

DRAMA

Just before she* died she asked, "What is the answer?"
No answer came. She laughed and said, "In that case, what
is the question?" Then she died.

Questions and answers, but mostly questions: why these pas-
sions? these dreams? this anguish and this joy?
motive is fascinated with drama, as with the other arts.
More than any of the others, drama asks questions and
asks us to ask them, both of ourselves and of our in-
stitutions. Therefore *motive* pays its respects to
drama. And if it too raises some questions, what
more could be asked?

* Gertrude Stein

—THE EDITOR

We must pay an acknowledgment to the
counsel of Jim Carlson, director of the Uni-
versity Theater, Hamline University, St. Paul,
Minnesota. We did not do all the things Jim wished
us to, but he made us want to try.

DRAMA



The Contemporary Theater

By Christopher Fry

A PLAYWRIGHT'S view of the contemporary theater is one with his view of the contemporary world, and his view of the contemporary world is one with his view of all time. He is exploring for the truth of the human creature, his truth in comedy or his truth in tragedy, because over and above the drama of his actions and conflicts and everyday predicaments is the fundamental drama of his ever existing at all.

His entrance into the world is almost the greatest entrance ever contrived, only bettered, I imagine, by the entrance of the universe which introduced him. The inescapable dramatic situation for us all is that we have no idea what our situation is. What then? We are plunged into an existence fantastic to the point of nightmare, and however hard we rationalize, or however firm our religious faith, however closely we dog the heels of science or wheel among the stars of mysticism, we cannot really make head or tail of it.

We get used to it. We get broken into it so gradually we scarcely notice it. But if we could shake off custom and descend on to the world without any conception of what we are going to see, we should be like the old woman who looked at the giraffe in the zoo and refused to believe a word of it. I am not at all sure that I do believe a word of it. Let me try to clear my mind of all knowledge of existence. Yes, of course it is impossible, but I

can try. The only believable thing is nothing at all, a no-being, a never-having-been; without form, and void. And now I come into existence, and I see my hand lying on the table in front of me, and that one thing alone, the first impact of a hand, is more dramatic than *Hamlet*. What on earth happens, then, when the rest of the world comes to me, when the full phantasmagoria of the commonplace breaks over my head? When the wings and the plumes, the antennae and the antlers, the gills and the nostrils . . . but we have only to start on a catalogue to know how hopeless our grasp is. Thank God we are no more than partly aware of a little at a time. Reality is incredible, reality is a whirlwind. What we call reality is a false god, the dull eye of custom.

. . . For a very long time now, for seventy years at least, in healthy reaction to the romantic fusion of the early and middle years of the nineteenth century, the theater has pursued this—if I say "surface reality" perhaps I shall mislead you into thinking I mean "superficiality," but I don't mean that: I mean the reality we have made for ourselves by 2,000,000 years of getting used to it: the domestication of the enormous miracle: the reality in which we no longer see a moving, articulate, thinking shape, of quite extraordinary design and substance, across the breakfast table, but something which by a long, long process of getting-used-to we have subdued

into a gentler image, our wife. And in the theater of the twentieth century, so far the search has been for this particular reality. . . .

If we stop pretending for a moment that we were born fully dressed in a service flat, and remember that we were born stark naked into a pandemonium of most unnatural phenomena, then we know how out-of-place, how lost, how amazed, how miraculous we are. And this reality is the province of poetry.

. . . It is not a special, eclectic theater we are considering, but a theater at full pressure, for the full pressure of life is the rough-and-tumble of the spirit and the flesh together, the two levels on which all our actions simultaneously perform, and all our actions, in this sense, are the action of poetry. Comedy cannot perform on these two levels as naturally as tragedy. Where tragedy is the demonstration of the human dilemma, comedy is the comment on the human dilemma. A joke, sometimes even a bad joke, can reflect the astonishing light that we live in. Indeed laughter itself is a great mystery of the flesh, as though the flesh were entertaining something other than itself, something vociferous but inarticulate.

The theater I speak of, this at present immature theater, has to make the exploration in its own way. We can do it no service by thinking of it as a return to an earlier manner, as a sudden reversal to the seventeenth century, for example. It will see, I hope, strongly with its own eyes, and discover its own tensions. It will come about, not as an imposition on the twentieth century, but growing naturally from an anticipation and a need of the present time, and you, the audience, will find it increasingly your language, and we, the playwrights, will learn to work it more skillfully into shape.

A Sleep of Prisoners

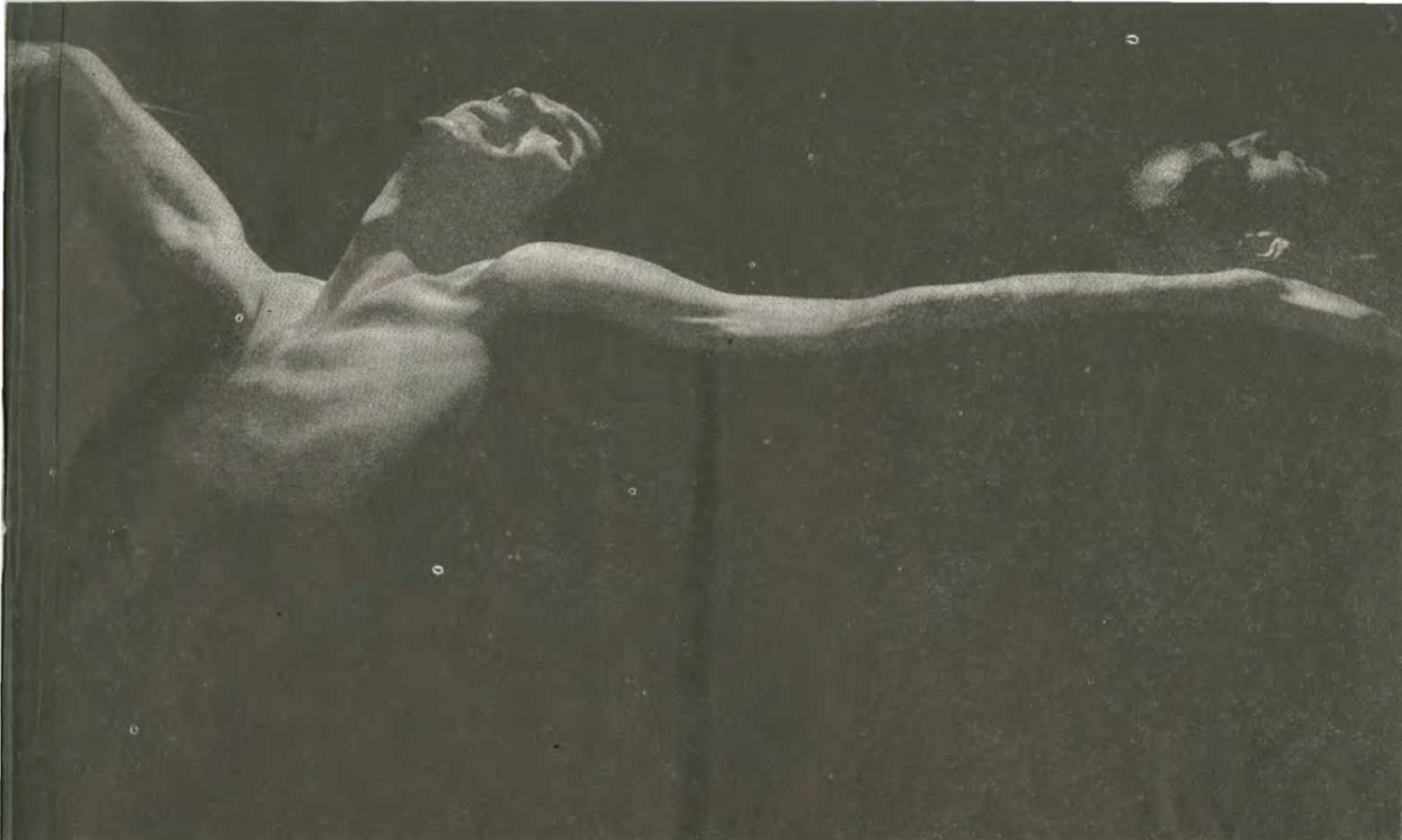
By Christopher Fry

Christopher Fry is the author of the most ingenious and accomplished verse in contemporary drama. But while all were enthusiastic about *The Lady's Not for Burning*, *A Sleep of Prisoners* has met with uncertainty if not irritation on the part of most critics in this country. In London many critics felt the play was Fry's most notable; it was the dramatic triumph of the Festival of Britain last summer.

