One of the most picturesque spots in the world is Oxford University. In the foreground, Christ Church, known familiarly as "The House," is the largest college in Oxford. In Tom Tower, built by Sir Christopher Wren over Wolsey's Gateway, hangs Big Tom on which 101 strokes are sounded each evening (one stroke for each student of the original foundation), giving the signal for the closing of all college gates. In the right-hand corner is Oxford Cathedral, which dates back to the eighth century. In the distance you can see the rotunda of the Racliffe Camera.

Creating Resources for This Time

by Sir Richard Livingstone
President, Corpus Christi College, Oxford University

MANKIND is liable to a variety of spiritual complaints. Some of these are endemic; what St. Paul called the works of the flesh will be with us as long as "the flesh" endures. Others are peculiar to certain ages, and one of these, from which we are suffering, is the subject of my article. It is an uncommon illness; indeed to find an epoch when it was as epidemic as it is today, it would probably be necessary to go back to the Greek world of the fifth and early sixth centuries, B.C. It is not a killing disease, but a deficiency one, impairing the general health, causing malaise, and exposing us to the attack of other weaknesses. Many people, of course (notably, in our time, Christians and communists), do not suffer from it. It can be described as the absence of a clear philosophy of life.

The drawbacks in not having a philosophy are obvious. They are the drawbacks of not knowing one's mind about the most important issues of life. A man

who knows what he thinks and desires goes straight to his goal; he is not deterred by obstacles or dismayed by dangers. Pessimism or defeatism are words he does not know. However difficult such a man's life, it is at the same time easy. If you wish a description of this temper, read the chapter on faith in the *Epistle to the Hebrews,* or—better still, perhaps—Wordsworth's *Happy Warrior.*

But there is another advantage in having a philosophy of life, clear ideas about what is good and what is bad. In its absence we drift, or rather, we slither. Strong people who know their minds can push us along; strong forces have us at their mercy—forces such as power, money, sex. A philosophy of life keeps these forces in their place; in its absence there is nothing to check their impact except rival passions or lack of opportunity. Take power: Shakespeare has described what our generation has seen in international politics, the tendency of power, when it is uncontrolled by principle, to sweep men away.

> "Untune that string,
> And, hark, what discord follows . . .
> Force should be right; or rather, right and wrong . . .
> Should lose their names and so should justice too.
> Then everything includes itself in power,
> Power into will, will into appetite;
> And appetite, a universal wolf,
> Must make perforce a universal prey,
> And last eat up himself."

In other words, when right and wrong lose their meaning, power takes command; will uses power to achieve its purposes; our will is dominated by our appetites; and these, uncontrolled by any sense of right and wrong, devour everything weaker than themselves; and in the end devour and destroy us. The progress of the disease, from start to fatal finish, is seen in Hitler's Germany, where power in the end "ate up itself." The earlier stages of it can be seen in Russia and in China, where the end is not yet.

OTHER forces which, in the absence of firm principle, tend to carry men off their feet, are money and sex. Power is a temptation to states, to institutions and to exceptional individuals. The main forces, the pleasant vices, to which the ordinary man succumbs, are more commonly money or sex. We need not look far to see their malignant growths in our society. Money, no doubt, is a besetting temptation in every epoch, but is there any age when it has been more powerful in the life of the community than in our own? As for sex, a symptom of the absence or decay of clear convictions is when it begins to take charge. Show me an age when it has an excessive place in contemporary literature and life, and I will show you an age which has no clear philosophy of life.

Our age has got sex on the brain. We have the discredit of having coined the term "sex appeal," and that appeal can be seen in every bookstall and in any popular paper. Much of our literature is obsessed by it. Compare its dominance there with the part which it plays in the Greek drama or in Shakespeare. And, what is much more to our discredit, compare the attention given not to its serious, but to its animal, aspects—though in using that term I do injustice to animals.

MY conclusion, then, is that we have no more urgent problem than this need of what I have called a philosophy of life. I read recently the following sentence, "If democracy in the modern age is to work, we need a people . . . able to exercise judgment, capable of thinking for themselves." A familiar sentiment and perfectly sound. But those who utter it do not always consider whether we *can* think effectively or usefully without a philosophy of life, whether we *can* exercise judgment unless we have definite standards to judge by. If we have none, our judgment will range from the uncertain to the chaotic.

Here our education, or much of it, seems to fail. In general, it does not take the problem seriously, for it is unaware of it. And it is unaware of it, because we do not realize that in the last fifty years the atmosphere of our world has greatly changed. Hitherto, at least to the close of the nineteenth century, we have had in England and America a society which accepted Christian standards in however imperfect a form. A philosophy of life was in the atmosphere, unconsciously imposed itself, and regulated conduct. Even those who said like Ovid, *deteriora sequor,* at the same time admitted *video meliora.* Today they would not always be clear what was either *meliora* or *deteriora.* We are in a world of growing uncertainties and yet behave as though we were still living in the comfortable certainties of a hundred or even fifty years ago; we do not take the steps necessary to live in a very different world. We have drifted out of a secure harbour, without realizing that on the open sea a ship needs a compass and a set course. "The times are trying and in order to be prepared against their difficulties we should have acquired a prompt facility of adverting in all our doubts to some grand and comprehensive truth." These words by Coleridge are much more relevant to us than when he wrote them.

HOW are we to recover a philosophy of life? The first thing is to realize that we are living in a different world from the nineteenth century and that we need a philosophy for it; to be convinced that we require for the journey of living a map. It gives at least an idea of our destination, of the paths that conduct to it and of those that must be avoided because they lead at best nowhere, at worst to disaster. To realize our need is the preliminary step: this is my first point.

And here we may recall some words of Plato, which might have been written for us. "I feel myself how hard is the attainment of any certainty about questions such as these in the present life. Yet I should regard a man as a coward . . . whose heart failed him before he had examined them on every side. He should persevere till he has achieved one of two things: either he should discover the truth about them for himself or learn it from others: or if this be impossible I would have him take the best and most irrefragable of human theories and let this be the raft on which he sails through life—not, I

admit, without risk if he cannot find some word of God which will more surely and safely carry him." In other words, search for the truth; if we are not confident that we have found it, take the best and most convincing view of life we can find, and live by it till we can find a better. Elijah said something akin to this to the crowd on Carmel. "How long halt ye between two opinions: if Jehovah be God, follow him; but if Baal, then follow him." Neither Elijah nor Plato approved of what Wordsworth called "a treasonable growth of indecisive judgments."

But how do we start searching for the truth? What is to be the map? Human beings have drawn many maps of life—in the Greek world alone there are maps drawn by Plato, by Aristotle, by the Stoics (to mention no others). Something may be learned from most or all of them, and features from several of them have been incorporated in the Christian map which is the natural one for us to follow. It has been the map of the West for many centuries; without a knowledge of it no one can understand the course of our civilisation, whose journey has been so deeply influenced by it: and it would be generally admitted that the finest spiritual and moral features of our civilisation are found in the ages and in the individuals who have most closely followed it. So it is to this map that we should naturally turn in our perplexity. That is my second point.

But in what form are we to introduce people to the map? That is a real problem. There are two ways in which people can come to hold a conviction. One is by the road of reason: they may be convinced by argument that such or such a view is right. That is a common way in which men become liberals or conservatives or socialists or Marxists: and sometimes the way in which men become Christians or Christian Scientists or Buddhists or agnostics. But there is another way, which I believe is more commonly followed in religion—and always in literature, art and music—the road of experience. We see a thing; we feel it to be good; we may formulate our feelings later and subject them to the test of reason; but our conviction rests, first and last, on an experience. That, I believe, is the normal road to a philosophy of life, and, if we wish to exhibit one to others, this is the way we should do it.

TO return to my original metaphor: Talk about the Christian map, arguments about its accuracy have their place in education. But they have little use unless men really see the map itself, and strange as it may sound, it is possible to discuss the Christian map and argue about it without having a clear idea of it, even perhaps without ever having seen it. Yet history and our own experiences show that what attracts people to it and makes them wish to follow its guidance is the sight of the map itself. And here, as my readers will have seen, my metaphor breaks down. I have been speaking of a map; but what I have been meaning is a person. For the Christian map starts in a person and in all its manifestations is an emanation from one. It was a person, not abstract argument, that drew its first followers; it was round a person that the early Church grew up. And it is the life of that person, and of others in whom his life is reflected, that still draws men; especially perhaps in our age, more sceptical and critical than most ages in the past, yet now becoming well aware that whatever its doubts, it has to live and needs a pattern of life in order to live successfully. For, necessary as open-mindedness is, no one can live on open-mindedness alone. So that is my third point. Let us make sure that everyone sees the map, which is a person, and the actual life which grew out of knowing him. Of course, this, though it sounds simple, is not as easy as it sounds.

STILL, if I had to teach religion, I should try to make two things vivid to my pupils: to make them see Christ as a person living a human life in the actual world of his day; and to give them an idea of the early Christian communities, as one gets a glimpse of these in the *Acts of the Apostles* and still more in the passages of St. Paul's Epistles where he passes from theology to practical advice, rebuke and exhortation. I think that this might be a way to give one's pupils a picture of the Christian philosophy of life; and it would have this advantage that it would be a *picture*, it would be concrete, it would be Christianity embodied in action, Christianity lived. And, though sometimes and in some persons the Christian life grows from a belief, in others the belief grows from the life, as indeed it did when Christianity was born.

Afterwards will come reflection, discussion, the intellectual formulations necessary for a philosophy; and I do not wish to underestimate their importance. When we come to discuss the form they should take, I think the proposals in the recent Report on Indian University Education well worth consideration.

"We recommend

(1) that all educational institutions start work with a few minutes for silent meditation.

(2) that in the first year of the degree course, lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhva, Mohammed, Kabir, Nanak, Gandhi, be taught.

(3) that in the second year some selections of a universalist character from the Scriptures of the world be studied.

(4) that in the third year, the central problems of the philosophy of religion be considered."

THESE proposals have many merits. They start with religion in the concrete, in the study of those who have lived it and of the books in which its spirit is embodied. Naturally in a Christian country our emphasis will be different from that in the Indian report. But they go on to the philosophical approach, which is wisely deferred till the end of the university course when the student is more mature, and, having acquired some knowledge of actual religions to

(*Continued on page 22*)

American Liberal Arts Colleges Through English Eyes

by Eric W. Baker

FIRST of all, let me introduce myself. The official position I hold in British Methodism is that of secretary of the Education Committee. This committee controls and administers on behalf of our British Conference all the Methodist schools and colleges in our country, except the theological colleges, and has oversight of all the work of the Methodist Church in the educational field.

Through the kindness of Dr. John O. Gross,[1] it has been my great privilege to visit about twenty-five American Methodist colleges. A few of these visits took place after the Methodist Ecumenical Conference at Springfield, Massachusetts, in the Autumn of 1947, but for the most part the visits were in the course of a tour in February and March, 1950, when sixteen colleges were visited in different parts of the United States. My journeys took me as far west as Denver, Colorado, and as far south as Georgetown, Texas, and included visits to colleges in Pennsylvania, Maryland, Ohio, Michigan, Kansas, Iowa, Virginia, the Carolinas, Louisiana, Alabama and Mississippi. Altogether, I was privileged to see a representative cross section of colleges and Dr. Gross has suggested that readers of *motive* would be interested in some of my impressions.

WITH one exception my visits were to colleges of liberal arts and it is about them that I write. It can be imagined how fascinated I was with these colleges and the work they are doing when I say that they constitute an additional rung in the educational ladder to which we in England have no counterpart. The English boy or girl who receives higher education remains at school up to a slightly higher age than his American cousin, but when he leaves school at the age of eighteen or nineteen, he proceeds directly to a university where he does the specialised work for his profession which he will only embark upon in the United States at a graduate school after spending four years at a liberal arts college. The consequence of this is that the total number of years spent in student life in England is considerably less and students qualify as doctors, teachers, etc., at an earlier age.

It is difficult to see how anything resembling the liberal arts college could find a place in our scheme of education. Neither the time nor the money required is usually available. But there is no denying the immense value of these colleges in the United States. Let me refer to some of the advantages as they appealed to a visitor. At the outset I would say that all the institutions I visited seemed to me to be essentially happy communities. I would like to make grateful acknowledgment of the wonderful welcome and the generous hospitality accorded to me wherever I went: I shall never forget it as long as I live. Some of my happiest recollections are of faculty meetings when I was made at once to feel at home and was deeply impressed by the eagerness and zest with which the problems and opportunities confronting us all were discussed. But it was the same with the students themselves. Often I was left in their charge and they treated me royally, and nothing was more exhilarating than the open forums where I was bombarded with questions on almost every subject under the sun. The genuine and friendly interest displayed in matters affecting my own country moved me greatly.

I CAME to the conclusion that the general level of high spirits and happy comradeship was partly due to the absence of strain that characterises a liberal arts college. More serious and critical work comes later in the graduate schools, but at the liberal arts stage a student has time and leisure not only for his academic studies which, though valuable, did not seem to me very exacting, but also for the development of the cultural and social interests which play so large a part in the making of a good citizen.

The art of good living depends in no small degree on making correct adjustments. Every man needs to make

[1] Dr. Gross is Executive Secretary, Division of Educational Institutions of the Methodist Board of Education.

