summer work only between the junior and the senior years. The author of the statement is correct in stating that the person who successfully completes his R.O.T.C. program and who is commissioned as an officer would have continuing responsibilities as a member of an appropriate reserves.

The author of the statement makes some references to the possible conduct of officers assigned to R.O.T.C. duty on a campus such as Ohio Wesleyan. We believe that this phase of the matter can be handled in a perfectly satisfactory manner.

I am in complete agreement with the position taken by the author of this statement to the effect that a church college is in a unique position to evaluate objectively the activities of the state. Furthermore, I feel that it has an obligation to do so. Ohio Wesleyan will discharge that obligation in connection with all the activities of the state including the carrying forward of a defense program and including the way in which R.O.T.C. units are administered.

Furthermore, we want to make it perfectly clear that Ohio Wesleyan does not believe that the only way in which to adjust to the present world situation is to establish an R.O.T.C. unit on the campus. We believe that in the light of the present world situation and in the light of the existence of the Selective Training and Service Act, our students should have the opportunity, if they so desire, of participating in such a unit.

At the same time, Ohio Wesleyan believes that it has an obligation to send back to the communities of this nation men and women who not only believe in the concept of peace but men and women who have been trained in a very specific

and definite manner to carry forward practical programs in their communities designed to help this world of ours achieve the goal of world peace. We are now engaged, with the help of outside consultants, in the process of reviewing our total program to determine what additional things we should do to train our students in a very practical way to go out and work in behalf of peace. That program is being pushed and will be pushed with great vigor. It is the kind of a program which is enlisting and will continue to enlist the enthusiastic cooperation of all who believe that we must not adopt the attitude that a third world war is inevitable.

Thank you very much for providing us with the opportunity of presenting our point of view in connection with this matter. If we can be of any further help, please feel free to get in touch with me.

ARTHUR S. FLEMMING

MORE MEMORANDUMS TO THE EDITOR OF MOTIVE

THE EMOTIONAL identification of personal status and security with a paternalistic, military government tends to take place in the mind of the R.O.T.C. boy. I have come to believe the chapter on motivation is one of the most important chapters in psychology. Since Freud, we have learned that many motives have an unconscious origin; again, much of our "thinking" is emotional thinking (rationalization). The individual may often mistake his own rationalizing for reasoning. The R.O.T.C. situation is peculiarly designed to call forth both unconscious motivation on the one hand and rationalization on the other.

Psychologists are not agreed upon what the basic "drives" or "urges" are at the core of human motivation. But in almost all lists will be found the need or drive for status and for security. R.O.T.C. offers the youth both status and security. Whatever satisfies any of the basic needs has a very strong, emotional value. So it is the most natural thing in the world that the individual be so emotionally conditioned that he identifies his own status and security with the institution (R.O.T.C.) which provides the satisfactions. He thus rationalizes—finds emotional reasons instead of real reasons—for the institution and for the whole frame of reference of which the institution is an expression. I believe it is this unconscious motivation, emotional conditioning and identification, which militarize the youth most successfully and completely, rather than any deliberate effort at indoctrination which may take place.

It is the insinuation into his mind of a
motive



total frame of reference possessing a warmly personal value which does the trick. From then on, he will go along with the military in its point of view about how to handle all human situations. He will apply the conventional arguments of the top brass concerning the principles and techniques of dealing with communism and every other kind of threat to democracy.

J. Herschel Coffin, professor
Whittier College, Whittier, California

IT SEEMS TO ME that in this country we are being rapidly sold upon the notion that safety lies only in armaments. While we subscribe to the United Nations, and thereby presumably agree that "since wars are made in the minds of men, we must prepare for peace in the minds of men," we are being swept definitely in the direction that safety lies wholly in terms of military might. Our peacetime conscription, our N.R.O.T.C. and R.O.T.C. in our educational institutions, our military subsidization of research, all tend in the direction of emphasizing in the minds of college students and staff the idea that safety lies in military might. While it is true that history has shown again and again that weak, unprepared nations have been overrun by large, aggressive ones, it has likewise shown that large military establishments have not made for peace with either strong or weak neighbors. I am sure that negative opposition to this military infiltration will not be very effective. We need and need badly a constructive program which can be carried to the individual fathers and mothers, sons and daughters in every city, village and rural area of the country—a program which if carried out would guarantee physical health on much higher standards than we enjoy it today, economic coordination which heretofore we have achieved only during wartime and a basic philosophy which holds that education, justice and good will are more potent than a military machine. I regret that I have no such program available for presentation. I believe, however, that there are sufficient brains to produce it if they would but center upon such a program.

E. J. Ashbaugh, dean, School of Education
Miami University, Oxford, Ohio

I AM RATHER thankful that we have not had a R.O.T.C. unit as a permanent fixture at Berea. During the war we had a navy unit. It succeeded in upsetting some of our cherished traditions.

Albert J. Chidester, professor, School of Education
Berea College, Berea, Kentucky

May 1949

OBERLIN AND R.O.T.C.

MOVING SWIFTLY, after almost two hours of heated debate, a jam-packed faculty meeting at Oberlin College, Ohio, killed the proposal for a campus R.O.T.C. unit by the scant margin of four votes. President William Edwards Stevenson opened the meeting before 130 faculty members of the college, conservatory and school of theology, with a long statement and distributed a memorandum to clarify the facts.

Immediately at the close of his speech, the president stated that the chair would entertain a motion for passage. It was moved and seconded and a long discussion followed.

Opposition to the plan emphasized three points: (1) The initiation of the proposed R.O.T.C. would lower academic standards as a result of loss of credit hours from the regular curriculum. Also the college would have no control over this section of the curriculum. (2) The idea of a military "emplantment" stressing ideas contrary to those of liberal, free inquiry was undesirable. (3) Any national emergency can best be met by training professionals and encouraging inquiry into the issues.

Although some faculty members criticized students for their part in opposing the plan, Professor Carl T. Arlt, chairman of the student-faculty conference committee, read a Student Council resolution opposing the measure and also presented petitions bearing 821 signatures asking for a student referendum.

A poll of students, conducted by the Y.M.C.A., revealed that more than 58 per cent of the students polled voted no to the question, "Are you in favor of the proposed R.O.T.C. unit in Oberlin?" Approximately 24 per cent said yes, and the remaining 17.5 per cent were undecided. Of the 24 per cent who favored R.O.T.C., only 42.4 per cent would still

favor it if the draft law were discontinued; 53.8 per cent would not want it without the draft law. An analysis based on classes revealed that the upperclassmen are more opposed to the unit than the underclassmen. More men than women opposed the unit.

OHIO State University, a land-grant institution with compulsory R.O.T.C., recently granted exemption to those who during the war or during the present peacetime draft were recognized as conscientious objectors by selective service boards. Previously students could not graduate without taking R.O.T.C.

A UNIVERSITY of California student, Walter Monroe Fitch, twenty, was reported in the Berkeley, Calif., *Gazette* of February 11th as "a conscientious objector who according to university officials has been asked to withdraw from the university." Fitch had taken military training as a freshman but during the summer had become a conscientious objector and had stated his decision not to take military training during his sophomore year. Fitch was forced to withdraw from school on January 12th.

HOW IT ALL BEGAN

The R.O.T.C. program has its roots in the Morrill Act passed by Congress in 1862. By this act Congress appropriated tracts of public land to states which accepted the terms of the act. From 1862 to 1916, there was no uniform policy on the part of the various land-grant colleges as to the precise nature of the "military tactics." In 1916 when Congress passed the National Defense Act, authorizing the War Department to establish Reserve Officer Training Corps units in schools and colleges, the War Department standardized its policy relating to R.O.T.C. In the land-grant colleges military training was made compulsory for all first- and second-year male students.

In 1923 the Wisconsin State Legislature passed a statute prohibiting compulsory military training at the University of Wisconsin, a land-grant institution. The action was upheld by a ruling of the Department of Justice. Attorney General William D. Mitchell stated that "the statutes nowhere specifically require that the offered course in military tactics must be compulsory. . . ." Previous to this, Major General Charles P. Sumnerall, who had been Chief of Staff of the army, wrote in the April, 1926, *Current History*: "Compulsory military training is not a requirement of the War Department; neither is it required in the provisions of the National Defense Act for those institutions accepting R.O.T.C."



Organize! Nothing to Lose but . . .

A kid—who could pass for a pocket edition of Socrates—asks daddy a question or two, which, by George! sounds like the right one.

H. S. BIDMEAD

Christopher Hamilton: Daddy, is Mr. Bevin a foreigner?

H.S.B: No, old man.

C.H: Then why is he called the Foreign Minister?

H.S.B: He's the British Foreign Minister.

C.H: How can he be British if he's foreign?

H.S.B: He's *not* foreign.

C.H: Ooh, Daddy, you just said he was.

H.S.B: I didn't; he's called the Foreign Minister because he looks after foreign affairs.

C.H: Why are they called *foreign* affairs, Daddy?

H.S.B: Because they concern people from other countries. Our Foreign Minister has to meet other people's Foreign Ministers to decide what to do about the world.

C.H: And do they?

H.S.B: Do they what?

C.H: Decide?

H.S.B: Not very often.

C.H: Why not?

H.S.B: Because of human nature.

C.H: Does human nature mean not being able to decide?

H.S.B: I didn't mean that. I meant, human beings are different from each other and often disagree.

C.H: Hmmm. Daddy, have you got a minister for your affairs?

H.S.B: How do you mean?

C.H: Have you got somebody to meet other people to decide what to do about us?

H.S.B: Yes, in a way. I have a member of Parliament to represent me at Westminster, to help run the country's affairs.

C.H: And does *he* decide?

H.S.B: He helps in getting this decided.

C.H: Does that mean he isn't human?

H.S.B: Of course he's human.

C.H: But you said it's human nature not to be able to decide, and he *can*!

H.S.B: What I said was that human nature makes people disagree when there are several of them trying to decide.

C.H: Is your member of Parliament the only human being at Westminster, Daddy?

H.S.B: Goodness me, no! There are hundreds more.

C.H: Then how can they *all* decide?

H.S.B: They vote.

C.H: Why can't the Foreign Ministers vote?

H.S.B: They can and do vote.

C.H: Then why can't they decide?

H.S.B: They *could* decide things by voting, but it is seldom much used because the ones who don't agree to the decision will not do what the others want them to do.

C.H: Hmmm. I s'pose lots of the people at Westminster don't agree to the voting there, and don't do what the others want them to do, so why do they bother to vote, anyway?

