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# C O N T E N T S

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### COVER ARTIST

Cover artist Robert Hodgell has been well known to *motive* readers since his days as Big Ten high jump champion at the University of Wisconsin. We predict that his drawing, "The Supper," will prove as popular as his "Head of Christ" which has been used extensively throughout the youth field. His article on modern art's relation to religion appearing in this issue will be concluded in the November number. Mr. Hodgell is a professional artist at the Des Moines Art Center in Iowa.

Other contributors (not identified elsewhere) include Rev. Scotty Bozeman, pastor, The Methodist Church, Haines City, Fla., Farrell Fulton, Jr., formerly a student at Rice Institute, now at Union Theological Seminary, Nadine Callahan, Methodist Information office, Chicago, and Ernest Lefever, author and lecturer who is finishing his doctorate at Yale.

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# The Case of the Blue Serge Suit

When Robert M. Hutchins, scintillating former president of the University of Chicago, left that institution last winter, he made a farewell address to the students. He demanded a reform of educational conventions.

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By Robert M. Hutchins

ONE of the saddest aspects of my life is that I have not organized it so that I could know the students better.

It would be outrageous presumption on my part to suppose that my presence here has anything to do with yours or that my departure can make the slightest difference to you. I cannot even claim that I have been what Mr. Justice Holmes said the common law was not, a brooding omnipresence in the sky. I have had no chance to brood, I cannot by any extension of the word have been said to be omnipresent unless it means to be everywhere else, and I have spent more time in Wall Street than in the sky.

Yet, though seldom nourished by the sight of you, and sometimes not even by the thought of you, I have perhaps some right to say farewell to you, because you have been the inspiration of my life and have given to it such meaning as it has had. Here I do not refer to you as individuals sitting here tonight, but to the hundreds of thousands of young people who have passed through these halls while I have presided over the university and who have symbolized for me the rising generation and the hopes of mankind. If it had not been for you, and what you stood for, I should never have had the impulse to carry on my modest and intermittent efforts in higher education.

I must confess that this process of abstraction whereby some thousands of different individuals each with his

individual constitution, background, and desires become equivalent to the rising generation and are treated as such, however valuable it is for the person making the abstraction, may not be so agreeable to the individuals abstracted. We have been struggling to create here a model university. A model university is not one that asks, "What is good for these individual students?" but "What is good for all students?" For a model is useless unless it can be imitated. Some aspects of this are not so serious as might at first appear. It is more than a verbal twist to say that a model university will do its best to see to it that each individual has the greatest opportunities and the chance to make the most of them. But other aspects of the effort to create a model university are as serious for the students as they seem to be.

If a model university is needed, it must be because the educational system and the public attitude toward it need in some degree to be changed. The students in such a university come out of the educational system and the public attitudes that exist. The student in the Chicago College comes from the American high school and may go into an American graduate or professional school. The University of Chicago is trying to change the American high school and the American graduate and professional school. So far it has been wholly successful only in changing its own. The result is that Chicago students may

encounter difficulties that those of other institutions seldom hear of.

A model university in America at this time is necessarily at war with the public, for the public has little or no idea what a university is or what it is for. I do not need to tell you what the public thinks about universities. You know as well as I, and you know as well as I that the public is wrong. The fact that popular misconceptions of the nature and purpose of universities originate in the fantastic misconduct of the universities themselves is not consoling. It shows that a model university is needed; it shows how much one is needed; but it also suggests the tremendous difficulty of the enterprise upon which a model university embarks and the strength of the tide against which its students have to contend.

## Clearly Superior Students

It is clear to me that you are very superior and that you come from very superior families. Otherwise you could not have come to or stayed in so independent an institution. Some of you and some of your predecessors have tried to divert the university from its course and make it more like other universities. This I attribute to the contagion of the reforming spirit of the university itself and not to any desire on your part for an easier life. All students should want to reform their university. If the university is already unconventional, the only way to reform it is to make it conventional.

Your views on other matters through the years I have fully shared. I wish it were possible to eliminate the mechanics of institutional life. In a large institution, for some reason, the rooms can never be nice enough, the food can never be good enough, the lights can never be bright enough, the buildings are either too hot or too cold, the processes of registration, examination, and graduation are too protracted and too complicated.

I have carefully studied the various expressions of student opinion on these subjects as they have appeared since 1929 and have agreed with them all. There must be something refractory about the material out of which a university is made, or perhaps my efforts have been too modest and too intermittent. At any rate I have concluded that there is something about institutional life, at least on a large scale, that makes it impossible to do anything about it, just as I have concluded that the food in the various faculty clubs is identical, even though the clubs are as far apart as New York and Palo Alto, and that nothing can ever be done about it. One of the reasons why I would favor the development here of the Oxford and Cambridge system of small residential colleges that are federalized into a university is that I believe the smaller the unit the less institutional the institution.

Perhaps the greatest difference between your time in college and my own is the popularization in the intervening years of the works of Freud. Far be it from me to decry the significance of this writer. But I must say that he has had, as it seems to me, an unfortunate effect upon your conversation and upon the standards by which you judge yourselves and others. A graduate student in psychology told me last year that in her opinion 99 per cent of the people of this country were abnormal. In addition to providing an interesting definition of normality, this suggested to me that the ordinary difficulties of growing up and being human, from which the race has suffered for a million years, had taken on a kind of clinical character that I could not help

hoping was exaggerated. Whenever I have visited with student groups, I have been impressed by your determined insistence that you were neurotic and your resentment at my suggestion that you looked perfectly all right to me.

On the principle laid down by Gilbert and Sullivan that when everybody is somebody, nobody is anybody: if everybody is abnormal, we don't need to worry about anybody. Nor should I be prepared to admit that a serious interest in being educated, the characteristic that distinguishes the students of the University of Chicago from all others, is necessarily neurotic. It may be in these times in

this country somewhat eccentric, but it seems to me an amiable eccentricity, and one that should be encouraged. The whole doctrine that we must adjust ourselves to our environment, which I take to be the prevailing doctrine of American education, seems to me radically erroneous. Our mission here on earth is to change our environment, not to adjust ourselves to it. If we become maladjusted in the process, so much the worse for the environment.

#### Panza or Don Quixote?

If we have to choose between Sancho Panza and Don Quixote, let us by all means choose Don Quixote.



"Hurry or you'll never make it."

The flat conformity of American life and thought, toward which all pressures in this country converge, raises the only doubt one may have about democracy, which is whether it is possible to combine the rule of the majority with that independence of character, conduct, and thought which the progress of any society requires.

One of the most interesting questions about higher learning in America is this: Why is it that the boy who on June 15 receives his degree, eager, enthusiastic, outspoken, idealistic, reflective, and independent, is on the following September 15, or even on June 16, except at Chicago, dull, uninspired, shifty, cautious, pliable, and attired in a double-breasted blue serge suit? Why are the graduates of the great American universities indistinguishable, even by their grammar, from the mass of the population who have never had their advantages? Their grammar may perhaps be accounted for by the deficiencies of the American schools, the ineradicable marks of which are borne by our fellow countrymen to their dying day. But what about the intellectual interest, the willingness and ability to reason, the independence of thought and character, the

Spirit of youth, alive, unchanging  
Under whose feet the years are cast  
Heir to an ageless empire ranging  
Over the future and the past—

what about that? Why are the alumni organizations of the country, except that of Chicago, dedicated to the affectionate perpetuation of all the wrong things about their universities? Why do the massed graduates of American universities behave in the same way on the same kind of occasions as the massed followers of the most celebrated cultural institution of my native city, the Dodgers?

The answer must lie in the relative weakness of higher education compared with the forces that make everybody think and act like everybody else. Those forces beat upon the individual from his birth up on almost a twenty-four-hour-a-day basis and constitute the greatest obstacle with

which the schools have to contend; so that it can now be seriously argued that since education cannot cope with the comic book it should absorb it and substitute elevating and instructive comic books for textbooks.

### The Horrid Prospect of Television

The horrid prospect that television opens before us, with nobody speaking and nobody reading, suggests that a bleak and torpid epoch may lie ahead, which, if it lasts long enough, will gradually, according to the principles of evolution, produce a population indistinguishable from the lower forms of plant life. Astronomers of the University of Chicago have detected something that looks like moss growing on Mars. I am convinced that Mars was once inhabited by rational beings like ourselves, who had the misfortune, some thousands of years ago, to invent television.

The forces that beat upon the American citizen from infancy become really serious when he finishes his formal schooling and has to think about earning a living and getting along in the world. How will those who have jobs to offer and prestige to confer feel about him if he does not merge imperceptibly with the scenery? How far will he get if he does not adjust himself to his environment? I hasten to say that I am for tact, politeness, and good manners. I would not for the world be taken as urging you to be offensive or holier-than-thou or carry a chip on your shoulder or fail to distinguish between matters of etiquette and matters of principle. You may even wear a double-breasted blue serge suit if you find it becoming. But to adjust yourselves to brutality, inhumanity, injustice, and stupidity, of which the world is full, though it is easy, and may look profitable, is, I must warn you, habit-forming, and will make out of you at the last characters that you would shudder to think of now.

My observation leads me to think that happiness lies in the fullest use of one's highest powers. Of course it is folly to talk of the fullest use of a man's highest powers if he is starving to death. You are in little danger of

starving to death, at least you are if a world catastrophe can be avoided. Your advantages are such that you have a decided superiority over the great majority of your fellow citizens when it comes to the sheer business of staying alive. Your problem lies in the moral and intellectual realm, in achieving the feeling that you have made the most of yourselves, that you have done the best you could, and that you have not let down yourselves or your fellow men.

Here I hope that you will follow the example of your university. I still think, as I have thought for many years, that the motto of the university should be that line from Walt Whitman, "Solitary, singing in the West, I strike up for a new world."

Our lives are overshadowed now by the threat of impending doom. If you were neurotic, I could not blame you. To what extent the threat of impending doom grows out of our ignorance and immorality, and to what extent it grows out of the ignorance and immorality of the Russians, I do not pretend to know.

I confess, too, that I have a lifelong hatred of war that perhaps makes it impossible for me to have a rational view of the present situation. War has always seemed to me the ultimate wickedness, the ultimate stupidity. And if this was true in less enlightened days, when the best we could do was to slaughter one another with T.N.T., it is plain as day now, when, thanks to the progress of the higher learning, we can wipe out thousands of innocent people at one blow, and be wiped out ourselves in the same way. I am not a pacifist. I would echo the sentiments of Patrick Henry. I grant that, when a great power is loose in the world seeking whom it may destroy, it is necessary to prepare to defend our country against it.

### The Goal of All History

Yet the goal toward which all history tends is peace, not peace through the medium of war, not peace through a process of universal intimidation, not peace through a program of mutual impoverishment, not peace by

(Continued on page 41)

# This Business of War

A strong answer to the "let's fight and get it over with" crowd.

"This tension has to break some time. We can't stand it indefinitely. A preventive war would be one way to end this intolerable situation. Our country, and especially *business*, cannot stand interminable mobilization."<sup>1</sup>  
Claude A. Putnam,  
National Association of Manufacturers

"Personally, I feel the same way. We've got to get this over with some time and I feel the sooner the better. *Industry* cannot take this forever."<sup>1</sup>  
Otto Seyferth,  
United States Chamber of Commerce

Placed in the context of world events these pronouncements have a ludicrous air of unreality about them. "*Business* cannot stand. . . ." "*Industry* cannot take. . . ." In the foxholes of Detroit and New York, Business and Industry were preparing to withstand the barrage of one of the biggest quarterly dividends in history. Preparations were almost complete for a full-scale invasion of the beaches, at Miami, Daytona and Malibu.

Salmon packed to sell for 39 cents a can now costs the housewife in Kokomo and Denver 59 cents, an intolerable situation for the salmon industry. Coffee business was terrible, 69-cent to 73-cent coffee selling for only 83 cents to 97 cents.

In Korea only a few men were dying. Only a few eyes were lost, a leg or an arm. Psychiatric cases were few. For a scant few thousand United Nations' soldiers war was a reality of confusion, frustration and hate, of separation. But mobilization for them was not necessarily interminable.

For those at home the problem was not one of tension. They could eat less salmon, avoid "coffee nerves" by abstinence. Potatoes were plentiful.

We the people could be "eternally grateful for our sons and brothers" and, in the terse prose of Gabriel

Heatter, "be satisfied that heroism has not perished from the earth . . . the indomitable spirit lives on."

Business, however, having only increased profits could not "take this forever." To meet the crisis the National Association of Manufacturers has proposed a program of taxation. Since "industry" and "especially business" are the chief victims of mobilization this program attempts to make them "sound enough for sacrifice."<sup>2</sup>

The suggestions are sound:

1. "A uniform excise tax on all end products of manufacture, except food. . . ."<sup>2</sup> (i.e., consumer taxes)

2. ". . . when greater revenue should be required from the individual income tax, the rate change should be made in such a way as to include an advance in the first bracket, which would increase the tax of all income taxpayers . . . (and if necessary) . . . lower the exemptions from \$600 to . . . \$500."<sup>2</sup> (If it is argued that those in lower income groups would by these two suggestions pay a greater proportionate share of their income in taxes, since their income goes for consumer goods, the N.A.M. has an answer: This prevents inflation; inflation is bad for business; what is bad for business is bad for everybody.) (Q.E.D.)

3. "The taxation of corporate income at progressive rates must be steadily opposed. . . ."<sup>2</sup>

4. An excess profits tax is unsound since "it tends to reduce the incentives for management and government . . . to make the most efficient use of materials and manpower . . . and involves years of costly examinations and litigation before the final tax liability is determined."<sup>2</sup> (Taxpayers in the lower income groups do not, of course, become involved in costly litigation because they pay their taxes as a matter of civic responsibility. Thus a tax on them saves time and money.)

<sup>1</sup> Before the President's Advisory Committee on Mobilization Policy, reported by Robert S. Allen, N.Y. *Post*, Oct. 6, 1950.

<sup>2</sup> *Defend America's Dollar*, leaflet, National Association of Manufacturers, October, 1950.

5. "Experience shows that price controls and rationing provide no lasting protection against price increases . . . (only) . . . more goods under the counter. . . ." <sup>2</sup> (The argument that prices rose most rapidly *after* price controls were removed is not here discussed, but it is obvious that experience, while a good teacher, cannot be expected to explain everything. Neither experience nor the N.A.M. is telling *who* put the goods under the counter.)

6. Mobilization must be paid for through pay-as-we-go taxation, since "in a real sense, at the core of our *culture*, wealth and *civilization* is a sound, stable currency system . . . the material and *moral* benefits of sound money." <sup>2</sup> (The question of deficit vs. cash-and-carry spending is a difficult one, with most Americans willing to use the cash-and-carry method in an effort for peace. If it is argued that

Business should, in a period of unparalleled profits, carry their greater share, it should be pointed out that this would only impair their incentive, thus lowering production and destroying freedom of enterprise. It is obvious that soldiers in Korea and housewives in Kokomo will be rewarded for giving up some part of their freedom, if not here, hereafter. Business, not sure of a hereafter, must have its freedom here.)

We can only hope that so sound a program will succeed. But, should it fail, or if Congress fails to heed the voice of experience and of the N.A.M., then a last ray of hope is offered. "A preventive war would be one way to end this intolerable situation." Such a faith has the sanction of men in high places: "Let's drop the bomb," or "We ought to start a war if it would do

any good at making for peace." <sup>3</sup> We can, in such a war, "give them a hell of a licking." We can, be it added, take Business and Industry out of an intolerable situation.

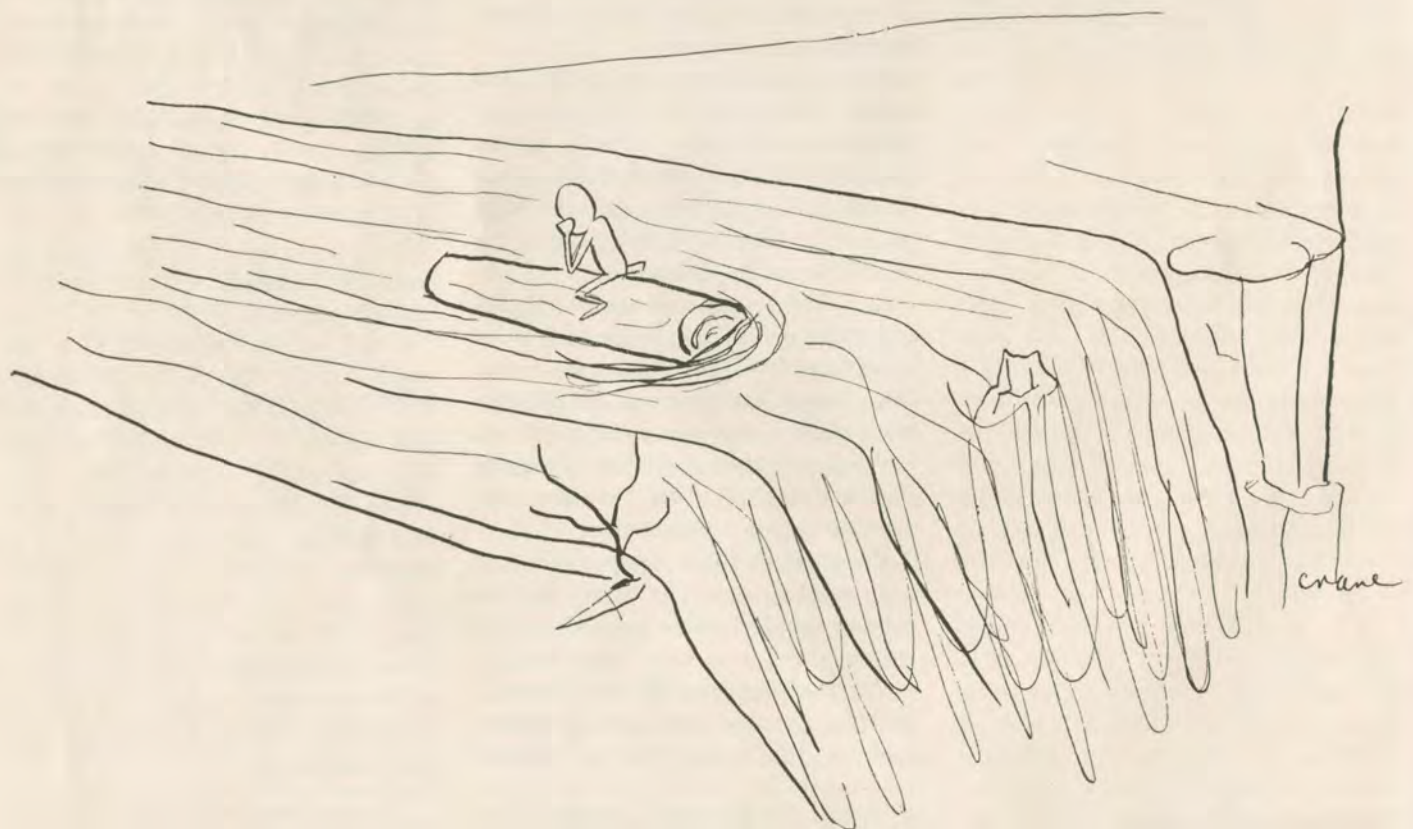
For the theorist who argues against a preventive war we can only point out the inexorable logic of the N.A.M., the Chamber of Commerce, and experience. One such theorist, Dwight D. Eisenhower, has said as late as November, 1950, "There is no such thing as a preventive war. For those who think there is, let them fight it." But he is only a general.

The logic is simple: The situation is intolerable for Business and Industry; a proper program of taxation might make it more tolerable; but if it fails, a preventive war will.

*Quod Erat Demonstrandum.*

<sup>3</sup> Secretary of Navy Matthews.

1  
vanity



"What was done in the past?"



# My Experience of God

"I have hundreds of actual instances of how prayers are answered."

I WANT to speak to you on my experience of God. When I was a student I loved to read philosophy and at sixteen had read many books on the philosophy of religion. But my real experience of religion came when I entered the Kobe slums. Everything in the slums was ugly: the people, the houses, the clothes, the streets—everything was ugly and full of disease. If I had not carried God inside me, I should not have been able to stay.

But because I believed in God, and in the Holy Spirit, I had a different view of life, and I assure you that I enjoyed living in the slums. With active love, and the love-motive, every moment was full of joy. Because I felt that the Holy Spirit of the Heavenly Father was living inside me, I was not afraid of anything—not of the many repeated threats from pistols, swords, ruffians, nor even from the infectious diseases which infested the slums.