Last year the author of this article visited a number of Methodist colleges in the United States, including Randolph-Macon College, Ashland, Virginia. Shown here is the "lecture room building."

two main adjustments in life. He needs to be adjusted to God and to his fellow men. In the latter connection I was impressed by the way in which friendships grew and were certainly not discouraged between members of opposite sexes, and I was in no way surprised to be assured that many such lead to happy marriages. Then in a Methodist college there is a wonderful opportunity for the presentation of the Christian challenge, and it was a real inspiration to see how students were being equipped for future responsibility in the life of the church. While most of my contacts were with the student body as a whole, it was a great delight to meet many groups of students pledged to whole-time church service of different kinds. I have, for example, the liveliest recollection of a Sunday morning "rural ride" when we delivered students all over the countryside at their various charges, where they were to remain all day, teaching, preaching and visiting.

ON both tours I visited Randolph-Macon College at Ashland, Virginia, and in September, 1947, I spent a fortnight there as the guest of my friend, President J. Earl Moreland. This took place at the very beginning of the autumn semester and I was able to observe all that happened from the orientation of the freshman until the whole life of the college for the new year was under way. This afforded me a most valuable picture of typical college life and activity.

Some of my travels took me to great universities such as Duke and Southern Methodist and I saw abundant evidence of that appreciation of the stewardship of wealth which has led so many American Methodists to endow such institutions so magnificently, and I was myself honoured to be the Willson Lecturer at Southwestern University and thus experience at firsthand another no less valuable form of benefaction. Such generosity will bring incalculable benefits to American Methodism as the years go by.

Another feature of American college life which won my warm approval was the way in which such a large proportion of students help to pay their way by serving in the dining halls and doing other jobs of work in the college. This has been developed to a much greater degree than in England and seems to me wholly admirable.

CONSIDERATIONS of space prevent my dwelling at greater length on the many excellent things I observed. Readers of *motive* would wish me, I know, to refer to points I might feel were open to criticism. I do so very diffidently, realising that I may be quite wrong. But at any rate, even if what I say does not carry conviction, it may be of some interest.

I would mention two points. I felt that in some of our Methodist colleges there was a tendency to soft pedal the Methodist emphasis. I realise that in the United States our colleges have to compete for students with other institutions. It is so different here where those desiring a place at a university greatly exceed in number those who can be accommodated. But one result of this appears to be that in the desire to maintain numbers, something of vital importance may be sacrificed. After all the whole point of the Methodist Church running colleges is surely that while we offer academic training which compares not unfavourably with that of secular colleges, we also offer something else of supreme value that the others cannot give. I cannot imagine the Roman Catholic Church maintaining colleges that are anything but avowedly Roman Catholic, and I do not believe that in the long run anything would be lost but rather that much would be gained if students drawn partly from Methodist homes but also from homes with other religious backgrounds were made to feel during their residence in one of our colleges that the foundation to which they belonged was a Methodist one with all that our traditions and outlook on life can contribute to college life and training.

The other point is this. I have paid tribute to the ample leisure and the absence of strain which are such gratifying features. I cannot help wondering whether it might not be possible without sacrificing the benefits which accrue from that to tighten up the academic tests somewhat. Perhaps that is not desirable but for what it is worth I pass on the suggestion.

But where there is so much to praise, it would indeed be ungracious to stress these or any other criticisms.

Let me conclude rather by reminding you of the wonderful opportunities that are yours. The American people have come to great power in the world at this critical time. The future of mankind may well depend on the values accepted and expressed by those who are receiving their education at these and other colleges. It was heartening to see how The Methodist Church is seizing its opportunities in this field. As I turn from the threatening aspect of world events and reflect on what I saw and learned among you, the future seems rich in promise.

"Amsterdam in Liverpool"

An Experience of Christian Cooperation

by Ernest R. Taylor, Headmaster
Quarry Bank High School for Boys

WHEN the great Amsterdam Assembly in 1948 set up the World Council of Churches it demonstrated that Christian denominations had much more in common than many had expected. To those who attended, and who found how inspiring were the fellowship and worship they shared with other Christians, came a resolve to translate into terms of the local church what they had seen in the world church.

In November, 1949, the first of these local assemblies or conferences in England took place in Liverpool and the sessions were held in the Methodist Central Hall in the heart of the city. The original idea came from men who had been at the Amsterdam Assembly in 1948, but the organisation was done within the Liverpool churches. In this work of preparation Liverpool Methodists took a vigorous part.

The general committee which undertook the responsibility for all arrangements was broadly based. The joint presidents were the Bishop of Liverpool and the president of the Free Church Federal Council (Welsh Presbyterian): the joint secretaries were a Congregationalist and an Anglican. The twenty-eight committee members came from fifteen denominations. Here was a cross section of the Protestant Church in Liverpool.

The committee decided to concentrate during the week of the conference on the topic of "Man's Disorder and God's Design" as both should appear in Liverpool. For three months before the delegates gathered in Central Hall, groups of consultants met to thrash out "statements" to present to the groups which would discuss them. One section acted as a fact-finding commission on "The Disorder of Society," and collected and arranged masses of statistics and personal examples of such things as juvenile delinquency, matrimonial troubles, racial discrimination, and produced a stinging analysis of the secularised society in which we live. A second section produced thumbnail summaries of politics, industry and business of the city, with analyses of communism and capitalism. The third section attempted to indicate what was and might be the function of the Church in our disordered, secularised world. All sections tried to find facts and to present them in a way that would challenge delegates to think, to talk, and afterwards to act. Some groups of consultants met time after time to prepare the best challenge they could for the conference, and the fierce arguments that often took place made them feel that at least they might start groups talking.

THEY were not disappointed. When the delegates met they showed a most healthy disposition to scrap the work of pundits and to think out for themselves issues like the Christian attitude to the colour question and "mixed marriages." Group leaders were sent back to burn the midnight oil (or gas fire) to redraft the ideas of their lively and voluble group members.

Each evening there was an address. Professor John Foster of Glasgow University helped us all to see how God has led us as he re-created the scenes of Christians at Amsterdam as they sang "Thine be the glory, risen conquering Son." Rev. Elfan Rees of the Refugee Section of the World Council of Churches showed us how inter-church aid is restoring the Christian life of Europe and facing the appalling difficulties of millions of homeless Christians; P. H. B. Lyon, a former headmaster of Rugby, brought us face to face with the consequences in our own midst of the decline of standards in our homes, and pointed to the way Christian standards alone are adequate.

A report of the "findings" in the discussions has been published and a remarkable degree of unity was achieved amongst those who prepared it. Such differences as there were on issues like gambling or racial discrimination cut across denominational lines. Many of the great issues of church government and authority were not approached in this conference, and it would be an illusion to think that these are not formidable obstacles to Christian unity. On the issues which were discussed, however, Methodists sometimes found themselves more in harmony with Anglicans, Quakers and Presbyterians than

with some of their own brethren; and the conference showed that over a wide field of Christian thought and action we share a common mind. With points of detail, and with the editorial balance of the report, delegates to the conference might find fault, but most Christians would find expressed in the published account of their debates a statement of faith as well as a reasoned analysis of Liverpool's "disorder."

FACED by the greatness of the task of reforming our sick society—and Christians of all denominations realised that the churches cannot stand aside from this work—we were made to realise that only *together* could we hope to make any progress. If all Christians are involved in the failure of the churches to avert a secularised society, they share the commission of their common Lord as much as they share his judgment upon their shortcomings. The conference gave us a renewed sense of our fellowship in his service, and reminded us afresh of our dependence on the Holy Spirit for knowledge of the way and for power to travel.

This article is headed "An Experience of Christian Cooperation": it is the characteristic feature of such cooperation that it has results which mature in the days that follow, and to achieve which it was necessary for all of us who took part to take further positive action. In at least three areas of Liverpool steps have been taken already to carry on in the unity found in "Amsterdam in Liverpool." These "Councils of Christian Churches" consist of both ministers and lay-folk from all the Protestant Churches in the district, and the members are properly accredited by their appropriate Church court. In one area the Roman Catholics were approached but they rejected the invitation to join.

If such councils were to be just additional organisations holding meetings, they might well be a weariness to overworked men and women, but they can be far more than that. Already in one area of Liverpool the Council has held United Services in the Open-Air Theatre, has begun to unite its members in prayer, in the common study of serious local problems like that of the Colour Question in Liverpool, and in planning a serious united attack on the problem of evangelising a suburban area. If the local churches have begun to work together, it has been because they have come to believe that together they might know more clearly the mind of Christ, and might more effectively do his will. For that task nothing less than the combined and total resources of the whole Church are adequate.

How far even they would be adequate must yet be proved. Some of our critics have said that only since the churches have been losing ground have they been ready to combine. There is truth in the charge. We have sometimes come together like a crowd of frightened sheep; but then we have found that we have one Shepherd. That Shepherd has the power to work miracles, to change men, to convert a flock of frightened sheep into the Church Militant. At the Amsterdam in Liverpool Conference we caught a glimpse of that vision.

Shortly after the conference one of our critics said to me: "You should soon achieve unity in the churches if you would drop the theological claims that Jesus was more than an ordinary man." It was not hard to answer him. What we learned in our experience of coming together was that his question was based on the wrong assumptions. Just as Peter and John and Matthew came to know and love each other as they learned who was this Jesus whom they had set out to follow, so we drew nearer to each other as we worshiped him together. Our unity was not something that we achieved by our good-will; it was his gift as we realized Our Common Lord. Ours too is the hymn of acknowledgment: "Thine be the glory, risen conquering Son."

Source

(The outstanding church conference of our time took place in Amsterdam in 1948. It was there that The World Council of Churches was born. Out of this conference came many significant reports from which the following excerpts are taken.)

The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power.

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Men are often disillusioned by finding that changes of particular systems do not bring unqualified good, but fresh evils. New temptations to greed and power arise even in systems more just than those they have replaced because sin is ever present in the human heart. Many, therefore, lapse into apathy, irresponsibility and despair.

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Two chief factors contribute to the crisis of our age. One of these is the vast concentrations of power—which are under capitalism mainly economic and under Communism both economic and political. In such conditions, social evil is manifest on the largest scale not only in the greed, pride and cruelty of persons and groups; but also in the momentum or inertia of huge organizations of men, which diminish their ability to act as moral and accountable beings.

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The second factor is that society, as a whole dominated as it is by technics, is likewise more controlled by a momentum of its own than in previous periods.

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There is no inescapable necessity for society to succumb to undirected developments of technology, and the Christian Church has an urgent responsibility today to help men to achieve fuller personal life within the technical society.

Birth of a Back-Room Boy

by **Hugh King,**

Liverpool University

IT'S a sign of the times that the science student has discarded his erstwhile title of "stinks." Life is too earnest nowadays and the man who tomorrow may be saving the world with a new antibiotic or blowing it up with a new explosive is far too important a member of society to bear such a flippant title. So society has recognised his new status and thrust honour upon his shoulders by conferring the title which I have stolen for this essay.

How do scientists come into existence? By what process of ploughing exams and sowing wild oats does the aspirant clamber up the steep ladder which leads him to the glorious heights of the Small Back Room? That is the story of the novice of this strange twentieth-century priesthood —the story of the science student of today.

Generalisations cannot be made about science students. No standard pattern is established by mass production—not yet, anyway. We're about 15,000 altogether, scattered about the twenty universities of the British Isles. Most of these universities began in the latter half of the last century, called into being, in fact, partly to meet the demand of trained scientists as a maturing industrial revolution turned from empiricism to scientific analysis to nourish the roots of its prosperity. But my own Alma Mater—the greatest scientific university in the world—was the child of brave seekers after truth of whom no record survives and whose very names are lost in the mists of ages past. Yet it is the magnetic force of their unending quest that draws many into the science faculties of our universities today.

EDUCATION is only one of those many commodities for which the demand far outstrips the supply in post-war Britain. The universities are taking twice as many science students (and, incidentally, three times as many in the arts faculties) as in 1939; and still only a small fraction of those who apply are admitted. An elaborate system of written examinations controls this and most other stages of our careers. Examinations of increasing stiffness are the rungs of the ladder by which we ascend to the Back Room. From fourteen to twenty-one, examinations are the events round which our lives revolve. No sooner is one bout victoriously ended than training for the next begins till the day when we triumphantly pass "finals." Then, clad in gown and hood—the colourful robes of mediaeval religion—we go up to receive our degree from the vice-chancellor of the university. At Oxford or Cambridge a student will be declared a graduate "in the Name of the Father, the Son, and the Holy Ghost." In the newer foundations, the sacred dedication is replaced by "the authority of the council and senate of the university." This modern age, in its wisdom, finds God an unnecessary hypothesis, and replaces him by a committee of professors.

There's no prescribed course for the science student. Each university has its own system. Each system is supposed to be highly flexible. In theory he has almost a free choice in planning his own course provided that it is one that will give him a sound scientific education. In practice this

choice will narrow severely. In most universities he has to spend two or three years studying (or, as we say, "reading") for a "pass" degree which always demands study in at least three branches of science. Only in the third year is any degree of specialisation allowed, though limited study in the more specialised branches of science such as biochemistry, statistics and electronics may be undertaken in addition to the basic course. Then, when he has passed the formidable examinations for the "pass B.Sc." he may don his graduate's hood and gown and go forth into the world. But if he somehow managed to convince the degree examiners (who include both his own teachers and "external" examiners from another university) that he is definitely a cut above the average, he will be allowed to stay on for another year and obtain an "honours" degree. (The Government will probably pay his expenses.) For the honours degree he studies intensively in one subject—physics, chemistry, physiology, or perhaps some narrower field such as microbiology or genetics—and again faces the examiners. This time they will announce him not as simply having passed but as being awarded first-, second- or third-class honours. The future of the lucky man who gets a "first" is about as assured as anybody's can be at the age of twenty-two, in this uncertain world.