H.S.B: But they do. They *do* do what the majority want them to do, or rather the government does it, and nobody stops them.

C.H: Not even the members who voted against it?

H.S.B: No.

C.H: Then why haven't the Foreign

Ministers got a government of their own?

H.S.B: They have, or rather, each of them has his own government. We have ours, the French Foreign Minister has the French government, and so on.

C.H: Then why don't the governments make the Foreign Ministers all do what the voting tells them to do?

H.S.B: Because it is usually the governments which tell their Foreign Ministers which way to vote, and those governments which have told their Foreign Ministers to vote against a thing won't want to obey if that particular thing is decided upon.

C.H: Then why don't the Foreign Ministers have a government of their very own, to make the other governments do what is decided?

H.S.B: Because, old man, you can't make governments do what they don't want to do, except by making war on their countries, and we don't want any more war, do we?

C.H: Do the people at Westminster have to make war on some of the people to make them obey the voting?

H.S.B: No, Christoff.

C.H: Why not?

H.S.B: I suppose it is chiefly because the separate members of Parliament haven't got armies or air forces of their own.

C.H: Then why don't the Foreign Ministers take the armies and things away from the different governments?

H.S.B: Because they haven't the authority, or the power, to do so.

C.H: Hasn't anybody got the power to do that?

H.S.B: No.

C.H: Not *anybody*? Not even the people who *gave* the governments their soldiers and guns and bombs and things?

H.S.B: Well, yes; perhaps the people could do it.

C.H: Then why don't they?

H.S.B: They could only be strong enough if they were organized.

C.H: Then why don't they join the world movement for world federal government?

H.S.B: That's quite enough talking for this evening. It's high time you were asleep. . . . Bless me! He is!



How Long, U.S.A., How Long?

*will it take you to wake up? learn the facts? see the truth? get into action?
The Chinese are still patient but if they don't stop killing one another off . . . !*

FRANK COOLEY

I CAN KEEP my peace no longer. I speak as a Christian who is an American. I speak under the compulsion of God about the situation in China today. I speak with all the power and passion I can command. I beseech you to listen, to think, to act.

It is an open secret that Chiang Kai-shek is calling the signals and opposing the removal of obstacles which would end the fighting. He is still head of the Kuomintang Party and, as such, is far more powerful than the president of China. Because his position in his party is precarious (he is on the list of Communist war criminals), Acting President Li Tsung Jen has little real authority.

The open charges of corruption and desertion of duty by the Control Yuan levelled at Sun Fo, ex-premier, have again revealed the rottenness of the Kuomintang top leadership. And Sun Fo is the man, it is rumored, if Chiang can be persuaded to leave China, who will become head of the Kuomintang Party.

Ho Ying Chin, the man asked to become the new premier—and who accepted after getting his orders from Chiang in retirement—was so reactionary and adamant in his opposition to peace negotiations over two years ago, that the American government made his removal a condition of continued support of the Kuomintang. Ho is the new premier who will help prepare for surrender or negotiations for the establishment of a coalition government.

The Kuomintang is talking peace while issuing orders for conscription and training a new two million, five hundred thousand man army. Is it any wonder that the Communists aren't enthusiastic about talking peace with the Kuomintang? The millions of men already under arms in the Nationalist armies are so poorly paid and their morale is so bad that when the enemy gets uncomfortably close and the fighting is hot they surrender by whole divisions.

Inflation is more wild than it has ever been. On March 2nd one silver dollar sold for two thousand gold yuan in Shanghai; on March 9th, only one week later, the value had jumped to four thousand five hundred gold yuan. While inflation continues to strangle business and crush the life out of countless numbers of "com-

mon" people, bankers and officials multiply their fortunes daily. There is a new racket in Chungking, operated largely by the national banks: the selling of currency at a premium because, in the midst of a partly artificially created cash famine, they control the monopoly. Bank checks, the medium of exchange for a large part of business in Chungking, are discounted from 30 to 60 per cent while bankers and officials sell the cash at a premium of 15 to 30 per cent. The lot of the man on the street becomes worse and worse. Chinese students in Chungking cannot write letters to American students because air mail postage to America is enough to pay for four months' meals!

There is another reason for the bitter disillusionment of the Chinese. In spite of the above facts, Roger Lapham, Economic Cooperation Administration head, proposes an extension of economic aid to the Kuomintang for another year at a cost of two hundred forty million dollars.

This is the source of anger and indignant amazement. The United States, at this moment, is debating a proposal to extend one billion, five hundred million dollars of economic and military aid to hold up the tottering Kuomintang. Intelligent Chinese think it stupid and callous of Congress to propose further aid to Chiang Kai-shek, Sun Fo, Ho Ying Chin and their cohorts. Such aid is stupid because our military aid falls into the hands of the Communists and is used against Nationalist armies. (That is what has happened to one billion, five hundred million dollars worth of American military supplies within the last six months in North China!) Stupid, because a large part of the economic aid for the stabilization of currency, the rehabilitation of industries, etc., ends up in the pockets of the few big families which control the Kuomintang Party. New proposals to help the Kuomintang and not the Chinese people—the Kuomintang has long ceased to represent the Chinese people—are regarded as unfriendly acts of the United States toward the Chinese people. They wonder why American people don't protest the policies promulgated by the vested interests in the States. In China, at one time, there was a great reservoir of good will for the American people and their government. That reservoir is now bone dry. No, not dry; it is again being filled, but this time with the dark waters of misunderstanding and indignation. It is extremely uncomfortable to be an American working among the Chinese people, especially with the students—that is, if the American has a conscience and understands what is happening.

These facts cannot be avoided by any amount of rationalization or wishful thinking. The war will last as long as the United States continues to aid the Kuomintang, and the suffering of the Chinese people will become greater as the war continues. The longer the war lasts, the more the Chinese people will be driven into the Communist Party; there is no other choice. As long as the Kuomintang is in power, and as long as the war continues, the liberals won't have a chance to make a contribution—except in Communist areas. The Communist Party does not have, as yet, the personnel, experience or resources to organize and control



all of China without help from non-Communists. Therefore, the longer the war lasts, the more certain will be the ultimate victory for the Communist forces and ideology.

Why cannot American policy-makers, like the British and Russian, be a bit more astute? If those champions of the great American way of life, Judd, Bullitt and Company, would stay in China long enough to know the facts and what the Chinese people want, they would not mislead the American people so badly. Nor would they arouse the antipathy of the Chinese against the people of the States.

Another consideration for Christians is that American policy, or the lack of it, in China is not based upon internationalism but upon a narrow nationalism which tries to make a profit for privileged groups in the States and China. American policy-makers are not really interested in China or, even more important, in the Chinese people. Proof of this is seen in Lapham's statement that the proposal for the extension of Economic Cooperation Administration aid was to go only to those in areas under Kuomintang

control. American policy-makers, with an eye cocked on the Soviet Union and the possibility of war, are really interested in America's security. This is not necessarily malevolent in and of itself, but it becomes so when the interests and needs of the Chinese people are sacrificed, when China is looked upon as a buffer country between the Soviet Union and the States. This is just a refined way of indicating China's being the battlefield of the next war.

I say bluntly that national self-interest, as expressed in continued aid to the Kuomintang Party in China, is unchristian. To force a government upon a people which does not represent their wishes and whose ultimate success is absolutely impossible is not only stupid but also undemocratic. This is what American foreign policy in China is doing. Is this not economic and political aggression?

Why must we Americans be so stupid? Why can't we see that our present policy is alienating the Chinese and driving them to embrace Russia—what they do not want to do—instead of building up real bonds of friendship and cooperation. How

long, O Lord, how long before the American conscience will awaken and American foreign policy will become mature?

The present American policy in China, and that proposed by the Economic Cooperation Administration and Congress hasn't a chance to succeed. Americans ought to rise up and forbid such an unsound investment. Americans who are Christians ought to oppose the injustice, selfishness and undemocratic character of this policy.

American student friends, you are privileged as are few students in the world today. Your responsibility is commensurate with that high privilege; use your power to shake the people awake to protest against this policy. Urge that American aid be stopped immediately so that China may solve her internal problems in her own way. Prepare the American people and government to give the kind of help that the Chinese people and their new government really need and ask for. Speak out. Demonstrate. Strike if need be. Show us in China that you really care about your Chinese brothers and about American integrity. Act immediately.

Power Which Won't Go Poof

is the kind uncovered and agreed upon at the April meeting of UNESCO.

THE WORLD is one, not through culture, science and education, but through the spirit of man where oneness is achieved in the recognition of the divinity in all men. To make people feel different toward each other, to create a fellowship of beings in which spiritual resources are the uniting power, each with his individual faith contributing to the community of faith, is the common goal of humanity expressed through the purposes of UNESCO—the United Nations Educational, Scientific and Cultural Organization.

"It is in the minds of men that wars begin, and it is in the minds of men that the defenses of peace must be constructed," says the constitution of this organization working for common understanding among all men. Ideas are the determining factors in human history. You can't destroy truth by annihilating those who express it any more than you can make a thing true by forcing it upon people against their wills.

The Second National Conference of UNESCO, meeting in Cleveland in April, recognized the spiritual and, therefore, the religious foundations upon which any unity of mankind must rest. This recognition was not in evidence, however, by

the organizations represented, by the leadership of any clergy. This religious foundation was iterated again and again in the speeches of the conference. It became the glorious climax of the meetings in a *Symphony of Freedom*, which was arranged by Howard Hanson, played by the Cleveland Symphony Orchestra, sung and declared by the Orpheus Male Chorus and a narrator.

The new director-general of UNESCO, Jaime Torres Bobet of Mexico, expressed his personal faith in a speech in which he said, "War can always be made between the great capitals. Peace has to be built in the slums and in the villages. That is where most people live—in conditions which constitute a permanent threat to peace. About two thirds of the human race are forgotten men, and the most forgotten thing about them is their minds.

"I believe in UNESCO, because I know that peace is worth more than war and education more than propaganda, just as I know truth is better than a lie and light is better than darkness. Men cannot live without struggling; but if men are to struggle, it should be against poverty, ignorance, hatred, fear and disease; they should struggle to build and not to destroy."

Again and again at this conference, delegates representing constructive organizations and agencies in our society were reminded that the word had too seldom been translated into the deed. No one said this with greater clarity or more effectiveness than Mrs. Franklin D. Roosevelt. "If we can mold our own country into the real democracy we have given lip service to for so many years," said Mrs. Roosevelt, "we will be the spearhead, spiritual and moral, of all other democracies that want to lay foundations for a just and peaceful world."