The play is intended to be given only in churches, the author's demand. It depicts the dreams of prisoners of war quartered in a church in enemy territory. The dreams are based on biblical incidents. The concluding section only is reproduced here. (You might brief yourself on the Book of Daniel.)

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Adam (Cpl. Adams) is unable to stop Cain from killing Abel. The voice of God calls out, "Cain, where is your brother?"

[. . . A pause. ADAMS, asleep, lies flat on his bunk, looking down over the foot of it.]

ADAMS. Fish, fish, fish in the sea, you flash
Through your clouds of water like the war in heaven:
Angel-fish and swordfish, the silver troops . . .
And I am salt and sick on a raft above you,
Wondering for land, but there's no homeward
I can see.

[He turns on his back.]

God, have mercy
On our sick shoals, darting and dying.
We're strange fish to you. How long
Can you drift over our sea, and not give up
The ghost of hope? The air is bright between us.
The flying fish make occasional rainbows,
But land, your land and mine, is nowhere yet.

[DAVID, a dream figure, comes to meet him.]

How can a man learn navigation
When there's no rudder? You can seem to walk,
You there: you can seem to walk:
But presently you drown.

DAVID. Who wants us, Corporal?

ADAMS. I wish I knew. I'm soaked to the skin.

The world shines wet. I think it's men's eyes every-
where

Reflecting light. Presently you drown.

DAVID. Have you forgotten you're a prisoner?

They marched us thirty miles in the pouring rain.
Remember that? They, they, they, they.

[PETER comes down towards DAVID, marching but exhausted. As he reaches DAVID he reels and DAVID catches him.]

PETER. What happens if I fall out, Dave?

DAVID. You don't fall out, that's all.

PETER. They can shoot me if they like.

It'll be a bit of rest.

DAVID. You're doing all right.

PETER. I wouldn't know. It. Feels.

Damned. Odd. To me.

DAVID. Corporal Adams,

Man half-seas overboard!

Can you lend a hand?

ADAMS [jumping from his bunk]. Here I come.

Does he want to be the little ghost?

Give us an arm. Dave and I will be

Your anchor, boy: keep you from drifting

Away where you're not wanted yet.

PETER. Don't think you've got me with you.

I dropped out miles ago.

ADAMS. We'll keep the memory green.

[They do not move forward, but seem to be trudging.]

DAVID. They, they, they, they.

ADAMS. Be careful how you step. These logs we're on

Are slimy and keep moving apart.

DAVID [*breaking away*]. Where do you think we are?

We're prisoners, God! They've bricked us in.

ADAMS. Who said you were dismissed?

PETER. Forget your stripes

For a minute, Corporal: it's my birthday next month,

My birthday, Corporal: into the world I came,

The barest chance it happened to be me,

The naked truth of all that led the way

To make me. I'm going for a stroll.

[*He wanders down towards the lectern.*]

ADAMS. Where are you going? Orders are

No man leaves unless in a state of death.

DAVID. There's nowhere to go, and he knows

There's nowhere to go. He's trying to pretend

We needn't be here.

PETER. Don't throttle yourself

With swallowing, Dave. Anyone

Would think you never expected the world.

Listen to the scriptures:

[*As though reading the Bible.*]

Nebuchadnezzar, hitting the news,

Made every poor soul lick his shoes.

When the shoes began to wear

Nebuchadnezzar fell back on prayer.

Here endeth the first lesson. And here beginneth

The second lesson . . .

DAVID. I'll read the second lesson:

God drown you for a rat, and let the world

Go down without you.

PETER. Three blind mice of Gotham,

Shadrac, Meshac, and Abednego:

They went to walk in a fire,

If the fire had been hotter

Their tales would have been shorter.

Here endeth—

ADAMS. Get into the ranks.

PETER. What's worrying you? We're not

On active service now. Maybe it's what

They call in our paybooks "disembodied service":

So drill my spirit, Corporal, till it weeps

For mercy everywhere.

DAVID. It had better weep,

It had better weep. By God, I'll say

We have to be more than men if we're to man

This rising day. They've been keeping from us

Who we are, till now, when it's too late

To recollect. [*Indicating PETER.*] Does he know?

ADAMS. Shadrac, Meshac, Abednego—

We didn't have those names before: I'll swear

We were at sea. This black morning

Christens us with names that were never ours

And makes us pay for them. Named,

Condemned. What they like to call us

Matters more than anything at heart.

Hearts are here to stop

And better if they do. God help us all.

PETER. Do I know what?

ADAMS. We are your three blind mice:

Our names are Shadrac, Meshac, and Abednego.

This is our last morning. Who knows truly

What that means, except us?

PETER. And which of us

Knows truly? O God in heaven, we're bound

To wake up out of this. Wake, wake, wake:

This is not my world! Where have you brought me?

DAVID. To feed what you've been riding pick-a-back.

PETER. I can believe anything, except

The monster.

DAVID. And the monster's here.

ADAMS. To make

Sure we know eternity's in earnest.

PETER. It's here to kill. What's that in earnest of?

But the world comes up even over the monster's back.

Corporal, can we make a dash for the hill there?

ADAMS. We're under close arrest.

DAVID. O God, are we

To be shut up here in what other men do

And watch ourselves be ground and battered

Into their sins? Let me, dear God, be active

And seem to do right, whatever damned result.

Let me have some part in what goes on

Or I shall go mad!

PETER. What's coming now?

Their eyes are on us. Do you see them?

ADAMS. Inspection. The powers have come to look us over

To see if we're in fettle for the end.

Get into line.

DAVID. What, for those devils?

Who are they?

ADAMS. Nebuchadnezzar and his aides.

Do what you're told.

PETER. Is that him with one eye?

DAVID. Are they ours or theirs?

ADAMS. Who are we, Dave, who

Are we? If we could get the hang of that

We might know what side they're on. I should say

On all sides. Which is why the open air

Feels like a barrack square.

PETER. Is that him

With one eye?

ADAMS. If we could know who we are—

DAVID. I've got to know which side I'm on.

I've got to be on a side.

ADAMS. —They're coming up.

Let's see you jump to it this time: we're coming

Up for the jump. We can't help it if

We hate his guts.—Look out.—Party, shun!

[*They all come to attention.*]

The three prisoners, sir.—Party, stand

At ease!

PETER. Purple and stars and red and gold.

What are they celebrating?

DAVID. We shall know soon.

ADAMS. Stop talking in the ranks.

[*They stand silent for a moment.*]

PETER. What bastard language

Shadrac, Meshac, and Abednego are enacted in one of the prisoner's dreams.



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Is he talking? Are we supposed to guess?
Police on earth. Aggression is the better
Part of Allah. Liberating very high
The dying and the dead. Freedom, freedom.
Will he never clear his throat?

DAVID. He's moving on.

ADAMS. Party, at-ten-tion!
[They bring their heels together, but they cannot bring
their hands from behind their backs.]

PETER. Corporal, our hands are tied!

DAVID. They've played their game

In the dark: we're theirs, whoever calls us.

ADAMS. Stand at ease.

DAVID. Our feet are tied!

PETER. Hobbled,

Poor asses.

ADAMS. That leaves me without a word of command
To cover the situation, except
Fall on your knees.

PETER. What's coming, Corporal?

ADAMS. You two, let's know it: we have to meet the fire.

DAVID. Tied hand and foot: not men at all!

PETER. O how

Shall we think these moments out
Before thinking splits to fear. I begin
To feel the sweat of the pain: though the pain
Hasn't reached us yet.

ADAMS. Have your hearts ready:
It's coming now.

DAVID. Every damned forest in the world
Has fallen to make it. The glare's on us.

PETER. Dead on.

And here's the reconnoitring heat:
It tells us what shall come.

ADAMS. Now then! Chuck down
Your wishes for the world: there's nothing here
To charm us. Ready?