THOUGH we don't, in Britain, struggle through the university and hold down a job at the same time, as many of you do, I believe, we don't have an idle time of it either. Our day usually includes two or three lectures of an hour each, and three to five hours of laboratory work in addition to private study in the library or at home. (One afternoon each week is left free for athletics, though.) The real backbone of the teaching is the lectures, delivered formally by a professor or lecturer of the university who may be addressing an audience of anything from two or three to two or three hundred students.

The worst effect of the overcrowding of our universities—the cramming of double the number of students into the same buildings (less in those universities which were unlucky in the blitz) and the same teaching organisation—is just this loss of the personal touch. However much one may admire Henry Ford, the production methods he introduced into the motor industry are not suited to the field of higher education. We may possibly be able to train technicians by mass-production methods, but we can never develop personality by any other means than direct personal contact. The remedy lies in the "tutorial" system whereby two or three gather together with a member of the staff for, say, an hour each week. We can then talk over points which we missed in the lectures, or follow interesting lines in more detail; and our tutor will discuss and criticise essays and reports we have written. He will advise us on any point concerning our studies—and on other matters as well sometimes. One tutor used gratuitously to advise me as to the merits of the various films showing in the town each week. But only in the ancient universities can this personal system —mediaeval in origin—function to any extent in the overcrowded science faculties.

THIS problem of overcrowding is very, very serious. Our system of grants and scholarships is perhaps the most generous in the world. The gates of knowledge are flung open wide: never before have economic circumstances been less of a problem to the student than now. In no field have we striven for our ideal of "equality of opportunity" more successfully than in higher education. Talent, not money, now determines on whose shoulders the coveted student's gown shall fall. Yet the vice-chancellor of one of our universities pointed out that the proportion of students graduating with first-class honours in 1950 was only one half to one third that of the 1938 figure. Selection of students on the basis of ability rather than wealth, it seems, has not increased the output of the really talented students whom we stand in so desperate need of. To the sociologist and the educational reformer this is a disappointment indeed. Yet the answer is simple enough. We cannot go on trying to work a university, or any other organisation, at double the productive capacity for which it was designed without something happening to the quality of its products. Equality of opportunity for all can too easily mean lack of real opportunity for any when we try to achieve it—as in one case I know of —by packing 3,000 into a college built for 1,100.

IN this account of the science man's studies there are two important omissions. I have made no reference to technology—the application of science to practical ends—or to studies outside the narrow range of science itself. The ignorance of our science students about the technical application of their laboratory knowledge is one cause of the difference in productivity between British and American industries. Another is the refusal of most industrial concerns to admit science graduates to their higher managerial positions. The Back-Room Boy must be kept in his proper place, they say, and that is the Small Back Room. The other problem—the scientist's ignorance of matters outside his own special sphere—is of even greater concern. In the ancient universities, with their colleges numbering only 300 to 400 students, and in the residential hostels in the modern foundations, the mixing of men of widely different interests in small academic communities imparts a catholicity of outlook and an intelligent interest in the wide world which lies outside the confines of one's own studies. Moreover, it does this far more effectively than any formal teaching. But only a fifth of us are in this happy position—are members of a university in the truest and highest sense of the word. Few in the modern universities are lucky enough to find themselves at the top of the long waiting lists for the woefully few residential hostels. The rest of us live in lodgings or at home: we enter the university at half past nine and leave it at five; unless we are careful we may treat the university

as a factory for study—not the temple of learning.

I WON'T try to describe the life of the average student. It would be as futile as trying to describe the life of the average American. So much depends on circumstances. He may be surrounded by the mediaeval beauty of Oxford or Cambridge, or the ugliness and squalor of an industrial town. Too many of our universities glorify what has been aptly called the English lavatory style of architecture —red brick without and white tiles within. Too many have overflowed into makeshift buildings: old houses, a disused lunatic asylum, a derelict church, prefabricated huts grouped round a railway tunnel ventilator—to quote examples from one university I know of. Some universities are more fortunate in their buildings than this, and are looked on with envy and hope—but hope is long deferred by the shock of war and the grim struggle for economic survival that has followed it. Equally diverse are our living conditions. At the modern universities about half live at home. The Cambridge student, on the other hand, cooks his breakfast on an oil-stove, stuffs his gown under the door to keep the draught out, and feels that it is not for him to grumble at plumbing which satisfied Sir Isaac Newton.

INCIDENTALLY, the concept of the Welfare State—Britain's greatest modern social experiment—has penetrated even into the life of the university. In prewar days finding satisfactory "digs" was, in general, the student's own job; now the university takes a hand in finding lodging. Similarly, universities used not to consider the health of the student as a matter for anyone but the student himself. Now many employ full-time doctors. These carry out routine medical examination of all students; they will give advice to any student, and arrange for treatment if necessary. They may even visit a sick student in his lodgings. But the impact of the Welfare State is most important in the financial field. It is true that pre-war state scholarships and grants paid not only academic fees but reasonable living expenses as well; but they were available only for the boy or girl who, at school, gave promise of the outstanding ability of the potential first-class honours graduate. But now this system has been extended so that the government assumes financial responsibility for practically all students; we have virtually a system of free university education for all whose ability is sufficient for them to gain admission to a university. Nearly every student receives an annual grant of about $900, the exact amount depending on the cost of the course he is taking. Medicine or science, for example, requires more than arts. The grant also varies according to whether the student can live at home or will have to pay for hostel or lodgings. To appreciate its value, remember that Britain is a land where a good meal can be secured for 35¢, where an unskilled labourer gets $750 a year, a skilled man $1,500, a university lecturer $2,200 and a professor $4,500.

LAST—and most important—what is the religious life of the science student like? I leave this till last since we can discuss it only against the background of his life and studies. Nothing is more intensely personal than our religion, nothing less susceptible to generalisations, nothing makes such mockery of the statistician. And yet if we ask what is the most important difference between the old universities and the new, at least in England, there can be only one answer—religion. Oxford and Cambridge were founded as religious institutions. Perhaps that's not quite right. We know nothing definite about their origins. But the colleges which have dominated their life for the past 600 years are all religious foundations. The mediaeval church looked to them for its priests and its clerks. The chapel was the most important building in the college—and so it remains today, for not a few students. Here not a day has passed but the liturgy of the Anglican church has been sung, in all its dignity and simplicity, through war, through famine, through pestilence, ever since the Reformation. Some chapels are small, plain buildings, yet built with a beauty and grace which make one feel the presence of God in their very stones. Others were built by men who were not satisfied that the House of God should be anything less than the most magnificent that human hands could shape. The chapel of King's College, Cambridge, was built to serve the spiritual needs of a small community of poor mediaeval scholars. Yet in size it excels many cathedrals and in the 400 years since it was built no craftsmen in the world have been able to rival its beauty. When the long day in lecture room and laboratory is over, the student may go there and join in the evensong sung by a choir which, too, is second to none. It is the same service, and rendered with the same reverent simplicity, as in any parish church. But it is an experience which could hardly leave unmoved even the most hard-boiled atheist.

THE menace to our society however is not the atheist, usually a man of great integrity and sincerity, but the intellectual sluggard who says religion doesn't matter, because he is too lazy to consider its consequences—or afraid to face what those consequences might be. But at the ancient universities such are few. These places are permeated with religion no less today than 500 years ago. It's something we *can't* be indifferent about there. How could I forget, for example, that three dons of my college—men who dined in the same hall as we students of today, sat, perhaps, in the same pew in the chapel—suffered death at the stake that we, three centuries later, might have freedom to worship God according to our own consciences? Not that we lack materialistic atheists, scientific humanists, and the like either. But all beliefs—Christian and otherwise—are all the time under fire, either publicly in lectures, sermons and addresses, or privately across the long dining table of the college hall, in a corner of the common room or a student's sitting room, or in the study

groups of the Student Christian Movement. The latter has a powerful influence in the ancient universities and none can fail to hear its message.

THE position in the modern universities is very different. These were mostly founded in the latter part of the last century, a period of bitter denominational strife. Most are, therefore, strictly secular and many lack any faculty of divinity—surely the faculty which should occupy the central position of unifying and interpreting the several academic disciplines of the other faculties. Half a century ago when Christianity was at least preached (though not always perhaps practised) in the middle-class homes from which students then came this attitude was perhaps less alarming. In those smug Victorian days many honestly felt that there was something to be gained by delegating the duty of moral leadership to the churches rather than risk stultification by the poison of sectarian strife. They were wrong, though. Leadership in values and the setting of standards are the highest and most vital of all the university's many functions. Denial, or evasion on the grounds of expediency, was a gross dereliction of plain moral duty for which subsequent generations must pay dearly. The majority in Britain today don't even pretend to accept the writ of the Church of Christ. In such a society as ours a system of secular universities is a disaster. It neither accepts Christ nor denies him. It just doesn't consider him important enough in the scheme of things to be worthy of serious academic study. This is the depth of its own condemnation; its only excuse the shallow one that it is at least following the popular opinion of the majority.

WHAT of the Back-Room Boy? His student life is devoted to the study of the material world and the tremendous material progress man has achieved. If he is a Christian each new fact will increase his awe and wonder at the majesty of the creator. But if he is not, can we wonder if he becomes a confirmed materialist who sees in man the all-powerful animal that, with the aid of science, can pull himself up to the skies by his own bootstraps? The modern university with its lack of close communal life cannot provide the corrective of intimate contact with fellow students whose studies in the humanities might give him a somewhat less one-sided view of the universe.

Now admittedly this is rather a gloomy picture. I've painted it thus to show the dangers of the present position. Many of us still come from Christian homes. Many others are too intelligent not to be aware of the threatened nemesis of the materialistic Utopia. These will soon be seeking a solution without insisting that it be one directly explicable in terms of the physical sciences. This is where the Student Christian Movement can do great service. It has a high reputation for clear thinking no less than for sincerity; it can meet the intellectual waverer on his own ground and talk to him in his own language. It unites Christian students of all non-Roman denominations into a brotherhood whose influence is far greater than its numbers and whose strength lies in its creative outlook no less than in its patent spiritual sincerity. Only those in the ancient universities can boast of magnificent college chapels or take pride in the glorious spiritual heritage of centuries, but all may share the urgent sense of being members of a sect of revolutionaries, plotting to overthrow the established materialist order by sheer spiritual force.

This picture of the Back-Room Boy in the making is necessarily not complete. I've only tried to pick out some of the salient points of the present situation and to give some idea of the birth of the man in whose hands will rest in the years to come power for good or evil such as has never before been entrusted to the human race. We must wish him every success.

Liverpool University

"Discussion" by Emil Nolde, a contemporary German artist. Print used through the courtesy of the Art Institute of Chicago.

Labour and Conservative Parties in Britain

by W. R. Ward
Manchester University

THE main parliamentary parties in Britain as in America have their roots deep in the nation's history. The Conservative and Liberal parliamentary parties are older than the electioneering machines which they now control. The two older parties grew outwards from Parliament into the country, and this has marked their character, particularly that of the Conservative party. Conservative party leaders have never expected, and have only rarely received, the slightest signs of independence from the local party organisations or other bodies represented at the party conference. Moreover the initiative of the parliamentary party has been further centralised in the predominance of the party leader. At the present time such official statements of party policy as appear are the work of Mr. Churchill and party leaders whom he wishes to consult. There is a minimum of formal machinery, and the annual party conference is no more than a national sounding board for their views.

The constitution of the Labour party bears all the signs of its more recent growth (for the Labour parliamentary party and the Labour party proper are two different bodies), but in practice it does not work very differently. Local party organisations and bodies affiliated to the party are represented at the party conference which is commonly a much livelier affair for the party executive than the

Conservative conference. But when it comes to voting, the most powerful elements are the large trade-unions who have much too long and successful a history to believe that the workers have nothing to lose but their chains, and usually favour sweet reasonableness. Not only does the party executive usually triumph at the conferences, but since the advent of the present Labour government it has been the faithful servant of the cabinet. During the 1945 election campaign the scare was raised by Mr. Churchill that a Labour government would be subject to the direction of the Labour party executive, several of whom did not have seats in Parliament.

It is true that at the time there were differences on foreign policy between the parliamentary leaders and the late Professor Laski, then chairman of the party. But so far have the nonparliamentary officers of the party been from exercising undue influence over the cabinet, that they and their hold over the party conference have been among the most useful tools of the cabinet in checking criticism from its own backbenchers in Parliament. Backbench critics, particularly of foreign policy, have always been overwhelmingly defeated, or even expelled from party membership, in the party conference.

WITHIN the House of Commons there is a marked social distinction between the two parties. Between the two wars the commonest occupations of members were those of company director, lawyer and trade-union official. In the Conservative party between the wars 26½ per cent of members were lawyers, 31½ per cent were company directors, but none were trade-union officials. In the Labour party the figures were 7 per cent, 3 per cent, and 49½ per cent.[1] In short, the Conservative parties were composed mainly of prosperous professional and business men, whereas a very high proportion of all Labour members were the paid officials of trade-unions.