The UNESCO National Commission suggests still more interchange of students, still wider appreciation of cultures other than our own, still greater attention to the understanding of one another's ideologies, with the view to learning to live in a world where there will be more than one ideology, still less isolationism and, finally, still greater faith in the indomitable spirit of man because he is a divine creation of God. Students on campuses can give their loyalties to these imperatives in order to help lay foundations for peace. These are religious imperatives for all of us who follow the example of Jesus of Nazareth.

—H. A. E.
motive

Poems Which Have Moved Me Most



JOB

M. BRANDENBURG

COMPILED BY
JOSEPH JOEL KEITH
HERBERT HACKETT

*This feature is no attempt to define a religious poem,
or to set the choice of ten favorites as any magic number.
It is a listing of the poems which some of our contemporary poets
feel are of lasting, religious significance.*

JOSEPH JOEL KEITH, *author of five volumes of poetry, including Always the Need and The Hearth Lit, is a contributor to American Mercury, Saturday Review of Literature, Tomorrow, Free World, Poetry, Argosy and Adam International (British), Here and Now (Canadian), and Poetry (Australian).*

A dearth of good religious poetry be-sets us. Though many articles of religious worth appear, the healing, thought-provoking, eternally true poem is rare. Many poets are wasting their time following a circuitous road to some other poet's peak. Others have gone off to vague, small coteries which spend their time nursing their withered, private worlds. What we hear are the mutterings and whimperings of sterility. When poets forsake the false gods of vanity, petty

interests, coarseness and negation, and choose to listen to truth, their poetry can become crystal clear.

I list the religious poems which are, for me, important: *Annunciation*, Donne; *The Virgin Mary to the Child Jesus*, Elizabeth Barrett Browning; *To the Mother of Christ, the Son of Man*, Alice Meynell; *Ave Maria Gratia Plena*, Oscar Wilde; *Renascence*, Edna St. Vincent Millay; *The Night of Gods*, George Sterling; *The Marshes of Glynn*, Sidney Lanier; *What Tomas [an Buile] Said in a Pub*, James Stephens; *Miracles*, Conrad Aiken; and *A Brave Hearted Maid*, from the old English of Margaret Williams, with this glorious culminating passage:

bright on her breast
shone the radiant child
who was the beginning
of all light.

AUGUST DERLETH, *author and editor of many books of verse and writer of detective and mystery stories.*

Truth to tell, most religious poems leave me cold as an iceberg. I am seldom impressed by the bow-down-and-worship type of poem, which so many religious poems seem to be. I have liked instead either strictly devotional poems, or poems, such as Christina Rossetti's *An Easter Carol*, which celebrate the joy of religious living. If I had to say what religious poems had really impressed me, I would be limited to but one poet whose work is comparatively unknown. In *Weep and Prepare*, by Raymond E. F. Larsson (Coward-McCann, 1940), there are two sections of religious poems. All are fine,

even perhaps uniformly excellent. In the section entitled "Bells Against the Beast," I liked especially the long poem, *To the Queen of Heaven and the Mother of God*; others I liked were *Behold: One Star!*, *An Aubade*, a *Psalm*, an *Ode*, *A Simple Ode*, *A Very Old April Song* and finally I liked *Good Friday Music*, a long, liturgical poem-recitative which closes the book. These poems, it seems to me, are genuinely moving, religious poems.

PETER VIERECK, *author of books of verse and Metapolitics, a study of German psychology leading to the rise of Hitler.*

In making these choices, I define religious poetry as poetry that sincerely and simply and with intensity expresses man's aspiration to reach beyond the material world and grope for something supernatural, nonmaterial, spiritual—for the beyondness of beyond, for a goodness whose beauty is flawless. My selections are: *Sampson Agonistes*, Milton; *Jonah's Song* from *Moby Dick*, Herman Melville; *Ash Wednesday*, T. S. Eliot; *Heaven-Haven*, G. M. Hopkins; *The Drunken Fisherman*, Robert Lowell; *The Ecstasy*, Donne; *The Book of the Dead* (ancient Egyptian translated from the hieroglyph); *Huswifery*, Edward Taylor; *To the Unknown God* (in German), Nietzsche; St. John of the Cross (in Spanish), the poem beginning *En una noche oscura*.

JOHN CIARDI, *contributor to Harper's, New Yorker and other periodicals.*

I've never thought of poems as religious or nonreligious, and I find myself wanting to say that all serious poems are religious. My difficulties would disappear, of course, if I had some sense of formal religion, but I can't get closer to that than one part humanist, two parts naturalist, two parts suffragette, and some dashes of personal eccentricity that I find myself taking seriously. I find myself thinking that outside of formal systems, religion's function is to state a relationship between man and space, including man's social organization in space. The weakness of most religious systems, it seems to me, is that they tend to emphasize abstract space and to minimize social problems. Immortality, if one can believe in it, is so much more glorious than the repeal of the Taft-Hartley Act, that any really dazzling sense of infinite heavens is bound to make dusty rabbit warrens of Hoboken and the Kaiser-Frazer plant. Nevertheless, religion still seeks some sort

of man-space relationship as its central function—either seeks it or declares it—and all serious poetry addresses itself to a perception of this same awareness.

All I can offer as great religious poems then, whether I can agree with the thought expressed in them or not, are those poems that have moved me by the greatness—whatever that means—of their perception of this relationship. Certain first choices are simple: Job, The Songs of Solomon, *Oedipus Rex*, Sophocles; *The Divine Comedy*, Dante; *Hamlet*, Shakespeare.

Perhaps The Songs of Solomon seems like an eccentric choice, and I'm afraid I must make it more eccentric yet by adding a poem I always find stunning, Donne's *Elegy XIX, To His Mistress*. This has often been called the most licentious poem in English, and I have no intention of backing a queer choice for its queerness. It simply happens to be a fact that within my own feeling for things, sex and the whole man-woman relationship, is a centrally religious fulfillment, a way of not dying for a little longer. I choose *Elegy XIX* for its power over me, and because it is the most honestly naked love poem I know. It would be simple to demonstrate how close to religion this flesh-intensity was to Donne; his sexual poems are hymns and his hymns are sexual poems.

There must be something in Blake, I suppose, but I have never been able to get more than a passing glimpse into that garden. I find reading him murderously difficult except for a dozen or so of his lyrics. Also I choose *Ash Wednesday*, T. S. Eliot, and *Dover Beach*, Matthew Arnold. *Dover Beach* has always struck me as a kind of miracle in its combination of far perception and felicitous capture. For once Arnold seems to be able to "think with his body," to get the concept into his guts. Almost irrelevantly the poem offers itself as a halfway house between romanticism and naturalism. It's amazing how inevitably the man who

finds himself on the mud flat, left by the recession of faith, immediately turns to a human union—"Ah, love, let us be true to one another."

Finally I could visualize, as possibilities, several pieces of G. M. Hopkins, but they embroider me more than they nettle me. I prefer Yeats' *The Second Coming* and *Sailing to Byzantium*. They are both a little daft on the surface but magnificent in depth. (I made a longish, theological excursion in the June, 1947, issue of *Poetry*. It may clarify some of the peculiarities of my approach to this subject.)

GEORGE DILLON, HAYDEN CARRUTH AND MARION STROBEL, *editors of Poetry.*

We agree that any attempt on our part to list the great religious poems of the world would result in such a long, and for the most part obvious, list that we would think it more appropriate to restrict our choice to the moderns, and to point out a few titles, which we would recommend unreservedly, mostly from contemporary poets: *The Wreck of the Deutschland*, *The Windhover*, G. M. Hopkins; *Four Quartets*, *Ash Wednesday*, T. S. Eliot; *Sailing to Byzantium*, the *Crazy Jane* poems, Yeats; *The Age of Anxiety*, W. H. Auden; *Our Lady of Walsingham*, Robert Lowell; *Sonnets at Christmas*, Allen Tate.

HOWARD GRIFFIN, *author of Cry Cadence, book reviewer for Saturday Review of Literature and other magazines.*

A religious poem is a poem of heightened being which relates the reader significantly to the whole creation of the universe; it may not, however, relate the reader to the idea of the creator. Devotional poetry apostrophizes the Supreme Being, refers to immortality or invokes the blessing or guidance of hierarchical gods. But religious poetry may do none of these things. Its purpose, I believe, is twofold: to relate a particular aspect of the given world to a totality; to make the reader happier.

Why is *The Ancient Mariner* a religious poem? Because of its great tenderness, its exaltative reverence for all living things, even water snakes. To be religious a poem need not mention God. It need not regret anything or ask for anything. But it must intensify something. One recognizes a religious poem because it is life-affirmative. With an infinite line, it touches the reader and places him

motive



in context with a mythic explanation or an intuitive reality.

Except for longer poems which I have excluded, I recommend: *The Marriage of Heaven and Hell*, Blake; *Wonder*, Thomas Traherne; *The Retreat*, Henry Vaughan; *On His Blindness*, Milton; *The Miracle*, Donne; *In Memoriam*, Tennyson; *Man*, George Herbert; *All Flesb*, Francis Thompson; *Landscape: Wheatfields*, Thomas Merton; *The Starlight Night*, G. M. Hopkins; *Chagrin*, Isaac Rosenberg.

ROLFE HUMPHRIES, *Latin teacher and author of Forbid Thy Ravens.*

Divine Comedy, Dante; *Paradise Lost*, Milton; *The Dies Irae*, Thommás of Celano; *The Hound of Heaven*, Francis Thompson; some of George Herbert, Donne and G. M. Hopkins—only how lasting some of these poems are I really don't know.

WILLIAM ROSE BENET, *formerly associate editor of Saturday Review of Literature, editor of Oxford Anthology of American Literature, Pulitzer Prize for poetry, 1942, author and editor of numerous books.*

I do not know if I can sift out ten special poems that I think are the best, but the poems and poets that I mention are those that immediately come to mind. *The New Ghost* by Fredegond Shove is a fine contemporary poem. Probably one of the most significant poems from a religious point of view, and from the standpoint of great poetry, is *The Hound of Heaven* by Francis Thompson. There are, of course, a number of others. I should say that Kipling's *Recessional* is really a hymn; I believe it has been set to music. For its kind of poetry, it is very fine. One can find some fine poetry in the so-called religious poets, Donne, George Herbert and others.