DAVID. I've been strong.
The smoke's between us. Where are you, Adams?

ADAMS. Lost.

PETER. Where are you, Adams?
[ADAMS cries out and falls to his knees.]

DAVID. It's come to him, Peter!

PETER. We shall know!

DAVID. Scalding God!
[They, too, have fallen to their knees.]

ADAMS. What way have I come down, to find
I live still, in this round of blaze?
Here on my knees. And a fire hotter
Than any fire has ever been
Plays over me. And I live. I know
I kneel.

DAVID. Adams.

ADAMS. We're not destroyed.

DAVID. Adams.

PETER. Voices. We're men who speak.

DAVID. We're men who sleep and wake.
They haven't let us go.

PETER. My breath
Parts the fire a little.

ADAMS. But the cords
That were tying us are burnt: drop off
Like snakes of soot.

PETER. Can we stand?

DAVID. Even against this coursing fire we can.

PETER. Stand: move: as though we were living,
In this narrow shaking street
Under the eaves of seven-storeyed flames

That lean and rear again, and still
 We stand. Can we be living, or only
 Seem to be?

ADAMS. I can think of life.
 We'll make it yet.

DAVID. That's my devotion.
 Which way now?

PETER. Wait a minute. Who's that
 Watching us through the flame?
 [MEADOWS, a dream figure, is sitting on the side of his
 bunk.]

DAVID. Who's there?

ADAMS. Keep your heads down. Might be
 Some sniper of the fire.
 [MEADOWS crows like a cock.]

PETER. A lunatic.

ADAMS [calling to MEADOWS]. Who are you?

MEADOWS. Man.

ADAMS. Under what command?

MEADOWS. God's.

ADAMS. May we come through?

MEADOWS. If you have
 The patience and the love.

DAVID. Under this fire?

MEADOWS. Well, then, the honesty.

ADAMS. What honesty?

MEADOWS. Not to say we do
 A thing for all men's sake when we do it only
 For our own. And quick eyes to see
 Where evil is. While any is our own
 We sound fine words unsoundly.

ADAMS. You cockeyed son
 Of heaven, how did you get here?

MEADOWS. Under the fence. I think they forgot
 To throw me in. But there's not a skipping soul
 On the loneliest goat-path who is not
 Hugged into this, the human shambles.
 And whatever happens on the farthest pitch,
 To the sand-man in the desert or the island-man in
 the sea,
 Concerns us very soon. So you'll forgive me
 If I seem to intrude.

PETER. Do you mean to stay here?

MEADOWS. I can't get out alone. Neither can you.
 But, on the other hand, single moments
 Gather towards the striking clock.
 Each man is the world.

PETER. But great events
 Go faster.

DAVID. Who's to lead us out of this?

MEADOWS. It's hard to see. Who will trust
 What the years have endlessly said?

ADAMS. There's been a mort of time. You'd think
 Something might have come of it. These men
 Are ready to go, and so am I.

PETER. But there's no God-known government anywhere.

MEADOWS. Behind us lie
 The thousand and the thousand and the thousand years
 Vexed and terrible. And still we use
 The cures which never cure.

DAVID. For mortal sake,
 Shall we move? Do we just wait and die?

MEADOWS. Figures of wisdom back in the old sorrows
 Hold and wait for ever. We see, admire
 But never suffer them: suffer instead
 A stubborn aberration.
 O God, the fabulous wings unused,
 Folded in the heart.

DAVID. So help me, in
 The stresses of this furnace I can see
 To be strong beyond all action is the strength
 To have. But how do men and forbearance meet?
 A stone forbears when the wheel goes over, but that
 Is death to the flesh.

ADAMS. And every standing day
 The claims are deeper, inactivity harder.
 But where, in the maze of right and wrong,
 Are we to do what action?

PETER. Look, how intense
 The place is now, with swaying and troubled figures.
 The flames are men: all human. There's no fire!
 Breath and blood chokes and burns us. This
 Surely is unquenchable? It can only transform.
 There's no way out. We can only stay and alter.

DAVID. Who says there's nothing here to hate?

MEADOWS. The deeds, not those who do.

ADAMS. Strange how we trust the powers that ruin
 And not the powers that bless.

DAVID. But good's unguarded,
 As defenceless as a naked man.

MEADOWS. Imperishably. Good has no fear;
 Good is itself, what ever comes.
 It grows, and makes, and bravely
 Persuades, beyond all tilt of wrong:
 Stronger than anger, wiser than strategy,
 Enough to subdue cities and men
 If we believe it with a long courage of truth.

DAVID. Corporal, the crowing son of heaven
 Thinks we can make a morning.

MEADOWS. Not
 By old measures. Expedience and self-preservation
 Can rot as they will. Lord, where we fail as men
 We fail as deeds of time.

PETER. The blaze of this fire
 Is wider than any man's imagination.
 It goes beyond any stretch of the heart.

MEADOWS. The human heart can go to the lengths of God.
 Dark and cold we may be, but this
 Is no winter now. The frozen misery
 Of centuries breaks, cracks, begins to move;
 The thunder is the thunder of the flocs,
 The thaw, the flood, the upstart Spring.
 Thank God our time is now when wrong
 Comes up to face us everywhere,
 Never to leave us till we take
 The longest stride of soul men ever took.

Affairs are now soul size.
 The enterprise
 Is exploration into God.
 Where are you making for? It takes
 So many thousand years to wake,
 But will you wake for pity's sake?
 Pete's sake, Dave or one of you,
 Wake up, will you? Go and lie down.
 Where do you think you're going?

ADAMS. [*waking where he stands*]. What's wrong?
 MEADOWS. You're walking in your sleep.
 So's Pete and Dave. That's too damn many.
 ADAMS. Where's this place? How did I get here?
 MEADOWS. You were born here, chum. It's the same for all
 of us.
 Get into bed.
 PETER [*waking*]. What am I doing here?
 MEADOWS. Walking your heart out, boy.
 ADAMS. Dave, Dave.
 MEADOWS. Let him come to himself gentle but soon
 Before he goes and drowns himself in the font.
 ADAMS. Wake up, Dave.
 PETER. I wish I knew where I was.
 MEADOWS. I can only give you a rough idea myself.
 In a sort of a universe and a bit of a fix.
 It's what they call flesh we're in.
 And a fine old dance it is.

DAVID [*awake*]. Did they fetch us up?
 MEADOWS. Out of a well. Where Truth was.
 They didn't like us fraternizing. Corp,
 Would you mind getting your men to bed
 And stop them tramping round the precincts?
 ADAMS. Dave, we're mad boys. Sleep gone to our heads.
 Come on.
 DAVID. What's the time?
 ADAMS. Zero hour.
 DAVID. It feels life half an hour below. I've got cold feet.
 PETER [*already lying in his bunk*]. I've never done that
 before. I wonder now
 What gives us a sense of direction in a dream?
 Can we see in sleep? And what would have happened
 If we'd walked into the guard? Would he have shot us,
 Thinking we were trying to get out?
 MEADOWS. So you were from what you said. I could stand
 One at a time, but not all three together.
 It began to feel like the end of the world
 With all your bunks giving up their dead.
 ADAMS. Well, sleep, I suppose.
 DAVID. Yeh. God bless.
 PETER. Rest you merry.
 MEADOWS. Hope so. Hope so.
 [*They settle down. The church clock strikes. A bugle
 sounds in the distance.*]

THE PLAY ENDS



From the Gilbert Miller production, *Caesar and Cleopatra*, starring Vivien Leigh and Laurence Olivier.

WHAT—SHAW AGAIN?

"Yes, because he makes it inescapable. Yes, because his deathless voice has once again brought our so-called living theatre to life. Yes, because in a season up to now cursed and largely overrun by the efforts of pygmies he has stood out like a colossus, an intellect among the thoughtless, a genius among the hacks, and a seer among the blind."

—John Mason Brown reviewing the "Don Juan in Hell" production taken from "Man and Superman"

"Are you doing anything on Shaw? By all odds the most significant (and perhaps the *only* significant) theatre in NYC is his, and the simultaneous appearance of "St. Joan," "Caesar and Cleopatra," and the "Don Juan in Hell" act from "Man and Superman" is something of an event. Add that to the forthcoming film version of "Androcles and the Lion" and there is enough Shaw to prove something—perhaps the complete dearth of new material. But perhaps more. Certainly here in the most competitive, commercial, and artificial of institutions (the Broadway theatre) we see audiences giving rapt attention to a good deal of tough, straight-forward thinking about pertinent social and religious questions of our day—and every day. . . ."