Here in America you have a wonderful system of sanitation, but in Kobe and especially in its Shinkawa slums, the conditions were terrible. Six hundred babies, out of each thousand born, died—two out of three! Moreover from China came a terrible, infectious disease called the Black Plague. I had to visit the houses where the Black Plague was, and give free medicines to its sufferers. Once this scourge came as near to my house as next door. There it stopped.

Smallpox was another terror. On the very night that I returned to the slums in 1917 after finishing my study in Princeton University, seventeen people from my neighborhood were sent to the government hospital with smallpox. My house was the only one not

touched. The smallpox sufferers were mostly beggars, pickpockets, ex-convicts, the typical slum inhabitants. Some of them believed that they would be deliberately killed if sent to the hospital, and were secreted by their friends in their slum homes, where many died. My job was to help these people. I had free access to their homes, and so knew even more about them than did the doctors.

In summer, typhoid fever is terrible. From my house, six patients had to be carried to the hospital with typhoid—all of the household except my wife and myself. It was almost miraculous that neither of us died by any of these plagues.

The worst of them all was tuberculosis of the intestines. The terrible odor of this disease befouls the air for some thirty or forty feet; yet I had to take care of these most infectious patients. Sometimes the police inspector came along and noticed that odor, for I kept many patients in my house. The inspector would tell me that he would close my house if I kept such patients there but for the sake of those suffering patients, I did not move. Once the police ordered me to take them to the roadside and leave them there, for then some government official would take them to the hospital. Such policemen simply had no idea of the suffering of these people.

Since I had many such cases I once determined to become a physician, like Albert Schweitzer. But my missionary friends, especially Dr. Logan and Dr. Myers, advised me, "Kagawa, give up your plan of going to a medical school. You had better go ahead as you are in your work and employ some physicians and start a free

clinic." Just then there came from New York Dr. A. T. Person, who gave me \$250 for one year, and with that money I got doctors, instead of going myself to a medical college. After that my book, *Before the Dawn*, began to sell, and I was able to help many of the needy. It was altogether miraculous to think of how I could carry on all my work through these years.

Some of you may think that prayer will not be answered, but for me prayer is very real. If you pray with selfishness it will never be answered, but prayer for the sake of God and for the love of your fellow men will surely be answered. I have hundreds of actual instances of how prayers are answered.

One patient who had intestinal tuberculosis had been a gambler, and had been disinherited by his father because of his bad life. He was like the prodigal son in the fifteenth chapter of Luke. That man came along the street while I was preaching and asked to be taken into my house as my guest. That meant that I had to feed and care for him, despite his infectious disease which I recognized by the terrible odor. I took him in and cared for him though he became so ill as to be quite helpless. One day, while I was at school taking an examination—I was still in the seminary—a messenger came and said that the man was dying. I hastened home, in time to hear from his lips that "he wanted to go back to his Father."

Later one of the young man's friends told me that I had assisted him to find the Heavenly Father. This tallies with my idea that love is the only gospel. I had never preached to him directly; I had only showed

him kindness. At a different time he had gotten the story of the prodigal son from a mutual friend, so at his dying moment he said to me that he was going back to his Heavenly Father. Then for the first time, like a flash, I was convinced that any man, even the most depraved, is able to grasp the idea of Jesus Christ. "When I die," said this man, "Christ will receive me to God." That poor man, suffering from that terrible disease, undoubtedly got the assurance of the immortality of the soul, and of being forgiven for his sins and the disgrace of the past. Many people are skeptical about the immortality of the soul, but this Mr. Yasui arrived at the true conception of the soul's passing into the next world by the help of God, the Father. This showed me the meaning of true faith in Christ.

Gradually my idea of God grew. Experience after experience has revealed to me the fundamental fact that the love of God is manifested in the flesh, and that through the flesh we must feel the power of God; for in my own life I knew the love of God and felt constantly the power of God.

Feeling the power of God and knowing the power of God are different. Fundamentally I am conscious of the illumination of God. I do not reason about it, but I feel it. Some people call it ecstasy. It is joy in life. Sometimes I do not want to move when I have had ecstasy, because I understand the love of God. And I know that he answers my prayers more than I ask.

Four years ago we kept early morning watch in Japan. It was on the third of April, during Passion Week. At midnight or early in the morning I was awakened with ecstasy. In the first chapter of Ezekiel you read that the whole body was lifted up. I had the same experience. I had exceeding joy and my whole body was full of light. Because I am a student of psychology, I do not like, usually, to emphasize that sort of experience, and I seldom speak of it. But it is a true religious experience, and I took it precious to my heart.

Again and again since then I have had that sort of experience. I have a

very weak body, and often spend a sleepless night, or have to lie awake at two or three o'clock in the morning, but because I know the way of meditation it does not trouble me, and on the following day I can preach eight times or so, because I understand the joy of the Holy Spirit. If people who suffer from nervous breakdowns would absolutely surrender to God and rely on him, confessing their sins and selfishness, trusting God and abiding in him, joy would flow into their souls, even on sleepless nights. I advise you to try it, beginning with the method of meditation.

If I tell you the truth, I am a sick man. Dr. Hirata here who examined me a few days ago told me that I am really a sick man; but still I am able to go about as an ordinary person, because I have joy—joy at night, joy by daytime, and joy in prayer. Many of my friends tell me that just to be quiet even for thirty minutes is the hardest thing for them to do; but I can be quiet for five hours, eight hours, or twenty-four hours if necessary, just keeping still. The more I can keep still, the more I have joy.

Many young people today do not understand this secret, and because they do not know the power of prayer they do not know how to control themselves. Because I have prayer and know the power of it I have absolute control. My basic instinct is transformed by the holiness of God, so long as I can continue in that sense of God's surrounding power. Nothing can hurt me. Try it! Try it! It is because young people do not understand the meaning and practice of prayer that they have temptations. Kneel down and pray, and then you will feel the power of God. Because I could pray, I could help many prostitutes, without any bad ideas. If you have the spirit of holiness, you can win over any kind of temptation. Young men, prayer is power!

It was at the time of the big strike in 1921, when eighteen thousand laborers were bent upon destroying all the machinery of the famous Kawa-

saki Dockyard in Kobe. That dockyard, by the way, became famous for its ability to construct a nine-thousand-ton steamer in twenty-nine days. It had the best of machinery, but those eighteen thousand laborers were marching down toward the dockyard in order to destroy it all, and everything there!

At the time I was acting as their strike advisor and so they were generally obedient to what I said.

Just as they began to cross the bank of the river, I stood at the foot of the bridge, as they were advancing toward me in great mass formation. If I had not been there at that time they would have wrought, probably, a great amount of destruction, and thousands of them would have been killed or arrested. But when they saw me they shouted to one another, "Look at Kagawa!" They knew what I wanted. I was praying then with open eyes, looking toward them, and my prayer was answered, for they were checked so suddenly that I knew I was with God. With him I was at peace in my own soul. After that when I was in the prison cell, at that time I was very glad. I was happy because I could meditate with my God and with my Christ.

Do not look upon Christ as merely a human being. Christ is the embodiment of the love of God in history. Therefore the love of God is in history. Every minute you can feel the love of God manifested in individuals, in schoolrooms, in shops and hospitals—everywhere you can feel the love of God. That is my religion. My religion does not start with argument, but it is the experience of God through the love of God and through the love of man. It is very simple; it is the love of man and the love of God. The more I feel the love of God, the more I feel responsibility for the weak, the oppressed and the poor, for that is the way through which Christ has shown me the love of God, our Heavenly Father.\*

\* An address at Mt. Hollywood Congregational Church, Los Angeles, California, given twenty years ago.

# An Open Letter from Paul

To: The American student Christian movements

From: A twentieth-century Apostle Paul,  
W.S.C.F., 13 rue Calvin, Geneva

I MUST begin by telling you how I thank God through Jesus Christ for you all, since the news of your faith has become known everywhere. Before God, whom I serve with all my heart in the Gospel of his son, I assure you that you are always in my prayers. I am constantly asking him that he will somehow make it possible for me now, at long last, to again come to the United States. I am longing to see you: I want to bring you some spiritual strength, and that will mean that I shall be strengthened by you, each of us helped by the other's faith. (Rom. 1:8-13.)

Regarding your divisions: Now I do beg you, my brothers, by all that Christ means to you, to speak with one voice, and not allow yourselves to be

split up into parties. All together you should be achieving a unity in thought and judgment. For I know, from what some have told me, that you are making different claims—"I am one of Luther's men," says one; "I am one of Calvin's," says another; or "I am one of Wesley's"; while someone else says, "I owe my faith to Christ alone." What are you saying? Is there more than one Christ? Was it Wesley who died on the cross for you? Were you baptized in the name of Calvin? It makes me thankful that I didn't actually baptize any of you, or perhaps someone would be saying I did it in *my* own name. For Christ did not send me to see how many I could baptize, but to proclaim the Gospel. And I have not done this by the persuasiveness of clever words,

for I have no desire to rob the cross of its power. The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death it is nothing less than the power of God. (I Cor. 1:10-19.)

You speak of criticisms among your member movements. Why, then, criticize your brother's actions, why try to make him look small? We shall all be judged one day, not by each other's standards or even our own, but by the standard of Christ. It is written: As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. It is to God alone that we have to answer for our actions. Let us therefore stop turning critical eyes on one another. If we must be critical,

let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall. (Rom. 14: 8-13.)

**Y**OUR letters speak of your lack of authority in the university and of your youth. Don't let people look down on you because you are young; see that they look up to you because you are an example of them in your speech and behavior, in your love and faith and sincerity. Concentrate on your reading and on your preaching and teaching. Never forget that you received the gift of proclaiming God's word when the assembled elders laid their hands on you. Give your whole attention, all your energies, to these things, so that your progress is plain for all to see. Keep a critical eye both on your own life and on the teachings you give, and if you continue to follow the line I have indicated you will not only save your own soul but the souls of many of your hearers as well. (1 Tim. 4:12-16.)

I was impressed with your concern over mere intellectual arguments as opposed to real spiritual searchings in your movement. I write like this to prevent you from being led astray by someone or other's attractive arguments. For though I am a long way away from you in body, in spirit I am by your side, watching like a proud father the solid steadfastness of your faith in Christ. Just as you received Christ, so go on living in him—in simple faith. Grow out of him as a plant grows out of the soil it is planted in, becoming more and more sure of your ground, and your lives will overflow with joy and thankfulness. Be careful that nobody spoils your faith, through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ! Yet it is in him that God gives a full and complete expression of himself (within the physical limits that he sets himself in Christ). Moreover, your own completeness is only realized in him, who is the authority over all authorities, and the supreme power over all powers. (Col. 2:4-10.)

**A**ND lastly, I would admonish you regarding your hope for unity in purpose and work on the campuses of America. We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way. Our actions should mean the good of others—should help them to build up their characters. For even Christ did not choose his own pleasure, but as it is written: The reproaches of them that reproached thee fell upon me. For all those words which were written long ago are meant to teach us today; that when we read in the Scriptures of the endurance of men and of all the help that God gave them in those days, we may be encouraged to go on hoping in our time. May the God who inspires men to endure, and gives them a father's care, give you a mind united toward one another because of your common loyalty to Jesus Christ. And then, as one man, you will sing from the heart the praises of God the father of our Lord Jesus Christ. So open your hearts to one another as Christ has opened his heart to you, and God will be glorified. (Rom. 15:1-7.)

(Excerpts from Paul's letters, translated by J. B. Phillips in *Letters to Young Churches*. Copyright, 1950, the Macmillan Company. Used with permission.)

Let us pray that God will raise up in all the members of the World Student Christian Federation a new sense of the world-wide mission of the Church. Let us pray that every student Christian group in our Federation, which exists for the sake of this mission, may be filled with the spirit of power, to witness boldly and faithfully to Jesus Christ to all students, in every part of the university's life.

Let us pray that God will bind each of our groups by his spirit in communion together across all denominational frontiers. May he grant to us loyalty to the truth we have received and openness to new truth; may we learn understanding and sympathy for the convictions of those of other churches. And let us beseech him to send us all a longing that "They all may be one, that the world may believe."

Let us pray for the staff of the

Federation, that they may be guided and upheld by God in the service of the Federation as they put into effect the decisions for its life and work around the world.

Let us pray for our own student Christian movements here in America that God may deliver us from all prejudice and pride, giving us sincerity in our questioning, honesty in our conclusions and courage in our obedience. May not love of the old blind us to that which is new, nor love of novelty lead us away from the things which endure; but as we seek, may we know that we have been found, and that thou who hast called us art also working in us, and will continue with us to the end.

Let us pray for the leadership of our various student movements, for those who serve on the fronts in our evangelization of the university. Let us pray that God will use even our most routine committee and planning work for the ongoing of his work in the university. May our message, our communication and our methods of work stand constantly under his judgment.

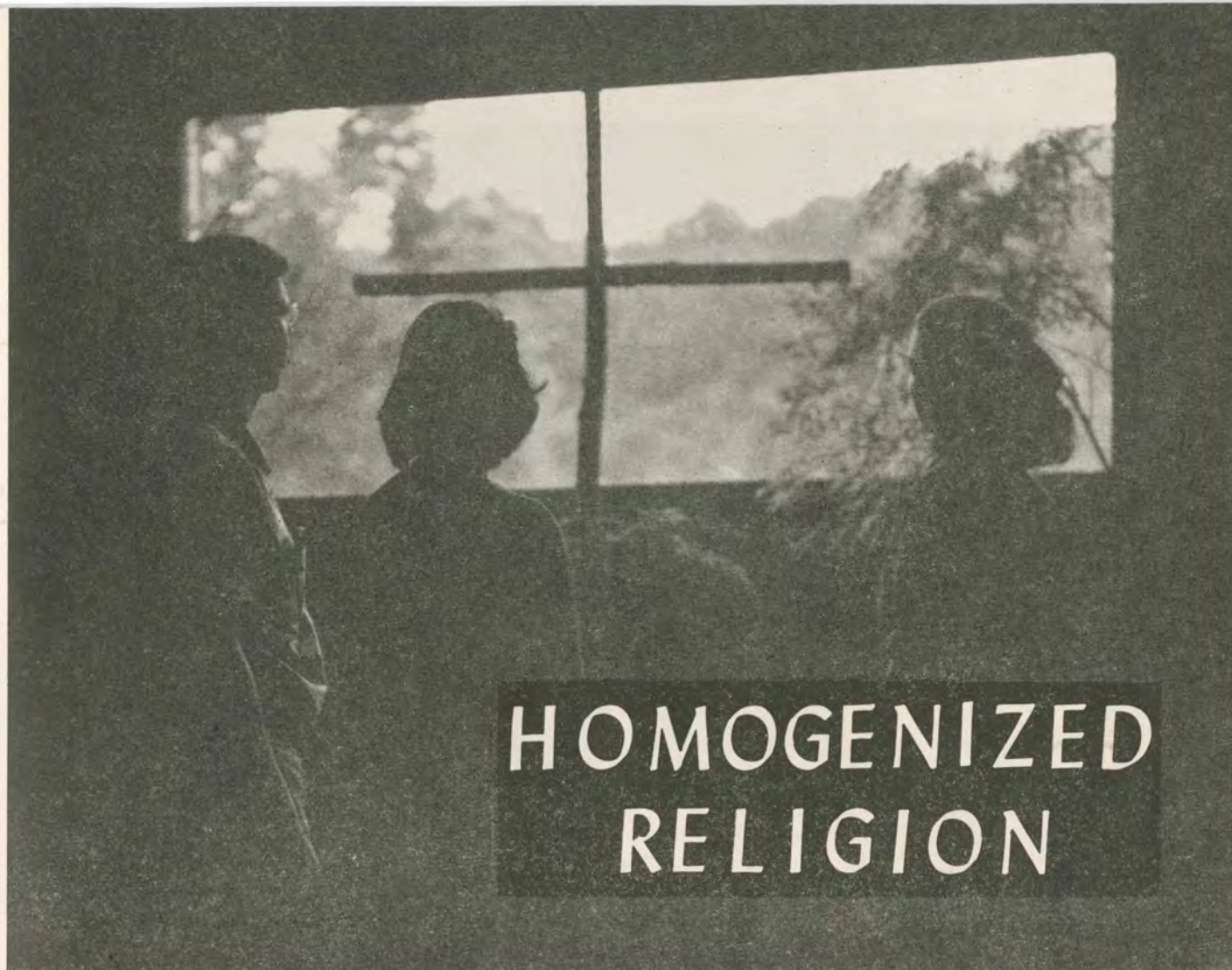
Grant us the graces of humility and of an inquiring mind, and by thy spirit guide us into all truth. Grant us thy wisdom, O God; grant us the love of Christ; and grant us the guidance of thy holy spirit. Amen.

Opening Intercessional Prayer, U.S.C.C. Executive Committee Meeting, November 10, 1950. (Excerpts from *Federation News Sheet*)

### ONE MILLION COPIES of *motive*!

Sometime during the printing of this issue, the one millionth copy of *motive* will come off the presses at The Methodist Publishing House in Nashville, Tennessee.

We haven't figured out how many times around the world these *motives* would go if placed end to end—nor how much higher than the Empire State Building the stack would be, but we are planning to take a picture of the millionth copy coming from the presses and print it in the next issue.



Toge Fujihira

# HOMOGENIZED RELIGION

*An introduction to the Wesley Foundation -- or other Christian student group -- on your campus*

By Sally Salisbury

SO you're launching your college career! And it will be a career the next four years. You'll eat, sleep, and live college—every bit of it.

I can write this letter to you because, not knowing me, you can't be prejudiced about my looks, my clothes, or my horrible jokes. You can join with me in looking backward as you look forward.

It really wasn't so long—four years ago—that I sat where you're sitting now, around a long table with a lot of people I didn't know, eating 25-cent suppers, laughing at somebody's corny jokes, wondering if anyone felt as unknown as I did. What in the world was I doing here anyway?

I wasn't quite sure. I hadn't been at all active in my church while I was in high school. In fact, the times I missed were more than the times I went. But here I was after a month of college—I hadn't missed one Sunday night at Wesley Foundation.

"Sally was a terrific girl while she was in college at Iowa State. She was chosen outstanding senior of Wesley Foundation last year.

"This letter, in a little longer version, was read to the freshmen at one of the first Wesley Foundation meetings last college year."

—M. Leon Kline, a graduate of the School of Journalism



Bob Sanks

Social activities are an integral part of student life. This group is square dancing at Epworth Forest, Indiana, site of a Regional Student Leadership Training Conference.

There were so many that went to Foundation—would I ever get to know all of them? It seemed impossible. Yet, through the get-acquainted games and all, I found myself learning two, maybe three or four names each time.

Then one night they asked if anyone could come down some afternoon to help do some filing. Well, I guess I could—all right, I *would!* And I did. There were a couple of other kids there working and honestly, I had a good time! Well, the staff was kind of busy, but they all took a moment to introduce me to everyone around.

**T**HINGS happened thick and fast after the first couple of months of college. There were so many things we could do, I wanted to do some things on campus too, but I just liked the bunch down there at the church so I definitely counted that in on my time.

You know, it's funny about people and places and things—especially at college. You're scared to death of them at first, but when you get to know them, you feel so at home and everything is swell.

That's the way it was with me. By Christmas time, I had joined the choir, Wesley Players (I wasn't very good, but they did put me in comedy skits once in a while—once as a Mrs. Pillsbury). Another year brought me into

the personnel committee, and so on.

I'm not telling you all this stuff to be bragging—and yet maybe I am—about Wesley Foundation, not me! It seemed like there was something to interest everyone there. Like, for instance, the fact that “while the Wesley Foundation is responsible for many matches—it is not to be looked upon as a match factory.” And yet what nicer way to meet him or her than doing dishes after a meeting or going with him on a deputation trip?

I started to tell you that no matter what your abilities, there's something *you* can do. Frank Gilbert took it upon himself to sharpen the knives in the kitchen, and he isn't even a “Household Equipment” major! I shall never forget Dwight Shappell with his white cook's apron, looking as if he had just stepped out of the kitchen at the Waldorf.

Even if you don't have time to get in on lots of these things, make use of the building and the facilities. Go pound your troubles out on the piano as I did. And there's nothing like a good Ping-pong game with someone like Doc Yoder, especially if you can beat the tar out of him once in a while. I'm afraid it wasn't much more than just “once in a while” for me. There's shuffleboard (if the kids haven't hidden the pucks). Or get out Beje's favorite—jigsaw puzzles.

Use the new record player all through the week.

You see, I found that Wesley Foundation isn't just cream on Sunday and skim milk all the rest of the week—it's homogenized religion!