RICHARD EBERHART, *author of Burr Oaks, contributor of poetry and reviews to Poetry and other magazines.*

The two religious poems I have enjoyed especially in the past few years are *Exequy on His Wife* by Henry King and *Domini Illuminatio Mea* by R. D. Blackmore. The following are some religious poems I have enjoyed varying in the past twenty years: *Death, Be Not Proud* and *Batter My Heart*, Donne; *Discipline*,

The Pulley and *The Collar*, George Herbert; *A Hymn to the Name and Honor of the Admirable St. Teresa*, Richard Crashaw; *The Retreat*, *The World*, *They Are All Gone into the World of Light*, Henry Vaughan; *Wonder*, *On Leaping Over the Moon*, Thomas Traherne; *The Dying Christian to His Soul*, Pope; *The Tiger*, *The Divine Image*, *The Lamb*, Blake; *Ode on Intimations of Immortality*, *Desideria*, Wordsworth; *Written in Northampton County Asylum*, John Clare; *Brahma*, Emerson; *Passing Away*, Christina Rossetti; *On a Dead Child*, Robert Bridges; *The Hound of Heaven*, Francis Thompson; *Say Not the Struggle Naught Availeth*, Arthur Hugh Clough; *God's Grandeur*, *Pied Beauty*, *The Windhover*, *Carrion Comfort*, G. M. Hopkins; *The Second Coming*, Yeats; *The Chariot*, *After Great Pain a Formal Feeling Comes*, Emily Dickinson; *Still Falls the Rain*, E. Sitwell; *Asb Wednesday*, *Four Quartets*, T. S. Eliot; *And Death Shall Have No Dominion*; *Refusal to Mourn the Death, by Fire, of a Child in London*, Dylan Thomas.

A. J. M. SMITH, *Canadian author of News of the Phoenix, Governor General's Award for the best volume of Canadian verse, 1943, editor of Seven Centuries of Verse, English professor, Michigan State College.*

The Dream of the Rood, Cynewulf; *Hymn of Heavenly Love*, Spencer; *Batter My Heart*, *Three-Personed God*, Donne; *The Collar*, Herbert; *The Flaming Heart*, Crashaw; *The Everlasting Gospel*, Blake; *A Song to David*, Smart; *The Wreck of the Deutschland*, Hopkins;



Asb Wednesday, T. S. Eliot; and *A Lyke-Wake Dirge*.

My list is limited to English poems. If it were not the list would include Dante's *Divine Comedy*, Arthur Rimbaud's *A Season in Hell* and Rainer Maria Rilke's *Duino Elegies*. If it could be longer, I would want to add Henry Vaughan's *The World*, something of Richard Rolle's and Thomas Traherne's, and Francis Thompson's *The Mistress of Vision* but not *The Hound of Heaven*.

ROBERT HILLYER, *Collected Poems, 1933, Pulitzer Prize, 1934, professor, translator, essayist.*

I have limited my list to English literature. To go into Italian, French and the classics would widen the field too much. I shall doubtless have some afterthoughts. Among these will not be *The Hound of Heaven*, which I dislike. *A Hymn to the Virgin* in middle English and Latin beginning:

Of on that is so fayr and bright
Velut maris stella,
Brighter than the day is light,
Parens et puella . . .

Another poem to the virgin of a century later, which begins:

I syng of a mayden
That is makeless;
Kyng of alle kynges
To here sone she ches . . .

Preparations, anonymous, sixteenth century; *Epitaph*, Sir Walter Raleigh; *Song of Mary the Mother of Christ*, beginning: "Hierusalem, my happie home"; *A Hymn to God the Father*, Donne; *His Litany to the Holy Spirit*, Herrick; *The Retreat*, Henry Vaughan; *The Collar*, George Herbert; *Bermudas*, Andrew Marvell; *In Memoriam*, Tennyson; *The Windhover*, G. M. Hopkins.

MARGERY MANSFIELD, *author of Workers in Fire; A Book about Poetry.*

My poems are selected because of their impact upon one's memory. Some are excluded which evoke a religious experience only while one is reading them. It is difficult to remember the poems of Donne, Blake, Richard Crashaw, Emerson, St. Terese and many contemporary nuns, priests and monks. The religious experience of their poems is real and is communicated, but their poems frequently do

not seem to impress their form and substance on the memory. Others like *Flower in the Crannied Wall*, and *Songs from Pippa Passes* have been omitted because they seem too brief and casual for a listing. My one book, *Workers in Fire; A Book about Poetry*, includes one religious poem of my own, *Corpus Christi*. Harriet Monroe and others have spoken highly of it.

Five great religious classics are: The Sermon on the Mount, originally in prose but a poem in its intrinsic idea, condensation and metaphor (If we must restrict ourselves to poems in verse, we can take S. A. de Witt's faithful rendition of it); Job; Psalms. The following psalms, as they are numbered in Protestant Bibles, are some of the best: 1, 8, 15, 19, 23, 24,

27, 29, 33, 67, 91, 93, 95, 121, 133 and 137. *Tao Teh King*, Laotsu, translated by Wittner Bynner, and *Divine Comedy*, Dante.

Some shorter, well-established and meritorious poems, mainly nineteenth century, are: *Sonnet on His Blindness*, Milton; *The Hound of Heaven*, Francis Thompson; *Chambered Nautilus*, Oliver Wendell Holmes; *The Ancient Mariner*, Coleridge; *Recessional*, Kipling; *Abou Ben Adhem*, Leigh Hunt; *The Eternal Goodness*, Whittier.

Some twentieth-century poems, on which it is too soon to have perspective but which deserve to be widely known are: *Asb Wednesday*, T. S. Eliot; *It Took Me Nine Days to Read the Bible Through*, Anna Hemstead Branch; *I Dig Down*,

Kelley Jane; *Where My Step Falters*, Marjorie Mecker.

ARTHUR S. BOURINOT, editor of Canadian Poetry Magazine and Collected Poems.

Preparations, anonymous, sixteenth century; *The Burning Babe*, Southwell Carol, anonymous, fifteenth century (p. 24, *Oxford Book of English Verse*); *Sonnet on Death*, Donne; *Litany to the Holy Spirit*, Herrick; *The Hound of Heaven*, Francis Thompson; *Journey of the Magi*, T. S. Eliot; *Bridegroom of Cana*, Marjorie Pickttall. My favorites are *Preparations* and *The Hound of Heaven*.

Pneuma Bombardment

is not to be feared like pneumonia. It can throw us to the right choice.

MURIEL LESTER

WE ARE TOLD in the second chapter of Genesis that God breathed into man's nostrils the breath of life and he became a living soul. "Breath" is the English word, "spirit" the Latin and "pneuma" the Greek word used to describe both our breath and the spirit of God. Therefore, with every breath we draw, we are receiving something of the spirit of God.

All of us living on this planet are being bombarded continually by the energy, the loving-kindness and the joy of God. His spirit pervades the whole universe, but our shallow, brittle, puny little egos, becoming enlarged by fear and greed, shut out this beneficent gift. We go on asking, begging, beseeching God to give us things. How strange, when all the time he is offering them to us! It is as though a child, playing in the garden, noticing a good smell of cake, goes into the kitchen with hand outstretched saying, "Give me some," and while the mother takes the cake out of the oven for him the child leaves the room and shuts the door.

We are wasting our energy when we ask God for things that he knows we need and is waiting for us to take. How can each of us learn the great lesson of acceptance? We strive, struggle, agonize, blame ourselves, blame others and blame God, while all the time the very peace and joy that we desire are surrounding us, trying to become a part of us. God is the

initiator. He uses various means to stir us and stimulate us to the act of accepting his joy. We may take in only the means of life which keep our lungs functioning and our hearts beating. But if we practice keeping receptive and constantly remind ourselves of the fact that God is more real than the person sitting next to us, then we will take in something more than the mere means of life; we will absorb something of God's wisdom, something of his joy, something of his forgiving love.

Most of us have a mistaken outlook on life; we believe that peace and plenty and freedom are the normal lot of human beings. But except for short periods, mankind has known very little peace and only a few have known plenty. Many countries for centuries have been under the tyranny or tutelage of foreigners—yearning and aching for independence but unable to achieve it. They have produced, nevertheless, a steady succession of artists, philosophers and other servants of humanity. Under militarist or totalitarian rule the world's greatest have grown to maturity and spiritual power: Tolstoy under the Czars; Gandhi under the military occupation of an alien country; Kagawa continually in and out of prison under Japan's militarized government. As for our Lord, it was perhaps what he saw as a boy of the horrors of enemy occupation, where, they say, hun-

dreds of Jews who rebelled against Rome were crucified in the neighboring village of Sepphoris, that contributed to his compassion and deep understanding of life. God's prophets and saints, day in and day out, have warned us of the fact that here we have no continuing city. We are only pilgrims and sojourners. Servants of God today have to be like Abraham, going out not knowing whither.

"In the world you shall have tribulation," said Jesus. "Rejoice in it." A thought is attributed to him that life on this earth is like a bridge, to be walked over, but not to build a house on.

When we accept his love and know ourselves to be forgiven for all our meannesses, our fears and petty egoisms, then it is necessary that we let that same forgiving love flow through us to our fellows. Yes, to all our fellow human beings.

"What? Are we to forgive that man, that official, that dastard who dropped a bomb upon our beloved child or tortured a friend to death? Impossible! Resentment and bitterness have gone so deep into our hearts that to pluck them out by the roots would be to break our very hearts."

Such is the world's answer to the strains and the tragedies of life. The cross is still God's answer.

Prayer is the means by which we can grow strong enough to make the right choice between these alternatives.

Pour Moi?

A story of Claudette



BOYD McKEOWN, JR.

THE FIRST TIME we saw Claudette was on a hot July morning in 1945. Pale, thin, in a tattered but clean dress, she had wandered to our tents from the nearby village of St. Victoret. She was amusing herself building crude playhouses with the many scraps of lumber which littered the area. Of course, it was not long before she was invited inside the tent and

showered with the practically unknown charms of chocolate, chewing gum and the attention of the twenty-eight men in our outfit. She was so very shy that she would not talk other than to thank us profusely for the candy and to tell us she was eleven years old. We were not surprised to hear this even though she looked to be about eight; we had learned the characteristics of the undernourished French children.

The next morning Claudette was back. This was the time when she began doing all she could to be helpful. Her first project was to station herself at the washstand to see that all our helmets were filled with clean water. Our anxiety when we took her to the mess hall with us was short-lived; quickly, she won over the mess sergeant and ate twice as much as any man in camp.