—Letter of James H. Carlson to the editor of *motive*

Theater Out of Isolation

THE contemporary theater contrives to set man alone. Isolated in the darkness of the auditorium, he fastens his whole attention upon the experience that takes place before him. He focuses upon the brilliant box, set off by its exact frame from the audience, both himself and his dim, formless neighbors. The actors and the action appear in a distant, separate world which he may enter only if he goes alone. In the motion picture he enters upon an even more isolated experience. Carried by the camera's eye, he may soar over a world of imagination or reality in the comfort of his private chair.

These soaring experiences are unlimited in their grandeur, in their wonder, in their excitement. They may produce exultation and stimulate insight. They may bring escape from the sordid, the ugly, the real.

But the theater has not been always so. Sometimes the theater has stood at the center of the community, as a ritual bringing people together, as a close relationship developed through participation in the common theater experience. At other times the theater has been the forthright teacher employed by the church to bring its mysteries closer to the illiterate. The theater has been the occasion for the kind of celebration which results not alone in a separate joy, but in the establishment of group awareness and mutual aid. In its primitive forms the theater has served the tribe directly in its most crucial functions: hunting, rain making, war making.

In the present century the theater to a large extent has ceased to function in this group fashion, but not entirely. Some have been reluctant to make of the theater only a private affair and have declared that it can still function close to the center of

the most crucial problems. They would use it now as a weapon or a tool in the social struggle in which we are engaged.

THERE are several significant examples of theaters that have revived their traditional social function. The most exciting is the Epic Theater developed in pre-Hitler Germany under the leadership of Erwin Piscator and Bertolt Brecht. Other examples include the Living Newspapers produced in this country by the Federal Theater; the group of "social" plays including *Waiting for Lefty* and *Bury the Dead*, and the verse plays of the English poets, W. H. Auden and Christopher Isherwood.

The principles and practices of Bertolt Brecht most adequately clarify the conception of Epic Theater. Bertolt Brecht was a leading literary and theatrical figure in pre-Hitler Germany. A leader of the younger generation, he became an outstanding opponent of the Nazi regime. His brilliant, satirical plays were immensely popular during the days of the Weimar Republic, and his opposition to the growth of Hitlerism placed him high on the Nazi murder list. He continued as an outstanding voice of opposition during his exile in the Scandinavian countries and later in the U.S.A. Since the war, he has returned to Europe where he has again participated actively in the theater in Switzerland and on both sides of the Iron Curtain.

The theatrical practices as well as the social objectives of Brecht are quite different from the traditional forms developed in the plays of Ibsen, of Shaw, or of the typical Broadway success. The Epic stage seeks to destroy the illusion of reality which has

become dominant in the contemporary theater. Instead of presenting to the audience real rooms, real landscapes, real properties, it uses conventional suggestions of reality. Or it may employ slides, charts, projections, masks, and other devices. It borrows from the highly conventionalized stages of the oriental theater, the opera, or the musical comedy. The play proceeds episodically, devoid of the customary unity which produces suspense. Scenes are presented and then commented upon by soliloquy, song or chorus. Epic theater utilizes this wide variety of devices to focus attention upon the reality of social problems rather than upon the subtle intricacies of personality.

This is not to say that the Epic Theater is "unrealistic." The traditional fourth-wall system of illusion may be real in terms of solid furniture, life-like characterizations, and superficial detail. But nonetheless, it makes a dream world of reality. It sets up a psychological and aesthetic framework designed to transport the spectator out of the theater and away from the people and the problems that surround him. The Epic discards the trappings of the "naturalistic," "realistic" stage in order to confront the audience more immediately with the "natural," "real" world. It repudiates the theatrical dream and the individual subjective reaction to it, and deals positively with the external world and the social forces that move it.

Brecht emphasizes the following differences between the traditional "dramatic" and the new Epic theaters: the "dramatic" stage embodies a sequence of events that involves the spectator in an action and uses up his energy and his will to action. In Epic, the stage narrates the sequence, makes of the spectator an observer and in-

By
James
Carlson

EPIC THEATER AND SOCIAL BEING

stead of using up his energy awakens it. The "dramatic" theater emphasizes feelings and the communication of experiences. The Epic demands decisions and communicates pieces of knowledge. In the "dramatic" the spectator is brought into the action (through the process of empathy); he is plied with arguments until they become insights. In the "dramatic" we have tension and suspense, one scene exists for another. In the Epic each scene exists for itself and interest is on each aspect of the action rather than on the final outcome of the action. In this manner the theater concerns itself with what man must do as a rational being in a real society.

The plays which embody the practices of Epic Theater are not as formidable as the theory may seem to indicate. Those of Brecht are outstanding. Brecht is an artist as well as a social realist, and his work, while demonstrating his sense of social responsibility, avoids superficial preachments and frenzied harangues. The Epic play is not something to which a "lesson" or "moral" has been added. The plays cannot be reviewed in the space of this article, and the reader must read, or better still, see them to find the variety, the color, and the stimulation which they provide. *The Three Penny Opera* was Brecht's earliest success in Germany. His *Private Life of the Master Race*, written as an analysis of Nazism, presents an intimate picture of the varied facets of the Third Reich. Devoid of a traditional central plot, its scenes are unified by the songs of a chorus of Nazi soldiers.

The two most recent plays available in English are *The Good Woman of Setzuan* and *The Caucasian Chalk*

Circle.^{*} Based upon Chinese legends and in the manner of the Chinese theater, they are parables dealing with the plight of people who would be good in a corrupt world. The first concerns itself with the story of Shen Te, a little Chinese prostitute, who is faced with the practical problems of living up to her naturally generous nature in a community of weak and unscrupulous tradesmen and beggars. The story is framed by the appearance of three pompous gods who come to earth in search of a thoroughly good person and who comment upon the plight of Shen Te.

The Caucasian Chalk Circle concerns itself with the just distribution of property and presents another well-intentioned girl faced with the practical problem of honesty and loyalty in a disrupted, war-torn world. A crudely heroic character, Azdak, is central in the last half of the play. He becomes a judge who dispenses justice in a thoroughly unorthodox, but humanly sympathetic manner. These and other of Brecht's plays are rich in humor, pathos, and a curious lyric quality. They represent the work of an artist sensitive to the art of the theater and to the conditions of the world.

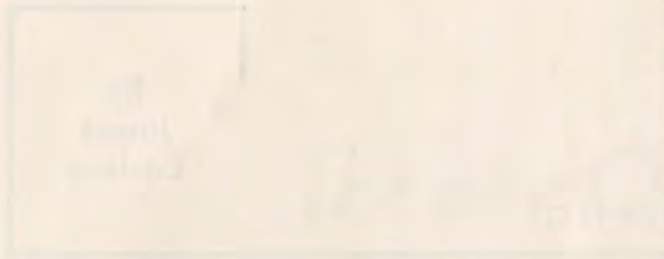
OTHER plays in Epic form have been mentioned. The Living Newspapers of the Federal Theater are better known to American audiences. In a documentary fashion they concern themselves with such contemporary issues as the control of public utilities (*Power*), the problem of the farmer (*Triple A Plowed Under*), and the

^{*} *The Good Woman of Setzuan* and *The Caucasian Chalk Circle* are to be found in an English version by Eric and Maja Bentley in a volume called *Parables for the Theater* (University of Minnesota Press, 1948).

distribution of wealth (*One Third of a Nation*). Some of these plays seem dated because of their specific documentation. Others such as *Spirochete*, dealing with the control of social disease, continue to be pertinent in both problem and statement. One can foresee—or hope to see—the Epic form used as a tool for younger playwrights of conviction and concern.

In arguing with Brecht for Epic Theater, a theater which serves an active immediate social purpose, one does not deny the importance of the traditional "dramatic" theater. The kind of experience provided in Ibsen or Chekov, or other intensely "dramatic" plays is a rich and fascinating one. It can provide perspective and ennoblement for the individual and contribute to his social effectiveness.