The same distinction can be illustrated in other ways. A surprising proportion of Conservative members even to the present day are connected with the aristocracy; but while there are always some Labour members with aristocratic connections, they form a negligible proportion of the whole. A very high proportion of Conservative members have always enjoyed public school and university education (with Eton and Harrow predominating among the schools and Oxford and Cambridge among the universities), while in the Labour party comparatively few have attended expensive schools and universities; before the war over three-quarters, and after 1945 more than half the Labour members had attended elementary schools only. These social distinctions are often repeated right down to the local level; members of the aristocracy and upper classes are commonly local officials of the Conservative party, as trade-union officers are on the other side.

The tendency is indeed for the safest Conservative parliamentary seats to be held by those with aristocratic connections, while the safest Labour seats are the prerequisite of the trade-unions. On each side the major vested interests keep their hold through the selection of parliamentary candidates. Conservative candidates are expected to support themselves (and often make contributions to their local party organization, too) from private means, a formidable task possible only to the wealthy. On the other hand, the representation of trade-union interests upon local Labour committees in the safest areas ensures that many trade-unionists supported by union funds enter the Labour benches in the Commons. On the whole it is the middle-class and nontrade-union candidates who contest the marginal seats, and hence in the victorious Labour parties of 1945 and 1950 the middle-class professional and university-trained elements in the party have been far more numerous than in earlier days. It is of some importance to notice that the social composition of the votes attracted by the parties is very different. The Labour party polls many middle-class votes, while the Conservative party could not possibly keep its position on the votes of the limited social strata from which it draws its parliamentary candidates.

THE Conservative party's electoral defeat in 1945 was due partly to bitter memories of its long and undistinguished tenure of office, partly to rosy hopes of postwar reform, partly to deep changes in public opinion to which it did not adjust itself. The personal popularity of Mr. Churchill was of little avail then or since, for not only do English political loyalties cluster round institutions rather than persons, but it is widely felt that his wartime talents do not equip him for peacetime government. In 1945 the Labour party possessed enthusiasm, idealism, a policy which was nothing if not bold, and the advantage of a few seats through the bias of the electoral structure. Against these the posters of Mr. Churchill's smiling face proved insufficient. After the election, too, the Conservatives took time to adjust themselves to the highly unaccustomed experience of being in the minority. Since then the impetus of the Labour party's advance has been checked, but the Conservatives have not reaped the full benefit. Neither quite expected the present parliamentary stalemate.

The advantages possessed by the Labour party in 1945 have largely disappeared. The redistribution which took place before the 1950 election cost Labour perhaps twenty parliamentary seats, a margin which would have been invaluable at the present time. Nor are the enthusiasm and idealism of the party what they were. The old cries of increased social services, nationalisation of major industries, and greater industrial democracy, have been partly realised, partly frustrated over the last few years. Labour legislation has been cheerful while the country's economic circumstances have been difficult in the extreme. The state medical service has been greatly extended, but many of the benefits promised have proved too costly to carry out.

[1] For a full discussion of these figures see J. F. S. Ross, *Parliamentary Representation*, 2nd ed. London 1948.

Many industries have been nationalised and conditions for the workers greatly improved, but in none of the nationalised corporations have satisfactory solutions been found for balancing the budget, for achieving output adequate in quantity and cost, nor for Labour relations; many workers who voted for nationalisation in 1945 have found industrial democracy as far off as ever. In many cases the bosses are as before. At the same time the Labour party has gradually realised that the solution of the country's overseas trade problem, along with their attempts to improve living standards, and now to finance a lavish defence programme, cannot be attempted altogether, and yet they are unwilling to impose an order of priorities ruthless enough to end the ever-present threat of inflation. It has indeed proved beyond the powers of the cabinet to curtail government expenditure whilst budgeting for a surplus: while there has been a budget surplus, departments have exceeded their estimates with impunity. In some measure the Government has been handicapped in all this by public opinion which has sought relaxation after the austerities of the war years, has been slow to recognize the severity of the world economic climate, and even slower to see that even so soon after the fighting peace was not secure. But the Government might have given a firmer lead. Equally there is no doubt that the opposition of the trade-union movement to a wage policy has deprived the Government of a most useful means of establishing priorities in an overstrained economy.

THE Labour party after five years of office finds, therefore, that many of its traditional aims have been accomplished, and that in an economy with no spare resources there is little attractive to offer the voter; its idealism has suffered from the fact that both in Parliament and in the country many of the worst attacks upon it have been made by its own supporters—Socialism has not killed the "old man"; and because too many demands are being made upon the English economy at once, it is forced to ask its supporters to postpone more or less indefinitely the demands for higher wages or better social services which it traditionally has encouraged.

FOR different reasons the Conservative party has also been in the doldrums. Mr. Churchill's personal popularity has not been and is not enough. Although the Conservative party claims to stand for private enterprise in industry, it is widely regarded as the friend of private monopoly, and the restriction of competition by private agreement. The Conservatives badly misjudged public opinion in their defence of the private ownership of coal and of the Bank of England in 1945. Indeed their opposition to nationalisation schemes has so far never roused public opinion, though they may be more successful over steel. Like the Government, the Conservatives have found it difficult to find titbits to offer the marginal voter, and though they have called for government economy, they have been imprecise in telling the voter which benefits he should do without.

On many major issues the Conservatives have also been unable to take a line different from that of the Government. Their early abstention from voting on the American loan, and Mr. Churchill's opposition to the grant of Dominion status to India and Pakistan, did their reputation no good; but for the most part foreign policy has been effectively bipartisan. Indeed the fact that Labour foreign policy could win Conservative support has brought on Mr. Bevin the wrath of certain Socialist backbenchers. In imperial affairs, too, there is little to choose between the parties: if what Americans regard as imperialism ever existed in Britain it is now dead. All parties are agreed on the development of prosperity and self-government in the Empire, and the financing of reconstruction in India through the honouring of sterling credits built up there during the war has been a major strain on the economy.

Similarly in defence, the opposition has limited itself to criticising the administration rather than the objects of government policy. In matters commercial the Conservatives have been much more restive. But if they attack the Government's methods of restoring overseas trade, they have been unable to deny that Britain has done better than other countries; if they attack Socialist methods of earning dollars, they cannot deny that the British efforts to close the gap have been the best in Europe. In all these matters it is the Conservative grief that achievement is not to be denied; it is the grief of Labour that the achievement, such as it is, does not win votes. Nor can the Conservatives deny that at the present time serious industrial unrest is less likely under a Labour government in which the trade-unions are, so to speak, prominent shareholders; but the Labour leaders both in Parliament and the trade-unions have become no more popular with the rank and file for their advocacy of wage restraint.

WITH neither party ready to lay before the electorate the austerities which the overseas trade problem and the cost of defence seem likely to involve, with the Labour party somewhat embarrassed to find its traditional cries no longer relevant, and with the Conservative party perhaps inhibited by its limited social basis from finding a policy which will catch the additional votes it needs, English policies reached a stalemate at the last election. Both the natural swing of the pendulum and the redistribution of seats improved the prospects of the Conservatives, yet they could not win. The Labour party claimed to have polled more votes than at any time in its history, but despite its having fulfilled its election promises its proportion of the total poll diminished. The political temperature of the country was well borne out in the extreme quietness of the campaign (for neither side whipped up great enthusiasm) and in the extremely close result. Whatever may be the outcome of the nationalisation of steel, and the course of political events in the next few months there is no sign that a fresh election would produce fresh results.

DRAMA and the British Methodist Church

by John M. Gibbs, Treasurer of the Methodist Education Committee

Whitfield once said, "When you see the players on the stage, you see the Devil's children grinning at you!" Religious drama in Britain has come a long way since then—but not far enough.

JOHN WESLEY, whilst he disapproved of the company that the theatre kept, was never opposed to dramatic entertainments in themselves and Whitfield and Charles Wesley numbered actors and actresses amongst their friends, but with the nineteenth century, Methodists tended to withdraw from the world and, in company with other nonconformists, shunned the theatre as they would the Devil.

Towards the end of that century, however, the theatre, in shape of "Tableaux Vivantes"—of which "Mrs. Jarley's Waxworks" was the most celebrated—infiltrated demurely into chapel life and the Gilbert and Sullivan operettas, following on German Reed's "respectable entertainments" in St. Martin's Hall, attracted the chapel-going middle classes into the theatres, and by providing shows to which a society steward could take his daughter with no fear of her virtue or her taste being smirched, made it possible for "chapel" to think of the drama in terms very different from Whitfield's "When you see the players on the stage, you see the Devil's children grinning at you!"

This gradual change received official recognition when, at the 1949 Methodist Conference held at Liverpool, a committee was set up to further and guide religious drama in our churches, and to serve the needs of professional actors who are Methodists. This has come none too soon because the tide of dramatic activity runs full spate through our church life, and a great deal of flotsam and jetsam is deposited in our church premises and on our schoolroom platforms in particular—we still tend to call them "platforms" so as to avoid the use of the word "stage."

A GREAT number of secular plays are performed by groups sometimes with very loose allegiance to our Church. Before a play can be presented on our premises it has to be submitted to the superintendent minister for approval and then usually means that "Getting Gertie's Garter" and like efforts do not often grace our boards, but our comedies, our pantomimes and our concerts!—very often they are utterly unworthy of presentation at all, let alone under the auspices of Christ's Church.

On the other hand, nativity, Easter and other religious plays are being increasingly performed in our churches and halls or even in small theatres taken for the occasion, and in this way the drama is being used to deepen the religious life of the Church and even to reach outsiders.

The religious drama movement in this country has not, so far, had as full support from Methodists as it should; few Methodist groups have tackled the great plays that are coming to us from the leading poets and dramatists of our day, such as T. S. Eliot's "Murder in the Cathedral" and "The Cocktail Party," Bridie's "Tobias and the Angel" and the plays of Ronald Duncan, R. H. Ward and Philip Lamb. The conference play this year, performed during the week of the Methodist Conference, is Norman Nicholson's great "Old Man of the Mountains" acted by Huddersfield Methodists. It should do a great deal to shake up those people, and there are a number of them who still think that religious drama is the uttering of pious platitudes by men in insecure beards and women in dressing gowns in front of some flapping screens and one waterpot.

THERE'S a lot more to be done; few of our stages have adequate lighting or equipment for mounting plays in worthy fashion, the seats for the audience are hard and uncomfortable and our church halls have to serve so many purposes that the dramatic group is lucky if it gets one practice on the stage before the dress rehearsal. We seldom think of using experimental methods such as area stages and "living newspaper" techniques which are often suitable for religious drama. Frequently, we expect the drama groups to hand over all their profits to trust funds and so prevent them from building up a comprehensive wardrobe or scenery store. Worst of all, we lack vision in our choice of plays and standards—anything goes; with the result that a handful of sympathetic church members are "entertained" by our efforts whereas we should have challenged—even shocked—a sizable number of our local community into realising that the Church means business and that it has a pertinent message for them.

Religious drama in our Church, led by the new committee and by our youth department, has a great future; dramatic interest and enthusiasm and talent are all here and can, if they accept guidance, make a great impact on our Church and community.

. . . to be one with the earth

Portland Sunset

Buchholz Gallery, New York City

by robert wirth

john piper

AN artist whose painting interests lie in the commonplace earth and land is a rare person today. While most of the contemporary art intrigues itself with the psychological at one extreme and the devout academician at the opposite pole, it is stimulating to see in the work of John Piper that of a British artist who truly loves the earth and all that is akin to the earth. Here is a many-faceted talent that combines the abstract and the representational to produce work that goes deeply into the elemental structure and character of his subject.

That Piper has a deep poetic love for the earth, whether it be beautiful or ugly, is undeniable. He goes below the surface to get at the raw structure of his subject. He works as if his subjects are to disappear or be destroyed upon the completion of the sketch or painting, and in this instant of painting, he holds fast to the mood and inner make-up of his subject. There is drama in his work, not decoration; power in revealing the innermost simplicity of the earth, sky, hills, rocks, weathered stone and timber.

In this return to the exploration of earth symbols, Piper has traveled a diverse and lengthy route. His earlier work, beginning around 1935, was abstract, and he gained quite a reputation, for these paintings were good. One critic wrote ". . . they have a beauty, a purity and an honesty that must compel admiration. Piper has made himself a master of the game he plays but I should like him to loosen the restrictions he places upon himself."

Piper has certainly loosened these restrictions in the fifteen years since that statement was made. As an artist develops, this is inevitable, particularly if he is truly creative and wants to grow. The various interests of Piper in poetry, music, archaeology, writing, etc., had definite drawing powers in his leaving purely abstract painting. He himself said, "My abstract painting seen in retrospect was purely experimental. At the time I began to do abstract painting, I felt the need to make some precise statements in picture form about colours and simple shapes in order to see where I stood. It is a method of enriching one's experience before returning to nature." One can see that this period of the abstract made stronger the appreciation of representative art by Piper.

Piper's other interests became apparent while he was still very young. His father was a solicitor and when he became of age, he entered his father's office where he worked until he was twenty-five. At his father's death, Piper left his clerkship and had to decide on a definite career. He chose art, although he could have followed any one of his many interests and achieved success. He attended various art schools and finished at Slade in 1930. It is not surprising to find that his talent, so late in starting, was not too apparent at that time. Until 1933, when he had his first one-man exhibition, he supported himself by reviewing books, exhibitions, musical comedies and concerts for *Nation, New Statesman* and *The Listener* magazines. He continued his painting during this period, developing his interest in textural qualities.