My mother is sort of a common-sense philosopher. One of the things she always said to me was, “If you don't know and you want to know, ask questions.” That bit of advice has taken me a long way—Kansas City, Lawrence (Kansas), Battle Ground (Indiana), West Virginia, Pennsylvania, Lake Poinsett (South Dakota), New Hampshire, and all of New England.

Why?

Well, somebody said “conference.” I said, “What conference—why, where, how?”

Somebody said “caravaning.” I asked, “What is it?”

It seems that there's a way to do anything you really want. Because of that, I have spent the most profitable summers of my life caravaning—and some of my best vacations at conferences. I suggest you try it yourself.

**A**BOUT the staff. When they introduced the staff to you, they said “They're here to help you,” didn't they? Well, they mean it! I, like most other people, didn't take it literally until I was desperate for help.

After all, their business is people! Beje won't mind at all if you tell you'd like to cultivate her voice—plow it under, that is. And “Rev. Nick” would love to find out why Mrs. Nick always catches more fish than he does.

Have you got a problem? Did you hate “Household Equipment” your first quarter as much as I did? Are you homesick? Did you get awful mad at Jack or Dan or Austin last night and want to slap him good and hard? If you want an expert's advice, see Beje.

Well, luck to you all. I wish I could be there to eat and visit and laugh with you. I couldn't resist telling you what a wonderful thing it was for me to find that God is real and that ours is truly a *living* religion. See for yourself. I found out at Wesley Foundation!



# Working Your Way Through College

By Scotty Bozeman

PERHAPS I am biased. The best of us will tend to romance the past. We brag about the hard times and the tough nuts to crack. We want our friends to know that we can "overcome." Yes, I worked my way through college. Now as I am trying to think through the pros and cons of such an experience, I wonder what might have happened if I could have devoted full time to my scholastic endeavors.

My grades were not the best in the class. Surely undivided time and loyalty could have improved them. Most high school graduates have not learned how to study. If more time could have been spent those first few months in "getting in the groove," certainly the dean would have been happier about me. Then, too, those last-minute rushes and sitting up all night to do some paper that should have been done earlier were sort of hard on the nerves. Possibly my disposition would

have been better if I had not had to rush so from school to work and back again. If more time could have been used for companionship and for "gassing" with the gang and "bulling" with the boys, my college days would have been more fun.

Then there was the item of extracurricular activities. What college kid does not want to strut in a band uniform (even if he can't play) or be a member of the theater guild or take a twirl at campus politics? There are some strong arguments that one gets more real life training in the "extras" than in classroom routine. Surely a college student should be a citizen with all the rights and privileges. He or she should be a part of the average campus community. This is made very difficult if outside work takes up most of the out-of-class time.

If sufficient funds are available for expenses and the student does not

"Working your way" may hinder or help you get the best out of your college experience. The author of this article worked his way by "jerking sodas," helping in the library, and pastoring a small church.

have to work, not only will he have more time to apply on his studies and still be able to take in outside activities, but the social graces are more apt to be developed. Of course, a person should learn to smile under all circumstances, but it is much easier to frown cleaning floors and dishes than otherwise. Regardless of what we may say about rugged American individualism, it is much harder to develop poise and the how-to-meet-people techniques if you are earning your keep by the sweat of your brow in a society where most people are not. Young people like to do what others are doing. It is not always easy to say: "I'm sorry. I can't go. I have to work."

We are all agreed that we absorb much from the environment in which we live. How rewarding to a college student to have free time to talk things over with the professors. Distinguished people are brought to the

campus to share experiences with the students. This could be a most profitable time. Good conversation is our medium of idea exchange. A good conversationalist does not spring up over night. One not confined to an outside job, with extra hours to spend, could do a great deal of growing in this department.

There are certain cultural developments that are expected of college people. Along with the social graces one should learn to appreciate good music, art, literature, etc. What society calls the "nicer" things of life should become as natural to a college graduate as breathing. Culture is not a coat that we put on—at times. It is the very expression on the face, the attitudes that we have, the very way that we live. Spiritual qualities do not come naturally; they must be cultivated. One must have time to participate in activities that enhance these things. There must be associations that are conducive to such growth.

Well, I am almost ready to say—*don't* work your way through college. You will miss too many things. Then I remember that I could not have gone without working. Perhaps you may be in the same boat. Let us look at the other side of this picture.

When one thinks of the greatness that is peculiarly American, one thinks of the poor who through struggle become rich and the farm boy who through hard work becomes President. It is easy to make a long list of those who have risen above adversity to become distinguished. I thrilled recently to the story of Herbert Hoover's rise. It simply does something to a red-blooded American to follow the struggles and triumphs of such a person. Where else in the world could a little Quaker boy who lost his parents in childhood rise to hold the most distinguished office in the land? And then underneath the name of Herbert Hoover, one could add Abraham Lincoln, Henry Ford, Thomas Edison, Edward Bok, Booker T. Washington, George Washington Carver, and on and on. The story of America reads like a fairy tale. If heaven could be described as unlimited opportunity, then

surely this particular part of the world is heaven.

Now every humbly born person may never reach the President's chair or become a great scientist or educator, but one thing is sure: Every normal young person who is willing to work can receive the benefits of formal education. The reason that I am so sure of this is because I did it along with a great many other young people. By far the greater number of these were average or a little below average in required time for learning a given subject. Yet most of these who received degrees made better than the average grades.

Someone said that the way a lesson is learned will often determine the length of time for retention. If struggle and sacrifice are involved in the learning process, if the desire to learn is sufficient to impose voluntary discipline, then the lesson learned will go much deeper and further in the character molding process. Discipline must be required to develop either character or the mind. Very few of us will develop this unless by virtue of necessity or outside pressures.

**H**ERE in Florida shell and rock collecting is a favorite hobby. The long beaches around the coastline provide excellent hunting. A piece of coral rock may be desired simply because of an angle or shape. However the collector soon learns to never look for the best rock along the gentle beaches. It is not the gentle lapping of the waves that makes the rocks polished, smooth, and shapely. It takes the grinding and the tossing and the crashing of the ocean breakers to do that. So it is where the waves roar in and not on the gentle beaches that one will find the fair and shapely rocks. Even the most desired shells must be brought in by the waves. Henry Ward Beecher, who tasted something of struggle, says that character formation is very similar. The struggles and disciplines of making one's way through college could go a long way toward building a strong character. It is certain that those things which we struggle to obtain are prized more highly.

Another angle to be considered is

that of experience. A mere fact in the mind does not guarantee a learning experience. College should be a time of learning to live. What could be further away from actual life than isolating the individual from the chance to earn his or her own keep? Decisions must be made that will set the trend toward deeper and more important decisions. Certainly making one's way in the world is basic. There are those who think that no college student should be allowed to graduate with this area of his life blank.

One thing that we can all agree on is that added responsibility does mature a person. The keen competition of the business world demands this quality. The social and political world of today requires sober judgments. Maturity in thought and living has become a must.

One of the main causes of divorces in family life today is the inability of the contracting parties to handle finances. A lesson on budget making is wonderful but it cannot supplant the techniques for earning the dollar.

An article of this type should not end without listing some of the requirements of one who would make his or her own way in college. Those who follow this road by choice or by circumstance will find at times a most perplexing situation. Neither should one be overpersuaded to start to college on his own without being warned that it is no bed of roses. Some of the rewards of independence are listed above but certain prerequisites should also be kept in mind.

Anyone who is planning to work his or her way through school should have a well-formulated purpose in mind. This does not mean that the day the student enrolls the exact profession must be already chosen; however, this would help tremendously. Certain short-term goals should be fixed. A list should be made of expected accomplishments the first year, the second, etc. There will come moments of great discouragement. Hard schedules and a lack of desired relaxation will raise such thoughts as "Is it worth it?" and "What am I doing this for?" You need to know and must know the answers. You may be sent



to school with someone else's money and these questions will not bother so much; but if you are struggling and really sacrificing to stay in school, then you must have some purpose for doing so. Otherwise you will not last through the freshman year.

To this should be added a degree of persistence and determination. There will come moments when you must simply grit your teeth and say with St. Paul: "This one thing I do." It is conceivable that one working his or her way through school will have to drop out for a quarter or semester. It will take sheer determination to push back into the stream and continue.

We have mentioned voluntary discipline. Coupled with this must be a willingness to sacrifice nonessentials. The desire for new clothes and parties is second nature to a college student.

Yet the issue must be faced: One who is working the entire way cannot afford the "extras" indiscriminately. A "good" date will be very understanding about these things. (I once had three dates on one package of chewing gum—and we had fun, too.) Fraternity or sorority life may have to be excluded. There are many organizations that will afford social outlets without a great deal of expense.

Of course one who is working must budget, not only money, but time. There are twenty-four hours in the day and much can be done if a time-budget is used. This is a must. Either college or work could be full time. One must not usurp the right of the other. Time must also be found for proper rest and moments of relaxation.

Every working student should realize to start with that the college or

university staff is most sympathetic and understanding. Each member of the staff is there to help each student develop as much as possible. Most colleges have a contact man for student jobs. There are many jobs available right on campus. The average employer will make opportunities for a willing student. There are many kinds of scholarships and loan funds. My particular denomination (Methodist) has far-reaching aids for worthy students.

We could go on with this type of discussion. The matter to be decided, however, is not "To work or not to work"—but to be dead sure you go to college. One truth can be stated without opposition: A normal high school graduate *can* go to college and *stay* in college if the desire is there.

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### Time Schedule for Working Student

6:30 A.M.—Get up, morning devotions, bathe, dress, *walk* to breakfast.

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7:15-7:50—Breakfast.

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8:00-12:00—Classes. (Usually some free hour during the morning depending on class schedule. If work is inside, use this hour in the gym working out. If work is outside, use this hour to study.)

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12:00-1:00—Lunch, check mail, relax for a few minutes.

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1:00-3:00—Class or study. (In some cases work will begin at 1:00.)

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3:00-6:00—Work. (If work is outside, then morning gym hour can be used for study or reading newspapers and magazines.)

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6:00-7:00—Supper and visiting with friends.

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7:00-9:30—Work. (Often indoor jobs can be secured that will allow some studying along with work.)

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9:30-11:00—Study in room.

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11:00-6:30—Sleep.

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This time budget is not practical for some because working students may not have the same working hours. Such work as library work and the like is sandwiched in between classes. Most schools have night classes for special students. Some schools have classes every other day for working students. They work one day and go to school the next. The main point is to urge each student to work out a time budget.

Sunday can be used as a real day of relaxation. Sunday afternoon could be used for letter writing; Sunday night for an inexpensive date.

**I**N the United States last year, the \$221,803,000 question was "Got a stick of gum?" That's how much we spent to keep our jaws going up and down.

We won't be spending that in 1952. Every wage earner will be paying out almost a quarter of his pay check for defense.

Taxes are one channel through which the realities of the struggle are coming home to us. Shortages are another. The fabulous American standard of living is in for close shearing: men, material and money must be shared around the world if we are to subsist at home.

Fortunately, our nation has had the resources to share. But will we always have them? Is the supply of American lives and American dollars inexhaustible? If not, what will happen when we come to the end of the line? Will we have the courage to hang on when the going really becomes tough? The totalitarians are gambling on their belief that democracy makes men soft. Korea proves that our troops can stand up under adversity. How about the home front?

## II

The allies who depend on us, and on whom we must depend, live in Western Europe. Western Europe is too small a part of the modern world to survive as an economic unit by itself. It must have a partner whose economy is complimentary to its own. There are in the world two prospects for such partnership: Soviet Russia and the United States. Unless some plan for economic integration of the United States and Western Europe is worked out before 1952, when the Marshall Plan expires, the people in Western Europe will have to choose, then, between the Soviet and starvation.

In other words, it is possible for the Soviet to take Western Europe without a battle.

It is also possible for the Soviet to overrun Western Europe with the Red Army, which so far Russia has not had to use, although her satellites have engaged the armies of the free nations

in Korea and Indo-China. If Russia were to attack in Western Europe tomorrow morning, the forces of free nations would be outnumbered by more than three to one.

## III

Suppose the Kremlin were able to take both Asia and Western Europe, either by military or economic means, or by a combination of the two, what would life be like in a United States isolated politically, militarily and economically from the rest of the world?

We would live in a state of perpetual siege. The object of every activity would be self-defense. All people, all equipment would be drafted to keep us armed and alive. Government would determine who should work at what, and for how much. Government would also determine what commodities we would be allowed to buy. Luxuries would disappear and even necessities would be scarce and strictly rationed. This magazine would go out of business because of paper and personnel shortages. All sources of public information and means of communication would be severely limited and freedom of expression would dwindle accordingly.

It is not necessary for Russia to drop an atomic bomb on Detroit or New York or Seattle to destroy American freedom.

Nevertheless America cannot continue forever to support the insupportable burden of arming and feeding the entire free world.

This is freedom's dilemma—is there a way out?

## IV

Indeed, there is a way—one that was known to our forefathers when

# BARRIER TO

## A Proposal to Unite Free Civilization

they coined the slogan "United we stand, divided we fall." Only by pooling their resources were the thirteen original American colonies able to form the nation which became the greatest guardian of freedom in the modern world.

Only by pooling our resources with other freedom-loving nations today can we continue to build on the heritage they forged.

There is growing recognition of this fact not only in our own land, but also in France, Great Britain and Canada. In Great Britain and the United States resolutions have been introduced (in the British House of Commons and the American Congress) calling for a convention of free nations to discuss federating our strength. A similar resolution has been passed by the Canadian Senate. The government of France has, in the past months, repeatedly urged the creation of a single department of defense and foreign affairs and a single defense budget for the twelve nations that signed the North Atlantic Pact. The American public opinion analyst, Elmo Roper, estimates that 64 per cent of the American people favor a closer union among Atlantic nations. In Western Europe, according to the French newspaper, *Le Monde*, 50 per cent of the people are Atlantic-union minded.

What would such a union involve? The present federation resolutions call only for a convention of free Atlantic nations, and such other democracies as these might invite, to discuss possibilities. It seems probable that in the present climate their first proposals would follow the French line and call for a merger of the military and foreign policy aspects of government.

Necessarily, however, as the French have recognized, the successful wag-

# BARBARISM

By  
Leland B. Henry

During the past academic year, *motive* brought to its readers the plans of several groups working for peace: The World Constituent Assembly, the World Federalists, and The Committee for Peaceful Alternatives. This article gives an excellent presentation of the plan of the Atlantic Union Committee. The author is a member of the Board of Governors of this group.

ing of modern warfare involves economic resources. Possible also, therefore, might be the establishment of arrangements of speed exchange of goods without the red tape involved in currency differences and tariff barriers.

## V

Consider for a moment what the founding of such a federation would mean to you—as contrasted with what the defeat of the United States and its allies would mean.

First, let us recognize that a federation could not be counted upon to lessen our immediate personal hardships in terms of raising and financing a military force capable of checking further communist aggression. It is true that these hardships may seem lighter when shared, and certainly facing them in a united fashion is more efficient than facing them separately.

Second, union would put an end to the luxury of delay. For diplomatic agreements, it would substitute the authority of law. To understand how inadequate is a loose alliance between sovereign states to cope with the communist machine, just suppose that our forty-eight American states—instead of being subject to one federal government—each possessed the right to make individual decisions in military matters. Can you imagine the Department of Defense having to poll all forty-eight to find out what equipment each chose to contribute to our

defense in Korea or Europe, or even in case of an attack on New York or Los Angeles?

Once upon a time the proponents of a union of the democracies were called stargazers. Very few people have denied that as means of communication and transportation narrow world boundaries, a time must come when national borders will lose their meaning. But equally few have been in a hurry to assist this process of history. We have been too busy chewing our gum.

Now that the crisis is upon us, some of these same leisurely people are explaining that there is no longer time for federation. They are saying that we must win the war first and think about such matters after the victory.

How can they be so sure of the victory, divided as we democracies are among ourselves?

"United we stand, divided we fall," is as true in 1951 as it was in 1776. Efforts to create a union, made simultaneously with efforts to enforce the Atlantic Pact, would, if successful, replace the Pact. If the efforts were unsuccessful, we would be no worse off than we are today. The Pact has, as yet, neither been able to prevent disaster in the East, nor to build a defense in the West.

Actually, union would supply the united army, commonly financed and commonly procured, which both the Atlantic Council and the United Na-

tions are now striving desperately to organize.

## VI

So far, this analysis has dealt mainly with the contribution which an Atlantic Union could make to the military strength of the free world. The immediate peril that faces us is military and it is therefore necessary to discuss solutions in military terms. But from the long-range point of view, Atlantic Union has an even greater contribution to make to the world than the raising of bigger and better armies.

A union of free nations would enormously improve the standard of living, not only among members, but also in those areas of the world, especially Africa and Asia, which are economically underdeveloped.

The eventual removal of tariff walls within the union would open up a market of four hundred million or more customers for everything from needles and pins to books and television. Greater customer demand would stimulate increased production. This, in turn, would create more jobs for more people. It would also create a growing need for raw materials, thus offering opportunity to those areas of the world which are rich in raw materials but lack industry.

A rising standard of living creates both desire and opportunity for educational facilities, for cultural exchange and for the communication of ideas. As more people cease having to devote all their energy and imagination to determining where their next meal will come from, natural human curiosity about the nature and destiny of mankind can assert itself. In an environment where physical needs demand only casual concern, moral and spiritual values can attract the attention they deserve. Under such conditions more nations are likely to acquire the understanding and will which is the basis of popular democratic government. More would begin to practice protection of individual liberty by law and so become eligible for membership in a union of the free.

Atlantic Union could be not only the barrier against barbarism today, but the avenue to peace and good will among all men tomorrow.

I DO not wholeheartedly and unreservedly endorse every action and every policy of every chapter of every Greek-letter fraternity and sorority (and neither do I endorse every action of every department of our great United States). But, I believe that a person's attitude toward Greek-letter life, and the rightness or wrongness of joining a fraternity grows out of four factors: (1) the individual concerned, his background, his previous experience, and all the other factors of personality make-up, (2) the fraternity-school relationship at that particular school, (3) the particular fraternity involved (the particular people in that particular chapter), and (4) whether that particular fraternity is a dormitory and boardinghouse, or whether it is limited by the school to be only a social organization. For these four reasons I would not recommend an unknown person to a chapter of *any* fraternity on a campus with which I was not acquainted.

With these four factors in mind, let us turn toward some of the general criticisms of fraternity life. The word "fraternity" as used in this discussion applies to both the fraternity and sorority.

THE fraternity system cannot be condemned upon the basis of what we know personally—or more commonly through hearsay—about one particular chapter of one particular fraternity. We do not condemn America because it produced a John Dillinger, or an Al Capone, or the Pendergast Mob; for we remember that America also produced men like Henry Ward Beecher, Ernest Fremont Tittle, and Harry Emerson Fosdick. Why then condemn the fraternity system on the basis of one chapter of one fraternity, or the fraternity setup at one college? The fraternity system cannot be condemned solely on the basis of all those things we can list that are supposedly bad about a fraternity; because we can probably find those same things in dormitory life, and society in general.

Among those outstanding religious leaders both conservative and liberal,

# I Believe in Fraternities

By Robert Robinson

who have also found a place in their lives for the fraternity system are: Henry Ward Beecher, Samuel McCrea Cavert, Harry Emerson Fosdick, Bishop Paul Kern, Joshua Liebman, Reinhold Niebuhr, G. Bromley Oxnam, Norman Vincent Peale, Henry K. Sherril, Ralph W. Sockman, Luther A. Weigle, as well as Ella Alexander Boole, World President W.C.T.U.<sup>1</sup>

ONE of the arguments so often used against fraternities is that they contain snobs. I will freely admit that they often do, but are *all* the campus snobs in Greek-letter organizations? Dormitory life and society in general contain many snobs who have never seen the inside of a fraternity house. I had a friend in undergraduate school who was always condemning fraternities as snobbish; but by the consensus of nine or ten of us (both Greek and non-Greek) there was no greater snob on the campus than Jim, who was throwing this condemnation at fraternities. One of the most snobbish groups I know is a clique of non-Greek theological students! These may be rare exceptions—but I have found examples of them on two campuses 1,100 miles apart.

Granting that fraternities are selective, and exclude some people, how many intimate friends do *you* have on campus? forty? fifty? sixty? the

whole student body? No, only two or three. Therefore, *you* are being selective in choosing *your* friends; why deny that privilege to *others* (including fraternities)? You may have chosen a person of another race as a *personal intimate* friend, but I doubt it. Belonging to a Greek-letter fraternity does not exclude friendship with non-Greek people.