It has been the vogue to dismiss the play that is concerned directly with social problems as an outmoded expression of the depression decade. Or what is worse, perhaps, to identify social awareness in the arts as evidence of subversive tendencies. Odets, Sklar, Green, and Brecht are out-of-fashion. The theater in America has retreated from the arena of the social struggle and has contented itself with probing the individual psyche or of foregoing all serious intention and seeking only to titillate the senses. The vigor of the period marked by the Federal Theater, the Group Theater, and Theater Union has been lost. Their social pronouncements may have been at times naïve. But the theater existed as an institution close to the unsolved problems of the modern world. Those social problems are still unsolved, and the atomic era has added new ones. The theater can contribute to the frontal attack that responsible people will make upon them.



A dramatic moment in *The Caucasian Chalk Circle*, presented by students at Hamline University, St. Paul, Minnesota. Gwen Johnson, Jill Flittie, Jack Alwin, and Mary Nee took the parts.



A fierce scene, also from *The Caucasian Chalk Circle*, played by John Flittie and Mary Nee.

Jack Alwin sneers and John Flittie looks stern as Mary Nee pleads her case in another scene from *The Caucasian Chalk Circle*.





In another scene from *The Caucasian Chalk Circle* Ernest Kutuk registers pain while Virginia Pierce tilts the pitcher and Mary Nee starts to work with the sponge.



By
Edwin Burr Pettet

Show Business in EDUCATION

WHEN theater is not thought of as an elemental art but as a mixture of other arts, it is generally perceived as an amalgamation capable of separation into parts. If so perceived and the separation process once begun, that part most immediately practicable or expedient claims primariness, assumes emphasis, then ultimately makes the final assertion of right to represent, to be taken for, the whole.

Usually, one of two absurdities results: the theater defined as literature with theatrical appendages or the

theater defined as show business with some literary appendages. Formerly, the first absurdity was all the rage (and in some quarters still is) with Shakespeare and Dryden treated as poets only, literati who had unnecessarily and without consequence associated themselves with players. Then came 1899 and Brander Matthew's declaration that drama "is a separate art, and should be studied not in the library, but only in the theater," and the pendulum swung violently.

Colleges and universities outdid themselves adding drama departments

to their curricula, sometimes as speech-drama departments (another, but transient division into theater as "communication") but latterly as full-blown departments of drama, or more accurately, departments of show business.

Surely no one objects to that part of a university's effort which seeks to provide Schubert Alley with its future actors, technicians, stage directors and musical comedy writers, or the community and educational theater with its leaders and teachers. Trained actors and technicians are

necessary to the health and growth of an expanding American theater. If these practitioners-to-be are frequently unable to essay more than a quick lunge at the rings of a general education as they whirl on the merry-go-round of a university drama department, they at least have that edge—no mean one, sometimes—on their fellows “graduating” from dramatic schools.

In any event, most universities are not confused in their purpose respecting theater studies. They acknowledge as meaningful education directed toward professional goals, and the theater is easily adapted to that aim. Offerings of Acting I, Acting II, Advanced Acting, Introduction to Play Production, Technical Production and Advanced Play Production can be justified in its terms. They can form the same educational philosophy that justifies shorthand, journalism, commercial art and radio techniques.

Has the liberal arts college a comparable justification for substituting show-business courses for theater studies? Not, it seems to me, if we hope to take seriously the aims and purposes solemnly set forth in the first pages of their catalogues. Select at random. The principles seldom vary. The following is from Carleton's statement. It is typical:

Carleton College seeks to train young men and women with a sense of the responsibilities of freedom—young citizens with informed and critical minds who have a sense of their moral and social responsibilities.

Or put more specifically in another liberal arts catalogue:

Liberal education is distinct from professional education in being concerned with freeing the mind, with setting it to work on matters of common concern to all thinking men. It demands a minimum of technical and applied knowledge, a maximum of fundamental analysis and reflection . . . learning for the sake of the man who is educated, not merely for the sake of what he will earn with it.

If the study of theater is to become consonant with statements like these, its aesthetic must provide an intel-

lectual discipline found nowhere else in the curriculum. Defined as a group of crafts more or less in concert, it cannot. Realized in the light of its social and artistic significance, I believe it may.

Theater was born of religious fervor in pagan Greece; it had its rebirth of similar impulses in the medieval Catholic Church. From it has come the endless query into the nature of tragedy, crystallized into dicta by critics as old as Aristotle, as contemporary as John Mason Brown. Through it moves the constant investigation into comedy's function, an investigation dignified by contemplators like Bergsen and Meredith. Theater has been the expression of such moral revolutions as Ibsen's and Shaw's, such aesthetic revolutions as Hugo's and Zola's, Appia's and Craig's. Its stage has always been a touchstone of genius. To it from other fields has come an endless procession to test its strength: Henry James, Stevenson, Delacroix, Tennyson, Dumas, Dürer, Picasso, Tolstoy, Browning, Inigo Jones, Sir John Vanbrugh, T. S. Eliot. Its rising curtain has introduced thinkers like Goethe and Jonson, philosophers like Pirandello and Lessing, poets like Yeats, Camus and Fry. Realized as something like this, the theater becomes a way of absorbing the student in the interacting social, moral and artistic development of mankind.

SUCH a definition of theater is not, as to some it may seem, a device for entering a plea in behalf of ivory towerism. I have no patience with the kind of critical self-indulgence disguised as scholarship that confuses narrowness with depth. No college worth its place on a recommended list can long encourage itself in the illusion that liberal education is education *in vacuo*. But any college can discover an optimum ratio between intellectual disciplines and bodily skills and then guard that proportion assiduously. Courses that emphasize manual dexterity or practical experience are not to be deplored as such or because they do so. The deplorable condition arises when insufficient critical aware-

ness precedes practice, and analysis is spurned as the special privilege of fuddy-duddyism in art.

To encourage the exercise of the imagination upon matters of intellectual concern is, it seems to me, the purpose of liberal education. It is one distinctly opposed to preoccupation with immediately applicable methods and skills. Yet there is no lack of evidence that method and skill emerge as its product—and emerge, moreover, from the student's insides out, as it were, from a source in intellectual culture that refines taste and judgment. A course in directing, for example, coming late in the student's academic life, if it stimulates his imagination toward psychological and aesthetic problems of actor and stage, has a right to curriculum status. If the course does not follow thorough critical study of theater, seek to solve problems or teach methodology, it has not.

There is little basis to the fear that liberal arts graduates are not equipped to compete with their more obviously “trained” contemporaries. No student artistically gifted is penalized by the intellectual emphasis of the college. A talented young actor or scene designer has the extracurricular play production work for his training ground, and he should be encouraged to give of himself to that training as strenuously as the rest of his schedule will allow. But encouraging the artistically talented toward professional goals is not the same thing as training the artistically mediocre toward the same goals in the name of liberally educating him. The liberal arts obligation is to judgment and discrimination, to taste and a refinement of sensibility. And these are qualities the theater stands in need of in its teachers, its playwrights, its audiences, its critics, for that matter, in its actors, as much as it needs the more conventional slickness of professionalism.

The students whose association with the theater in our schools has been focused upon classes in how to act (not the same as studying what good acting consists of), how to apply make-up, how to build scenery and how to make a prompt-book, while

they may have a critical awareness of their own skill or lack of it, are not likely to exercise easily a thoughtful critical judgment upon their theatrical environment. Worst of all, they are liable to measure their own success or failure against the contemporarily successful. No brave new world after that.

To exalt the craft at the expense of the art leads, in almost every case, to employing a partial perspective under the illusion that it is total. Then literature easily becomes a synonym for journalism, playwriting for script writing, graphic art for commercial art, criticism for puffing and theater for show business. That some earn a living by exploiting partial perspectives is no excuse for everyone else confusing a branch with the root. There is no objection to partial perspectives in the practicing theater arts. The theater dare not rely upon a continuous supply of Bernard Shaws. But objection there ought to be to the absence of a total perspective to guide educational theater programming. Let the student

achieve this total perspective at the outset; the partial, when it comes, will always remain in proportion, maintain a significant relationship.