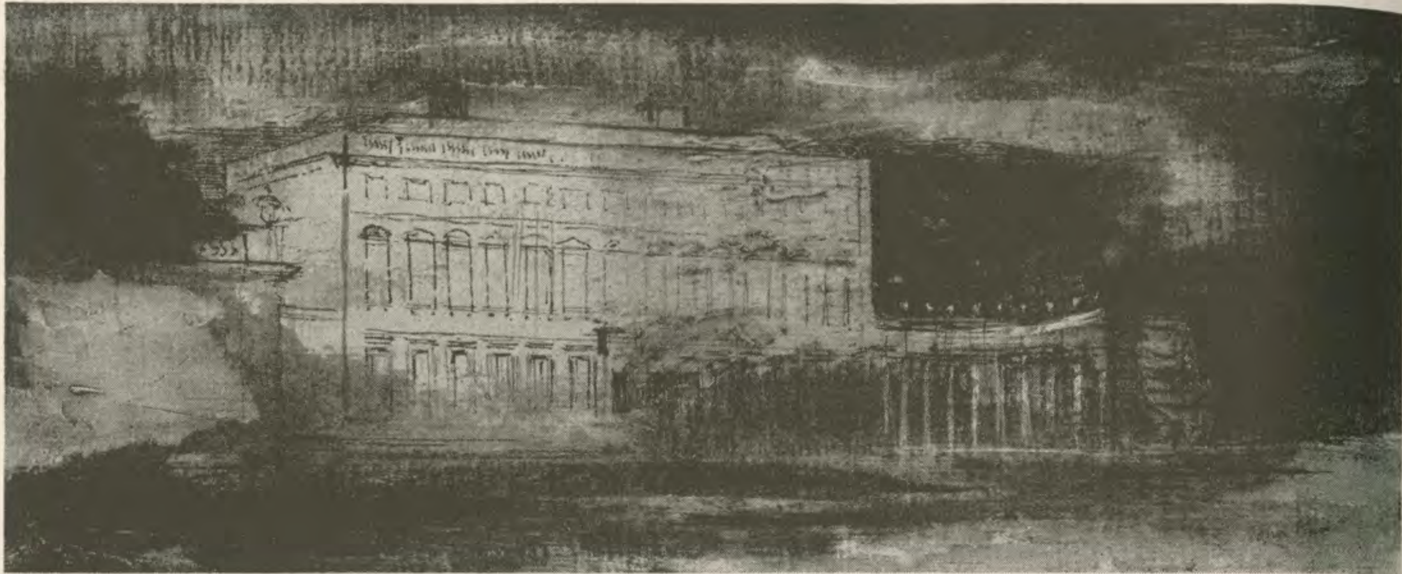
Piper visited Paris in 1933, where he met Helión, Braque, Legér, and Brancusi. Abstract art became his interest. He returned to London to work on the English magazine of abstract art, *Axis,* doing the layouts. Later he moved to Henley-on-Thames, near London, where he worked on abstract constructions and within a year reverted to painting. This "construction period" was good if only to bring Piper around to painting again.

In recent years, Piper has kept up his variety of interests. His examples of book jacket design, book illustration, set designs for ballet and "Old Vic" and writing have all helped in his broadening powers of painting.

Piper's most recent paintings are yet exploratory and even experimental without losing the poetic content so long apparent in his work. His colours are used with more abandonment and the use of line becomes vigorous and calligraphic. He achieves in his colour, line and textural qualities the true basicness of a subject, whether it be a Welsh chapel or a view of rocks and earth. Only through the use of his representational abstract style has this basicness been integrated. A complete representational technique would be merely a view, a surface. All abstract would leave unsaid those things which Piper wants to "talk" about. But the combination retains the qualities of both while it creates the elemental idea, the large idea that lies underneath.

Pentney Abbey

Buchholz Gallery, New York City



Buchholz Gallery, New York City

Castleton

One wonders whether Piper would be successful in painting climes and lands other than Wales and England. If attempted they would certainly be a challenge. Perhaps Scotland, which may possess as much poetic drama in its hills, lakes and skies as Wales, may be in Piper's mind. But wherever he may paint, or whatever he may paint, one feels that few other artists have come closer than Piper to capturing the bravura, the spirit and the elemental theme. Other Romantic artists have been trained in excess of Piper. They may be more masterful in technique and assured in style; yet none reaches into the subject and gains the oneness with his subject as does Piper.

Today when one sits in contemplation of the power of man, the paintings of Piper become very important in contrast. Here is someone thinking not of man's destruction but of the God-made earth, which has beauty in its ugliness, strength in its simplicity and power and serenity in all, according to the mood. Piper is yet a young man, but forty-seven. His style is as mature as that of a painter of sixty-seven. And in the twenty years difference, we hope that there shall be continual growth and maturity in proportion to that which Piper has shown thus far. Then he can be assured of a larger place in British and world art than he has already achieved. And whatever he may paint, one will feel as the viewer of his works that closer communion between the earth, God and man, a communion that is to be desired. For if contemporary art is to gain a greater significance and acceptance, it must absorb more of the basicness in idea and thought that was apparent in greater periods of art than today's. Piper has contributed his efforts toward this end, and for his efforts, man is that much richer.

How sweet it is, when mother Fancy rocks
The wayward brain, to saunter through a wood!
An old place, full of many a lovely brood,
Tall trees, green arbours, and ground-flowers in flocks;
And wild rose tip-toe upon hawthorn stocks,
Like a bold Girl, who plays her agile pranks
At Wakes and Fairs with wandering Mountebanks,—
When she stands cresting the Clown's head and mocks
The crowd beneath her. Verily I think,
Such place to me is sometimes like a dream
Or map of the whole world; thoughts, link by link,
Enter through ears and eyesight, with such gleam
Of all things, that at last in fear I shrink,
And leap at once from the delicious stream.

Sonnet
William Wordsworth (1770-1850)

The Pacifist Movement *in Great Britain*

by A. Victor Murray
President of Cheshunt College, Cambridge
Vice-president of World Methodists

TO get some idea of the peace movement in Britain, we need only look at the list of bodies represented on the Central Board for Conscientious Objectors. There are no less than eighteen, and most of them, though not all, are pacifist organisations.

The denominations having pacifist groups are the Church of England, Methodists, Presbyterians, Congregationalists, Baptists, Quakers, Churches of Christ and Unitarians. The aim of these groups is to persuade members of their own churches to take up the pacifist position. Along with them, which are pacifist on religious grounds, should be reckoned the Fellowship of Reconciliation, Christian Pacifist Forestry and Land Units, Ltd. and the Peace Association of Christian Scientists. Groups that include political as well as religious pacifists are the Peace Pledge Union and the No Conscription Council, while among peace associations which are not specifically pacifist are the National Peace Council and the International Voluntary Service for Peace.

This catalogue, however, may easily give a wrong impression of the numbers involved. The membership of the Fellowship of Reconciliation—which, in a sense, is the parent of all the pacifist groups except the Quakers —is 14,000. The Methodist Peace Fellowship in 1939 had 4,000 members of whom 900 were ministers, and now has 3,107 lay members and 577 ministers. The Anglican Pacifist Fellowship has about 3,000 members, including 400 priests. These figures, however, indicate only the subscribing members. Englishmen, unlike Americans, are not great "joiners," and there are many people who entirely sympathize with the aims of these societies without actually joining them. Perhaps, therefore, a better way of estimating the importance of these groups is to look at the members themselves. On the Anglican side, for instance, we find the Regius Professor of Divinity in the University of Cambridge, Dr. C. E. Raven; the Nolloth Professor of the Philosophy of the Christian Religion at Oxford, Dr. Grensted; the Archdeacon of Stoke-on-Trent; Miss Evelyn Underhill, the well-known writer on mysticism; and Dame Sybil Thorndike, the famous actress.

The leaders of the Methodist Pacifist Fellowship are the Rev. Henry Carter, whose name stands in British Methodism for every worthy humanitarian cause, Dr. Donald Soper of the Kingway Mission, whose open-air meetings on Town Hill have been famous for a quarter of a century, and the Rev. G. E. Hickman Johnson, one of the leaders of the Missionary Society.

Perhaps the most aggressive of all these groups is the Peace Pledge Union. It is the British section of the War Registers' International which links together workers for peace in more than eighty countries. It was started by Canon Dick Sheppard, Vicar of St. Martin's-in-the-Fields in Trafalgar Square, London. Its declaration is "I renounce war and will never support or sanction another," but it is not merely negative, for it includes in its aims the will "to strive for the removal of all causes of war." It runs a very vigorous monthly organ called the "P.P.U. Journal," and a weekly paper called "The Peace News." It pours out pamphlets and it supports the pacifist booksellers, Housman, Ltd. Among its most notable members are Vera Brittain, the novelist, Laurence Housman, the dramatist, Benjamin Britten, the famous composer, Dr. Kathleen Lonsdale, F.R.S., an outstanding British scientist, and the late Dr. Alexander Wood of Cambridge, one of the leading physicists connected with the Cavendish Laboratory. Despite these eminent names, the ignorant often accuse the P.P.U. of sympathy with communists simply because it is as ready to defend individual communists who are persecuted for conscience' sake, as it is to defend pacifists or, indeed, anybody else. It has, therefore, found it necessary to publish a manifesto on its attitude to the Communist party. It declares what every informed person has always known, that "it could not even cooperate with such bodies, because of fundamental differences in principle, method and motive." It has also advised its members to make very sure of the real nature of local peace councils, and not to join them when they are dominated by communists.

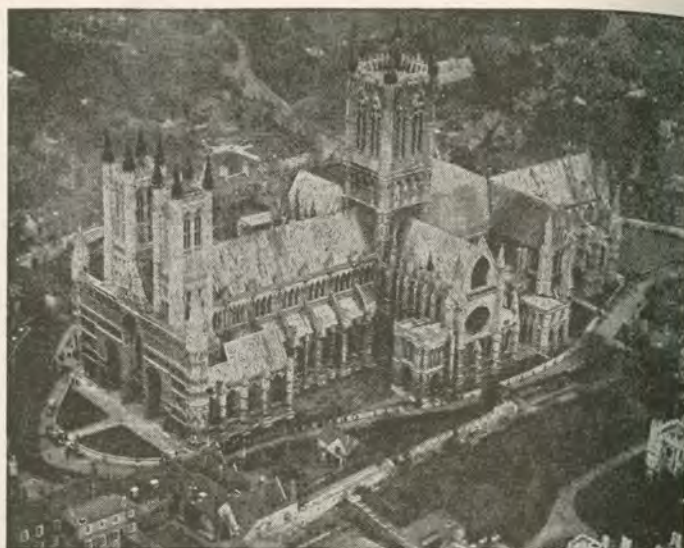
The National Peace Council is an older body and is

by no means pacifist, although some pacifists have joined it. Lord Boyd-Orr is the president, and among its vice-presidents are Professor Gilbert Murray, Mr. Victor Collancz, Dame Elizabeth Cedberry, Dr. Cyril Bailey and the Rev. Leslie Weatherhead. It is very much concerned about atomic warfare, and it has been able to have advice from the Atomic Scientists Association. Another of its concerns is the relationship of East and West, and on this question it has had pamphlets specially written by Professors G. D. H. Cole and Harold Laski. Its journal is "One World," and it publishes very notable informative literature.

Affiliated to the National Peace Council are not only the various denominational pacifist groups, but also such bodies as the Student Christian Movement, the Ethical Union and the Methodist Temperance and Social Welfare Department. It is an extremely knowledgeable society, and it is probably true to say that the peace movement as a whole is better informed on international affairs than any other section of the British public. There is a notable absence of sentimentalism about it, and it contains hardly any "wild men" (or women either). On the other hand, it includes people of the deepest and most passionate conviction.

Two peace societies of a rather unique nature deserve separate reference. One of these owes its existence to the Rev. Henry Carter, and is called The Christian Pacifist Forestry and Land Units, Ltd. It might be called a follow-up movement of the pacifist cause. Conscientious objection to military service by no means indicates unwillingness to serve in other ways. There has always been, however, a difficulty in finding the "other ways" which the Government authorities could recognize. Mr. Carter founded this association to provide alternatives to military service, and over 2,000 people have found work in afforestation or on the land.

The other society is even more interesting, for it aims at proving opportunity for international cooperation as opposed to opportunities of international friction. It began in Switzerland where Pierre Ceresole and his brother founded the Service Civil International after World War I. Ceresole himself, and a small group of volunteers, including three Germans, went in 1920 to a devastated village in France and built houses and reclaimed agricultural land. Thereafter international groups have been at work in flooded areas in France, regions destroyed by avalanches in Switzerland, and regions still more devastated by unemployment in Wales. After the Spanish Civil War and World War II, its activities were extended and the method of "work camps" became a common form of cooperative international endeavour. Volunteers are maintained on service but get no wages and no pocket-money, and the units are careful to undertake no work for which paid labourers or resources are already available. They are also willing to accept Government assistance so long as the purpose and spirit of the service are not compromised. These units show that "national service" has no necessary connection with war, and that one can be patriotic without fighting. They believe, moreover, that work and not talk is what is needed, and that conferences are of very limited effectiveness in bringing the nations together.



One of the oldest church buildings in England, Lincoln Cathedral was begun twenty years after William the Conqueror came to the island.