Donald Richberg, speaking as a non-Greek who in later life turned Greek, has observed:

Suppose I don't join a fraternity, but I insist on confining my companionship to ten men. We go to games together. We play cards together, we study together, we get up parties together. We rent rooms near each other. Then . . . why shouldn't we rent a house and eat together, and call ourselves the ABC's, and invite congenial souls to join us?<sup>2</sup>

In other words, non-Greeks often form their own unorganized fraternities, although they bear no name. And these groups often become snobbish in themselves, as did the clique of theological students.

Fraternities are not halls of paradise—they contain personality conflicts, school rivals, and occasionally a psychotic—but so do school dormitories, churches and society in general. After we are out of school, and settle down, I doubt if we will intimately know everyone in our block, or our apartment house. And I doubt if we

<sup>1</sup> Baird, *Manual of American College Fraternities*, 15th edition, The Collegiate Press, Menasha Wis., 1949, pp. 54-55.

<sup>2</sup> Richberg, Donald R., "Discrimination Is Good Taste," *Banta's Greek Exchange*, Vol. 37, No. 2, p. 164.

would want to associate with everyone in this block or apartment house, for this block will probably contain at least one alcoholic, maybe a petty criminal, a petty gambler, a prostitute, or a psychotic. (It happens in the best of neighborhoods.) And, the apartment house, or block from which *you* came, also was no hall of paradise, and completely free of odd personalities.

Again quoting Mr. Richberg:

A fraternity brother, ideally is a man you are willing to live with, to have eat and sleep in your home, to have become an intimate member of your family. Not all your brethren will meet your ideal. But *you* won't be ideal yourself to a lot of them.<sup>3</sup>

One of the greatest factors in determining the value of Greek-letter life is whether the fraternity is limited by the school to a social club—or whether it is also a dormitory where its members room and board. I am now associated with the Denver University campus, and the girls here do not know what real sorority life is. The houses are merely social gathering places. The girls have little sense of group loyalty, unity, and common experience compared to those houses which room and board the girls. Here at D.U. the houses are closed on date nights, and do not serve as a central gathering place for most of the members during the daytime. Certainly this type of fraternity setup has less to offer than one in which the members eat and live.

What more does a fraternity offer than a dormitory?

A fraternity is self-governing, within the few limits imposed by college regulations, or alumni guidance. Here the young member learns, perhaps for the first time, to submit to the will of the majority, and to shape his own conduct in accordance with the interests and standards of the group in which he lives. Here in assuming his allotted share of the work of the group he develops a sense of responsibility; for the well-being of something outside himself. He is merged with the group; must work with and for the group; must fight to emerge as a leader who will direct the group. He learns the invaluable lesson of subordinating self and selfish desires for the good of others. . . . No public opinion exercises so deep an influence upon youth as that of youth itself; neither home nor college can effect such sweeping results with so little delay or friction. . . .<sup>4</sup>

<sup>3</sup> *Ibid.*, p. 164 (italics mine).

<sup>4</sup> Baird, *Op. cit.*, p. 27.

Why can't dormitory life do just this, with loyalty built toward the dormitory instead of the fraternity? In theory it could, in practice it will not. If it builds loyalty to the dorm it, then, is becoming an unorganized fraternity. Ordinarily the fraternity group is smaller than the dorm group, thereby making group spirit and common experience easier to obtain. In the dormitory, the proctor's main duties are: (1) to keep the hall quiet during quiet hours, (2) to assist anyone who may come seeking help, and (3) to escort the housemother to dinner. The fraternity house provides these things, plus supervising study-table for all freshmen (and *anyone* else who has poor grades), plus encouraging attendance at school functions and games, and at intramural activities. *Usually*, the dormitory freshman has no one to see that he is on study-table, if he wants to be out fiddling away his time, nor to see that he gets to the varsity games.

**F**RATERNITIES have often been condemned because of their cost. It has been several years since I lived in

Churchmen, educators, and lately, even Hollywood, have deplored the fraternity system. Robert Robinson, director of Methodist Student Work at Denver University, comes to its defense.

a fraternity house, but at that time, it was no more costly than college life in general. For in the dormitory, there were always extra assessments—for the lobby newspaper and magazines, for the dance, voted by the house council, and for a wedding gift for someone; whereas these items were included in the fraternity budget.

Some say that all fraternity life is a big social whirl, but Louis D. Baylor, auditor for thirty-seven of the forty-three social fraternities at the University of Alabama, says that only 3 per cent of the total fraternity budget is spent for social activities.<sup>5</sup> Fraternities could not exist today, if their cost

<sup>5</sup> See Linn C. Lightner, "On Fraternity Costs," *Banta's Greek Exchange*, Vol. 38, No. 1, p. 20.

were much above the cost of dormitory life.

It has also been said of the fraternity system that "I have to forever pay fraternity dues." In thirty-three fraternities surveyed by the National Interfraternity Council, fifteen had no alumni dues, thirteen had alumni dues of \$5 per year or less, and the other five had dues over \$5, but not more than \$10 per year. I don't believe that this is a valid argument against fraternities.<sup>6</sup>

**S**OME will say that a man must forsake his Christian ideals when he goes into a fraternity—he must smoke and drink in order to become socially acceptable. You will cite me several instances of where a "good" boy went to college, joined a fraternity, and immediately took up chain smoking and heavy drinking. I know of such cases, but I *also* know of non-Greek cases where the boys (and girls) did the same thing.

This, therefore, cannot be blamed upon the fraternity system, since it also happens in dormitory life, but rather upon the fact that these people have discovered a new-found freedom—freedom from their parents' ever-present thumb. And they, therefore, have gone to the opposite extreme to prove to their parents that they are now men and women—free from their authority. (We have several cases among the non-Greek members of our M.S.F.) There were a great many men in my fraternity who neither drank nor smoked, and I also knew people in other fraternities who neither smoked nor drank. Therefore, it is possible to belong to a fraternity, and neither smoke nor drink.

At my undergraduate school there was a rule, "No drinking in the house." And the fraternities policed that rule better than the dormitory did—for it hurt more people if a fraternity man got caught, than it did if a dormitory man got caught. If a dormitory man got caught he was the only one who suffered—for dormitory is a loosely

<sup>6</sup> See J. D. Sparks, "Alumni Organizations of Fraternities Analyzed," *Banta's Greek Exchange*, Vol. 36, No. 2, p. 112.

woven type of social organization. But if a fraternity man got caught drinking, it hurt the whole fraternity—for a fraternity is a closely woven type of organization. Therefore, fraternity members policed their own better than did the dormitory men.

**F**RATERNITIES have often been criticized as unchristian at the point of religious and racial discrimination. However, *you* reserve the right to choose your friends—whoever they may be—and I reserve the right to choose my own friends; therefore, we must grant to others (including fraternities) the right to choose their friends. Apparently this preceding statement denies the member of a minority or unwanted race the privilege of choosing his own friends. But, if you are white, how many

of your *intimate* friends are of another race? Or if you are of another race, how many of your *intimate* friends are white? Here, I break with the fraternity system, for I believe that all races ought to have the *right* to join white fraternities.

In looking over Baird's *Manual of American College Fraternities*,<sup>7</sup> I discovered that of the seventy-one national Greek-letter fraternities belonging to the National Interfraternity Conference, fifty-seven fostered no religious or racial discrimination (although they probably had tacit agreements concerning race, not listed in Baird's *Manual*), two were for Protestants only, three for Catholics only, one for Caucasians only, one for Latin Americans only, two for Negroes only, three for Jews only, and two that were

<sup>7</sup> Baird, *Op. cit.*

founded by Jews and predominantly Jewish in membership.

Here again, let me repeat, I believe that the fraternity system is wrong at this point, and I believe that all races ought to have the *right* to join white fraternities. Whether or not that right is carried out depends upon the *individuals* concerned. But are fraternities the *only* organizations that foster religious and racial discrimination? The Scottish Rite certainly does, and the Masonic Lodge does to a certain extent.

In brief, fraternities, I believe, are no less Christian than society as a whole. If Christianity is to "save" the world, as it must, it must leave its cloistered halls and cells and move to where the world is. Christian young people, I believe, could be doing a service to God, to society as a whole, and to themselves by joining a fraternity. Of course, we can serve God with out belonging to a fraternity; but let us not deny the opportunity of ministering to people through fraternity life. God needs Christians in fraternities, not as martyrs but as respected fraternity men, to guide the fraternity in the Christian way of life, and to make those changes which seem necessary in the fraternity system.

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Everybody can't ride on top.

# "I Got a Wonderful Feeling"

**A**LPHA TAU OMEGA fraternity at Cornell University, Ithaca, New York, has set a precedent for something different in the way of initiation for new members.

One Saturday morning last spring, armed with tools, wallpaper, wall-board, and other materials, sixteen pledges went to a couple of rural homes near by and began repairing and redecorating. It was an entirely different form of initiation from the usual type of foolishness and physical punishment.

The work was done in cooperation with the county board of welfare. The two homes selected were owned by relatives of the occupants. The owners were allowing the houses to be lived in rent-free and thus did not feel able to keep up needed repairs.

The contact with the welfare department was first made by Jim Ackerman, president of the local chapter of ATO, and a past president, Bruce Davis. Plans were worked out with Mrs. Dorothy Poling, assistant case supervisor. The fraternity offered to furnish labor and \$50's worth of materials.

The pledges didn't know what was happening until all arrangements were made, but the whole chapter was behind the idea and the pledges enjoyed the experience. One of them, Henry D. McCullough, said, "As one of the initiates who did the work, I can sincerely say that I got a wonderful feeling inside for doing this job. Of the two families helped, one was really destitute. We soon realized that anything we did would be an improvement for their home.

"I am confident that ATO will continue to use this method for all of its future initiations. The interfraternity council here has taken up the idea and has formed a permanent committee on projects so that many worthy needs here can be met with the combined manpower."

The idea originated with Bruce Davis who had heard of a similar project when he attended the ATO congress in Cincinnati. It seems that a chapter in Indiana had initiated its pledges by having them paint a church. But the Beta Theta Chapter at Cornell is the first to work out a

project with the county welfare board.

Finished in a couple of Saturdays, the project gave this chapter some national publicity. Newspapers as far away as Oakland, California, and Tampa, Florida, wrote editorials commending the fraternity action. The Associated Press sent news about it across the nation.

More than one hundred letters were received, representing all parts of the nation. Typical was a hurriedly scrawled note from Denver, "Good news travels a long way. My hat is off to you for such a wonderful idea. A Denver housewife."

Brigadier General Louis H. Renfrow, deputy director of Selective Service, Washington, D. C., wrote, "In these dangerous days when young men in colleges and universities are currently being deferred from military service because of their serious responsibility to equip themselves for a most important place in the economy of this nation, either in military or civilian capacities, it is refreshing to see your group take the lead in this constructive and worth-while program."

## An Appeal for Justice

**J**AMES LAWSON, popular vice-president of the National Conference of Methodist Youth and a student at Baldwin-Wallace College, Berea, Ohio, was sentenced April 25 to three years in federal prison for refusing to register under the Selective Service Act.

However, four months before the trial, he notified the board that he would register as a Conscientious Objector (Classification IV-E), but the judge refused to consider this change of mind.

An appeal is being made by friends and interested persons in the light of these and other facts:

The sentence is too severe. While Lawson was sentenced to three years, other persons convicted of breaking federal laws received

lighter sentences. For example, liquor violations receive an average of 10.4 months' sentence.

While the federal records show that 31 per cent of all cases receive probation, conscientious objectors are almost invariably denied probation. This is a denial of equal rights.

At the time of the trial, the Foreign Division of The Methodist Board of Missions and Church Extension requested the judge to grant probation or suspended sentence to allow him to work in Africa as a short-term missionary (A-3 program). The court refused to consider this constructive work.

The Rev. George Harper, administrative secretary of the National Conference on Methodist Youth, declares, "While actions im-

minently dangerous to the community must be guarded against, the harmless technical violation of which the defendant has been convicted here should be recognized as a temporary error and should be viewed with an eye to the future. He should be given an opportunity to comply with the law and continue his development as an uncommonly valuable citizen."

The "Committee for the Defense of James Lawson" has been organized with headquarters at 110½ Woodland, Nashville, Tenn. Contributions to the Lawson Defense Fund should be sent to the treasurer, Mr. Herman Will, Jr., at 740 Rush St., Chicago 11, Ill.

A report of the appeal will appear in  *motive*.

AUGUST 1951

Atlantic

THE American Scholar

The Christian Century

PUBLISHED WEEKLY

consumer reports

AUGUST 1951

The Christian Advocate

What Magazines Do You Read?  
By Ernest Lefever  
The First Article of a Series

PARTISAN REVIEW

The Saturday Review  
OF LITERATURE

CONSUMERS UNION PRODU

INTERNATIONAL Journal OF RELIGIOUS EDUCATION  
1951

Common Cause  
Harper's

TIME



WHAT five magazines have you read most during the past five years? This question was put to fifty Methodist college graduates two months ago. The results were more interesting than surprising. *The Reader's Digest* and *Time* tied for top honors with thirty votes for each. Twenty-eight students named *Life*, *motive* and *Saturday Evening Post* each drew thirteen votes. *The Ladies' Home Journal* had nine and *Christian Century* eight. *The Christian Advocate*, *National Geographic*, *Newsweek*, and *World Outlook* (Methodist mission magazine) each had five votes. *The Atlantic Monthly* was mentioned four

. . . is not meeting the needs of our society." The mass media fail "to give a truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning . . . (and to) provide a method of presenting and clarifying the goals and values of the society." Further, the students showed a strong preference for politically conservative magazines; there were one hundred sixteen votes for decidedly right-wing media over against a piddling five for liberal journals.\*

"But these fifty graduates couldn't be a fair sample of Methodist students," counters a reader from Missouri. Right, they do not represent a

points when reading certain magazines. Readers of *Life* who look only at the pictures will be "harméd" less than those who take the trouble to follow the fortunes of Henry Luce's "American Century" in the slogan-slinging editorial columns.

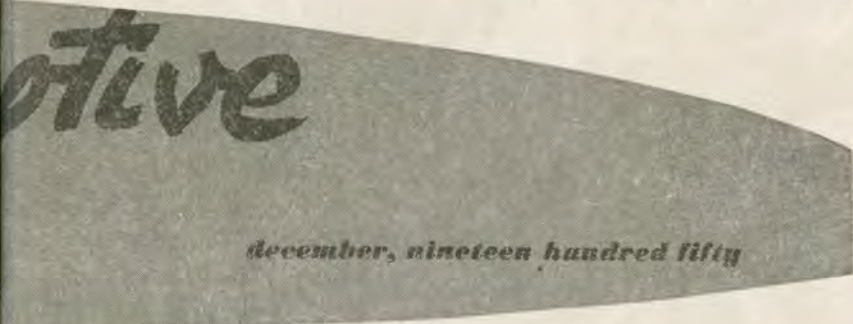
THESE two reasons for bad reading habits are but symptoms of a failure on a much deeper level. The present student generation (including Methodists, Presbyterians, Baptists and atheists) is characterized by its loyalty to secular (to use the theologians' cuss word, which really means non-Christian) beliefs and standards. Our secular creed which deifies self-sufficient science, Dale Carnegie success, Norman Vincent Peale happiness and N.A.M. individualism, is drummed into us in a thousand ways by the mass media and to an alarming extent (and often in a "moralized" version) by the religious press. Against this overwhelming tide of secular opinion-making and value-forming influences, the distinctively Christian message at the heart of Protestantism, is but a small and tragically inadequate voice. Few students have either the faith, the insight or the courage to step outside the main stream and seek the refreshing springs of the less popular but more responsible press.

For those students determined to withstand "the deadly imposition of conformity," as President Truman put it recently, *motive* is running a series of articles under the general title: "What Magazines Do You Read?" The aim of this series is twofold: First, to help develop standards for judging current reading and second, to provide a critical review of certain magazines students are reading or ought to read. The viewpoint of these articles can be expressed in the form of a question: To what magazines can I turn for an accurate and comprehensive account of public events, for a critical interpretation of these events against the backdrop of social trends and movements, and for a clarification of the problems I as a student and as a citizen face in light of my loyalty to the Christian faith?

cross section, but rather the "pick of the crop," to use the words of a Mission Board secretary. These students are the A-3's, bound for three-year terms in various African mission posts.

WHY is the quality of periodical reading so low among Protestant students? First, the inferior mass magazines are more available. In barber shops, beauty parlors and student lounges one can always pick up one of the big four—*Reader's Digest*, *Life*, *Time*, or *Saturday Evening Post*. For *Harpers*, *The Reporter*, *Social Action*, or *UAW-CIO Ammunition*, one must go to the library. And some college libraries don't even take labor papers. Apparently most students, like jelly fish, float about outside of class waiting until something bumps into them. Second, students in their extracurricular reading seem to be more interested in entertainment than information. Despite the obvious drawback, this accent on entertainment has its good

\* The editors wonder where *motive* stands!



times and *McCall's* three.

*American Magazine*, *Christian Herald*, *Colliers*, *Consumer Reports*, *Hygeia*, *Look*, *Methodist Woman*, *N.E.A. Journal*, *Pathfinder*, *Saturday Review of Literature*, and *U.S. News and World Report* were each listed twice. Among those named once were *American Scholar* and *Nation*.

Unmentioned by any of the students were *The New Yorker*, *New York Times Magazine*, *The Reporter*, *Partisan Review*, *Fortune*, *Theology Today*, *Christianity and Crisis*, *Social Action*, *Intercollegian*, *New Republic* and *Progressive*. Not one scholarly journal was listed. Not one labor periodical was named.

THIS response was not very gratifying. These Methodist students, like "average Americans," were turning mainly to sources of public information condemned by the Commission on a Free and Responsible Press in these words: "The news is twisted by the emphasis on the novel and the sensational. . . . The press as a whole



THE SUPPER



ROBERT HODGELL

ROBERT HODGELL  
From Paris to Podunk

Does modern art have anything to contribute to religion?

**L**EWIS MUMFORD claims, "The maimed fantasies, the organized frustrations that we see in every comprehensive exhibit of painting today are the evidence of a deeper personal abdication. . . . Man has become an exile in this mechanical world, even worse, he has become a displaced person."

Regarding art as a graphically vivid symptom of our deeper social ailments, Mr. Mumford went on to say, "When a society is healthy, the artist reinforces its health; but when it is ailing, he too easily reinforces its ailments."

We must admit that a realistic appraisal of our society might lead to such conclusions. It speaks well neither of the artist nor of the moral fiber of the society out of which contemporary art must develop. The problem, it would seem, is at the feet of the Church itself. It could raise questions about the role and influence of religion in contemporary life.

Some modernists have gone so far as to declare that religion represents

medieval attitudes and concepts and has no place in contemporary society. In enjoining the artists to throw off religious ties and inhibitions, however, they are advocating a divorce which overlooks the good works that have come out of that union in the past. Each also may have something to contribute toward the vitalization of the other in contemporary terms.

Art had its origin in the service of religion. Great cultures flourished for their moment in the world's history and died, leaving only the arts they produced to record their strivings and make them understandable to later generations. A surprising number of the art objects which have survived were originally for religious purposes or in some manner recorded religious themes and the general religious temper of their time. Since the advent of Christianity, religious art in the West has been synonymous with Christian art. Practically all the work generally classified as religious art which has been produced since then was sponsored by the Christian Church and

dedicated to its purposes. In a very real sense the Church was the mother of the arts. Architecture, painting, sculpture, music, literature, drama—all received impetus and gained stature under church sponsorship so that they were capable of an independent life of their own when the Protestant Reformation cast them out of the garden into secular society.

Probably no relationship has been as creatively rich as the one which existed between art and religion. Art, especially painting, became the church's great missionary to the common people. Art became the Bible-on-the-wall for the great illiterate masses, inspiring Gregory of Nyssa to write that "Painting, even in silence, can speak upon the wall and do great service."

To choose the best work that has been done in the past and lay it alongside Mumford's evaluation of the present, however, is to deal in extremes that are unwarranted. Art historians could point out work by Bosch, Brueghel, Goya, Grunewald and others—religious art also—which would make most of the modern extremists seem tame. To condemn modern art without considering why artists paint and where they fit into modern society is to condemn blindly. It's quite possible that the picture is not as black as it seems.