A few months ago the Oxford University Press published *The Oxford Companion to the Theater*, the first dictionary of its kind to appear for some years. In its preface, the editor, Miss Phyllis Hartnoll, makes this statement:

. . . the emphasis throughout has been on the popular rather than on the literary theater. More space has been devoted to melodrama and the music hall than to comedy and tragedy, literary quarrels have been ignored, actors have been rated above dramatists. In short, this is a companion to the playhouse, and is meant for those who would rather see a play than read it, for those whose interest is as much in the production and setting of a drama as in its literary content. For such a study of the theater as entertainment and not as literature, we have the support of the great French critic, Ferdinand Brunetière, who said. *Il n'est pas du tout nécessaire qu'une pièce de théâtre soit littéraire pour être "du théâtre" . . . !*

This is a disquieting and saddening paragraph, especially so as it carries with it the prestige of the Oxford University Press and the names of many eminent theater scholars who contributed to the work. It is a tragic acknowledgment of the bifurcation of the theater into production and content. Categorically, it places those who like their plays performed (is there another way of experiencing drama?) into a group of second-class intellectuals who prefer music-hall turns and melodrama to comedy and tragedy, rate actors above dramatists, and have no interest at all in the problems of theatrical art.

That Miss Hartnoll can make such a statement apparently with no ironic intent reveals a miserable state of theatrical affairs. If a coming generation of college graduates does not make her recant those words, theater studies in the liberal arts curriculum had better shut up shop.

Brunetière was quite right. Sardou's *Patrie* and *Guys and Dolls* are *du théâtre*, an exciting, fascinating part of it.



A scene from *St. Anne and the Gouty Rector* by Henri Gheon, presented at Clarke College, Dubuque, Iowa.

Broadway

Conscience Catchers

By Marion Wefer

AT the request of your editor I have lately gone forth a-hunting. The object of my chase has been to flush out religious significance and religious values from some of the popular Broadway productions of today and not too distant yesterday and bring them back alive to you. Perhaps you think this particular prey is as extinct as the dodo and could be pursued in no more hopeless field or forest. That depends, of course, on how you define "religious values." To me, simple me, devoid of theological learning, religious values and human values seem inextricably bound together. If a play brings me believable men, women and children in conflict with life, religious values leap to my eyes and speak to my observant condition. (Have you noticed, by the way, how many children are onstage today? The young sons of Socrates are the latest additions in *Barefoot in Athens*, Maxwell Anderson's new poetic drama.) Religious values, and I use the term loosely, fairly cram the plays on Broadway. They even spill over into its musicals, such as *Lost in the Stars*, *The King and I*, *A Tree Grows in Brooklyn* and *Finian's Rainbow*.

But there is a catch. Note this. A catch of conscience is essential or else human values alone translate into mere entertainment and you've had your whirl on the merry-go-round,

but where have you been? We can clarify this by opening my dog-eared, often loaned copy of *Conscience on Stage*.¹ I give you the quoted words of E. Martin Browne. "Christian thought, and therefore Christian drama, should cover the whole of life. We should welcome plays in every subject treated from the Christian point of view." Broadway certainly has plays on every subject, covering much of life and to me rich in religious values, but poorer than poverty from a Christian point of view.

There is one shining and radiant example of the perfect religious drama playing on Broadway at present. This is Margaret Webster's production of Shaw's *Saint Joan*. Remember its age and the many, many times it has been played and marvel, if you will, at its vitality. Consider the significance of the "one bright spot of a lagging season," as one critic puts it, being a supremely beautiful religious drama.

For the most of the other plays, past and present, the Christian playgoer must come equipped with his own Christian viewpoint if he is to extract any religious value from them. If he does not, he is in danger of sinking into a morass of despair along

¹ Written by Harold Ehrensperger, this book is published by Abingdon-Cokesbury Press.

with Willie Loman of *Death of a Salesman*, the man who wanted the wrong things and never found out who he was, Blanche Dubois of *A Streetcar Named Desire* who clung to darkness rather than light and so passed with inexorable logic into utter darkness, and the futile folk of *Autumn Garden* who wasted their lives away unhappily grasping at shadows. The honest Christian looking within himself recognizes his kinship with all of these people. Perhaps he will ask himself how he and his church have apparently failed Willie and Blanche and the man in *Autumn Garden* who faced each new day with no more serious intent than merely getting through the time? (Didn't the executed Spanish dramatist, Federico Garcia Lorca, call this sin of sloth, one of the Seven Deadlies, "That dreadful thing known as 'killing time'")?)

Why is it that to these people and to the witty, deliberately pagan people of *Season in the Sun* it never seems to occur that church doors are open or Bibles may be opened? Why is it that they never seem to meet with practicing Christians in their social life? Have they ever looked and found no compelling attraction to the Christian way of life? Or have they never looked? Or have we failed to make our

light so shine that they cannot choose but look?

Don't dramatists ever meet their Christian mental peers? I heartily wish Arthur Miller might have met Rufus Jones in life. Dear Rufus Jones, one of the most reasonable facsimiles of a saint that I have ever heard gladly! How I should love to get Georgia Harkness and Lillian Hellman together in a garden! I should open the garden gate to Muriel Lester, too, and Mary McLeod Bethune and Sara Chakko. I could fill up the garden in no time. And these women should take counsel with brilliant dramatist Lillian Hellman saying, "We, too, are women in the autumn garden of life. We live and we live abundantly. Why do you not speak for us also?"

UNDoubtedly goodness is difficult to dramatize. *Billy Budd*, which they tell us is a sort of allegory between good and evil, failed to move me because simplehearted Billy never came alive for me. And he did seem just a little simple. I have often thought there was a play in John Woolman at sea in the steerage, becoming a friend to the brutally treated sailors, drying their clothes for them, sorting their sea boots, learning of their lives, especially those that had shipped on slavers, and being a present goodness to them although they understood him dimly. He did not preach at them. He knew that most of their troubles were not the will of heaven for them but the selfish fault of indifferent ship owners who, ironically, happened to be Quakers. Here are religious values and satirical opportunities! Who will write the drama of John Woolman? It needs a man's hand.

Come Back, Little Sheba has much value for the Christian playgoer and needs to be seen for its sympathetic exposition of the technique of Alcoholics Anonymous. "Most alcoholics are disappointed men," says "Doc" in the play. "They need courage." Doc knew. You wonder as you watch him whether he ever fully grasped the essentially religious motivation of A.A. According to the stage direction, he says his A.A. prayer "matter-of-factly"

while childish Lola, his wife, approves. "That's nice. That's so pretty." Poor Lola! "The doctor says I should have a hobby," she gabbles away to the tortured Doc. "That's all that's wrong with me." At the end of the play you wonder how long Doc will hold out again or whether Lola can sustain a newly born maturity with their slender spiritual undergirding.

When we go to see *Darkness at Noon* it is devoutly to be hoped that our Christian viewpoint will not take the angle urged upon us by the super-patriots so that our prayer would be "Lord, we give thee thanks that we are not as other men are. . . ." It is a challenge to our captured consciences that we seek out and suppress tendencies among ourselves and our national life to become as other men are, deniers of free speech, free assemblage, free thought and equality of opportunity.

The Member of the Wedding has much value for the parents of adolescents. To watch intense, vehement, untaught Frankie groping dangerously for a sense of belonging is to have a poignant lesson in understanding and long patience with that difficult age.

Jan de Hartog, the Dutch playwright who will be remembered for his *Skipper Next to God*, has a new play, *The Fourposter*, just come to town. I saw it in the comparatively small Bucks County Playhouse, and I cannot predict how long this delicate, two-character comedy of twenty-five years of married life will stand the town air. It is poles apart from the dramatist's first violent play about homeless refugees, and it is amazing to learn that it was written when he was in hiding during the German occupation of his country. It is gently humorous and tender and enjoyable in a mild way. It is refreshing and unique in that it is played by an actual man and wife, Jessica Tandy and Hume Cronyn. It is restful to find a play about people who are kind.