The British branch of the Service Civil International is the International Voluntary Service for Peace. In Britain alone last year twelve work camps were set up and among the leaders were Swiss, Finns and Germans as well as British. At the same time, ninety-eight British volunteers were sent abroad to places as far afield as Germany, Algeria and India. It is very strongly supported by the Quakers and by youth movements. Dr. Gilbert Murray is one of its vice-presidents. In the sense that the service is working to explore war by the "peace way" the society can be called "pacifist," but it has never been limited to conscientious objectors. It recognizes a practical difference between what it calls "strengthening the fabric of peace" and the personal decision a person has to make as to whether he will or will not serve in the armed forces.

Cheshunt College, Cambridge, where the author is president.

Soviet-American Relations

A Personal British View

by Edward Rogers
Secretary, the Department of Christian Citizenship
The Methodist Church in Great Britain

JUST as a very successful and rousing open-air meeting in Hyde Park, London, was coming to an end, I was asked by Dr. Eric Baker, speaking on behalf of *motive,* to write this article. I cheerfully agreed. I think at that particular time I would have cheerfully agreed to write any article on any theme, even on the gross export of hand-embroidered antimacassars to Nicaragua, on which vital theme I am distressingly ignorant. Then came the dawn, and I have been wondering ever since why I should be poking my nose into somebody else's business. I don't know what your local idiom is for the act of commenting in a United States magazine on U.S. foreign and domestic policy. However, here we should call it "sticking your neck out." My sole excuse is that you asked me to do it.

Let us start with a platitude: which would not be a bad idea, at that. Too many people are thinking up "original ideas" about Russia, and looking for very subtle motives in the way Dean Acheson seconds a vote of thanks or in the tune Mr. Vyshinsky asks the orchestra to play. The platitude is that the U.S.A. and the U.S.S.R. are, at present, the two strongest "great powers" in the world. The U.S.S.R. is not as strong as she makes out to be, just as Great Britain is not so feeble as some cracker-barrel politicians would suggest. (N.B. "cracker-barrel" is local colour. I hope I got it right.) But there is not much doubt that the United States and Russia are the respective leaders of the two major groups in the cold war. Your relationship to each other is the prime factor in world peace, and the biggest single issue affecting the immediate destiny of the human race. One aspect of it which scares some of us in Britain is that, if you don't mind my saying so, you are both a bit new at this game. Both a bit liable to overcall your hand, and to throw your weight about.

That might not matter quite so much if you were not such near neighbours. In Germany, Austria, Korea, Japan and half a dozen other places the two of you are face to face. As far as that goes, one quiz question on which I normally flatten nine competitors out of ten is: "How far is it from the United States to Russia?" The replies I get range from 5,000 to 10,000 miles. The answer, as the geographically minded will know, is just about twenty miles or less. So the two strongest powers in the world are squeezed up against each other making extremely rude remarks. Howls arise from Izvestia, Pravda and Trud about "blood-stained American imperialism." Howls arise from some of your newspapers, which I forbear to name, about the "Red Menace." They both seem to us edging towards the hysterical—though recent events in Britain have made us less complacent about this than we were.

Looking below the sizzle and froth of the headlines and news-flashes, it does seem, however, that there is a slight easing of the tension. The swift reaction of the United States in Germany and in Korea, the refusal to be pushed round any more, had their effect. The Kremlin is fond of pressing hard on weakness, but very cautious about tackling strength. The passing over of political initiative in the summer to the United Nations undoubtedly shook Moscow; and they may now be ready to talk more business and less propaganda. It means, of course,

"When are you going to settle down?"

constant watchfulness and maintained strength on the part of the United States. Put bluntly, it means keeping plenty of your boys (and ours) thousands of miles away from home. But if there are no "easy pickings" in sight, we do not think over here that there is immediate prospect of war.

There won't be an easy time for years to come. (1) So long as *two* great powers face each other, that is inevitable. But a revived Britain and United Europe, and a strong China, would balance and ease things considerably. (2) So long as the Soviet Union holds on to the dream of world dominance through fomented revolutions, prospects are not too bright. But if the new middle-class bureaucracy of Russia continues to increase in power, even that dream might slowly fade away. (3) So long as the American way of life is based on a tough, individualist "business is business" policy, there will be continual opportunity for trouble. Fortunately, here again there are encouraging indications of desire for reformed labour legislation and social care. In short, the over-all picture is menacing with storm clouds, but there *are* breaks in the clouds.

We have an idea in Britain that we are developing a way of coping with necessary social change that you would do well to look at more dispassionately. We only get your more lurid newspaper comments, but some of them on the theme of our Socialist Government seem slightly screwball. Our approach, by discussion and consent, to a Welfare State—National Health Services for all, State Pensions for all, etc.—cuts the ground from under the communist challenge. That is why the Soviet press is so very annoyed with Mr. Attlee and Mr. Bevin. The microscopic figures for the Communist party at the 1950 General Election show that the method works. Mind you, I admit that this may be a biased and cockeyed view. But I don't think it would be much use racking my brain to find out what you might think I ought to write. You asked for a "British view." This is it.

Creating Resources

(*Continued from page 3*)

which it can be related, will have become aware of what he has to consider. Above all they are an attempt to attack the problem (as we have not yet attacked it) seriously and rationally; a refusal to treat the most important subject in the world as if it were indifferent; an insistence that it is the concern of all higher education and that anyone who has not thought seriously about religion is not fully educated.

I will not write more than this. For I have been trying to approach the subject not from a dogmatic angle but from one which any unprejudiced person concerned with education might admit to be reasonable. But I believe that this is the most practical road to the philosophy of life which we need.[1]

[1] Address delivered at annual meeting of Association of American Colleges, January, 1951.

FRUITS OF THE SPIRIT!

by Mary Dickerson Bangham

Isaiah saw the desert blossoming
As a rose;

The Husbandman's Own Son brought forth that yield
When He chose
Those forty days of prayer and fasting, where
Spiritual fruit best grows!

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SOCIAL SECURITY
Where Is It Leading Us?

by Ruth A. Rees, University College, Cardiff

AS you are probably aware, a great increase in the social services has taken place in Great Britain during the past ten years. These reforms have involved, not only an expansion of the welfare services, but also a change in our social philosophy which is indicated by the sweeping away of much social discrimination. Most of the measures which have been introduced are not new, but have for some years been available to certain groups of people, very often the poorest classes. The striking change that has taken place is that services which previously were the last resort of those whose other resources had failed are rapidly becoming accepted as a normal part of the life of the average citizen. So now we find that the national educational system, the national health service, national insurances, children's allowances, and assistance schemes of all kinds are used by the vast majority of people, and are paid for mainly out of general taxation rather than by levies on those who take advantage of the services.

We are still too close to this social revolution to judge it fairly or accurately, but we can point out some of the questions it has raised, questions which all who are interested in the future of this country need to try to answer.

The most usual argument raised is that the new social services are tending to

make the British people irresponsible and are having serious effects on their personal lives as well as on the national conscience. It is argued, for example, that since the state is so concerned with the material and physical care of children parents may be forgiven for feeling that they can safely leave such matters in its hands. There is no need for them to disturb themselves about the welfare of their children when the state provides for almost every contingency. In the same way, irresponsibility towards national problems may be encouraged by the Government controlling so much of the life of the country. Individuals may feel they can do nothing to change the fortunes of the country and may well adopt an apathetic attitude. And further, it is pointed out by some people that men may turn to the benevolent and all-sufficient Government rather than to God. They may rely upon the state to give them their daily bread and upon an advice bureau for help in time of trouble. This argument appears to me to be grossly exaggerated. Love and concern for one's family and country are not easily swept away, and, while perhaps there may be a tendency in the Welfare State to encourage irresponsibility, other evils flourish in other conditions. A sociologist has recently remarked that the trial by bombing endured by the people of this country showed that the nation had deep reserves of mental stability. It does not seem likely that such a people would allow their traditions and customs, as well as their character, to be undermined by the introduction of a programme of social reform.

THE problems which we need to consider are, I think, more fundamental than this. The professional social worker, battling against the widespread poverty of the thirties, might well have thought that the satisfaction of bare material needs would go a long way towards eliminating the difficulties she was striving to overcome. The social worker of today is becoming more and more aware that the human problems she is trying to resolve exist despite the growth of generous social services, and that the cause of much of the unhappiness she sees cannot be swept away by weekly doles of some kind or another. It is becoming more and more apparent to her that the suffering she meets is due not to the failure of society to provide adequately for its members, but to the failure of individuals to live decent lives. To her, the extension of the social services may well have proved to be a vindication of the need of Christianity.

THOSE who realize this serious limitation of the welfare services are becoming very concerned about the future of our society. We have now reached the point when the grossest poverty has been eliminated, and when the majority of people enjoy a higher standard of living and have greater opportunities for progress than ever before. Social workers do not now have to devote most of their energies towards the alleviation of material want, since the state system in so many cases gives automatic relief. They have to face the much more difficult, more subtle, but infinitely more worth-while task of trying to promote good living, rather than the negative and rather depressing work of preventing bad living.

This positive work of encouraging a better way of living necessarily implies a clear understanding of what is considered to be "the good life." It is very much easier to point out the undesirable characteristics in an individual's or a society's life than to suggest ways in which good qualities can be encouraged.

To illustrate this point, let us consider the incidence of juvenile delinquency. As long as bad housing and dire poverty remain, those trying to reduce the rate of juvenile delinquency might reasonably concentrate on the removal of such conditions, which may rightly be described as breeding grounds for many social and personal disasters. When, however, the delinquent comes from a family living in a comfortable home, with no serious financial difficulties, very different action has to be taken.

Very often, as recent research has shown, delinquency is engineered, not by poor material conditions, but by the personal qualities of the parents and sometimes of the child. The need is not so much to improve the standard of living of the family, but to instill into the parents the desire and ability to give to their child his birthright of love and security. We find that broken hopes, rather than broken employment or broken health, are the main obstacles to the reduction of juvenile delinquency.

AT a recent conference of social workers, a questioner asked whether anything could be done to prevent young children from developing into juvenile delinquents. The answers that were given were both disconcerting and disturbing. It was stated that we could not promote anything so positive until we had a clearer idea as to the kind of people we wanted to see, and that most of us would have to do a considerable amount of thinking on this matter. It seemed a sad reflection on our society that apparently so few among that collection of skilled and trained minds should have so little understanding of their ultimate aim in life.

Our programme of social reform has served to show the limitations of material progress and has thrown into sharp relief the need for improvement on a different plane. Few would deny the value of improved health, educational and other social services, even though some may disagree with the manner in which they have been introduced, but many are now realising, perhaps for the first time, that in themselves they only partially contribute towards the making of happier individuals and a better community. It is, I think, a cheering thought that at a period when so much emphasis is of necessity placed on our economic recovery and our industrial achievements, there is this countereffect demonstrating the limitations of such progress. It may be one of the paradoxes of history that the social services, introduced to satisfy material needs, became the instrument for focussing attention on spiritual needs.

200 YEARS
of Methodist Education in Britain

"FAMILIES" OF CHRISTIANS

IN 1748 John Wesley, shocked by the indiscriminate barbarity of the schools in the eighteenth century, founded the first residential Methodist School for Boys to be a school where "knowledge and vital piety should be combined." On this through the next fifty years Wesley exercised increasing vigilance, preparing, publishing and revising most of the textbooks used, financing it in the early years from his income as Fellow of Lincoln College, Oxford, purging it from any intrusion of idleness and effeminacy (there were no holidays and no play before 1814), instructing his masters "Beware you be not swallowed up in books. An ounce of love is worth a pound of knowledge." Or again, "I suppose you to rise not later than 5 A.M."

No wonder, then, that we read of this school in Wesley's *Journal,* "I spent more money and time and care on this than almost any design I ever had. And still it exercises all the patience I have. But it is worth all the labour." Today, 200 years later, we see the full flowering in a great residential public school of 360 boys which has sent out numberless distinguished sons second to none to all parts of the world serving God in the highest offices of Church and State and learning, and blazing a trail which has led to the founding of at least fifteen great schools like it in England and Wales, besides others to which it has been an inspiration in Australia and two that bear its own name, Kingswood College, Grahamstown, South Africa, and Kingswood School, Hartford, Connecticut.

IF you ask the secret of its success, remember these boys are from middle-class and even humble homes and at no time in its history nor in the history of our other similar schools today have the fees been commensurate with those of the other well-known public foundation schools in England. I think the answer of all entitled to judge would be the great conception of a Christian family which was the founder's first idea and is implicit in every later growth, the conception of an education integrated round those standards of truth, trust, fair play, courage, independence which the best family life promotes, and a definite view of life: the Christian. Hence on Sunday there is the school chapel, and morning worship to begin the work of each day, and religious instruction, and all directed to assisting boys and girls to find their own answers to the urgent problems of life and death and sin and suffering which sooner or later will face them all living in a real world, problems just as real as mathematics and economics. Not that we try to turn out our boys and girls to a pattern or seek to persuade them to our beliefs, whether political or religious; we merely seek to offer them the best we know and let them get on with it, believing that we are not fulfilling our function as teachers if we offer less than the beauty and truth of spiritual things as we have seen them or imply by our own neutrality that they are nonexistent or of little significance. As Sir Richard Livingstone in his excellent little book, *Education for a World Adrift,* constantly reiterates concerning schools "they must also be places where the mind is enriched by the right visions and where the ends of life are learned." And with great wisdom the official administrative organ of The Methodist Church, recognising the responsibility and oppor-

by Myra S. Johnson, Principal
Southlands Training College
for Women Teachers, London

tunity of these schools, appoints a carefully selected chaplain to each and frees him from the pressure of other church responsibility whilst he occupies that position. What an inspired innovation that is! I have worked closely with four such chaplains, all young, the approachable, trusted friends of every boy and girl and every staff, living out their faith in the classroom, on the hockey field and rugby field when staff versus school matches are held, as scoutmasters, at the school dance equally as in the chapel. I could wish for every school, day or residential, state or private, such a member of staff and there would be no pagan menace in our schools!