It's true that the artist must reflect the time in which he lives in his work. The frustrations of modern society

#### "THE SUPPER"

"The Supper" is the first of a proposed series of linoleum cuts based on the events leading to the crucifixion. Perhaps the forms are distorted and not "beautiful" or "natural" as men. But why should artists hire actors or pay models to suffer for them? Isn't it more effective to convey the experience directly so that one is more conscious of the idea seeking expression than of the figures recruited to express it? The figures become parts of a pattern, but the pattern has a purpose.

are no less real to him than to the plumber or the clerk. It could not be otherwise; artists are sensitive people. But it is even more true that the artist paints according to his function and role in society.

In the most inspired and creative days of church sponsorship the artist had the professional dignity of one whose work was important. His paintings were needed by the Church and appreciated by the people. The artist knew that his works were good because they did good works. His art was religious because he was usually a devout and humble man who worked honestly and unpretentiously and who created as an act of worship. His voice was timeless. It rings clear and true today with its original faith, honesty and sincerity of conception.

**W**HEN church support ended the artist had to look to other sources for his livelihood. He was sponsored at times by the nobility, sometimes by government, or the rich merchant classes or private collectors. If he turned to religion it was because he was religious by nature or was interested in religious themes. Since he no longer was spokesman for the Church or responsible to any particular segment of society, his paintings became more intimately personal both in conception and style of execution.

Sometimes this was a fortunate circumstance. By abandoning the pomp of high renaissance church style, the artist created work that was more personally and genuinely religious. Rembrandt could not rely on church patronage as did his contemporary, Reubens, in Belgium. The simple faith which permeated Rembrandt's style is in sharp contrast to the luxurious and grandiose religious paintings of Reubens. As one writer has suggested, "Rembrandt's many religious works were done as a personal expression and sales were dependent on the whims of collectors who were not particularly addicted to such subjects. But more than any other Protestant artist he returned Jesus to the people."

**W**ITH the exception of a few nota-

ble but isolated examples, church sponsorship and encouragement of the fine arts are relatively unknown in contemporary society. The best-known exception is probably the Church of St. Matthew of Northampton, England, which has commissioned work by modern composers and by artists of such stature as Henry Moore and Graham Sutherland. In general, however, and quite properly, the schools and colleges have become the champions of contemporary creativity. The great majority of American artists today derive most or at least part of their income from their salary as teachers. By demanding that its teachers also be practicing creative artists and by employing the top artists of our generation, either as teachers or as campus artists-in-residence, our schools have become seething caldrons of artistic activity.

The schools have also taken the lead as collectors of contemporary art. The annual competitive exhibitions held by many schools rival if not exceed both in scope and quality those sponsored by the major professional fine arts museums. In turn, these museums have been stimulated to expand their activities, especially in service to contemporary art and in making it more available and understandable to the general public. The museums are becoming "art centers," centers for living with art and for all kinds of artistic activity, rather than the impressive and impractical mausoleums of art that raised their haughty, culture-heavy bulk in our larger cities. Even the staid Metropolitan Museum in New York has completely revised its program and purposes in recent years, stressing work by living artists.

The distribution of top artistic talent around the country is gradually taking art out of the cultural hothouses of Paris and New York and transplanting it in the native soil of local communities. The movement is new, having developed largely in the last decade, but it has already stimulated intense, active interest in art all over the country. Since artists are having to live and work more closely with the public rather than seeking the sympathetic seclusion of isolated studios and colo-

nies of Bohemia, it is possible that a more national and popular art will eventually emerge.

**T**HE current trend, however, is toward abstraction and internationalism, it being old hat to be caught with the taint of "regionalism" or "provincialism." The same trends are the rule in exhibitions from Paris down the line to Podunk Corner. Art may be a universal language but striving for universality has robbed the young artist of some of the vitality that comes of experience and living on the local level. The dime-store concept of culture that decrees standardization shall be carried to the farthest outpost is robbing our culture of its vitality in the same way. Commercialism is a cheap substitute for culture. Perhaps that is the charm of Grandma Moses as a phenomenon in the art world; a little old lady who even defies artistic conventions and remains distinctly a New Englander though she is now highly paid and no longer a primitive in her work. The revival of interest in folk art and folk music and a new respect for native folk craftsmanship is a healthy step away from contemporary commercialism.

There are other reasons for internationalism in art. The artists are on the move, usually teaching in areas remote from their birth and training and seldom staying long in one place. The wholesale importation of European refugee talent during and after the war is another factor, as well as the world-wide travels of G.I.'s who later became G.I. art students, many of them making the pilgrimage to European culture mills to study. Something like half the artists represented in a recent comprehensive exhibit of American painting were born outside the continental limits of the United States. Most of these artists are now American citizens of long standing, but their origins still influence their work.

**A**NOTHER factor contributing to the diversity and eclecticism of painting styles, especially among younger  
*(Continued on page 29)*



## Laboratory for Life

COLLEGE can be a lonely place, with everyone isolated behind his own stack of books. But working with others, planning with others, arguing with others, and finding recreation with others at the Co-op cures that isolated feeling."

That statement by Joel Welty, member of a student cooperative at Oberlin College in Ohio, could be applied on any college campus—and just about anywhere else in American life.

Some ten million Americans, including tens of thousands of collegians in dormitories and eating clubs, organized into the North American Student Cooperative League, have found that consumer cooperation fills a deep-felt need of human beings for belonging. They see co-ops as all-too-scarce

practical applications of brotherhood in an insecure world. Through cooperative ownership of credit unions, housing projects and health centers, as well as of basic installations such as power plants, fertilizer factories and oil refineries, these millions in city and country have grown closer to each other, as neighbors facing a bleak future with hope and encouragement.

It's not surprising that biographer Irving Stone, writing in *Holiday* magazine, described a student cooperative at the University of California in Berkeley as "the only factor on the campus offering a direct and hopeful answer to the cyclotron up on the (campus) hill."

**M**ANY analysts of college life have proven beyond a doubt that campus

cooperatives, properly organized, financed and managed, can cut college living costs dramatically.

For example, the *St. Louis Post-Dispatch*, in a series of articles on campus cooperatives at the University of Missouri, pointed out that two hundred students in six co-ops on the Columbia campus were getting "first-rate living conditions . . . at \$35 to \$40 a month compared with the \$50 to \$75 in the university dormitories or social fraternities and sororities."

But even more important, as Stone has pointed out, are the overtones and satisfactions gained from cooperative living. A member of a co-op on another California campus, the University at Los Angeles, said:

"The organization has done more for me during the last two years in

Many thousands of college students, like this youth at the University of Michigan, have found that cooperative living can cut college expenses dramatically. It also furnishes a new understanding of others in a tense world.

**For saving money or for building brotherhood, Campus Co-ops have an answer.**

**By Philip J. Dodge  
Cooperative League of the U.S.A.**

the way of maturing my mind than any home could have done in twice the amount of time. Living together with people of different ages and beliefs has afforded me the rare opportunity of widening my perspective on life and of pointing to the relativity of standards in our and other societies. The nature of the organization has also helped me realize that a cut-throat competitive setup is not the only one which can bring prosperity to individuals."

What exactly was there about cooperation as applied to campus life that appealed to this California student? Possibly it was this feeling, as described by Welty: "Co-ops are active in all sorts of campus activities—they aren't branded as one of a group set apart from the rest of the campus." Or perhaps as he says, it was the thrill

of sharing basic experiences and meeting common problems with fellow students from different walks of life, different national backgrounds, different ways of looking at problems. Or perhaps it was simple things, like having a pot of coffee always simmering on the stove for late students or daters; or leftovers set aside for icebox raiders.

One thing is certain—campus cooperatives follow the quiet, subtle path of solid human relationships on which not only Christian faith but the very fate of mankind today rests. Only by learning to live in face-to-face groups such as cooperatives that stress responsibility as well as rights, can people be brought together to solve the overwhelming problems that confront all of us.

**H**ERE is one example, from the University of Arkansas, of how a state-wide group helped students solve their campus living problems. Since 1938, members of farm women's home demonstration clubs throughout Arkansas had raised \$60,000 through apron sales, cake walks, pie suppers, auctions and other devices to build a cooperative house on the Fayetteville campus for 4-H girls attending the university.

In 1948 building costs made it necessary to double the building fund. The women pitched in twice as hard in their fund-raising, and last May a well-planned and beautifully built cooperative residence equal to any other on the campus was dedicated for twenty-three 4-H girls. Good light for studying was assured by large lamps donated by Arkansas rural electric (R.E.A.) cooperatives. Arkansan neighbors had made a tremendous investment, through their small savings, in not only the physical well-being, but the maturing of these 4-H girls in vital relationships.

**C**OOPERATIVES—on campus or elsewhere—fill the need for wider ownership so sorely felt in our present monopoly-ridden society. They spread business partnership among many—often thousands—of people. Little

known is the fact that the International Labor Organization, the Food and Agriculture Organization and other U.N. bodies are today pushing cooperatives in their own countries and in international trade, as possibly the only way for millions in vast underdeveloped areas of the globe to find democratic solutions to their problem of mere survival. Cooperation in the broad sense is the heart of any program of international relations today; of any relationship between peoples.

As Jerry Voorhis, executive secretary of the Cooperative League of the U.S.A. and a former Congressman, has said:

"(A cooperator) believes in the possibility of human brotherhood in this life and he believes in the possibility of a world pattern on the principles of the teachings of Christ."

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**From Paris to Podunk**  
(Continued from page 27)

artists and more and more among older ones as well, is that most artists, being art teachers, feel an obligation to their students to be "broad-minded" in their teaching approach.

In making art seem to be a science so that it can compete with its more scientifically "practical" brother departments for its share of the academic dollar, something precious has gone out of it. Serious artists raise the question as to whether or not art can be taught. Many believe that it cannot, but college presidents and trustees must not hear of this.

It is yet to be learned what will happen when the present generation of G.I. artists returns from Bohemia and settles down to develop a more mature and personal style. Since most fine art students intend to become teachers of art, it is yet to be explained what will happen when the art teachers outnumber the art students. There are other signs of the decline, not of the role of the school, but in its ability to maintain that role. The G.I. students who made departmental expansion possible are running out of time.

# Not Under a

# BUSHEL

By Farrell Fulton, Jr.

Can Christian students become evangelists—in the true sense of the word—on the campus?

**R**EGARDING the nature of evangelism, there seem to be two aspects. First, the power of personal example. No doubt about it, the primary evidence to prove Christianity is the Christian person. But that is just not enough, not at least for college students.

The second requirement is that the Christian student must be able (1) to formulate his faith intellectually and (2) to interpret all of life (truth, beauty, morals, history, and evil) in the light of the Christian religion. Billy Graham speaking to farmers in Podunkville, Kentucky, need not *explain* the relations between nature, man, God, and Christ. But the questioning, perhaps skeptical, college student rightly insists on an explanation of Christianity before he will accept it. The fruits of Christianity are in the person; the understanding of Christianity is in philosophy and theology. Bill Christian lets his light shine, but Bob Non-Christian, like an engineer gazing at a lighthouse, may want to know the light's source of power and the nature of the connections between the source and the light.

May I pick one of Jim Holmes's remarks as the point of departure for a further comment on the necessity for a philosophical interpretation of Christianity?° He notes that in selecting a college professor these two factors should be uppermost: the professor's

knowledge of the subject and his ability to teach same. How much more then, evangelists, does it behoove us to know our subject, the Christian gospel, and to be able cogently to communicate it to college-level persons in that intellectual framework which alone will draw their attention and their respect. This idea is not original. I am indebted to one of Jim Holmes's Harvard psychology professors for it. Dr. G. W. Allport's recent book, *The Individual and His Religion*, has this to say on the relation between college students, their acceptance of Christianity, and theology. Those who have eyes to read, let them read carefully:

“. . . the loss of theocentric faith . . . the shift is unquestionably due in part, though not entirely, to the ignorance of the students today regarding the teachings of theology. . . . One may read student biographies dealing with religious history without finding the slightest comprehension of the theological position which they, more likely than not, are in the process of rejecting. Lacking a knowledge of theology, young people cannot have available the solutions reached by great minds in the past even when they are ripe to use them. They know next to nothing of Luther, Calvin, Wesley, and Niebuhr . . . minds who have wrestled with the rational aspects of the Christian faith.” (page 46)

And in his booklet, “The Religion of the Post-War College Student” (1948), Allport gives this conclusion (page 24): “It seems reasonable, therefore, to suppose that if students were exposed to the thought of diverse theologians, some of them would find

models that they might gladly accept.” You see, then, what a terrific barrier *ignorance* of Christian theology is to the college student's acceptance of Christianity and so also to our evangelistic efforts. Protestantism especially requires an amount of knowledge and strenuous thinking which will discourage all but the keenest of your Wesley Foundation evangelists. But some, I firmly believe, are called by God to proclaim to their fellow students a Christianity that understands itself in mind as well as in heart.

**M**AY I sum up in this fashion: the uncommitted student goes forth to seek a basis for his life. He listens to the claims of Christianity, naturalism, humanism, skepticism, and just plain indifference. He notes the caliber of life manifested in the adherents of each ism. Let us assume that he perceives a bit more selflessness among the Christians. Will that be proof enough for him to accept Christianity? Not, certainly, if the student desires to *understand* Christ's faith before he bases his life upon it. “What does Christianity mean?” You, the evangelist, must know the answer to his question—and know that answer in no simple-minded fashion either!

The problem now is practical not theoretical: how does one communicate these two aspects of evangelism, the person and the theology? The first of course is communicated in day-to-

° This article is in part an answer to *motive's* symposium on “Evangelism on the Campus.” See February and March *motives*.



day personal encounter. No more need be said here than that (1) the person should be as Christian as possible and (2) he should *participate* in campus activities up to the hilt.

For example, be on the staff of student publications and write specifically religious articles (arrange an essay debate with some skeptic to appear in the school paper). Run for the Student Council, on which the opportunities for Christian witness are as big as you want to make them. For instance the Student Council of my former college instituted a Religious Emphasis Week—the first in the school's history—under the pressure of one Christian member. The same council recently considered instructing its delegate to the Texas Student Association to favor admission of Negro colleges into the association. Here certainly was an opportunity for the council's Christian members to speak up.

All in all, then, the Christian should not hide his light under a bushel, but let it shine, and brightly too, in every area of campus life. I say it in all seriousness: *campus Christians should purposely strive to influence, if not control, every organization affecting student life.* If Christians are willing to die for Christ, how much more willing they should be to do these things which are much less demanding. If the God who was in Christ has really conquered your life, you will know in fact that these suggestions are but the beginning, and a paltry beginning at that. But paltry or not, they are a starting point for action.

**F**INALLY, how are we to communicate the intellectual formulation of Christianity? Once again, the school periodicals can be used. But there is one special avenue of communication whose efficacy is, I believe, not generally recognized. I refer to those student or student-faculty forum committees which arrange debates and panels on all manner of topics. Last year at the Rice Institute, Houston, Texas, it just so happened that one half of the members of the forum committee were members of our Methodist Student Fellowship; in fact our

three top officers were on the forum committee and the committee's president was our M.S.F. publicity chairman. Quite an interlocking directorate! As a result of this and yet without any premeditated planning at any time during the year—the M.S.F. members pressed the committee into arranging two forums on religious topics: the first such forums in the committee's history and the two most successful programs of the school year. In the first, two professors discussed the topic "My Personal Religious Convictions." One professor was head of the philosophy department, one of the most respected members of the faculty, and a Christian. The other was a complete skeptic whose thoughts were so obviously jumbled and baseless that the contrast was downright delicious. Two hundred persons, including the school president and many faculty members, jammed the lecture room to hear a philosopher expound Christianity intellectually. And they were impressed.

The second forum was an even greater success from the standpoint of the communication of an intellectual interpretation of our faith. Five students spoke on "Does God Exist?" Three said yes; two, no. Two of the "yes" men gave the Christian view as best they knew how. And note, four hundred thirty students and faculty members jammed the school's largest amphitheater to hear the speakers: over one fourth of the student body at a school most of whose students are science-engineers, is neutral toward religion, and never had a chapel service in its history. Compare the interest in these two religious

forums with the third most successful forum (numerically speaking) on "American Sex Standards." Eighty students showed up!

And if the M.S.F. forum committee members had only been fully *conscious* of the potentialities of their influence on the committee, the Christian view of things could have been presented even more often and more potently than it was. The stimulation value alone of such forums is extremely valuable, in that many persons, heretofore uninterested in religion, are confronted point-blank for the first time by the deepest problems of human life and the Christian interpretation of those problems. Could it possibly be that such forums are, or could become, the college students' counterpart to the Billy Graham type of evangelism, and yet be so much more lasting in their effects than Grahamism in that the intellect, not just the emotions, is involved?

Two simultaneous actions challenge us: "Let your light shine" and "Brethren, do not be children in your thinking . . . but in thinking be mature." Not only will a lot of Christians have to pray more and love more, but they will also have to learn more and think more. And these four involve something which pen and ink can never emphasize enough—*work* more.

It's not easy, you know, not a bit easy to be an evangelist of intelligent Christianity to the campuses of 1951. And certainly we feel small in comparison with the job to be done. But, we are the servants of a great God and if we keep everlastingly close to him, we are ready, both now and forever, to press on to the job ahead.

## I HEARD A PROPHET

By Henry Barnett, professor, Florida Southern College

I bowed to his words: they gathered; they  
broke  
Over cowering conscience and impulse; they  
drove  
In echoes of passions that cried in their  
pain,  
The thunder that follows the lightnings  
of love.

"Once as individuals we give ourselves in the magnificent risk of God-and-group relationship, it is as if new or formerly inactive osmotic capillaries suddenly spring into action."

# OSMOSIS

## Through Prayer Cells

By Clarice Bowman  
Board of Education  
The Methodist Church

KAGAWA didn't have to hesitate and think when asked, "How would you define prayer?" He had his definition ready. It was one word: "Surrender."

Surrender? One cringes a bit. Something of a negative connotation, haven't we here? That sad, all-is-lost-forever moment of admitting the "other side" has won? (How enmeshed we are in symbolism *militaire*—we conjure up, even from this simple word "surrender" a picture of factions in conflict.) *Prayer*—as "surrender"? Really, now, Mr. Kagawa, weren't you being—well, a bit poetic or something?

No! Chances are, Mr. Kagawa meant exactly what he said. And chances are that, unless the full meaning of "surrender" be our starting

point, we shall not adventure beyond foothills of prayer-life, alone or in group-fellowship. Divesting our minds (if we can!) of the Lee-Grant-at-Appomatox picture for a moment, we look at ourselves—not in our pet psychology-mirror that shows up such fascinating, if at times weird, workings of this self; not in our sociology-mirror that reveals observable currents sweeping through peoples; but in a *theology*-mirror—that starts with God, and our little selves in the startling white light of our God-relationship. Not that we cower in tremulous terror as the savage before his pitiful idol-image knowing dimly that something or someone holds power over him; rather that we bow in awesome awareness that this power beyond our farthest imaginings *is*, and that he means loving-kindness and not alone judgment towards us.

Pounding as incessantly as drums in the jungle or as the footfalls of the hound of heaven at our heels is the urgency of our "coming to terms" with this inescapable relationship. What shall be our response? We cannot keep putting off the question in our to-be-faced-when-there-is-time file. The hour has struck. The choice is ours. In loving us infinitely, God trusts us daringly with free will at all our crossroads. "Sin," defines Harris Franklin Rall,\* is "saying 'No' to God."

SAYING "Yes," is it not easy? Sounds like the simplest way out. But it is fearfully hard—the moment of getting ready to mean the "Yes." The hard part is there, whether in a large life-direction decision or in an immediate close-as-your-nose choice. For to say "Yes" to God involves the self's coming down the stairway of its inner citadel, opening the door and giving over the keys—*surrender*. Admitting that God is creator, owner, master of the castle all along, we but stewards for a time. Giving up that sublime sense of self-importance blown up balloon-fashion that erstwhile delighted us so in our parlor of make-believe. People who have had the twisted idea that true prayer (individ-

\* *The Christian Faith and Way*

ually or in group-fellowship) was sissy stuff ("for saints and women," perhaps) have not sensed the terrific act of *will*, strong, red-blooded, vigorous, he-man *will*, required in this initial step, the step without which our prayers are but cymbal-sounds.

Takes courage, too—the all-out, surrender type of courage—to join with others to form a prayer-cell or fellowship. Suppose the discussions veered around to a question embarrassing for us to talk with others about, or to face up to? Suppose more were to be required of us in spiritual disciplines than we think we would enjoy undertaking right now? The tendency-to-littleness within us clamors; tries to command center-stage; tries to turn us back. For starting in with others, on the venturesome uncharted ways of a prayer-cell, double-dares. It dares in the first place, the self-surrender necessary in "letting go . . . letting God"; dares in the second place, a quality of self-surrender always necessary in achieving deeper relationships with people. Akin to this latter, only more so, is the self-surrender necessary in marriage, and in deep lasting friendships.