AS I write, Socrates is down my street in Philadelphia and will soon be seen barefoot on Broadway. This latest play by Maxwell Anderson is brimful with religious and social values. In *Barefoot in Athens* you will

see the struggle between the ideals of the democratic state and that of the Spartan garrison state and the application to the modern scene is unmistakable. So are the allusions to censorship. The home life of Socrates is endearingly portrayed with the embarrassments that a philosopher father presents to young sons, as well as the exasperations to which he subjects his wife. Xantippe is dealt with justly. She had a hard lot. There is a delicious passage between Xantippe, the wife, and the beautiful Theodote who must ask permission of the wife to enter the women's quarters. After a few brisk exchanges they get on to cosmetics. Theodote tells of her skillful use of perfumes and worn Xantippe, worried over her household budget of three obols, wistfully recites the catalogue of scents—thyme, mint, marjoram. Strange as that sounds today, those were enticing ointments in the fifth century B.C. Personally it seemed to me that the seductive Theodote, far from anointing herself with amorous intent, was preparing to stuff a turkey.

Socrates moves through the play serenely trying to bring reason into the frenzied minds of the Athenians. You know the end. As for religious values, what more timely challenge can there be than the words of Socrates which come to us from his far distant century B.C.? He does not strike an attitude and speak them in the play but he lives them unflinchingly.

Athenians, I hold you in the highest regard and love,
But I will obey God rather than you;
And as long as I have breath and strength
I will not cease from philosophy,
and from exhorting you,
. . . Will you not think or care
about wisdom,
And truth, and the perfection of
your soul?

"IF"

By Joe O'Cain

If
He called
I could not answer,
For Life, I have not lived.

THE DRAMA

IN EUROPE

BY TOM F. DRIVER

THERE are several barriers between the American traveler and the European legitimate stage. For one thing, it isn't easy to find what you want to see. If anyone in Milan, for instance, had mentioned that the Teatro Manzoni is a modern experiment in theatrical design, housing beneath its modernistic cinema a beautiful legitimate theater which was currently exhibiting performances of Eugene O'Neill's *Ah Wilderness*, there would have been a slight rush for the box office. As it was, it took several interested and energetic people the better part of the afternoon to find out such facts. Did we read the sign correctly that there was a stage play as well as a movie at the theater?

"Yes, but you wouldn't be interested in that."

"What is the play?"

"You wouldn't like it."

"Why not?"

"It's in Italian."

"But we like plays in *any* language, or no language at all."

"Why don't you go to the movie?"

"What is the play about?"

"Go to the opera. It's *Madame Butterfly*."

Only after dragging little bits of information out of each person we met—the guide, the hotel concierge, the travel agent—were we able finally to get enough information to obtain tickets and set out. Either Europeans are shy about exhibiting their theatrical efforts, or they have a dismally low opinion of American tastes.

Once you get in, you enjoy yourself tremendously. There is, of course, the language barrier. Yet even that, which one might consider formidable, melts away under the spell of a reasonably good performance. How is it that the theater, which is so much the art of the spoken word, transcends in its truest moments the limitations of Italian, French, German, Greek or what-have-you and speaks directly to the human heart? It does, however; and knowledge that it does should encourage the further development of the theater as a living international expression.

The Teatro Manzoni exemplifies the theatrical side of the postwar architectural renaissance in Italy. It combines the most modern principles of engineering and design with the best of the classical tradition, so that one immediately is aware of the contribution of classical Greece to the theater, as well as the ingenuity and insight of modern creators. European theater is a combination of the heritage of the past with the innovations of today, and if we must generalize about the situation it must be along this line—that theatrical Europe preserves the weight of the past alive and vibrant in an exploring present much more than does theatrical America. Perhaps that is true of all European endeavors. In America, the past is something you leave behind. In Europe such simple chronology is replaced by a type of thinking that involves the past with the present much more consciously

and deliberately, and perhaps thereby keeps fresher the wells of creativity.

In Switzerland, for instance, the most live theater is folk theater, the conscious effort to take the material of the past (seen in the national history, song, and dance) and use it, with innovations, for popular entertainment and expression. The big outdoor production of *William Tell* near Interlaken represents something of this kind, but perhaps even more significant are the amateur folk productions given throughout the country in numerous small theaters primarily for the benefit of local performers and audiences. The folk theater is alive also in Italy, one notable locale being at Florence.

However, it is to Paris that one must look for the most striking example of modern creativity side by side with renewed interest in the glorious past of the dramatic art. Jean Paul Sartre, Jean Girardoux, and Jean Anouilh are the most noteworthy of the modernists, all active at the moment. Broadway has imported several works from each of them. All have a keen interest in speaking to the social and philosophic concerns of the day. Anouilh has borrowed more deliberately from the past (as in *Antigone*), while Sartre and Girardoux in their different ways explore new techniques for staging ideas.

Along with such activity in modern lines, Paris offers a remarkable list of classical offerings, amounting to a full-fledged classical revival. The Comédie

Française and the Sarah Bernhardt Theater both offer complete repertoires of France's well-established greats. Molière and Racine draw full houses.

The flower of contemporary theatrical effort, however, is to be found in England. There the theater as a thriving institution seems to stand on happier ground than anywhere else in the Western world. If New York and London are the two busiest centers of theatrical production, London is by far the more prolific of the two. In late July, when New York in its off-season was supporting less than twenty productions, London in its off-season was viewing forty-five. The vigor of its theater activity, even in the summer, brings many of its greatest names to the footlights. Flora Robson, John Gielgud, Diana Wynyard, Robert Morley, Laurence Olivier, Vivien Leigh, Edith Evans, and many others were appearing in well-established plays right through August. Christopher Fry, G. B. Shaw, Oscar Hammerstein II (West End imports, too) and William Shakespeare were among the authors represented. The output of Britain's top dramatists has been so large and of such high quality in recent years that Broadway has borrowed not a few productions from London and will bring still more before the end of the current season.

TWO movements in British theater give signs of its health. One is the effort toward decentralization, sponsored by The Arts Council. The attempt, similar to that endorsed in this country by ANTA but being effected more readily in England by The Arts Council, is to stimulate theatrical endeavor outside the great metropolitan center, so as to provide a closer relation between the total population and live dramatic art. To this end the Shakespeare festival at Stratford is contributory, as also was the York Cathedral's revival last summer of the York Nativity Mystery Plays, and innumerable community activities encouraged by the Festival of Britain and the Council.

The other movement is toward increased activity in religious drama.

Our own country is far outdistanced here. The Religious Drama Society, which produced *A Sleep of Prisoners* and commissioned Fry to write it, not only sponsors work in London's West End but also federates local groups throughout the countryside for the exchange of information, aid, and encouragement. T. S. Eliot, Christopher Fry, Dorothy Sayers, and E. Martin Browne represent artists in literature and drama who take leadership in the religious drama movement. The time will come soon, it is to be hoped, when some organization in the United States will be formed along the lines of Britain's Religious Drama Society, to solidify the growing interest in dramatic art for the church.

WHAT of the situation in Germany? Along with everything else, drama was badly crippled in Germany by the destructive force of the war. Not only was much of the physical equipment and stage area demolished, but also the theatrical personnel was scattered, impoverished, and in many cases lost. As the rebuilding job goes on throughout the country several German drama groups are experimenting with new forms. They play in bombed-out buildings, in railroad stations, or in basement areas. Some are convinced that drama must not be so separated from life as it has been formerly, and they are adopting techniques that project the actors into the audience and draw the audience into the performance, thus breaking down the old lines that removed the audience from actual participation in the play. Times of social upheaval bring scorn for theatrical formalism. Similar experimentation with form involving the audience took place in Russia after the Revolution and in this country during the depression years of the 30's.

In present-day Germany there is also a concern over morality, mostly an investigation of what morality is. This concern is notable in the work of Berthold Brecht, whose plays insist

on finding moral virtue where you would least expect it, thus challenging conventional moral standards.

Yet by and large German drama is producing little. How could it be otherwise? Poverty and the business of rebuilding are powerful deterrents. But beyond that, the air of defeated and apprehensive Germany is too full of questions, too lacking in any sort of faith, to put bold drama upon the stage. In France a clever Sartre may parade his passionate atheistic existentialism, but in Germany there is more likely to be a shrug of the shoulders. One wonders whether Americans concerned over Christian brotherhood might not find more heartbreak in those shrugging shoulders than in any other evidence of war's ravage. The people, especially the students, are struggling, but they do not have the ideological tools to enable them to fight a winning battle. I do not speak of a fight against communism, but against the vacuum in the places where there ought to be ideals, purpose and some kind of faith.