SOME 5,000 boys and girls, not all from Methodist homes—for we open our doors wide in no spirit of denominational exclusiveness—are educated in these schools each year. No school is larger than 400 pupils; many are smaller because the family resemblance must be maintained. The headmaster must know and be known by his boys—to delegate this to housemasters or tutors is not to be thought of. Each individual must be able to feel he counts and has a contribution to make to the whole. This we feel is most important. Amongst the senior boys and girls especially, a contribution is tacitly assumed and opportunities are given in school governing councils and prefectorial systems worked out in greater or lesser degrees, in the house and form, in hobby clubs, societies and sports, by one means or other all have a chance to serve a committee according to the particular interest of each and so add through service to the enrichment of the "family."

Methodism has been fortunate that from time to time in the last 200 years it has been able to purchase some of the perfect ancient houses of England situated in rich large parklands allowing of excellent games fields and building extensions; and who can set a limit to the refining effect of grace and elegance and beauty and wide-open spaces on the impressionable boy and girl?

THE social and spiritual life of our school community is then the first concern of all inside our schools, believing as we do that character matters more than brains and can only be supported by a philosophy of life. Against this permeating background the development of scholarship proceeds. Let no one think the emphasis is laid lightly here. A library is central in position and function always, and every incentive is given to each boy and girl to "stir up the gift" which is in each, and annually a number which compares favourably with that of any other public school or state grammar school leave us to proceed to university trainings, many on competitive scholarships won by merit, and to other places of higher education of more specific kinds. In one of these boys' schools where an analysis has been made it reveals that of 5,284 names recorded before 1923, 731 entered the Christian ministry, 286 education, 263 medicine and 168 government or municipal service. This means that one boy in four entered the service of the community, and I am told that the proportion is very considerably higher still, in more recent years.

As in all other forms of education in England the Church led the way in developing primary education, but as the state has gradually assumed its full responsibility for free, undenominational, compulsory state education in which by Act of Parliament now, Scripture must be taught and receive a generous emphasis, the churches (other than Roman) have felt it a wrong policy to seek to retain their primary schools in general. Gradually, therefore, the Methodist primary schools are being transferred to the full responsibility of the state, every opportunity and avenue of cooperation being sought and used to ensure that the religious education in the undenominational primary schools is as good as possible.

NO account of Methodist education in England would be complete without reference to the work of our two great student colleges founded in 1851 in the heart of London—Westminster—for the specific object of training "Wesleyan" teachers for our Wesleyan primary and other schools but whose object soon extended far beyond the orbit of Methodist schools. These colleges, one for men and one for women, whilst specific Methodist foundations retaining predominant Methodist representation on their governing bodies, are both constituent colleges of the University of London Institute of Education with a large number of secular and other denominational foundations, and are financed by the British Ministry of Education. Sharing a common foundation and inheritance, closely linked by a thousand ties that bind them together and find a common, often joint expression, these two colleges, each distinct—the men's college retains to this day its original home at the heart of the metropolis, the women's is now in a beautiful position in an old ducal mansion greatly enlarged for the purpose, in a magnificent park of eighteen acres situated close to the Wimbledon scene of friendly tennis rivalries—offer slightly varying patterns of teacher training. Both develop the teacher's craft and educational ideas, viewing the world and the teacher's place in it today, clear-eyed yet without cynicism or defeatism, believing in the greatness of the vocation and humbly yet confidently seeking for the power which comes from Christian faith. These colleges are the apex of the Methodist education edifice which, throughout its multiform stresses, preserves inviolate the same fourfold ideal, to pursue truth, to love beauty, to practise goodness and to hold the faith—in which there is neither greatest nor least.

The "Bridge Church"

The Role of Methodism in Great Britain Today

**by H. Trevor Hughes, Principal
Westminster Training College
for Men Teachers, London**

JOHN WESLEY, as is widely known, said that Methodism had been raised up by God to spread scriptural holiness throughout the land. This is still her primary task today, and it sums up her role in Britain's religious life. This does not mean that other churches are not concerned with this work—it is the duty of the Church Universal—but the distinctive characteristics of Methodism give it a favourable opportunity for playing its part in the fulfillment of the mission of the Church.

The Methodist Church in Britain is the largest of the free churches and in relation to the other Protestant Churches of Britain, occupies a midway position; for that reason she has been called a bridge church. There are elements in her tradition akin to the worship and polity associated with a congregational form of government, and other strands more akin to those found in the Church of England. There are no Methodist bishops in Britain, though chairmen of districts have in some respects similar functions. In some of her churches the order of Morning Prayer is similar to that used in the Church of England, while one of our services of Holy Communion is almost word for word the same as the Anglican one. So there are affinities in both directions which make the contribution of Methodism to promoting closer unity between the churches an important one in face of the growing menace of paganism. This work is carried on not only through special committees but through the Federal Free Church Council, the British Council of Churches and the World Council of Churches.

IN theological thought, Methodism is in no way behind other churches, and is making her contribution to a deeper understanding of the Bible and its implications for life today. At many of the universities it has representatives who are making a distinctive and distinguished contribution, not simply to the faculties of theology in these universities, but to British and international theological learning. The men who are doing this are mostly in Methodist ministerial training colleges and are very much concerned with the tenets of their theological teaching in pastoral work and preaching; their labours therefore have an influence far wider than the academic sphere in which most of their time is spent. One result of their work will be, I believe, in the next generation a greater sense of the historical place of Methodism in the Universal Church.

Evangelism is an equally important part of the role of Methodism. It is in no sense to be put in contrast to the scholarship referred to above. Indeed, the theological researches of the past twenty years, heightened, perhaps, by the events through which we have passed, have established more firmly than ever that there is no quarrel between fervent evangelism and reverent scholarship; the latter makes clear the duty of the former. There has been a swingback from the liberal humanism of the twenties which affected Britain and to some extent Methodism after World War I. The new biblical theology has resulted in a more evangelistic church. Wesley's phrase about offering Christ to the people is no longer a catchword; it is a watchword.

The Home Mission Department is chiefly responsible for special efforts in this direction, though it does a great deal to support work in prisons, rural communities, universities and other specialised spheres. This year with the approval of Conference, a new venture is to begin among the coal miners. Historically Methodism has many associations with them. Attempts are being made to reach those outside the Church by means of a greater use of modern techniques such as mobile cinemas and other forms of open-air witness.

The story does not end with special campaigns. Ministers in their own churches are seeing men and women come into a living faith in Christ, and old as well as young are being received into the membership of the Church. Other churches have their own evangelistic work, but the prolonged experience of Methodism in this sphere means that she has a vital contribution to make. She has always had her enthusiastic evangelists and has never been entirely at ease when this note has been lacking in her preaching.

AN attempt is being made to deepen the spiritual life of those within the Church, for membership may mean much or little. Scriptural holiness implies perfect love, and too often church members have been content with the second or even third best. However Wesley's teaching has been neglected or misunderstood, the call to explore the heights and depths of love divine is inescapable. Wesley it was who made use of laymen by giv-

ing them pastoral responsibility over their fellow members; modern Methodism has directed through its Conference that every member shall be under someone's pastoral care. This is important because today the churches are all waking up to the fact that we need a far stronger lay witness if the Church is to make her proper witness to the world. Perhaps Methodism is showing the way here.

The idea of laymen taking responsibility is, of course, nothing new in Methodism. In Britain the majority of services are taken every Sunday by laymen. No other church has made such extensive use of the man in the pew, but it is likely that there will be more calls by all the churches in the days to come for consecrated lay service.

This raises the question of the expression of Christianity in the life of the world today. Methodism realizes that there is a responsibility "to serve the present age." At the International Socialist Conference held at Stockholm this year, it was stated that British Socialism is Methodist and not Marxist in origin. Methodism has always been concerned with social progress, though that does not mean that all Methodists believe that it is to be achieved by one particular political party. But our Church does touch life in many ways and at most points. Two subjects discussed at the Conference this year were communism and race relationships in South Africa. In each case it was realized that there is no facile answer to be given.

THE great watchwords of Methodism have been and are: Salvation by faith for all; the assurance that a man may know his sins are forgiven; this experience is to be shared in fellowship with others for salvation is social as well as personal. No Christian is to be content with anything less than perfect love to God and to his fellow, with all that is implied in this by way of social responsibility. Some of the ways in which modern Methodism sees her task have been outlined; she will be untrue to her calling if she fails to accept the responsibilities and opportunities presented to her along those particular paths.

YOUTH---*and Two Griffiths*

by Stanley B. Frost
Didsbury Theological College, Bristol

Evacuation, brought on by bombing raids, gave The Methodist Church in England the challenge and opportunity to form 4,000 clubs for young people—not tame affairs, either.

TO quote facts and figures about British church life is dangerous. Dangerous, that is, when the audience is American. For Methodism here is on so much smaller a scale than in the United States that our figures would appear no doubt unimpressive.

So let me try percentages and proportions. We are a Church whose senior membership represents perhaps one in fifty of the adult population of Britain: but one in ten of the minus twenty age group are on Methodist premises at least once a week. In other words, Methodist youth work exerts a pull on the national community five times greater than our size would suggest. Why?

When the war came we evacuated our school children from our large cities. Coastal resorts, rural communities, less vulnerable suburbs received boys and girls from city slums—and received a shock. Many are the tales of "evacuees" and their foster mothers. One woman fetched her children back to a northern industrial town declaring she'd rather they were bombed than bathed!

THIS great upheaval brought home to our nation what many had been insisting upon for a long time—that primary education is not enough. Some form of communal life for the teen-age group where self-discipline and social loyalties could be practised, and where boys and girls could meet in healthier circumstances than around the street lamppost was urgently needed. Not just in Bristol or Birmingham or Liverpool, but in villages and towns and cities everywhere.

But in a nation totally committed to a war-effort who could run them? Civil Defence, Home Guard, Women's Voluntary Services appeared to have absorbed every available person. The Government was ready to help with modest funds and leader training courses, but what about buildings?

Every village in England has its Methodist chapel. We are the only free church with anything like a nation-wide coverage. Moreover, our chapel folk are trained from the beginning in ideals of service and in the art of finding a bit more time to do the urgent job. This was a task we could and did rise to. Today when the first rush of enthusiasm is over and when other agencies have had time to get into the field as well as ourselves we have some

4,000 declared Methodist clubs with a membership of 120,000.

Of course while it was the upheaval of war which gave the impetus, it did not create the youth club idea. Ambitious projects like Butterworth's "Clubland Church" in S. E. London are thirty or more years old. Magisterial concern had been expressed long before the war. But it was "evacuation" which taught one half of our nation how the other half lived.

WHO were the people who did the job? Only one name has a national significance. Douglas A. Griffiths was my colleague in London during the "blitz." I well remember his grin and slightly Yorkshire accent materialising in the "black-out" from under his "tin hat," with its chaplain's white cross on it, luminous in the dark. In addition to his church work and an R.A.F. chaplaincy to scattered A.A. units, he also managed to be unofficial chaplain to a communist youth club, where he preached the gospel and they liked him to do it! This was the man Conference called to handle the widespread, spontaneous irruption of youth clubs—and nobly he did it. That the movement was disciplined, stabilised, given ideals and working principles, and has become an enduring auxiliary of our church life is due in great measure to his imagination, untiring energy, gifts of leadership and his profound devotion to Christ. This youth-club movement could have become a very tame affair, with table tennis and "boy-meets-girl" as its main activities. That it is in its best instances an expression of church life in the idiom of youth is due very largely to "Griff."

OBVIOUSLY he could not have done it alone. All over the country men and women were doing the day-to-day organising, shepherding, restraining and, at times, kicking which this kind of work continually demands. Take, for instance, another Griffiths. He is Leonard J., and he is Staffordshire born and bred. He was youth leader at my church when I moved to the industrial midlands. At first he was employed in office work during the day, because as a conscientious objector he had been told to remain in his present employment with a public utility; but every evening from 6:30 to 10:00 or later he was in the youth club, first as a helper, then as leader. The moment the war released him from his obligation, he became full-time leader. The membership fluctuated between 150 and 200, and 90 per cent had no church affiliation of any kind. Boys tended to outnumber girls, especially at the sixteen plus levels. Most of the girls worked in shops or factories: the boys were in mining or engineering, though some were at high school still. (We had no high school girls, by the way.) Our club was unusual in two respects: it was partly financed by the Local Education Authority, and it was open six nights a week. Most are open two or three nights weekly and are generally wholly the responsibility of the Church, though the L.E.A. will send instructors and tutors, and also supply equipment in certain circumstances.

Monday night was boys' night—gym, boxing, football training (or cricket), table tennis and woodworking. Tuesday night was club parliament. We had a cabinet with a prime minister, and other ministers responsible for such club departments as sports, music, drama, education, and woe betide the boy or girl whose department slipped up! Often, however, the debate would be on a general subject—perhaps it would follow on one of a series of broadcasts "To Start You Talking"—which they most certainly did. Leonard was Mr. Speaker. Wednesday, dancing until eight, then a choice of three educational activities: one was generally sponsored by the Workers' Educational Association, and offered talks on English literature, music appreciation and once even British economic history but we didn't call it that!