**W**ILLINGNESS to will for the others' good—that's a positive way of saying it; other-regarding concern, replacing self-regarding preoccupation. A living "cell" is not created out of insoluble self-conscious selves. Each must be daring enough to throw himself into the fellowship, to strive in togetherness for the good of all, not caring whether he gets credit or spotlight or not. The spirit of willingness to be a group-self, "we-ness" replacing the excess "I-ness" of so much of the rest of life—that's what it takes to begin, or to carry on.

Not that one "gives up," "loses." Rather, achieving we-ness is a functioning, a skillful sensitive give-and-take with choices every moment, a highly cooperative adventuring—like human pyramids building up, each depending on perfect coordination with the other; or like a jazz orchestra "in the groove" improvising as they go, not knowing what's coming next but harmonizing together. One doesn't

achieve we-ness in prayer-fellowships merely by saying, "Go to, now, we'll be a we."

Rather, it is a growing sort of experience (as in marriage, deep friendships, any of the more searching levels of human relationships); and it grows as the individuals are pulled by something beyond themselves—a frontier for intellectual exploration; a problem or grief that calls for probing of spiritual resources; a service-action project that demands all they have and more.

A group thus becomes a "field of power." To put it into the language of group dynamics,

" . . . there can be no group until the ideas and feelings of each member—and his intentions—have been awakened and clarified; communicated by him; understood and appropriated willingly by every other member of the group; and finally interwoven into a group climate, group viewpoint, and group goal.

"This process seems to happen best when all see that everyone is within the same fate (situation); and that none will be saved apart from the salvation of all the others. From this point on, common experiences and risks of destiny—interpreted and celebrated—form a totality within which members are bound together."\*

But you who are already in prayer-cells know this, and you know it well. You've already adventured beyond the beginning-points; explored the hinterlands. You know a deeper truth, too.

That, once as individuals we "give ourselves" in the magnificent risk of God-and-group relationship, it is as if new or formerly inactive osmotic capillaries suddenly spring into action, and *power* comes into our lives both individually and in our fellowship. Whereas formerly we may have been like ice-locked rivers, now the stream of ideas, understandings, creative possibilities is released. As the tiny rootlets almost invisible reach out into the dark loam for nutriment from the tree, so little hair-roots of our eager questing reach into God's truth—and *receive*.

Does the tree's little hair-root have sufficient pull-pressure within it to draw the moisture and food from the soil into itself, there to speed to the

\* Snyder, Ross, "A Theory of Group Dynamics," *Religious Education*, January-February, 1951. p. 39.

entire plant? Or is there some mysterious push-pressure in this moisture and food that reaches toward the plant?

Translated into language of our spiritual feeding in prayer-cells, certainly we develop more pull-pressure for that which is highest and most real. We grow in our togetherness as magnets for the rich resources of spiritual heritage that are about us as the soil surrounds the root. We reach our roots deep into the prayer-lore of the Christian centuries; the lives of the praying great of all time. (They are also the same as the *servant* great; the two have gone together always in church history.) And perhaps—who can measure?—some affinity from them exerts push-pressure towards us, combining with our pull-pressure into spiritual osmosis. We are nourished. And we are glad.

**M**OST significant of all the miracles, however, that take place in prayer-fellowships is that, with togetherness of surrender, a new osmosis is possible wherein spiritual plenitude is made a part of us. It is not something we seek. The very opposite of the true prayer-spirit is that of seeking power for one's own gratification or even adequacy. We seek *God*. Any adequacy that comes is but a by-product, a gesture of his abundant grace and we accept it humbly as such. We become, as a prayer-fellowship, soakers-up of the helpful ideas that come to us from without; at the same time recipients in humility of the "plenteous grace" of redeeming love.

Rather than our prayer-group creating a wall around itself, and having people think, "Oh, those holier-than-thou folks," we move quietly, joyously out from our meetings together exerting (without our needing to realize it consciously) a spiritual osmotic pressure towards the centralities of God and the Christian way wherever we are. Only thus does our fellowship become *redemptive*. Our prayer-group is not for its own sake, but for God's sake, and others' sake.

# What Students Want From Religion

**VS.**

A Survey

By Trudy James Sundberg

# What Students Get From Religion

## Preface

This study was made to find out the religious wants and needs of people, and to learn how successfully their church, Sunday school, and ministers are meeting their needs.

Is the church interpreting the meaning of its symbols in terms of their fundamental value and in terms of things people want from religion? Is the church misdirecting its influence by emphasizing the less-desired qualities of religion? Questions like these deserve accurate, scientific answers not based on guesswork or intuition.

By applying research methods to religious matters I hoped to find out how the church could supply the actual spiritual needs of the people.

In order to obtain adequate guidance in such endeavors, it was necessary to have an intimate and accurate knowledge of laymen, their particular wants, opinions, and views. After this information was obtained, the church would have to decide whether to give people what they wanted or show them by using effective appeals, what the clergy thought they should have and why it was best for them.

Although this survey was conducted in one college community, Champaign-Urbana, and includes the attitudes of at least twenty-three different denominations, I believe some generalizations can be

made, on the basis of this analysis, which seem to be the general attitudes of students in all parts of the country.<sup>1</sup>

In this research program the laymen's attitudes were explored concerning religion, the church, Sunday school, and ministers. Since one of the objectives of the survey was to measure how effectively these religious institutions and the ministry are serving laymen, the questionnaire asked them to check what they wanted and then to check what they actually received. The structure of this kind of comparative question can be adapted to other religious research programs and used for rating teachers, leaders, actual worship services, value of communion, and other things.

Emphasis in this study was placed on the following subjects:

- 1) Determining the religious needs and wants of the people;
- 2) Revealing the extent to which the church, Sunday schools, and ministers are satisfying those needs and wants;
- 3) Stimulating the thinking of both laymen and ministers on questions of wants and satisfactions;
- 4) Suggesting ways to improve

<sup>1</sup>The Methodist Church was the first preference of nonstudents. Catholic and Jewish faiths were first and second respectively on the students' preference. The Methodist Church was rated first of all the Protestant churches listed by students.

methods of satisfying religious wants and needs;

5) Encouraging research into all phases of church and religious education;

6) Showing how religious needs and interests vary among different age, sex, education, and occupation groups;

7) Illuminating the problems of laymen and giving ministers a more accurate understanding of their specific needs.

For the purpose of expediency, in condensing these findings to a shorter article, the report will be limited to the attitudes of the student group only on the topic of "Religious Wants and Needs." Since church membership should influence both religious wants and the satisfaction of such wants, it seemed desirable to analyze differences that existed between members and nonmembers.

Twenty-eight per cent of the student group were not members of a church. It should be noted that investigation into church attendance of nonmembers showed that even though they did not belong to any particular denomination, most of them did attend church services. Nonmembers in the survey reported the things they wanted from religion and also expressed their degree of satisfaction with what their religion actually provided.

*Relationship Between Church Members and Nonmembers, on What They Want and Get from Religion  
(Student Group)*

What People Want and Get	Members			Nonmembers	
	Rank	Want	Get	Want	Get
Peace of mind	1	68%	41%	57%	27%
Worship of God	2	60	63	17	17
Faith to live by	3	58	64	66	30
Standards to live up to	4	56	54	37	33
Feeling of security	5	54	49	43	20
Source of comfort	6	50	45	47	43
Faith in God's love	7	41	40	27	17
Way to get to heaven	8	14	22	10	10
Protection from harm	8	14	9	20	13
God's promise to provide needs	9	13	10	13	13
Better social standing	10	10	19	3	3
Ceremonies, symbols, and rituals	11	8	32		17
Religious festivals	12	5	24		17
Other		1		7	7
Nothing			5	3	13
Don't know		3	6	10	20

YOU will notice that on every issue, except faith to live by, and protection from harm, church members wanted more from their religion than nonmembers and the extent to which their religion was meeting their needs was much higher than the degree of satisfaction received by nonmembers.

A most interesting discovery was that members and nonmembers of the student group expressed a strong need for religion that would give them peace of mind. Church members said peace of mind was the thing they wanted most from religion; nonmembers rated this second. Sixty-eight per cent of members and 57 per cent of nonmembers wanted this and only 41 per cent of members and 2 per cent of nonmembers received this from their religion.

Sixty-six per cent of nonmembers said a faith to live by was the thing they wanted most from religion; whereas only 58 per cent of members checked this item rating it the third most important thing they wanted from religion. However, the striking contrast between the 66 per cent of nonmembers who want it and the 30 per cent who get it evidences the fact that their religion was not very satisfactory in giving them the thing that they desired. Sixty-four per cent of members said their religion did give

them this faith. It appears that the church has been rather successful in providing its members with the kind of faith they want to live by.

THE most outstanding difference in the wants of members and nonmembers was concerning the worship of God. Forty-three per cent more members than nonmembers checked worship of God, evaluating it as the second most important thing they wanted from religion. Either nonmembers do not have much faith in God or do not consider worship as an essential part of their religion.

Over half of the church members (56 per cent) wanted their religion to give them standards to live up to and rated fourth in importance. Only 37 per cent of nonmembers wanted this from religion and rated it as fifth in importance.

The desire for a feeling of security was relatively the same for both members and nonmembers. Fifty-four per cent of members and 43 per cent of nonmembers wanted this and it was rated fifth most important item by members and fourth most important item by nonmembers. Of all the benefits they were receiving from religion, both groups rated feeling of security fourth.

There is a difference in the evaluation of religion as a source of comfort between the member and nonmember groups. Although 50 per cent of the members wanted it they said there were five other things they wanted before they wanted comfort from their religion. Forty-seven per cent of the nonmembers wanted religion to serve as a source of comfort and they put it in third place on their list of wants. Nonmembers rated this as the thing they received most from religion.

There was a severe contrast between the 41 per cent of members who wanted faith in God's love and only 27 per cent of nonmembers who said this.

Religion as a way to get to heaven was checked by members as eighth on their list of things wanted, while nonmembers checked it as tenth in importance.

Members gave protection from harm an equal evaluation with the above item—way to get to heaven. Nonmembers rated it one place higher than did members; protection from harm as seventh on the nonmember list of wants.

In both groups 13 per cent wanted God's promise to provide their needs and both put it in ninth place.

Few in either group said they wanted religion to give them better

social standing. Ten per cent of members checked this and only 3 per cent of nonmembers. Nineteen per cent of members believed religion gave them this and only 3 per cent of nonmembers felt that religion gave people better social standing.

Nonmembers did not want any kind of ceremony, ritual or symbolism from religion, and only 8 per cent of members wanted these. Neither did nonmembers want religious festivals and only 5 per cent of members wanted religious festivals. Members and nonmembers showed that their religion was giving them more of these ceremonies, etc., than they desired.

**T**HE comparison of the percentage

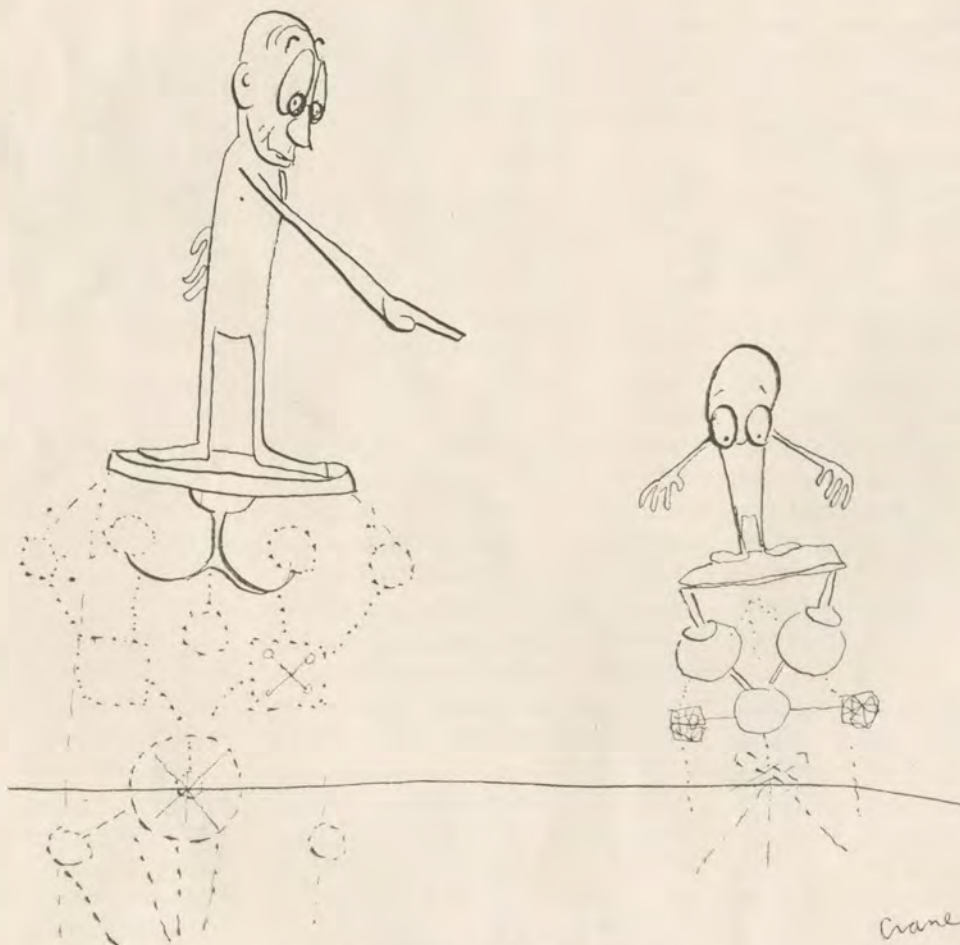
of what they want and what they get may mean that religion is misdirecting its influence by emphasizing the less desired qualities of religion. Or it may mean that the church is failing to interpret the meaning of these symbols in terms of their fundamental value and in terms of things people want from religion. The students apparently do not know how to associate ceremonies and rituals with faith, peace of mind, God's love, etc.

Ten per cent of nonmembers said they did not know what they wanted from religion and 20 per cent of nonmembers said they did not know what they got from religion.

Only a relatively small number of

both members and nonmembers indicated that they wanted and/or got from religion, things other than those listed on the questionnaire. All members in this student group wanted something from religion. Three per cent of nonmembers said they wanted nothing from religion and 13 per cent said they got nothing from religion.

The objective of any research program is to discover facts that can be used. In this particular study the data assembled are not an end in themselves. This information about students' attitudes, needs, and the evaluation of religious subjects is valuable only when studied and put to work by conscientious and progressive leaders.



"You are obviously making assumptions."

# Think on These Things

By Harold Ehrensperger

**H**OW small or how great a thing is man is determined by the thought that prompts the deed. The thoughts that eventuate in the formation of a great society are expressed in some of the noblest sentences written by man. To conceive of what it means to be a citizen—of a community or of the world—is indeed a great thought. *Think on these things:*

*The age which has no great anguish on its heart can have no great music on its lips.*<sup>1</sup>

**Everyman's death diminishes me,  
Because I am involved in mankind.**<sup>2</sup>

Every great revolution has been the work of a disciplined minority.<sup>3</sup>

In Christianity the goal is that every man shall be the minister to all, and every man the potential priest to all. But man attains his dignity only as he actually fulfills the function of priesthood, first in his own family, and then for groups in which he may speak the reuniting word.<sup>4</sup>

*Be no longer a class—but a world. Produce, produce, even if it is an infinitesimal fragment of a product, produce it.*<sup>5</sup>

Democracy as a way of life is controlled by personal faith in personal day-by-day working together with others—the habit of amicable cooperation.<sup>6</sup>

The Taoist Scriptures say that one who knows his lot to be that of all other men is a safe man to guide them, and one who recognizes all men as members of his own body is a sound man to guard them.

We must declare that we are men,  
October 1951

and that the force of seeing is among us, that nations will be sane using our thoughts, and that our words shall penetrate beyond our guns.<sup>7</sup>

*The self-evident truths: that all men are created equal and that they are endowed by their creator with certain inalienable rights—life, liberty, and the pursuit of happiness.*<sup>8</sup>

Man is the one name belonging to every nation upon earth: there is one soul and many tongues, one spirit and varying sounds, every country has its own speech, but the subjects of speech are common to all.<sup>9</sup>

**We are our brother's keeper because that brother is but our larger self. Thy neighbor is thyself.**<sup>10</sup>

It is to civilization, not to nature, that man must return.<sup>11</sup>

*There is no hate without fear. Hate is crystallized fear, fear objectivized. We hate what we fear.*<sup>12</sup>

Edmund Taylor reminds us that there are a great many more believers in one world ideal in the West than there were Bolsheviks in Russia at the time of the October Revolution, or Christians in the Roman Empire at the time of Constantine's conversion.

The late Chaplain of the Senate, Peter Marshall, once asked divine guidance on the world's true problems: "the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license disguising itself as liberty; the problem of lust masquerading as love; the

problem of materialism, the hook which is bated with security."

*No one can be perfectly free until all are free; no one can be perfectly moral until all are moral; no one can be perfectly happy until all are happy.*<sup>13</sup>

**He will never go to heaven who is content to go alone.**<sup>14</sup>

Murders, death in all its shapes, the capture and sacking of towns, all must be considered as so much stage show, so many shiftings of scenes, the horror and outcry of a play; for here, too, in all the changing doom of life, it is not the true man, the inner soul that grieves and laments, but merely the phantasm of the man, the outer man, playing his part on the boards of the world.<sup>15</sup>

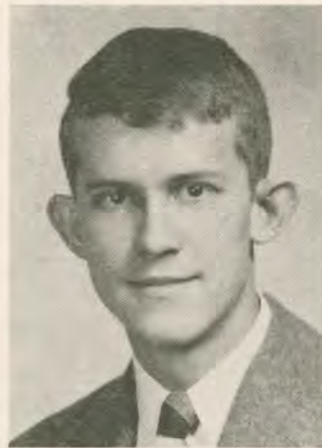
*The politics of those whose goal is beyond time is always pacific. The idolators of past and future (reactionary memory and utopian dream) are the persecutors and make wars.*<sup>16</sup>

If the wrongdoing of men fill thee with indignation and irresistible pain, so that thou desire even to take vengeance on the wrongdoers, then above all things resist that feeling. Go at once and seek suffering for thyself, as thou thyself wert guilty of the wrongdoing.<sup>17</sup>

1. Karl Barth
2. John Donne
3. Richard Russell
4. William E. Hocking
5. Thomas Carlyle
6. John Dewey
7. Paraphrase of Psalm 67
8. Declaration of Independence
9. Tertullian
10. David Rhys Williams
11. Palinurus in *The Unquiet Grave*
12. Palinurus
13. Herbert Spencer
14. Boethius
15. Plotinus
16. Aldous Huxley
17. Feodor Dostoevski



Mrs. M. E. Tilly, Atlanta, Georgia, spoke on Christian social action, told of her personal experiences.



Jameson Jones, re-elected president of the National Conference, was director of this National meeting.



George Harper, administrative secretary of the National Conference, was pleased with the Convocation.



Donald O. Soper of London told youth they need an intelligent theology to meet today's problems.

# Christian Living in Our Time

**Y**OU'RE worried about the draft. You want a good job. You might go on to college, if you had the money. You want to get married. So do thousands of other youth just like you; but they want to know the Christian answer to these problems. How can they live the Christian way? That's what nearly 5,000 of them went to find out at the National Convocation of Methodist Youth August 27-31 at Purdue University.

They came pouring into Lafayette, Indiana, from trains, busses, autos, swarmed into residence halls, found their way to the Memorial Union, and immediately began a week of searching questions, discussions, answers, more questions. And they found there a ray of hope—a brilliant, shining ray, flooding, filling their hearts and souls.

Their first evening in the magnificent Hall of Music pointed a gigantic finger directly at their problems. Sid, the young hack in "Waiting for Lefty"—"Oh, Florrie, I love ya, but how we gonna get married?" Captain Kurt Schneider, Luftwaffe ace—"decorated for killing a man; but what would Jesus Christ say!" A white father and a Negro father sharing the sorrow of their sons' deaths. There was hope in these cuttings from Broadway plays—one tiny glimmer. "This Night Shall Pass" was the title of the play—the scene, a church door left intact in the ruins of a smoldering city, with a girl named Faith and a youth preparing to start all over again.