For the following three months Claudette was with us every day, sewing on buttons, washing socks and eating lunch and supper. If she had not arrived by nine o'clock, we found ourselves worrying. But she never failed to show up. She would become so indignant at being left behind when we went to work, that eventually we were forced to take her with us every day.

With the arrival of fall, we discovered that in spite of the clothes which Claudette's mother had made for her from our pants and shirts, she could not go to school because she had no shoes. This seemed to be the one thing that she wanted to do and could not forget about even when faced with chocolate, chew-

ing gum and two healthy G.I. meals a day.

We could have given her money to buy shoes, if obtaining shoes had been as simple as that in France. As it was, it took a week of black-market negotiating in Marseilles for us to get a rather shady character to promise us a pair in Claudette's size. When they finally arrived, we were disappointed to find them of wood and flimsy canvas construction which would never last Claudette through the winter months. There was only one course left. We took our plight to some American U.S.O. girls. They not only donated two pairs of small, leather shoes, but sweaters and skirts which could be made smaller.

We received our shipping orders on the day after we got these clothes; on the day we left, the entire outfit gathered around the array of gifts. With everything set, we called to Claudette to come in. She stopped in the doorway, hesitated in disbelief, and asked *Pour Moi?* Before we could answer her, she was hugging the shoes, sobbing to the accompaniment of twenty-eight masculine noses being blown. The sweaters and other articles were nice, but the shoes were precious.

Since we first saw Claudette, the color had returned to her cheeks, and she had gained fifteen pounds. Our good Samaritan emotions, however, were overshadowed by two questions in our minds. Who would take care of Claudette now? And how many other children are there in Europe who have not had the benefit of even a three-months adoption by an army unit?



Washington Scene

North Atlantic Pact

THE SENATE will soon discuss what many people believe is the most far-reaching proposal in American foreign policy since the Monroe Doctrine. This is the proposed North Atlantic Pact coupled with a rearmament program for Western Europe. The pact will be in the form of a treaty which requires a two-thirds vote of the Senate for ratification.

In the first article of the pact, the parties specifically affirm their obligations to settle any international disputes by peaceful means and in such a manner that peace, security and justice are not endangered. This pact, coupled with the Rio Treaty which binds the twenty-one American Republics into a common defense union, extends the United States security area over the Western Hemisphere, Western Europe, part of North Africa and most of the Atlantic Ocean. The pact implies a moral obligation on the part of the United States to go to war if any country signing the pact is subjected to large-scale armed attack, but legally it leaves to Congress the decision as to the action the United States is to take on any specific problem.

Article 5 declares "That an armed attack against one or more of them in Europe or North America shall be considered an attack against them all; and consequently they agree that, if such an armed attack occurs, each of them, in exercise of the right of individual or collective self-defense recognized by Article 51 of the charter of the United Nations, will assist the party or parties so attacked by taking forthwith, individually and in concert with the other parties, such action as it deems necessary, including the use of armed force, to restore and maintain the security of the North Atlantic area."

Article 6 defines armed attack to include: "An armed attack on the territory of any of the parties in Europe or North America, on the Algerian departments of France, on the occupation forces of any party in Europe, on the islands under the jurisdiction of any party in the North Atlantic area north of the Tropic of Cancer or the vessels or aircraft in this area of any of the parties."

QUESTIONS ABOUT PACT

1. *Is the pact consistent with the United Nations charter?* "Atlantic Pact Viewed at U.N. as Fatal Blow," ran a banner headline in the *Chicago Daily News* of March 7, 1949. The article said: "The United States is throwing so much emphasis behind the proposed Atlantic Pact that, if continued, it could be a kiss

of death for the U.N. The United States may be giving lip service to the U.N. and its possibilities, but in reality it is selling the U.N. straight down the river. . . . Unless the U.N. gets full and honest support from the United States and the other big powers, it will not survive." Can the U.N. be strengthened by dividing the world in half and arming one set of members—and nonmembers, since Italy is still a nonmember—against another member or set of members? Or can it be strengthened only by mutual disarmament and the development and revision of the U.N. to give it more moral and political power?

2. *Can alliances keep the peace?* Blair Bolles started an article in the *New Republic* for February 21st by saying: "The twentieth-century diplomatic boneyard is littered with dead defense treaties that failed in their purpose. They did not prevent the outbreak of war, and, once war came, they did not always insure victory. . . . The inevitable consequence of this kind of treaty-making is to provoke the other side to make treaties of its own. . . . Nobody keeps the peace by an alliance race."

3. *What may be the effect on Russia?* Nobody knows. The natural thing will be for the Russians to interpret the arrangements as directed against them. It will add to the fears of the Russian people regarding encirclement; they will intensify their military preparations and increase their pressures upon neighboring countries like Finland. Is it not to be expected that the Russians will take countermeasures which will largely offset any apparent military advantage that might seem to accrue to the West?

4. *What will the program cost?* Official spokesmen for the North Atlantic Pact have been singularly reticent about the cost in terms of military supplies, money or materials. They have declared that the military assistance program would be "modest" and secondary to the economic recovery program and that it should not compete with the recovery program. However, according to the *Washington Daily News* for March 18th, the United Press reported that "the administration plans to ask Congress to authorize a military lend-lease program to cost between one billion and two billion dollars in the first year." Some estimates have placed the cost between fifteen and twenty-five billion during the next five years.

5. *Are there any lessons from history regarding shipment of arms to other countries?* There are several. Besides what

we supplied during the war, the United States has furnished the Chinese government with about two billion dollars' worth of military equipment and supplies, plus about a billion in economic aid, since V-J Day. It is estimated that about 90 per cent of those military supplies is now in the hands of the Chinese communists. France heavily subsidized her military ally, Czechoslovakia. Tanks, artillery and planes, which France paid for and which were manufactured by Skoda, were seized intact by Hitler, and were used by the invading German army to overpower the French. The United States shipped twenty million tons of scrap iron to Japan in the 1930's. Much of this was returned in shrapnel at Tarawa, Guadalcanal and Okinawa. If there is not substantial progress in economic health and stability, can anyone guarantee that Italy or France, for example, will not go communist and cease to be an ally?

6. *Is the real threat to the West from Russia military or ideological?* It is probably both. But the *United States News and World Report* for March 18th, in a lead, three-page story based on extensive interviews with top civilian and military officials at home and abroad, doubts that the Russians plan or want war in the immediate future. This would indicate that determined and persistent efforts are needed now to end the cold war and seek a series of settlements with the Soviet Union. The Russian people are war weary. The Russian economy is badly wounded. Russian living standards are miserably low. Will more tanks and planes and bayonets shipped to France and Italy put food in the mouths of workers, build houses over their heads, divide lands held feudally or clerically, and instill democracy instead of communism?

WE MUST decide whether we will subscribe to a semiglobal arms pact and suicidal arms race, or whether our first allegiance and expenditures shall be for the U.N. and a world system of law and government; whether to underwrite uncritically the continuation and intensification of the cold war or call for heroic efforts to negotiate a series of peace settlements with the Soviet Union.

We recognize the dilemma which our State Department feels that it is in. However, many Americans doubt that the United States has made a thoroughgoing effort to modify the cold war.

Read the North Atlantic Pact, Department of State Publication 3462. See *The Nation* for March 19, 1949. Get information from the Friends Committee on National Legislation, 1000 Eleventh Street, N.W., Washington 1, D.C. Organize study groups. Encourage all kinds of groups to discuss this question. Write to your senators and representatives concerning your feelings about the pact.

DRAMA

Most Americans, according to a *Fortune* survey, prefer to read magazines, newspapers and books for recreation, while the smallest percentage prefer to attend the theater. I don't believe it! I take the information as an illustration of the passive philosophy of liking what you can get, if you can't get what you like. The live theater is not nationally accessible. If all its devotees could make pilgrimages to places where theaters are, what would happen? What if they all came tramping down Broadway on the basis of recreational preference? No place to sit!

Well, we cannot go into the economics of theater. The fantastic production costs and the scarcity of playhouses make a long and sorrowful story, but I vigorously protest the implication that people do not go to the theater because they prefer not to go! Let's take a look at the evidence from ANTA.

Dion Allen, one of the members of Margaret Webster's Shakespearean company which recently finished playing *Hamlet* and *Macbeth* in colleges and universities across the nation, wrote in ANTA's *Newsletter*: "It is certainly not the easiest kind of touring . . . actors are apt to find an adjustment or two to make when they are faced with a drafty gymnasium as a dressing room, or are forced to go bounding across an indoor relay track in full fifteenth-century Scottish battle regalia in order to reach the stage . . . but these disadvantages become minute in importance when one stops to consider the great number of people west of New Jersey who are eager and hungry for plays performed by professional people. . . . I do not find it an inconvenience to cope with an absence of one-day laundry service and to wash my own shorts when I remember a young man in Decatur, Illinois, who loaded his considerable family and a few neighbors in the back of a two-ton truck and drove seventy-five miles to see our production of *Hamlet* . . . or when I think of the two college sophomores who followed us to three different engagements. . . ." So tush to the graph on national recreational preferences which places theater-going at the bottom of the list!

The Boar's Head playhouse, at the University of Syracuse, is trying a unique experiment in unexpected reversal of procedure. They will play Noel Coward's *Blythe Spirit* in the style of a bawdy Restoration comedy. I keep wondering what will be the Charles II equivalent of a victrola. Will a spinet get sprightly?

The American Educational Theater Association, under an agreement with the National Broadcasting Company, expects to televise outstanding dramatic productions of American universities.

I have been watching and waiting for *At War with the Army*, ever since it was predicted for professional production following a tryout in Marc Connelly's 47 Workshop at Yale. On this occasion, says the author, James B. Allardice of the 20th Armored Division, fifteen members of the class who were veterans, "laughed their fool heads off." So did I. It starts off fast and funny, and it gets faster and funnier as it spins along. Those to whom the army is sacrosanct, which is how civilians are admonished to regard it, will be scandalized. Let's listen to author Allardice again: "Civilians imagine a war in terms of heroism and high thinking, patriotism, altruism and noble sentiments

and, by golly, nobody is going to disabuse them of these fancy notions if they can help it." *At War with the Army* does a swell job of disabusing them and it also ought to disillusion, but completely, those who speak of the army as a school for character. Hilarious as I found it, the play has implications which are less than funny. They are ugly and ominous. They haunt you after you have finished laughing. What is amusing, you ask yourself, about an utter irreverence for truth, property rights, human personality, paternity? And what's wrong with being a Puritan and having some regard for these values? *At War with the Army* was honest in showing the army as is, and not as some, including pastors, would persuade us to think it will be if we cheerfully succumb to U.M.T. Brooks Atkinson, dean of the critics, puts it this way, "A breathless merry-go-round. No Harvard man would ordinarily expect a Yale graduate to be so breezy and inventive."