The others would be documentary films or perhaps a travel talk in a series "I've really been there." Wednesday night we closed with a short religious epilogue. Thursday was the "free" amuse-yourself night (always the most difficult to control). The drama section met that night. Friday was girls' night (gym, country dancing, cookery, handicrafts), and on alternate Saturdays there was a social and dance. Sundays, the club was officially closed, but Leonard found a need and met it by offering Sunday forum—a frank presentation of the Christian gospel followed over the teacups by a free-for-all, gloves-off discussion. Our main church service is at 6.30 P.M. but at 8 the indefatigable Leonard would often be opening up again for a social hour, a special club service, or a quiz programme. Our six days were nearly always seven.

For four years he carried that club and achieved outstanding results. Then the city wanted an assistant organiser to handle all this kind of work for them. So there, amid that welter of pot kilns and mean streets and huddled houses which we call the Potteries, under skies always gray with smoke, unless they are black (it's the price we pay for the privilege of making some of the loveliest china in the world), Leonard J. Griffiths is continuing his work for youth. No longer under Methodist auspices but as a local government official, he is continuing to expound and to put into effect the Christian ideals of Douglas A. Griffiths and the Methodist youth department. Oh, yes, and he finds time to be a local preacher, too!

HELP WANTED

The issue of *motive* for January, 1950, is completely exhausted and need has arisen for additional copies. If you have some that you will part with, please send them express collect to *motive*, 810 Broadway, Nashville 2, Tennessee.

P.S. We also will appreciate any copy in Vol. 8 (October, 1947-May, 1948) and any October or May issue, 1949 or older.

ENGLAND'S *Unpaid* PREACHERS

by C. B. Freeman, Librarian of the Institute of Education, University College, Hull

THE Pocklington Circuit has a total membership of 460, twenty-seven churches and three ministers. Only two of the churches are in Pocklington, the remainder being village societies spread over a circle twenty miles in diameter."

This statement will doubtless raise many questions in the minds of American readers. Taken from a recent issue of a Methodist newspaper, it describes the structure of Methodism in one rural area of Yorkshire. But how, you ask, do three ministers look after twenty-seven churches? How often are Sunday services held in each church? The answer to the latter question is that most English Methodist churches have two services every Sunday, and that the smallest country church (or chapel, as it is more often called) never fails to have one.

If this conjures up a picture of ministers preaching about fifteen times on one Sunday, and even contriving to be in three or four places at the same hour, the vision may be dismissed. The simple truth is that in British Methodism five out of seven Sunday services are not conducted by ministers. In sparsely populated areas the proportion is even higher. In heavily populated areas it is much lower, and some circuits are strong enough to have a minister for each church. Nevertheless, taking the country as a whole, five services out of every seven are conducted by men (and women) whom we call local preachers.

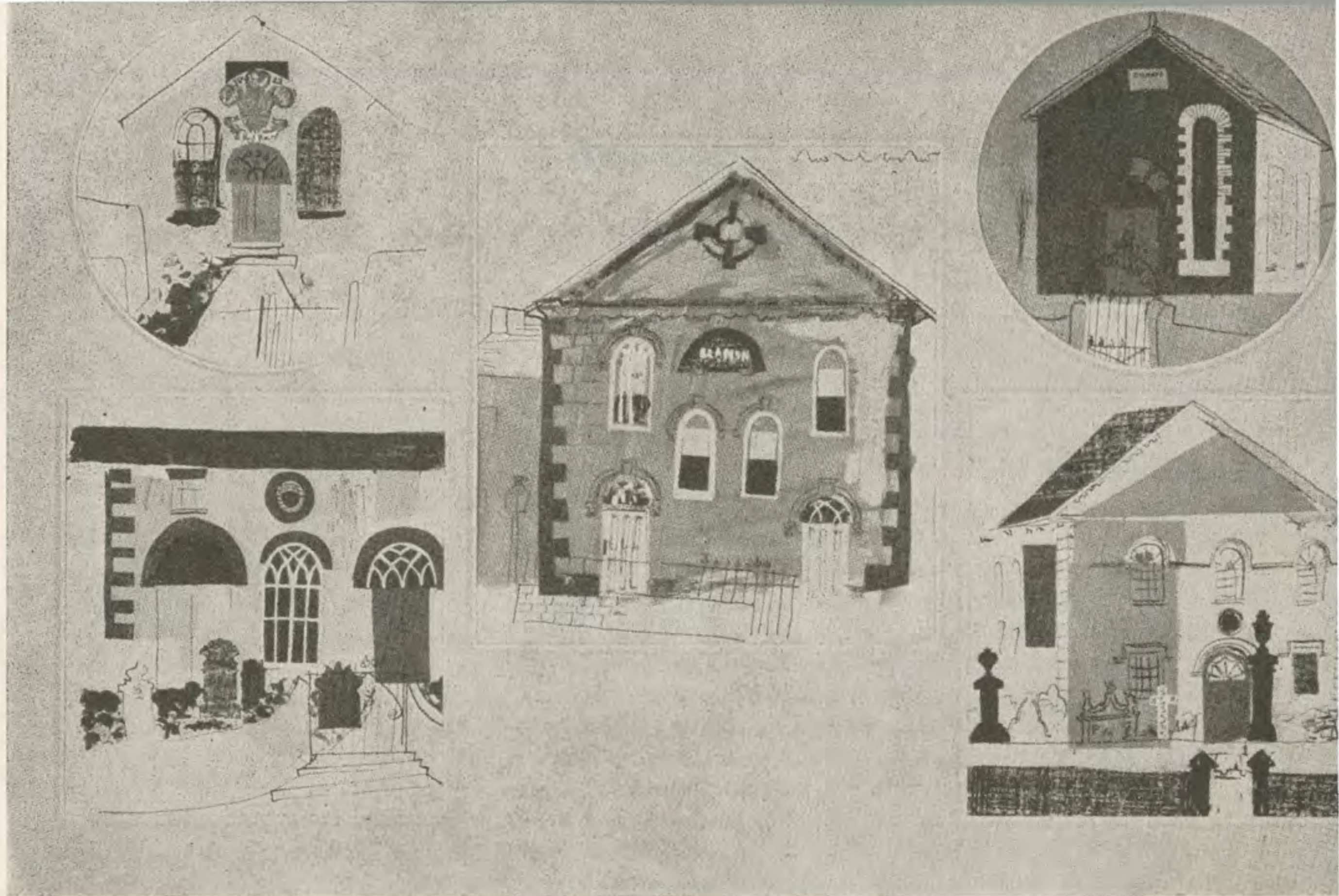
This name goes back two hundred years, to the days when John Wesley was working out ways and means of fulfilling his great aim—"to spread scriptural holiness throughout the land." He organized the scattered Methodist societies into circuits (much wider in area than the circuits we have today), and each circuit had its "traveling preacher" who gave his whole time to the work in his area, visiting the Methodist societies and proclaiming the Methodist message to the wider public. These men traveled also in the sense that they did not normally stay for more than a few years in one circuit, any more than do our itinerant ministers of today, who are their successors. But the Methodist work was far too heavy for the traveling preachers alone, for they were few. To supplement their work in each locality that they visited, there were appointed helpers of two kinds —the class leaders (whose duties were mainly pastoral) and the local preachers.

Local preachers of today may be men who live in a compact urban circuit, or they may serve in a wide area like the Pocklington Circuit. The ministerial staff may consist of one man or as many as eight or nine. Local preachers, however, there will be, whether the circuit be large or small, whether the work for them to do be heavy or light.

WHO are these men and women who, in their spare time and without remuneration, prepare for and fulfill so many appointments in Methodist pulpits? At one time they could count Britain's then Foreign Secretary among their ranks. At the present time they include the Minister of Education and certain other members of Mr. Attlee's government, besides several members of the House of Lords. They include university professors and other men of distinction in their professions. Yet they also include many men who left school at the age of twelve or thirteen and have spent a lifetime in humble jobs in the factories, in the mines and on the land. Among them are teachers, businessmen, clerical workers, salesmen, shop assistants (or do you call them store clerks?) and many more. The number of women is very small.

To a large extent the tradition behind the local preachers is one of rugged individualism. Despite a strong sense of brotherhood, they have usually planned their work in isolation. From the point of view of the congregations (many of which never see the same man in the pulpit for two Sundays in succession), local preachers have tended to be men who come and go, and appear again at irregular intervals. Sometimes there comes a man who gives a simple testimony with moving eloquence, sometimes one whose sermons are deeply thoughtful, often men with neither of these gifts, and sometimes a man who is obviously unfitted for the work.

From all these preachers (and the ministers) the congregation gets a succession of hymns, lessons and sermons chosen without reference to what went before or to what will follow next week. Such an arrangement obviously cannot do certain things that can be done by a continuous pulpit ministry, and town congregations have often felt that they at least deserved a minister every Sunday. ("I'm not going to chapel this morning: it's only a local.") Nevertheless, most English Methodists have known laymen whose sermons were equal to the average standard attained by ministers, and sometimes above it. There are aspects of truth that are more easily grasped at the plough, at the carpenter's bench, or at the tiller of a fishing smack, than in the study.



Welsh Nonconformist Chapels by John Piper

DURING the 1930's and 1940's, the steady decline in church membership caused a good deal of heart searching in the Methodist Conference, and among other things attention was directed to the pulpit ministry. For new entrants to local preaching a written examination in knowledge of the Bible and Christian doctrine was made compulsory, in addition to the customary probation. A central department was established in London to deal with all matters relating to the recruitment and training of local preachers. Training classes have been set up in many circuits to prepare young men and women to serve the church in this way. In recent years, local preachers have been encouraged to take correspondence courses and to attend short residential conferences. One-day schools have been held in many centres of population, and publication of a series of *Local Preachers' Handbooks* has begun. Above all, efforts have been made to send local preachers to a church on succeeding Sundays as members of a team, and not merely as individuals.

Such developments were long overdue, because local preaching is a vitally important job, and those who perform it should not be left to carry on year after year without official help and encouragement. A vine will not remain fruitful forever if it is not fed, watered and even pruned. Methodism in England depends for the maintenance of its witness upon the quality and numbers of its local preachers: quality, because congregations, instead of increasing, melt away if preachers are halfhearted, incompetent or ill-informed; numbers, because Methodism has its churches in all English towns and thousands of villages. Churches cannot be kept open if pulpits cannot be filled, and in some districts that position has almost been reached as year by year the number of preachers has declined.

Twenty-seven country churches with 460 enrolled members do not produce as many local preachers as six town churches with 1,200 members, but they need far more. That is the crux of the problem. In some of the cities there are local preachers who are only called upon once or twice each quarter, while miles away in the country there are men preaching every Sunday and still unable to meet all the demands. Few country churches can afford to hire a car to fetch a man twenty miles to preach, or the solution might be easier.

THERE is one other reason why the local preaching system is important to British Methodism. For two centuries it has served as a training ground for the "traveling preachers" or ministers. Everyone who aspires to the ministry must qualify as a local preacher before his application can be further considered. In this way many unsuitable candidates are eliminated at an early stage, while those who proceed are thoroughly accustomed to pulpit work by the time they enter the ministry.

Most English Methodists would like to have more of their services conducted by ministers, but few, I fancy, would like to see the local preaching system disappear entirely. Faced with such a prospect, most of us would see in the mind's eye one or two brethren, whether alive or dead, of whom we should say "If his abilities had not been used, Methodism would have been the poorer."

An Eyewitness Account of the Food Situation in India

LEONARD THEOLOGICAL COLLEGE
JABALPUR, M.P., INDIA

To American Students:

Many of my friends are asking if we are getting enough to eat, if there are people starving around us. As you might suppose, a food shortage which has been caused by lack of crops, by partition, by bad manipulation of grains, by overpopulation for many years, is always likely to affect the poorest people in certain districts first. The upper crust here never feels these pinches; they are just like the upper crust in any country - only probably a little less concerned than most. There are all kinds of evidence of black markets. There is plenty of food if you want to pay for it. So the missionaries do not want. But the poor people by the millions are hungry, have always been hungry, and always will be until some of the problems are solved.

I want America to give grain to India because these people would be greatly affected by that kind of generosity. Americans are pictured as people who are destroying grain, throwing away food - as humanitarians concerned only with saving their own skins by building up anticommunist fronts. The grain you give now will release a lot that is in storage here - and when the supply from the United States arrives, it can be kept in reserve. The point is that in India some grain must be reserved for even worse situations, and if we knew that grain was coming from America, a large amount could be released when it is needed most - which is <u>now</u>.

So the move to give grain to India is a grand one - probably it could do more now to help improve relationships with India than anything else Americans could do. For several years I have maintained that this type of humanitarian giving is better than all the armies in the world.

<u>Time</u>, in a recent issue, says America is looking up - there are evidences that its mobilization program is going ahead, and there are stories of new weapons and new ships and the biggest navy ever. India sits wondering as she starves. Perhaps it is better to starve or, at least, eat little, than to eat well and still feel the mental anguish and the insecurity which seem to be evident on every page of American newspapers and magazines. We can stop communism by giving, not defending - it is the way of Jesus, and it would work here in India.

Harold Ehrensperger

When writing your Congressman urging him to vote for grain to India, be sure to ask that no "strings" be attached to the gift.—Editor.