Tired as they were, delegates realized that the Convocation planners knew their thoughts—their major problems were wrapped up in these little scenes; their desire to be popular, their worry about joining the army, their struggle to rise above race prejudice.

The problems recognized, delegates wanted to know, "What can we do?" Prayer groups at night sought to give them time to ask God's guidance. Vocational and missions counselors were always ready to talk with them.

Platform speakers threw light on the problems from the Bible, the Church, Christian experience. "Jesus was no sociologist," said W. Aiken Smart, associate dean of

Candler School of Theology, Atlanta, Ga. "He was a theologian. He did not go around classifying the people he saw, but meeting human need." Donald O. Soper, British pacifist clergyman, phrased the question in terms of the man on the street, "Is the Kingdom of God a practical reality? Is it going to speak to me about anything besides sin?"

Youth were reminded that the Church has social problems, too. Town meeting speakers, led by moderator Herman Will, Jr., pointed to the social problems, asked youth to decide whether the Church is applying the teachings of Jesus to solve them. Ernest Lefever, Yale Divinity School student, reminded the youth that Protestants have become a class church, leaving no room for the lower class stranger. Churches virtually ignore the basic issues of justice and freedom, he said; are concerned with self-interest. Carol Jean Brill, home missions worker, Pharr, Texas, accused the Church of neglecting migrants. Richard Cain, Boston University student, lashed at the Central Jurisdiction, saying, "We have become a nation of black and white churches."

A willingness to find the answers was certainly present. At the town meeting, an Ohio girl said, "Negroes are not allowed to live in our town. I think we are missing something by not mixing with members of another race. What can we do about it?"

There were answers, too. Dr. Soper's position, for instance: "We've got to begin Christianity with people where they are and not where we'd like them to be. Jesus fed 5,000 because they were hungry, not because they were good." And we've got to be sure our motives are right. "There is no Christian action in brotherliness without Christian theology in fatherliness."

Youth themselves were finding answers. In the interest group on sex standards, the class protested magazine advertisements, movies, and every form of promotion that exploits sex. "Sex is a sacred thing given by God.



By Paula Nadine Callahan



The huge auditorium was dark. Over the loud-speaker came the sound of an automobile crash. The curtains opened and apparently suspended in space was this couple, now dead, looking with horror upon the crash and their bodies. Then they discover their true selves. "Afterwards" was written by Geraldine McCaughan, played by Wayne Peavy and Margo Hinson.

It is the Church's duty, as an instrument of God, to see that sex is used in accordance with his will."

A class voted down Universal Military Training, decided to insist that Congress increase its appropriation to the United Nations in order to give more support to technical assistance, the World Health Organization, and other UN relief agencies.

Enrollment in the interest groups showed that some were seeking a more complete solution to Christian living in our time. "Using the Bible" topped all groups in attendance, with several hundred enrolled. "Religious Education" was divided into four groups in order to be more effective; "Missionary Work" and "The Ministry" also had high ratings in vocational interest groups.

Discovering the power of Christian faith at work, delegates saw and heard the band of missionaries encircling the world demonstrating the theme, "They Hold the World Together." Among them was Bill Porter, just returned from his three-year term as a missionary in Japan. Bill urged that young people are needed in any occupation they can do best, from teaching English, as he did, to engineering and home economics.

Miss Clea Machado, Brazilian student at Boston University School of Theology, plans to teach sacred music and religious education in Bennett College when she returns to Rio de Janeiro. She told of the Christmas pledge made by the youth of Brazil to teach 10,000 Brazilians to read by the Laubach method as a Christmas gift to the country and to the Christian churches.

Witness the testimony of Mrs. M. E. Tilly of Atlanta, Ga. "Young people need not work alone for the preservation of human rights—wherever danger threatens, church people are ready to step in and remove the danger. Remember, whatever happens at any point on the globe is the concern of everyone else." Her stories of the people

who helped win the housing fight in Atlanta and the time she called President Truman to help are evidence that Mrs. Tilly knows that God can work miracles through men and women.

Little was needed on that last Convocation morning to issue the call to Christ—there hung the crown of thorns,



Among numerous exhibits showing all facets of the work of The Methodist Church was the MOTIVE display. Bud Corner of Willamette University, Salem, Oregon, hitch-hiked to the National Convocation and two regional conferences. He is a senior and president of his Wesley Fellowship.

the cross. "Be sure that you have a grain of faith," said Dr. Soper; "then come. We must not wait until we are perfect. Lay aside your frustrations." And the altar filled beneath the cross as the crowd sang, "When I Survey the Wondrous Cross."

Do youth have an answer for Christian living in our time? They do. They gave it that morning and they will continue to give it. There is no other answer but the way of Christ.

# Which Way, India?

(Letters from missionaries around the world to Dorothy Nyland,  
Student Secretary of the Woman's Society of Christian Service.)

India, right now, is facing many interesting and challenging problems, as she seeks to work out her destiny, guided by her own leaders. While she seems to be departing somewhat from the advanced ideals of Gandhi, she nevertheless is being tremendously influenced by that amazing character. It is a great privilege to have some part in promoting Christian ideals and character in a nation free to direct her own life and affairs. While, undoubtedly, the work presents many difficulties, it would seem to hold, in all probability, more that would bring deeper satisfaction than much of the work in places, where one is so often faced by deadly complacency upon the part of the Christian community, the Church.

One begins to wonder what the Church needs in the way of a challenge to create within it the turning, for it doesn't seem to want to be awakened to the desperate need of God which marks the world of today. Christianity offers more to the Indian than any of the other oriental religions because, as I grasp it, it is extroverted into a social gospel, whereas the others are self-centered.

America has gone out of its way to help other nations. Yet her foreign policy doesn't appeal to the Orient in many aspects. Both North and South Korea have been coveting each other, besides which Rhee is a very reactionary character. As is often the case, blame for the situation apparently cannot be clearly placed against either side—the newspapers of the United States and the *Pravda* to the contrary. The "Christian Century," in one of its October, 1950, issues, wrote a very provoking editorial on India's stand on the Korean war. But of course later

issues didn't have such articles. Now *we* (I mean the Orientalists) are very much concerned about Persia's nationalizing the British-owned Anglo Iranian Oil Company.

Britain is trying to convince the rest of the world that the nationalization movement is something sponsored by the communists and thus gets the support of the democratic powers. "The Allies," said Clemenceau after World War I, "floated to victory on a sea of oil." Today Persian oil threatens to precipitate the world into a sea of war. And short of recourse to war, which is unthinkable, the British Government can do very little to prevent Teheran from nationalizing the oil fields. The Socialist Government of Britain is nationalizing its various industries, and now they want to object to Persia's nationalizing the oil industry. At this critical state if America takes a stand to support Britain, I am sure she will lose heavily the moral support of the East. Hope I haven't bored you too much with my political views. You may not agree with me, but we can still be friends—can't we?—*Sam Robertson, Wilson College, India.*

Friday I returned from one of the grandest holidays that I have ever enjoyed, this time in Kodai. I did need a holiday. Some of the problems we face here are very depressing. We had a wonderful gang of young people, some I-3's and some not. I was just a boy again; hiking, eating like a horse, lots of parties, etc. I gained seven pounds. There were some remarkable people there. Our gang put on a tea for one Reverend Davey, an Irish Presbyterian from Gujarat, an outstanding preacher, one of the best I've heard, and a very spiritual man. We

visited Dr. Ida Scudder's beautiful hilltop garden, where visitors are welcome, and met her. She really built up Vellore Medical College which now is the outstanding one of the two medical colleges in India. Members of the staff are paid equally according to qualification, whether European or national. On the way home I visited the family of our Jacobite padre here in Bombay, whose son is one of our young people. They live in Tamboram, Madras, and we saw Madras Christian College, which has a campus that would measure up to one in the United States.

It was good to see so many of the gang again: Julius Scott, John Ruggiero, Marcy Smith of Nadiad, Vera Clocksen, Peggy Dieckhoff of Bareilly, John Pollock of Agra, Martie Struthers and fiancé and friend from China, Ted Halsted of Belgaum, Gay Johnson of Baroda and Georgana Falb. We observed two things: first, that many were talking of going home six months ago but the gang seem to have their second breath, and are much more enthusiastic and probably a lot more realistic about their work. Second, that many of the group have definitely matured, are more capable leaders, less self-conscious, and are better-grounded spiritually. Thus we were pleased—sounds as if we formed a mutual admiration society does it not?—*Glen Fuller, I-3, minister in Bombay.*

At the request of the council of the American school at Kodai, our hill station, Bishop Mondol has appointed me as the school pastor and head of the department of religion effective January 1. This means that I shall stay a little over my I-3 term, looking

forward to returning to India as a permanent missionary of the Board if the school invites me back.—*Julius Scott, I-3, Nadiad.*

The soil of India is tired and wasted. It needs fertilization, which means that it needs the return of minerals, something to die in it to revitalize it. This, precisely, is what the cross fertilization could mean if we were willing to die in the growth process.

The very power of America, her assumption of leadership militarily, even to assuming that she is the U.N.—and the vast amount of “know-how” technically that we have—all these create inferiority problems on the part of the Indian. We need now to demonstrate Christian love more than ever, but India has seen little of it from Congress and the press. How obvious it is that we had the chance to make a great humanitarian move toward India in giving her grain, and we lost it. I would plead with you to put yourselves in the place of Indians, read what is said about India in our Congress and the press. If you can do this and hear these things through Indian ears, you may be able to understand the sensitiveness and the wounding of pride that are apparent here. What America has done in this grain situation will have repercussions for many years to come, and the chief damage will be to the idea of what the word Christian means when it is interpreted by Americans who are not missionaries.

India has no solution for communism. India is ripe for it. The only possible thing that will save India from communism is not America's answer—military power. It will be the demonstration of another way that will affect the countries of the Orient and give the half-starved millions a chance for food, for a place to live, and a means of earning a livelihood. This alone will be the answer to communism.

If we build strong character in Christian men and women we need not worry about the future, even under communism.—*Harold Ehrensperger, missionary teacher at Leonard Theological College, India.*

## The Case of the Blue Serge Suit

(Continued from page 4)

any means that leaves the world too frightened or too weak to go on fighting, but peace pure and simple, based on that will to peace which has animated the overwhelming majority of mankind through countless ages. This will to peace does not arise out of a cowardly desire to preserve one's life and property, but out of a conviction that the fullest development of the highest powers of men can be achieved only in a world at peace. War is disaster.

War, particularly modern war, is a horrible disaster. If this is the destiny prepared for us, we must meet it as best we can. But at least we should have no illusions about it. There is a certain terrifying lightheadedness underlying the talk about war today. Each political party is belaboring the other not because it is too warlike but because it is too peaceful. Men in public life are being crucified because they are suspected of trying to keep the peace. The presidents of the greater universities have met and enthusiastically voted to abandon the higher learning so that the universities may become part of the military establishment. By endless reiteration of the slogan, “America must be strong,” we have been able to put a stop to our mental processes altogether and to forget what strength is.

### The Essential Ingredients of Strength

We appear to believe that strength consists of masses of men and machines. I do not deny that they have their role. But surely the essential ingredients of strength are trained intelligence, love of country, the understanding of its ideals, and, above all, a conviction of the justice of our cause.

Since men of good will can regard war as conceivable only as a last resort, they must be convinced that all channels of negotiation have been kept open until the last moment and that their own government has sought

in good faith, and without consideration of face or prestige, to prevent the outbreak of war. Men of good will must be convinced that they are not fighting to maintain colonialism, feudalism, or any other form of entrenched injustice. And since it is obvious to the merest simpleton that war must come sooner or later to a world of anarchy, men of good will would hope that their own government would proclaim its desire to transform the United Nations from a loose association of independent states into an organization that could adopt and enforce world law.

There seems to be something about contemporary civilization that produces a sense of aimlessness. Why do university presidents cheerfully welcome the chance to devote their institutions to military preparations? They are of course patriotic; but in addition I think they feel that education is a boring, confusing, difficult matter that nobody cares very much about anyway, whereas getting ready for war is simple, clear, definite, and respectable. Can it be that modern men can have a sense of purpose only if they believe that other men are getting ready to kill them? If this is true, Western civilization is surely neurotic, and fatally so.

You are getting an education infinitely better than that which my generation, the generation that now rules the world, had open to it. You have had the chance to discern the purpose of human life and human society. Your predecessors in this place, now scattered all over the world, give us some warrant for hoping that as you go out to join them you will bear with you the same spark that they have carried, which, if carefully tended, may yet become the light that shall illumine the world. I shall always be proud and happy that we were here together.\*

\* Reprinted by permission of *Tower Topics*, U. of Chicago alumni bulletin.

# A Good Idea Wasted

By Robert S. Steele

**T**AKE Care of My Little Girl, produced by Julian Blaustein, directed by Jean Negulesco, screen play by Julius J. and Philip G. Epstein; based on the novel by Peggy Goodin; technicolor consultant, Monroe W. Burbank; music by Alfred Newman.

When this film was over at its première showing in Columbus, Ohio, the audience applauded. Perhaps the applause was because the people liked it so much. Perhaps it was because residents of the home city of Ohio State University were glad to see sororities get it. (The riot at the University was said to begin with the annual water fight between a couple of sororities which included a Kappa Sig and a police officer.)

The film opens with Jeanne Crain's leaving for college. Before one is able to tear his eyes away from Jeanne, her mother has said all that's necessary to know what the whole film's about. Obviously the mother is a woman who had not grown up. Her husband eyes her resignedly. She blathers how wonderful it will be for Jeanne to make Tri-U, her old sorority.

Jeanne makes the sorority. A couple of her friends do not. One of them feels so bad about it she leaves college. Jeanne falls in with the herd to the delight of her mother until the snobbishness of some of the girls jolts some sense into her. She then makes a speech and turns in her pledge button.

In the meantime the sorority-fraternity theme has played a part in Jeanne's romances. The climax comes when Jeffry, the big fraternity wheel whose pin Jeanne is wearing, finds her at the independents' club with an independent, Dale Robertson. Jeffry punches Dale. Dale really slugs Jeffry. Jeanne removes the pin. The film ends with Jeanne and Dale, arm in arm, strolling down the street.

Formerly managing editor of **MOVIE**, Bob is now research associate and instructor at Ohio State University.

**J**EANNE and her sorority sisters-to-be look beautiful. The film is like seeing a colored, animated version of *Holiday* and *Harpers Bazaar*. It's obvious that Twentieth Century-Fox has ambitions for this film and has sunk much money into it. The proportions to which it is technically scaled give one the impression that *Take Care of My Little Girl* is supposed to be an important film. It is well held together and has some fluency. It is harmless and one's parents may be taken.

Why doesn't this film come off? Why is it unimportant? Why does it seem long, childish, mechanical, priggish?

The acting, directing, scripting, and camera work are routine. Ten years ago the form of the film would have seemed better than average. Now, because of some of the really fine films we have had from Hollywood, its form is below average.

But even if the form is disappointing, because of the content of this film, one expects something special. Nothing special happens. Why is it that the content fails to interest? Primarily because the characters are trumped-up. All are unnecessarily romanticized and exaggerated. The university and its people—it is true that one doesn't see much but sorority life and I guess that's why Jeanne and her friends went to college—take a viewer back to his eighth-grade fantasies about college that he got from his older brother and sister. One has the feeling that the people who made this film always wanted to go to college and didn't make it, or else they decided the real thing is so stuffy they

had to dress it up a plenty to give it some interest.

**Y**OU will go to a lot of films before you meet such black and white people as are flaunted before you in this film. Grays weren't cast. The sorority people are very, very bad. The independents are very, very good. Imagine our surprise when we discover the one Tri-U girl with some sense of democracy and mature values hobnobbing with the independents! The independents are the jolliest, best-adjusted, and most truly sophisticated crowd you'd ever hope to meet.

Jeanne is the single sorority girl the camera focuses a lot on who seems not to fit the sorority pattern. There is for a time a mixture of bad and good in her. But if a person has been to a Hollywood movie before, he'll have a pretty-sure hunch she'll come out all right in the end. She does. She's got a heart of gold, learns the difference between honesty and cheating and an upstanding young man and a wastrel. She's Hollywood's contribution to the cinema—the good-bad girl. That is, she's really good, but for a few moments the audience is not so sure. After a few fumbles and a bad start she is revealed in her true madonna-like radiance.

The rest of the film is also built to formula. One wonders what got into Twentieth Century-Fox which made them decide they could leave the race problem and choose this travesty of American campus life as their next missionary endeavor? The film boils down to being a pamphlet propagandizing against sororities. The amusing thing is that sororities are hardly as important nowadays as the film would make you think. College people in the States, the thinking ones, find out by

motive

the end of their freshman or sophomore year, if they didn't know it beforehand, that the Greek way of life isn't that of the gods and goddesses. The chance for the wardrobe department to combine Christmas with Paris, the opportunities for glamour, and the newness of the theme, I suspect, had as much to do with the choice of this subject for a film as Twentieth Century-Fox's concern about how people might best live together on campuses.

**B**UT the extravaganza treatment of the subject, the deceptive publicity, the stereotyped characters, and the oversimplified story-line are not the reasons for the big disappointment of this film. A good idea was wasted. That's what sad. A truthful picture of sorority-fraternity and campus life has yet to be subject matter for a commercial film. Such a film might, if done without pretentiousness, be entertaining and even memorable. The eighth-grader, after seeing this one, will get the idea that it's not nice to be a snob. But snobbery is one of the less obnoxious aspects of life.

If we were to poll an audience after seeing this film, we might find that the majority thought snobbery was stupid. But what would they really think of sororities as well as other would-be exclusive organizations, clubs, cliques? After all, the singing *was* right pretty, the house would be a nice place to live, the ten-cent Delicious apples picked out of the refrigerator would be healthful, the fraternity serenade did have its moment and Jeanne *did catch* that white rose, even though Jeffry threw it from a distance of several feet. The concomitant feelings some folk will get from this film will be quite other than those Mr. Zanuck and his colleagues think they have imparted. Think of how hilariously Preston Sturges would have dealt with the serenade white rose episode. And think of how Fred Zinneman would have involved us in Ruth's depleting anguish?

Was there an enlightened motive which prompted this film? If so, one might excuse and overlook. If the motive was to pry the "mass" audience

## Theater

# Drama Is What You Say

An outline to help students interested in religious drama. It was written in the Drama Workshop at the Regional Student Conference at Lake Junaluska, North Carolina, this summer. Ruth Love was director of the workshop.

We can think of religious drama in two ways—horizontal drama and vertical drama. Vertical drama represents the nature of man's personal relationship to God, the horizontal drama explores the nature of man's relationship with other men.

Drama is not life, but out of life. Its function is not to preach, but to cut the truth open, to say "This is the way it is; you be the judge." A good play is true to life, in that what people do and what they get for what they do is comparable to life.

One theory of direction is for the director to run the show. He manipulates the actors as if they were puppets on a string. Another theory holds that each actor should think through his role, analyzing it for himself, and thereby knowing *why* he is doing as he is and projecting himself better.

A director must know how to release people. He does not direct the play, but he directs the people in the play. Although the actors do not necessarily know how to act, someone, usually the director, must know how to get the actors to act.

When choosing a play to produce, one must consider what the play has

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away from its television sets by color and bigness and line them up in front of the box office, then no accolade is due Twentieth Century-Fox for this one. Without a doubt fruitful subject matter has been suggested by *Take Care of My Little Girl*,

to say, the ability of the audience to understand, and the time necessary for production. Everyone who will be having anything to do with the play should plan the projection of the play.

Drama is what you say. Theater is technique—the way you project. Movement on the stage must be related to ideas. The actor should move every time there is a change in ideas. The audience must know where to look every minute of the play, so that they can get the main ideas of the play. Therefore an actor should never move on another person's lines.

In interpretation an actor should say nouns to verbs and make the nouns make pictures. This is sense rhythm.

A cast must be honest and intelligent. It must figure out what the play means and what they, the cast, can make it mean. They must not try to fool the people, and they must realize why they are doing what they are doing. "There is no birth without pain" and the actors must realize this. They must be willing to work hard and to suffer in order to get the best projection for the play. Sincerity is a must.

When on the stage, an actor should not get lost in his own emotions. If the actor has thought his way through his role, he will know how he should feel at each moment, and he will be better able to project his role. The brain must work with the tongue. The relationship of an actor to his role is very important. An actor must think.