—Marion Wefer

NOTE: The drama department of January *motive* inadvertently lists *Decision at Dusk* and *Survival of the Fittest* as films instead of plays.

BOOKS

We had a man up to the house the other night who's just returned from nearly twenty years in South Africa. Karlton C. Johnson was making a swing around some of the churches of the state to tell the story of Christian work in South Africa which he had observed firsthand. His major work was the development and administration of non-European libraries, which in English means libraries where a nonwhite can go for a book. After giving us a graphic picture of a system of discrimination, which interlocks and involves three or four district groups, he said, "No better book on South Africa has been written than Alan Paton's *Cry the Beloved Country*." Then wistfully he added: "It's a book that makes me jealous because it's so good." *Cry the Beloved Country* has been around a while, but you might have missed it. And you shouldn't. Not only is it a wonderfully written book that's true, but was so recognized by the critics and has had good sales. Scribners, \$3. Read it!

Best Religious Stories edited by J. Edward Lantz, Association Press, \$2.50, is a neat collection of twenty-one stories which have a point worth making. All are recent, and though several appeared first in church-school story papers, others have been published in the top slicks. As one who has written a dozen stories for the church-school papers and had half a dozen accepted, we can tell you that this book is one to be studied by any who want to try their typewriters in this interesting field. You won't get rich even if you do sell a few "religious" stories to the church-school market, but you'll be doing a job that's rewarding in other ways, and is excellent training for any author.

Something new in books is A. C. Reid's *Resources for Worship*, Abingdon-Cokesbury, \$2. The philosophy professor at Wake Forest has done a beautiful piece of work—or rather fifty of them—in selecting brief passages of scripture and then commenting on them for a couple of pages each. It is a high-class collection of good words which would guide a person's individual prayer life and, as its title might imply, it would be excellent for group use. The five-minute

talks were first given in chapel services at Harvard and then at Wake Forest. You'd like to read them.

On quite a different scale is *Guideposts* edited by Norman Vincent Peale, Prentice-Hall, \$1.95. Here is a collection of tracts for the times, written by assorted big shots, who have now openly stated at least some of their religious thoughts and convictions. It is interesting, if nothing else, to see a more rounded picture of such people as Fulton Oursler (a *Reader's Digest* editor, originator of radio's *The Greatest Story Ever Told*, and author of many detective stories), Lane Bryant (who made a success out of maternity dresses), Harold Russell (Academy Award winner for *Best Years of Our Lives*) and many others. Except for the shallow note of success-based-on-my-faith, it's a book that might help some people. Aside: While the "success story" goes big in America, and while it's good to see "successes" admitting that religion is vital, what really is needed is a book telling of the faith of guys who didn't succeed in the ordinary sense of the word. Most folks aren't going to be big shots—in fact all their endeavors are tinged with failure, if not completely submerged in it. What does religion say to their lives?

More Hilltop Verses and Prayers by Ralph Spaulding Cushman and his son Robert. Abingdon-Cokesbury, \$1, is another out-of-the-ordinary devotional book that has appeal for the student who wants to find some guide for his meditation. Poems plus scripture plus prayers are nicely combined to make a deep impression on the worshiper.

Youth Asks About Religion, Jack Finegan, Association Press, \$2. Here are one hundred questions which young people have asked Dr. Finegan. Frank and honest inquiries are answered simply and truthfully.

Ethics in Sex Conduct, Clarence Leuba, Association Press, \$2.50. This book helps young people to reconcile their emotional needs to moral standards, the demands of society, and to formulate a realistic and attainable code of sexual ethics. It can help older generations to understand young people and our current mores.

Worship Resources for Youth collected by David Porter, Association Press, \$2.50. A fresh collection of excellent worship material which would help a college Christian group as well as high school fellowships. Particularly good is the final chapter on the why and how of worship services. The individual will find this a good devotional book, too.

Point of No Return by J. P. Marquand has a great big, old moral which many of the millions who read it will miss completely. It says in effect that Jesus was right when he asked the rhetorical question: "What does it profit a man, to gain the whole world and lose his own soul?" But there will be many who read of the struggle of Charley Gray, who will be jealous of his chance to try to make a go of life in the higher-income brackets and heedless of his tragedy.

Dealing with the economic life, in quite another vein, is *What Churches Can Do About Economic Life—Programs and Resources* by Cameron P. Hall. This pamphlet deals with practical answers to the question "What can we do about it?" It's only thirty cents from the Federal Council of Churches, 297 Fourth Ave., New York, N.Y., and worth far more.

—Don A. Bundy

The Audacity of Faith, Allan Hunter, Harper and Brothers, 1949, \$1.75. The jacket copy of this book tells the truth when it says, "Allan Hunter's rare gift for bringing the vague and frowning eminences of faith



On April 18, 1949, a testimonial dinner was held in Nashville, Tennessee, in honor of H. W. McPherson, retiring executive secretary of the Board of Education of The Methodist Church. Under the executive leadership of Dr. McPherson, the student department was able to begin motive. Men paying especial tribute to Dr. McPherson are (left to right): J. Richard Spann—handing a sheaf of tribute letters to Dr. McPherson—John O. Cross, successor to Dr. McPherson, H. W. McPherson, Harold Ehrensperger and Bishop James C. Baker.

into the focus of the modern candid camera is as much of today's world as television, yet it holds an eternal dynamic in its compass." Reading parts of this book is like going through a washing machine; other parts like hanging to a surfboard; other parts like having moved inside an incandescent lamp. Reading this book, if it is taken seriously, is a dangerous experience.

Most of us, this book shows, move on two levels of existence: the picnic ground or the psychopathic ward. We forget there is a third level of life. The territory of this third level is explored by the author.

Because of the freshness and vitality of the imagery, word choice, illustrations, style—or complete lack of self-conscious style—it is a temptation to quote much of *The Audacity of Faith*; besides being dangerous, the book is enjoyable and renewing reading. Beginning at the top of page 41 are two pages which are excitingly alive. The whole of the book, however, in an unassuming way, shines. Dr. Hunter is not concerned about how an individual puts a "glow" on his countenance. Instead, he writes about what he feels is of most importance for all people. The book presents much truth about life. Its truth is a deeper and more transcendent kind than that revealed by many theologians. Evidence of Dr. Hunter's having assimilated the best thinking of our theologians is present on many pages. He takes this best thinking, tests it out, and moves it, as a poet can do, to a more eternally true plane.

The last chapter, in particular, tells how we may do away with war. It also makes suggestions concerning what we can do

when the "enemy" descends upon us and our families.

—R.S.S.

Jesus and the Disinherited by Howard Thurman, Abingdon-Cokesbury Press, \$1.25. Implied and obvious discrimination is characteristic of Christians and non-Christians alike. It is a universal characteristic of man's inhumanity to man. The weak, the despised and the downtrodden have known discrimination as the mark of their condition through history. Now Howard Thurman has brought together some of his thinking on the reasons why "there is no basic relationship between the simple practice of brotherhood in the commonplace relations of life and the ethical pretensions of our faith" in a little book, *Jesus and the Disinherited*. He lays foundation for his analysis by an interpretation of Jesus that is an illumination in its implications for minority groups. "The striking similarity between the social position of Jesus in Palestine and that of the vast majority of American Negroes is obvious to anyone who carries long over the facts." Dr. Thurman then studies the "persistent hounds of hell that dog the footsteps of the poor, the dispossessed, the disinherited." Fear, deception and hate are these "hounds." Against them is placed the use of love as it was practiced by Jesus of Nazareth. Regard for all men, respect for man as man, and for human personality no matter what the color or condition of its outward manifestation are the positive ways in which the love of Jesus "overcomes the hounds of hell." "For the privileged and underprivileged alike, if the individual puts at the disposal of the Spirit the needful dedication and discipline, he can

live effectively in the chaos of the present the high destiny of a son of God." Dr. Thurman's is no book to console the underdog. It is a conscience-pricking analysis to make the "religious" man consider his religion and re-evaluate his living procedures.

—H.A.E.

Small Answer by Elizabeth J. Buchtenkirk, Dorrance & Co., \$2. In this book we have lean and muscular verse, beautiful after the manner of a champion miler—each muscle trained to assist the whole, no excess poundage.

Perhaps the most gratifying aspect of Miss Buchtenkirk's verse is its psychological realism. All too often poets seem to be expressing, not their own true sentiments, but what they feel is "expected" of them. This probably is due, in part at least, to the unnatural relation of the poet to society in this country: most persons still view the professional poet as precious, tender—a hothouse plant in a cold, cruel world. Some poets undoubtedly enjoy being thus set apart from the *hoi polloi*. The true poets (and those whose poetry will outlive them) in this and in every age, are those who are not on the periphery but at the vortex of life—experiencing and expressing cruelty, if cruelty is the motif of the day, rather than wailing in self-pity at the cruelty of life to one so "sensitive," so "perceptive" as the poet.

This is carefully written poetry. The figures are stimulating, the language is not excessive. For those of you who are interested not only in reading poetry but also in writing it, I say: Study this as an example of what a present-day poet can say that is pertinent to our condition.