# Dating Is Not Extracurricular

By James W. Gladden

**"Pair there, to and from there,  
and gradually you are 'there.'"**

## Question

Among the readers of *motive* there must be many—too many—who would like to raise the question which K. W. has asked in a long letter. "There are several boys I would like to date, who have never asked me out and pay no attention to me. Is there anything I can do about this? It seems to me as if my hands are tied. According to what I've been told and have read a girl must not ask a boy for a date. She should not try to be friendly unless he makes a first move. She must not 'chase' him. Is there no way at all for me to go out with a boy I admire who does not make any move in my direction? Must I just sit back, hoping the 'right' boy will ask for a date?"

## Student Opinion

The students have different answers to this question. Some—and they are not few—follow George Bernard Shaw's suggestion. "They chase a man until he catches up with them." That obviously is an art, seeming to attract, all the while they are actually controlling the situation. Certainly the art pays, and most of these artisans of marriage produce. It is likely that they continue their wily dominance post-maritally and in "letting him have her way" direct the rest of the man's life. Others in a normal fashion do not view dating as being a serious business. They recognize that boys are human and male while they too are human but female. This has led the young sophisticates to enjoy the company of boys and in a friendly pattern of activity have "fun." They gain status in the eyes of their quieter, more conservative sisters who envy them for their success in dating but refuse "to

do the things that the boys seem to want their girl companions to do."

These latter persons are unfortunately stymied. They want friends and in American society that means boys as well as girls. But to have boy friends means to conform to the youth culture more than the adult culture of their home and family. Even to have girl friends, to be known and liked by many of their peers, means they must date at least occasionally. But how to start? Dare they take the risk of becoming involved with the wrong or weak? Had they better wait until chance brings them the man of their life? Meanwhile how can they pass their time on a coed campus, how can they get emotional security, how can they develop their own personality? How can they satisfactorily explain their failure to their dorm mates, to themselves, and to their fond family?

## Our Answer

Dating is here to stay! It is the mid-century American pattern for boy-girl relationships in a coeducational society. Parents, teachers, religious workers, and civic leaders should recognize the naturalness of this and encourage more, rather than less, boy-girl group experience from adolescence on. There is no remaining doubt that successful marriage rests on the fact of several experiences of mutual affection prior to the "one that lasts."

With this basic conception the school leaders on both secondary and college levels should cooperate with, even guide, those agencies which bring young people together. We suggested to K. W. that she should take the initiative in her school and start a movement to have more, many more,

coed social affairs, definitely staged to bring young people together.

We realize that this opens us to the criticism that we are trying to act as Dan Cupid and such artifices can result not only in artificiality but may bring too much apparent encouragement to too early intimacies. We take that risk and counter with a broader exposition of what we mean.

Life today is being freed of the idea that young people get ready for adulthood by beginning to act like adults long before they have ceased being children. Today's new and refreshing thinking is that young people should be *young* people. They should enjoy young people's interests to the full, and, as they grow older, learn to include persons in their company, and embrace (we did not slip into that, we deliberately chose it) them in mutual satisfaction.

We have a daughter of thirteen. She is about ready for the above advice. We will say to her, are saying to her, be interested in things, music, art, literature, sports, plays, all kinds of things. As your interest grows you will meet young persons of both sexes who are also interested. Join them in their enthusiasm, let them join you. For awhile go with the group to the show, to the dance, to the game. Pair there, to and from there, and gradually you are "there."

If this is too esoteric and abstract let us be specific. What we mean is that a young girl or boy finds "company" by joining the company. Then as heterosexuality develops, as God meant it to, the youngster finds that he likes someone because he likes something that someone does. This is the heart

of happy marriage. It is the heart of fine boy-girl relations.

Three particular needs must be met if K. W. is to begin now in her late college years to spend time with young men she admires. (1) Ways must be found to make it easier for males and females to do things together beside park, pet, and promenade through the twilight hours. (2) Organizations must broaden their objectives and set up projects to assist these cooperative activities. (3) Orientation programs and administrative plans must include helps to all persons in this, the core principle of general education.

Christian groups such as Y.M., Y.W., S.C.A., and denominational fellowships should unblushingly declare that marriage for moderns means wholesome, co-sexual leisure-time activities. No one should be allowed to dwarf his life in heartbreaking loneliness. The group should act as an agency in bringing backward heart and lonely heart together in real creative opportunities.

We cannot say it too strongly to the college leaders, student, administrative, and faculty, that the one main objective of any higher education is training for the fuller living of healthy human relations. Dating does not have to be the fortuitous thing it seems. It can be life as K. W. wants to live it. No program is complete that evades the responsibility of bringing men and women into rich relationships with each other.

(This article is in answer to a letter from one of motive's readers. If you would like to write Mr. Gladden, you may address him at the Department of Sociology, University of Kentucky, Lexington, Kentucky.)

#### MOTIVE'S Orientation Issue

For the first time since *motive* appeared, nearly twelve years ago, a special "orientation issue" has been published. Undated, this issue contains material slanted directly for freshmen and therefore has not been sent to *motive's* regular subscribers. However a copy of it may be obtained by sending twenty-five cents in coin to *motive*, 810 Broadway, Nashville 2, Tenn.



What critics say about *Conscience on Stage*: "Conscience-catching drama to Mr. Ehrensperger is the kind which may be used by the church in its ministry of arousing people and of stirring their intellects and emotions to build awareness and consecration requisite to genuine religious living. . . . His book carries its own authority."—*Church Management*.

"Not just a 'book of the month' but one that will be kept handy for reading and reference all through the year. He knows what he is talking about, and to his everlasting credit, when you get through reading the book, you know what he has been saying."—*United Church Observer*.

"'Just a church play' becomes something entirely different—a moving, enthralling religious experience for the congregation when produced to the standards set forth in this book. . . . Not for the dabbler in 'church theatricals,' this book, written by one widely experienced both in drama and religious education, is indispensable to those who reverently contemplate utilization of the drama in religious education as opposed to the presentation of mere entertainment."—*International Journal of Religious Education*.

"It seems to be a significant book—one that will stir up much thought and inspire people to do something about drama in the church."—Winifred Ward, former associate professor of Children's Dramatics, Northwestern University, author of *Play Making with Children*.

"I found myself hoping *Conscience on Stage* would be the book that we, in the field of religious drama, have hoped someone would write and publish. Well, this is the book! *Conscience on Stage* has been put on the must list of all my students of religious drama at Chapman College."—Alfred Frantz Stury in *The Pastor*.

— Published by Abingdon-Cokesbury Press, \$2.50 —

Order from your bookstore or through The Methodist Publishing House serving your territory: Cincinnati 2, Chicago 11, Nashville 2, San Francisco 2, Kansas City 6, Portland 5, New York 11, Pittsburgh 30, Richmond 16, Dallas 1, Baltimore 3, Detroit 1.

#### Binders Still Available

Last year *motive* made available to its readers, for the first time, attractive binders in which copies of the magazine may be kept permanently.

The binders include a new patented method of putting the magazines in the binder quickly and easily. Copies may be removed from the binder and replaced as desired. Provision is made for eight issues, which makes up one volume of *motive*. The word "MOTIVE" is stamped on the cover.

The binders are available in black or blue imitation leather, at cost: \$2 each plus 25 cents for wrapping and postage. On orders of five or more binders, there is no charge for wrapping and postage.

You may order your binder now from *motive*, 810 Broadway, Nashville 2, Tenn.

## Books:

# "From the W.S.C.F. To Roman Catholicism"

THE World's Student Christian Federation is more than an agency. It is a stimulating, vital, and creative force. It has emerged in the exciting postwar years as a living witness to the true Church and the enduring Gospel.

The Federation becomes a part of life most effectively through its conference programs. Most of these conferences are not a series of speeches with experts on the platform, but groups of seekers who share. They produce, as *The Christian in the World Struggle* by M. M. Thomas and J. D. McCaughey attests. (*A Greybook of the World's Student Christian Federation, Geneva, Switzerland, order from the United Student Christian Council, 156 Fifth Avenue, New York 10, New York: \$1.*) Coming out of the Whitby Conference in Canada, 1949, and the follow-up at La Rouche-dieu, Bievres, France, this conversation among Christians concerning the meaning of the revolution today and the Christian's relationship to it has been written.

Many American students may find the going a little bit rugged. They will have to think in terms that have long been familiar to most continental and English students. The ideas are not phased to conform to a pragmatic test of political effectiveness nor foreign policy, but with the demands of God, as indicated by the Gospel.

The book has a "continental" flavor that is intriguing to some, irritating to others, good for all to read. Postscripts by Keith Bridston and Max-Alain Chevalier intensify that aspect of the book. In fact we come up feeling that the original authors, by comparison, are much closer to what is generally accepted as the American point of view.

As the student movement in this land reorients itself more directly to the ecumenical witness, another World's Student Christian Federation publication is of service. Many of those in the student movements in this country have been stimulated by the Bible study program guided by Marie-Jeanne de Haller. She plunged into the postwar student movement and has become identified with

much of the Bible study initiated by the World's Student Christian Federation in this land and abroad.

A *Living Record* by Marie-Jeanne de Haller, (*"A Bird's Eye View of the Bible and Hints for Study," World's Student Christian Federation, available in this country from the United Student Christian Council, 75 cents*) is another "continental" book, but it will be even more what many American students are looking for, if recurrent pleas for help, in studying the Bible which so often beget stones is any criterion. Student groups are going to be stimulated and aided, both as individuals and societies, by this booklet. In addition to a brief analysis of the Bible, specific study programs and aids are prepared by a number of collaborators.

At the recent W.S.C.S. Bible study at Kalamazoo, Michigan, one of those helping Marie-Jeanne de Haller was Bernard W. Anderson. *Rediscovering the Bible* by Bernard W. Anderson (*The Association Press, New York, \$3.50*) is a new Haddam House publication. The imprint of Haddam House indicates that it is directed toward the student readership. The book, in fact, came out of Dr. Anderson's classwork while teaching at the University of North Carolina. (He is at present Professor of Old Testament Interpretation at Colgate-Rochester Divinity School.) The book was written in cooperation with a committee of students coming from different denominations. It raises the questions that students commonly do when they find themselves in a Bible study group or class. Some of the questions may seem trivial to the advanced student, but they are very real to the one who first starts critically thinking about the nature of revelation. The answers are more orthodox than many liberals may like, but the best biblical thinking today is so tinged.

Some of my most pleasurable hours during the summer have been spent with the philosophers. One must periodically hone the edge of his wits if he would know what is going on. I often wish that some of the best historical studies of philosophy were not so textbookish in their approach. *Four Philoso-*

*Ideas on Film*, edited by Cecile Starr. (*Funk and Wagnall's Company, \$4.50.*)

The program details of many student centers make extensive use of borrowed or rented films.

If the program chairmen responsible for the selection of films used have been anything more than a funnel for what happened to chance their way, they have used the *Saturday Review of Literature* "Film Forum" and "Ideas on Film." There is no question but that these departments have come to be a most dependable source for guidance on the use of noncommercial film.

*Ideas on Film* is now in book form. The first half of the book, as given to general articles on the selection, use, and interpretation of films, is provocative. It is followed by a listing of 15 mm. film libraries by states.

Then comes the really useful part of the book as far as the program chairman is concerned, namely, a review of 16 mm. films. It is very good in every area except that of religious film. Just why no attention is paid to recent releases of the Protestant Film Commission (now a department of the National Council of Churches) and some other films of significant quality, I do not know. This is only a minor gripe, however, about a book which should be in the library of every student center and in the hands of every program chairman.

*phies and Their Practice in Education per and Bros., New York, \$4*) certainly suffers at this point. Naturalism, idealism, realism, and pragmatism are taken up seriatim. Sketches of the thought of significant philosophers are outlined in each category. The application of each field is made to religion and to education, with an objective analysis of strength and weakness of each school. Finally, the author gets around to his own point of view, a kind of personalistic idealism in a Christian framework.



There is no doubt in any reader's mind just where J. B. Langmead Casserley in *The Christian in Philosophy* (Charles Scribner's Sons, New York, \$2.75) either starts, goes, or what critical framework he is using. Augustine, supernal philosopher, is the key to the analysis of man's situation. Casserley's is a most illuminating criticism, and the growing reputation of his volume is certainly well deserved. The word "singular" (as contrasted to the universal that metaphysician's generally employ) and a concomitant existentialism which successfully sidesteps the pitfalls of an overemphasis upon subjective knowledge are recurring terms, not always used without some ambivalence.

Ambivalence, however, is not peculiar to Christians who try to understand the mysteries. Perhaps this is inevitable for a poetic philosopher. Certainly Plato never escaped, nor does Santayana, especially if the poet is a naturalist, as Santayana is. *Dominations and Powers: Reflections on Liberty, Society, and Government*, by George Santayana (Charles Scribner's Sons, New York, \$4.50). It is claimed by some that anyone who has read all of George Santayana (which I have not) need pay no attention to *Dominations and Power*, but for those who have only tasted him, his articulations of thought are a joy, if not a comfort. His nearly reactionary social philosophy, buttressed by some of the most incisive criticisms of contemporary democracy, or rather, the practice of contemporary democrats, his paradoxical and urbane tolerance of all forms of life, just so those forms will stay in their place and become neither rapacious nor dominating, become increasingly an irritation. I suspect it is because such forms of life are "natural" that they are to be justified. Santayana is the kind of skeptical philosopher I simply cannot agree with, but few could make more delightful or provocative reading.

A prominent and dogmatic theologian had little but scorn and derision in his review of Gerald Heard's *Morals Since 1900* (Harper and Bros., New York, \$3). It is rather easy to be flippant when dealing with such persons as Gerald Heard and his associates (what are they?—neo-Quakers, neo-Buddhists, Vedantists?), but flippancy is neither good criticism nor adequate. I happen to be one who does not think that all religions are about equal and that after all it's a "live and let live" proposition in our world, the truth being relative to one's particular environment, national heritage, or religious birthright. I, nevertheless, do not believe I have permission to dispense with

a sincere book of provocative insights by snide remarks. (It is interesting to note how the thoroughgoing logical positivists, on one side, are just as uncharitable, just as non-objective, equally as unfair to Gerald Heard as the absolutist Christians, on the opposite extreme. Anyone who thinks either the naturalists or the neo-orthodoxists are not intellectually intolerant should examine what they think of those with whom they disagree!) *Morals Since 1900* is written for a British audience. It attempts to examine trends of the half century of English behavior and apologizes for that behavior. The book is loaded with incisive comment, such as that concerning applied psychology through advertising, which exposes communities increasingly narrowed to the satisfaction of physical appetites to "exploitation by industries more informed in human weakness than concerned with human need." Concerning the doctor's option on the contemporary moral throne, "Law, Education, Hygiene, appear as only three steps in the way a nation may attempt to find the method and the knowledge whereby it may be kept peacefully secure. As long as men are mainly traditionalists, they trust Law. When they become rationalists, they turn to Education: when that ends in materialism, they turn to medicine."

If philosophy becomes tiresome, one can always turn back to Virgil. (Somebody wrote in to a twenty-five-cent reprint house recently exclaiming at what a wonderful writer Homer was and hoping that they would have some more books written by him.) Virgil is just as much fun to read as Homer is—when he can get a good translator. Rolfe Humphries (*The Aeneid of Virgil, A Verse Translation* by Rolfe Humphries, Charles Scribner's Sons, New York, \$3.50) delights the reader and does justice to Virgil. (I think he does, though I never read Virgil in the Latin.) The story is clear and enthusiastic. There is a rare and poetic sensitiveness. For the first time, the *Aeneid* is for me something better than a blur. It must be the genuine skill of the translator that has done it, for this is the fifth or sixth time I have read Virgil and the first time I have enjoyed him, and now I like him a lot.

If the medicine-man (doctor) is the high priest of our culture, then there must be a lot of temples named for Paracelsus. I do not know how extensive is the knowledge of the ordinary run of doctors concerning the contributions of Paracelsus, but with the publication of Henry M. Pachter's study of Paracelsus (the book has been distributed by a book club) there is certain to be considerable lay information as well on this fantastic doctor from now on. (*Paracelsus: Magic*

*into Science* by Henry M. Pachter translated by Norbert Guterman, Pantheon Books, New York, \$4.50.) Paracelsus was genius and, like all cases of genius, difficult to generalize upon. He was a wonder-healer and a quack. He was the father of the Faust legend and a man who collected his bills, colorful, defiant, ingratiating, and in a sense everlasting—Paracelsus—a legend concerning whom fact cannot dispel.

Student groups are constantly inquiring as to where they can get accurate information concerning Roman Catholic belief and faith. The republication of C. C. Martindale's *The Faith of the Roman Church* (Sheed and Ward, New York, \$2.50) may be just the aid that is needed. In a bare, stripped, straightforward style, in a compact format, a member of the Society of Jesus has examined what Catholic doctrine is and its relationship to our present world.

### Interpreting the Church

Many practical helps for promoting and advertising the religious activities on your campus can be found in a new book, *Interpreting the Church Through Press and Radio*, by Roland Wolseley, professor of journalism, Syracuse University.

After a successful newspaper career, Mr. Wolseley began teaching at Northwestern University. During this time, he served as advisor on printing and publicity for the First Methodist Church of Evanston, Illinois. Much of his work in publicizing this church is incorporated into this book. While the details are aimed at local churches, they are applicable in most cases to a student group.

The sixteen chapters cover such diverse topics as "Organization for Interpretation" and "Editing the Materials." It is a thorough guide for promoting religious activities.

Mr. Wolseley has been an advisor to  *motive* since it began nearly twelve years ago.

(*Interpreting the Church Through Press and Radio*, by Roland E. Wolseley. Muhlenberg Press, Philadelphia, \$3.75.)

# THE CURRENT SCENE

## COLLEGE MORALS: ATHLETICS AND HONOR SYSTEMS

Since last winter, the basketball scandals produced a rash on the supposedly healthy epidermis of college athletics. Ever since, the doctors have been trying to diagnose the disease and provide a remedy. Has honor left the college scene? Should intercollegiate athletics be abolished?

### "Phog" Allen Was Not Taken by Surprise

In 1944 I called the attention of the public to the gambling fix on basketball. The first occasion that I knew of was in 1943 in Philadelphia, and in '44 I called attention to it, but everybody poopooed it. My prime hope of calling attention at that time was to save the boys the mess they are in now. It is still the business of the college president.

I have suggested to Parade writer Harry Wismer a program for action to protect college athletics against crooks:

- 1- We must take college sports, particularly basketball, out of the big public arenas like Madison Square Garden in New York - and keep them out!
- 2- We must keep college athletes from playing at summer resorts.
- 3- We should appoint a High Commissioner of all intercollegiate athletics at once. And we should give him real power to enforce rules to protect our young athletes.
- 4- We must give the High Commissioner complete control over HYPOCRITICAL SUBSIDIZATION of players.

- Forrest C. Allen  
Varsity Basketball Coach  
University of Kansas

### No Charge for Athletic Contests?

Football's disproportionate state is the most complex problem in intercollegiate sports. The basic reason for football's overemphasis is the money the game brings in at the gate. At most colleges, such funds are used to maintain the entire athletic program. As the breadwinner, certain privileges were granted football. Through the years, these privileges have been stretched, and often abused, to the point that the original function of the game has been corrupted. At many colleges, football is no longer a sport; it is drudgery. Two definite moves for de-emphasis would be the elimination of spring football practice and the prohibition of postseason games. But the only sure means for a return to complete amateurism in intercollegiate athletics would be to charge no admission to any athletic contest, with the institution itself appropriating funds annually to maintain an athletic program.

- Fred Russell  
Sports Editor  
Nashville Banner

### The Honor System Is Hardly Practical

A student of journalism, I am perhaps unable to give an unbiased view of the current rash of printed matter in national magazines and newspapers regarding the problem. My thought is, however, that the publications have played it up to a degree entirely out of proportion to its size; ad nauseam, in fact.

I would be inclined to agree, however, with those who say that some change has taken place of late, highlighted, of course, by the more sensational items, such as the basketball fix scandal and the West Point fiasco.

As for the honor system: it is excellent in principle, but hardly practical in practice. There is no particular advantage gained by increasing temptation. The honor system is used by a few of the professors here at Pacific University, the remainder sticking to the so-called "old-fashioned" system. It is my opinion that a uniform system should be established throughout the college.

The pressure to win is on our varsity "elevens," "nines," "fives," etc., to an equal extent with those in other parts of the country, but no bribing or alleged bribing or rumored bribing or any other type of bribing has ever even been thought of, so far as I know, in the smaller conferences and leagues. Neighboring Oregon State College, a member of the Pacific Coast conference, however, did figure in the recent, otherwise predominantly Eastern, basketball scandal.