—Fred Cloud

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Ciardi, John		
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Cloud, Fred, "Contemporary Poets of Dorrance" series (a review)	Mar.,	33
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Cole, Elbert C., Words to the Would-be Wise	Oct.,	5
Coleman, John, My Years in a Diversity	Mar.,	5
Colonizing the Campus, by Sam L. Laird	Feb.,	12
Commitment to a Living Process, by Robert Scott Steele	Nov.,	15
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Cornerstone of a Sure Foundation, by Charles		

F. Kraft	Feb.,	35
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Georgia State College for Women: See: Roll Call of Twenty Campuses	May, 10	Hughes, Langston (symposium on student concerns)	Jan., 12	Klettke, Herbert (drawings)	Apr., 14, 15
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Rights of Man, The:		Starr, Mark (symposium on student concerns)	Jan., 5	Jan., 20
Freedom of Speech and Worship (illustrated by Norman Rockwell)	Nov., 25	States' Rights May Be Wrongs	Feb., 29	
Risk and Wager of Commitment, by Maurice A. Kidder	Nov., 14	Steele, Robert Scott, Agreement on Success in Amsterdam	Nov., 39	
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Robinson, Milton, New Kind of Majority	Dec., 9	Steele, Douglas V. (symposium on student concerns)	Jan., 11	
Rockwell, Norman, Freedom of Speech and Freedom of Worship (illustrations)	Nov., 25	Sternberg, Harry		
Rodgers, David, Broken Bones and Graveyards	Dec., 20	See: Artists and their works		
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Roof, The, a poem, by Joseph Joel Keith	Oct., 8	Stringfellow, William, The Election	Oct., 28	
Ross, Donald S., "Gringos"	Nov., 37	Norman Thomas	Oct., 28	
Ruopp, Phillips, Road to the Republic of Man	Nov., 29	Strobel, Marion		
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Sr. Denis, Ruth (symposium on student concerns)	Jan., 8	Student Citizenship Seminars:		
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Seifert, Harvey D., Recipe for Reconstruction	Dec., 5	Man Breaking His Way Out	Oct., 22	
Seeds for Revivification	Jan., 41; Feb., 15	Swinburne, Algernon Charles (a poem)	Dec., 4	
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Service Projects:		Symbol of the Aspirations of Mankind, by Mary-Elizabeth Lent	Nov., 31	
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Seurat, Georges, <i>Sunday on Grande Jatte Island</i>	Feb., 22	Taggart, Marilou, Racist on Trial, a poem	Jan., 14	
Sex:		Take Every Thought Captive, by Robert Hamill	Nov., 5	
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		Van Kirk, Walter W., UN-Paris-1948	Feb., 39	
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		Voorhis, Jerry (symposium on student concerns)	Feb., 25	
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		Wallace, Henry A.		
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		Walton, J. Wendell, Defense for Reaping the Whirlwind	Jan., 35	
		Wanderers (a poem), by Melvin L. Jackson	May, 22	
		Warneke, Heinz, <i>The Prodigal Son</i>	Oct., 19	
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What Should a Poem Do? (a poem), by Veronica Forest	May, 23
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Will, Herman, Jr., Amsterdaming Both Our Systems	Jan., 31
Will of God:	
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Willamette University:	
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Williams, Daryl E., Concern for the Concerned	Dec., 12
Williams, G. Mennon (an interview by Herbert Hackett)	Jan., 27
Willson, Robert, Experimental Attitude in Art, The	Nov., 17
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Winsey, A Reid, From Where I Sit (illustrated)	Feb., 26
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YOUR SUMMER

IN CASE you haven't settled upon plans for your summer, one of the following suggestions may hold the potentiality of a worth-while and memorable summer. Eleven pages of additional suggestions of all kinds of activities for the summer may be found beginning on page 16, March motive. Hundreds of opportunities to do constructive work are listed there. Caravans, work camps, students in industry, individual and special projects, activities outside the United States, students in governments, institutional service, are a few of the headings under which suggestions for this summer are listed. Many students are looking for some place to dig in, some place where a constructive and realistic contribution to the job of meeting basic community and world problems may be made. The complexity of our present international tensions sometimes can leave us with a feeling of despair, but many students this summer will give themselves to some constructive action in the faith that by men's working together, the toughest problems which our civilization has created can be met. The magnitude of world problems may be beyond comprehension and the final outcome of them may be obscure, but there is no doubt about the availability of opportunities to meet thousands of situations of human need.

FOR TEN CENTS one may receive the booklet *Invest Your Summer* from The United Christian Youth Movement, 206 South Michigan, Chicago 4, Illinois. This publication is a storehouse of suggestions of ways to spend the summer as well as a source of information concerning worth-while year-round projects.

YOUNG PEOPLE are needed to work at Guacio, a ninety-five-acre farm in the San Sebastian area of Puerto Rico, where an interdenominational, interracial and international group is attempting to establish a Christian community. The neighboring people, who speak Spanish, are of Spanish, Negro and Indian backgrounds. They are generally uneducated. Guacio needs a graduate nurse, a girl experienced in dietetics and canning, who can cook for large crowds, men skilled in mechanics, carpentry and animal care. Write

LAST CHANCE

Training begins July 1st. Sailing is about September 1st. Applications must be in at once so you'd better run with yours to the nearest post office. To begin at the beginning for late-comers: A cable came from India to the States dated December 31, 1948: "Enthusiastically approve proposal of sending fifty young men and women to India during 1949." Since the arrival of that cable, plans have been perking for the departure of this group. Qualifications of applicants must be high. Health must be good. Living will not be like home. College graduates only are acceptable. They must be between the ages of twenty-one and twenty-eight. They must agree to remain unmarried for three years. They must throw their lot for the duration of the project with the destiny of India and Pakistan. If you are to be one of these fifty who decides to do some Christian living in India—dozens of different kinds of work need to be done—write to: Personnel Secretaries, Board of Missions, 150 Fifth Avenue, New York 11, New York.

to Personnel Service, Board of National Missions, Presbyterian Church, U.S.A., 156 Fifth Avenue, New York 10, N.Y., or Guacio, Box 198, San Sebastian, Puerto Rico.

OPPORTUNITIES for social pioneering and missionary work in rural community may be found at Penns Creek, Pennsylvania. Recreational leaders, school teachers, music teachers and leaders for adult education work and community industrial enterprises are needed. Write to Mr. and Mrs. Paul Keene, Penns Creek, Pennsylvania.

TWENTY-FIVE MEN and women will be accepted for an interracial workshop to be held in July in Washington, D.C. The project, sponsored by the Congress of Racial Equality and the Fellowship of Reconciliation, will be directed by George M. Houser. Workers will be trained in effective techniques of interracial action and will assist in launching a campaign for civil rights through direct action. "The recent report of the committee on segregation in the nation's capital, pointing out the almost total jim-crow pattern in Washington, and the resultant blot on the democratic ideals of America, makes it all the more important for this workshop to be held in the District of Columbia this July," the director of the project has said. Two years ago a similar workshop in Washington began a campaign which ended segregation in the Methodist Building cafeteria, started action against segregation in the coffee shop in the Y.M.C.A. and in the restaurant of the Greyhound bus depot. A workshop conducted last summer in Los Angeles ended the discrimination policy of a local public swimming pool. More information about this summer's workshop may be obtained from the Interracial Workshop, 2929 Broadway, New York 25, N.Y.

THE AMERICAN Institute of Family Relations will offer a series of workshops or institutes this summer which will be conducted by Paul Popenoe and Roy E. Dickerson. They will be held at the following times and places: week of June 27th, Cincinnati, Ohio; week of July 11th, Dakota Wesleyan University, Mitchell, South Dakota; week of July 18th, University of Wyoming, Laramie; week of August 1st, A.I.F.R. headquarters in Los Angeles, 5287 Sunset Boulevard. Further information may be obtained from this Los Angeles address.

THE GREEN Lake Recreation Leaders Laboratory, sponsored by the Northern Baptist Assembly, will meet at Green Lake, Wisconsin, June 22-29. Designed to gather, receive and disseminate sources and knowledge of various skills and techniques of leading, directing and teaching youth leaders, the workshop is a training course for youth leaders in all phases of social recreation suitable for church and community. These courses will include all kinds of hobbies, crafts, games, folk games, fellowship songs, community singing and stunts. Howard Irish, 4677 Oregon, Detroit 4, Michigan, will send further information upon request.

THE SUMMER school of George Williams College, held at College Camp, Wisconsin, is designed primarily for professional workers in agencies of informal education and recreation, Y.M.C.A. and Y.W.C.A., Boy and Girl Scouts, clubs, settlements and community centers. The first term, July 5-16, and the second term, July 18-30, will carry graduate credit, though a limited number of mature undergraduates with professional experience will be admitted and may earn undergraduate credit. Veterans are eligible under the G.I. Bill. Full details are available from the Director, Summer School, George Williams College, 5315 Drexel Avenue, Chicago 15, Illinois.

LETTERS

SIRS:

... Your November editorial, "For the God of Things as They Should Be," begins by misquoting Kipling. The fifth line of the stanza should read, "Shall draw the thing as he sees it." It is not, however, the misquotation but the misinterpretation that bothers me. Kipling was a conservative but his phrase, "the God of things as they are," has nothing whatever to do with the status quo. Kipling is telling us that such things as money and fame are illusory goods. They are not *real*. It will be a great relief, he says, to draw honest pictures, to put on canvas what we honestly see, uncorrupted by the world's false standards. And, he says, we can do this in God's world because we shall be working under the eye of the God of fact, the God who sees things as they really are. In other words, the word "are" does not refer to time but to substance as against illusion. Isn't that a comforting prospect? If you don't mind my saying so, you have written a splendid sermon on the wrong text.

Herman F. Reissig

New York, New York

SIRS:

The March cover for *motive* is an excellent piece of draftsmanship, but it expresses an idea against which I feel bound to protest—the idea that mankind is enslaved by the machine.

The development of mechanical power is the greatest liberating force that has ever come into human experience. One has only to contrast "The Man with the Hoe" of Millet's picture and Markham's poem about the man on the tractor to see what I mean.

Reduced hours of labor at increased wages capable of purchasing even higher standards of comfort and convenience are the output of mechanical power as surely as the material things produced by machines. To represent mankind as "enslaved" by machines is a fantastic perversion of the facts.

This is not to say that there is no enslavement, but is to protest against an oversimplification which tends to relieve people of responsibility for their own enslavement. We can be, and many of us are, enslaved by our fears, our desires for power or our greed. Machines give us the increased facility to pursue our desires, but the desires are our own. The machine is neutral, nonmoral.

During the war children in Berlin learned to cower at the sound of airplanes carrying bombs. Today those children rejoice in the sound of airplanes carrying supplies. The difference is not in the planes but in the intention of the men who dispatch and fly them.

We need to give more energy to guiding the intentions of men and to avoid facile misrepresentations which enable men to evade responsibility for their intentions and their actions.

This applies with equal force to atomic power. Oddly enough, in spite of the spoutings of some of our people favoring a preventive attack, the world at large is not worried because of American possession of the atomic bomb. Not even the Russians are really worried.

But the world is worried over the possibility of Russian access to atomic power—solely because of its knowledge of the intentions of Russian leaders. No scheme of control will be possible, or can succeed, so long as they retain these intentions. It is not atomic power which worries people but the inten-

tions of those who possess it. These should be our point of effort.

C. W. Loughlin

Nashville, Tennessee

SIRS:

Am I correct in believing that *motive* is the magazine for all Methodist students—North and South, white and black, orthodox and liberal? If so, are not the needs and interests of many of us being slighted?

We think *motive* is a first-class magazine. We heartily support its concern about social and economic questions and its demands for a pioneering and dynamic Christianity. However, we find more in the Christian faith than "the ideal for living demonstrated in Jesus." We insist that these concerns and demands are not incompatible with the faith that acknowledges Jesus Christ as our divine Lord and Saviour. (For proof look to the Federal Council of Churches, W.S.C.F., or men such as Paul Lehman at Princeton.)

There is no need to point here the gap between religious liberalism and neo-orthodoxy or to argue their respective merits. It seems rather apparent that *motive* is on the liberal side of the fence, agreed? What we are asking is that *motive* give us a break in regards to contributed articles and editorials and to do a more honest job of representing all Methodist students.

Frank P. Snow

Muhlenberg College
Allentown, Pennsylvania

SIRS:

I believe that your magazine covers should be a brilliant red so that freedom- and peace-loving young people might be warned of the communistic tendencies of your so-called magazine of the Methodist Student Movement. I am convinced that your magazine should be renamed "the magazine of the communistic student movement" as nearly all of your articles, comments and poems are aimed primarily at corrupting our social and political foundations by endeavoring to create racial unrest and eventually riots. Yet you pretend to want to help the Negro.

As I have been a member of The Methodist Church all of my life, I am quite disturbed over the fact that such unscrupulous and corrupt people have seized control of this magazine and, under the banner of The Methodist Church, have sought to poison the minds of Methodist young people with communistic propaganda. I can think of nothing more despicable and low-down than this sacrilegious pretense.

I am firmly convinced that such people as Gunnar Myrdal, Marilou Taggart, Harry C. Spencer [January *motive*, pp. 14, 15, 22], the editor of this magazine and other Red sympathizers should be sent to Russia where they cannot eat away the heart of America. You are like an insidious cancer that eats and eats until it has killed its victim. I'll assure you, Mr. Editor, that before you and Mr. Stalin destroy America, you will have a fight on your hands!

I definitely resent your statement in the article entitled, "Epidemic Disease of Whites," saying that "sinning is not a States' Rights monopoly." The Bible, in case you aren't familiar with the holy scriptures, says and I quote: "Judge not lest you be judged." Apparently, the author of this article knows nothing of States' Rights or he would realize that States' Rights means "the rights of the people," but, of course people with communistic tendencies would like to see the individual completely subjugated.

In his recent campaign, the honorable Governor Thurmond of South Carolina said that he was for the way in which people were able to get along better. If the people

of Massachusetts can get along better without segregation, they should be allowed to pass nonsegregation laws. On the other hand, if the people of Louisiana want segregation, they should have segregation. As Governor Thurmond said, the Negro is entitled to an equal education. We should strive toward this goal. Negro schools should be as adequately staffed as white schools, etc.

I would suggest that you stay out of politics and endeavor to stick to religion and the teachings of our Lord, Jesus Christ. Surely you couldn't have forgotten him?

Ted Martin Akin

Culver, Indiana

SIRS:

Stewart Ogilvy, writing about Garry Davis in March *motive* [p. 29], speaks of a negative attitude in Davis' Council. The negative element of which he speaks is the refusal to take up arms. The people of the Council who think in terms of refusing to take up arms are probably not "negative," for to promote world government while supporting war preparations is inexplicable. This refusal to take up arms is the bare beginning of the nonviolent movement which may stop war preparations. The "positive" approach of Mr. Ogilvy's world government, and Mr. Ehrensperger's peace army of some months ago, are vague indeed. The world is arming at a frightful rate. Unless disarmament is accomplished, we shall have world war. One may play with paper governments if he likes, but for God's sake let's disarm. This means unilateral disarmament by the United States if the rest of the world does not disarm, and it means unilateral disarmament by me if the United States does not disarm. Resistance to evil is never negative. It is an essential part of the growth of love. It can be done only by you. You are all important. Only you are left to stand cleanly across the gigantic advance of evil.

Peacemakers—a new movement with headquarters at 2013 Fifth Avenue, New York 35, N.Y.—is the beginning of the civil disobedience movement to stop war preparations.

Jim Neuhauser

New York, New York

SIRS:

Several thoughts occurred to me after I read the penetrating analysis and review of Richard Florsheim's paintings in March *motive*. Somewhat the same thing Peter Pollack says here about conceptual art, from the approach of philosophical esthetics, is clarified a little more by Paul Tillich. Richard Niebuhr has often spoken of Tillich's insight that a chair by Van Gogh is a religious painting because it presents a reality beyond the subject itself. Van Gogh's painting carries connotations of reality now wholly contained in the two-dimensional portrayal. It plumbs the depths of spiritual reality. This often is not true of art using the usual religious subjects, though one would expect the pictures of Jesus, for instance, to be religious art. Oftentimes they are not, because their thin imagination is exhausted by a superficial glance. The *Religious Situation* showing the relation of art to the capitalist society, probably develops this idea more than Tillich's other works. A *motive* round table like *Life's* round tables might prove to be worth while. Many who have heard Theodore Greene speak on these questions would say that he and Tillich, perhaps Niebuhr for the ethical approach, and others would be good participants. A series on the early art of the catacombs, which seems to have a rugged integrity far beyond the artists' dexterity, would be another worthwhile approach to that art which presents reality beyond the subject itself.

Bob Walker

New Haven, Connecticut

CONTRIBUTORS

Kenneth I. Brown, president of Denison University, in March, 1943, with his article, "Eighteen Goes to War," began befriending *motive* with his criticism, counsel and articles. Dr. Brown is president of the American Association of Colleges.

Harvey C. Brown is associate secretary of the Department of Student Work, Division of Educational Institutions, Board of Education, The Methodist Church.

Franklin Littell is director of student religious life at the University of Michigan. This spring quarter he has been conducting a seminar on religion in higher education at McCormick Theological Seminary, Chicago.

Charles F. Kraft is professor of Old Testament interpretation at Garrett Biblical Institute, Evanston, Illinois.

Boyd McKeown, Jr., is working on his Master of Music degree at George Peabody College for Teachers. He returns to school after having spent three years in the service, a year of which was spent overseas.

Muriel Lester, frequent contributor to *motive*, is an author, lecturer and world traveler. She is international secretary for the Fellowship of Reconciliation.

Melvin L. Jackson is one of *motive's* youngest contributors of the year. He is seventeen and a freshman at Oklahoma City University.

E. P. Panagopoulos, from Greece, is a student living at International House, Chicago.

James M. Pope is a sophomore at Ohio Wesleyan. He is planning to major in journalism and already he is on the staff of the campus newspaper and radio station.

Horace N. Davidson will receive his Master of Science degree in aeronautical engineering in January, 1950, from the University of Michigan. He is a member of Tau Beta Pi, engineering honorary society, Pi Tau Sigma, mechanical engineering society, and the Inter-Cooperative Council of the university.

Veronica Forest, now a resident of Hollywood, California, was graduated last May from Cornell College, Mount Vernon, Iowa. She is a student of Dr. Clyde Tull and has had many of her works published in *The Husk*, magazine of the English Club of the college.

Mary Offutt, formerly a student at William Penn College, is working in the Des Moines Regional Office of the American Friends Service Committee. Prior to her being at Penn, she was a student at Scarritt College, Nashville, Tennessee.

David Manning left San Jose State College in January, 1948, in order to give his full time to Students Concerned. David and his wife, Nancy, are spending their leisure time studying at the Rudolph Schaeffer School of Design; they are preparing themselves for a creative trade through which they may subsidize themselves for a more urgent occupation—education for peace.

Arthur S. Flemming has just completed his first college year as president of Ohio Wesleyan University. His previous work was with the U.S. Civil Service Commission.

J. Herschel Coffin is a professor at Whittier College, Whittier, California.

E. J. Ashbaugh is dean of the school of education of Miami University, Oxford, Ohio.

A. J. Chidester is professor of education at Berea College, Berea, Kentucky.

Frank Cooley, a Methodist minister, is doing

student work for the National Committee of the Y.M.C.A.'s of China. Most of his two and a half years in China have been spent in Peiping, but he has now been transferred to Chungking.

Fred Cloud is pastor of the Methodist Church at Clifton, Tennessee.

COVER ARTIST



A post card from Stinson Beach, California, signed by Albert Lanier, reads: "Tried to do another cover drawing for you, but near exhaustion overtook me, and I am lying in the sun . . . beautiful rocks . . . ocean . . . idleness. I am sorry if I inconvenienced you, but I just gave out." Happy are the people who work on *motive* that Albert didn't give out earlier, because a Lanier cover is always an occasion. Another Lanier quote [we might as well let him tell his own story]: "I am putting in an eighteen-hour day planning a beautiful house. Until the first of the year I was a carpenter. Now I have an exciting and unremunerative (?) job, and my name is on the door as an associate [sorry he didn't say associate of what]. I'm also a victim of the only city [San Francisco] that has ever been bearable. I am working on a third article for *Arts and Architecture*, I hope to be married this summer if Ruth and I can get back together. She is teaching at Black Mountain [where Albert was a student last year] between trips to and from New York City. Mobility is our immediate intention with one eye on Japan and the other on Buckminster Fuller at the Chicago Institute of Design." *motive* wishes Albert and Ruth much happiness, good work and exciting art, and also expresses a hope that more covers will follow whether they be from Chicago or Japan.

ARTISTS

Tina Safranski, a graduate of Bennington College, Bennington, Vermont, did the sketches on pages 5, 11, 12 and 13.

Morgan Johnson, a student at the University of Georgia, did the drawings on pages 8 and 9.

Wilbur E. Sylvester, whose cartoons appear on pages 28 and 29, is an art major at Illinois Wesleyan. He is a junior and will probably make commercial art his career.

Robert Hodgell, an art instructor at the University of Wisconsin who has made a contribution to every issue of *motive* this year, did the drawing on page 32.

Gregor Thompson, on the staff of *motive* last year and now a student at Yale University Divinity School, is the artist responsible for the rain-drenched figure on page 33. *motive* is indebted to *Jungen Kirche* for the print of Job appearing on page 35. The drawings on pages 6, 7, 30 and 31 are by courtesy of *Saturday Review of Literature*.

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