Does drama have a role to play in that situation? There are some of us who believe that it does. We believe that much value could come from a pilgrimage of American students to Germany, to take some of the best of American drama and the most honest religious drama to students in German universities. It could be done in the summer. The purpose would not be to preach, certainly not to indoctrinate. It would be to lay before the younger minds of Germany some of our dramatists' statements and questions about life, and then to stay through many long hours of talking, facing together the problems of 1950's living—problems that in their larger dimensions are the same for all of us. Those of us who are devoted to drama as an art form must now ask ourselves whether or not drama can help us in our exploration into life—or, as Christopher Fry has said, "exploration into God." That is the enterprise.



By Donald Pimm

Under the Dissecting Knife

DRAMA in the church has been worked over by experts and amateurs until many of the young people and adults of the church have become confused, confounded and ready to throw religious drama back onto the dusty bookshelf. We have all heard of the origin of drama being in the church, and the cry has gone up, "Let us bring drama back to its rightful place in our religious institutions." Many of us are still asking, however, why? What is the purpose of drama in the church? Why doesn't the church stick to its own business, religion?

There are certain facts not generally recognized by the church theatergoer which unavoidably wed these two aspects of life which our Puritan tradition has tried to divorce.

Drama, when it is a work of art (and may God keep it from ever being less than that), is one of the most potent forms of communication of mind to mind. No director, aware of what he is doing, can approach a play or a cast with anything less than temerity. For here is man's highest expression of himself. Here is humanity laid naked on the dissecting table for all to see who will look—and there is so much to see. The analytical minds strip vital organs bare—the heart, the liver, the stomach—and dissect specimens to be encased in wax and scrutinized. The prudish shut their eyes in shame at

the sight of so much bare flesh, while the sensitive stroke the hair in tenderness, knowing that they are looking at themselves.

Such an awesome process cannot be approached with frivolity and casualness, but must, of necessity, bear the weight of caution, love and understanding on the part of those participating and the audience. They must be willing to learn of life. They must savor it with their every nerve. Life must be their interest, their passion, their motivation. They must become aware of every nuance in the daily flow which shapes and reshapes men. People must be their science and the love of them their creed. They must also be aware of the function of art: to present truth and beauty. *Notice*, not prettiness and generalities, but truth and beauty.

The artist in our culture is the prophet of society. It is the artist who with heart and mind looks at life and tries to submit it to the X-ray treatment of truth. The artist, like the scientist, is engaged in the search for absolutes. Sometimes this truth which he sees is not pretty to look at, but he cannot lie about it. Our Protestant religious mores have forbid in the past the showing of "sin" even to expose it, while they encouraged ambiguous pulpit allusions to it. But the day of taboo is past now, and it is time we realized

that only through the recognition of life as it is can we hope to change it.

Why do we study? Why attend school, sweat over exams, struggle with professors, strive for higher grades? Is it merely to get a better job, to beat out the other guy? If so, there is little hope for us. No, we are not satisfied with the world as it is. We must change it, not in any spectacular way, but steadily, doggedly.

Drama in the church, then, serves a valuable purpose in our lives. As we produce and see the works that are the products of the great minds of Shaw, O'Neill, Shakespeare, Ibsen, etc., as we see them in our church held to the clear light of our Christian beliefs, new insights well within us. We come to see the truth, that our world is not a bifacial creature with the religious opposing the secular, but that reflected in its deep lines of sorrow and dimples of gaiety is the face of God.



List of Selected Religious Dramas for College Students

Compiled by Amy Goodhue Loomis

ONE-ACT PLAYS FOR PRODUCTION

<i>Aria Da Capo</i>	Edna St. V. Millay	Walter H. Baker Co.
<i>Builders, The</i>	Frances D. Eckardt	Walter H. Baker Co.
<i>Child Is Born, A</i>	Stephen V. Benet	Walter H. Baker Co.
<i>Dust of the Road</i>	Kenneth S. Goodman	Walter H. Baker Co.
<i>Holiday House</i>	Lurene Osborn Tubbs	(Ms. only. Write 502 Mulford Dr., S.E., Grand Rapids, Mich.)
<i>John Doe</i>	Bernard V. Dryer	Walter H. Baker Co.
<i>Joint Owners in Spain</i>	Alice Brown	Walter H. Baker Co.
<i>Neighbors, The</i>	Zona Gale	Walter H. Baker Co.
<i>Twentieth Century Lullaby</i>	Cedric Mount	Samuel French
<i>Two Thieves, The</i>	Esther Willard Bates	Walter H. Baker Co.
<i>Captains and the Kings, The</i>	Channing Pollock	Walter H. Baker Co.
<i>Empty Hands</i>	Helen M. Clark	Friendship Press
<i>Deathless World, The</i>	J. M. S. Tompkins, in <i>Modern Religious Dramas</i> Fred Eastman	Walter H. Baker Co.

Suggested List of Plays for Production by College Groups FULL-LENGTH PLAYS

<i>An Inspector Calls</i>	J. B. Priestley
<i>Antigone</i>	Anouilh
<i>Arms and the Man</i>	G. B. Shaw
<i>Corn Is Green, The</i>	Emlyn Williams
<i>Devil's Disciple</i>	G. B. Shaw
<i>Excursion</i>	Wolfson
<i>Family Portrait</i>	Coffee-Cowen
<i>Gillean</i>	Kennedy
<i>Major Barbara</i>	G. B. Shaw
<i>Our Town</i>	Wilder
<i>Prodigal Son, The</i>	R. H. Ward
<i>Susan and God</i>	Crothers

Plays Suggested for Reading and Study by College Groups

<i>Cocktail Party, The</i>	T. S. Eliot
<i>Death of a Salesman</i>	Miller
<i>Good Friday</i>	Masefield
<i>Journey to Jerusalem</i>	Anderson
<i>Loyalties</i>	Galsworthy
<i>Saint Joan</i>	G. B. Shaw
<i>Sleep of Prisoners, A</i>	Fry
<i>Wings Over Europe</i>	Nichols-Brown
<i>Zeal of Thy House, The</i>	Sayers

WESLEY PLAYERS

ALTHOUGH drama and the church marched side by side for many ages, the rising religious dramas of each age were chosen and shaped to satisfy the clamor of a pleasure-seeking audience until the church refused to accept or sanction drama. In order to recapture this medium for the church, and to give new expression to the moral, social, and spiritual teachings of the church, the National Society of Wesley Players was founded.

The suggestion by Valentine P. Newmark to a group of students at the University of Illinois that there should be a society for the study and production of religious drama has grown into one of the most active and far-reaching groups in religious drama. The movement became recognized nationally when representatives of three drama groups met in 1924 at the University of Illinois where they wrote the constitution and bylaws of Wesley Players. The clubs from the Wesley Foundations of the University of Illinois, Iowa State College, and the University of Wisconsin became the first chapters in the society. Mrs. Harriet Dell Barr, director of the University of Illinois group, became the first national advisor.

Interest which developed into ardent enthusiasm spread over the nation until today from 600 to 700 students spend many of their extra-curricular hours in twenty-eight active chapters. Today the National Society of Wesley Players is that phase or

aspect of the Methodist Student Movement in which high standards of religious drama are maintained and in which students are trained to function effectively in the field of religious drama.

As a service organization of Methodist students, Wesley Players is the nucleus about which the religious drama program centers. It attempts to enlist the participation of all students who are interested in its program whether they want to direct, act, take care of the lighting, make costumes, or just prompt.

In the early days of the organization, membership was limited to drama groups working in Wesley Foundations of the Methodist Episcopal Church (North). When they installed their tenth chapter at the University of Arkansas in 1931, the National Society of Wesley Players became the first organization to include within its fellowship members of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Even prior to the union of the Methodisms, the constitution was amended to include drama groups in all student-related Methodist churches.

During these years of growth as a national organization and of influence in the field of religious drama, hundreds of plays have been produced in as many towns. However, activities progressed rather slowly in the first years.

Most Wesley Foundations were located in churches where students found a great deal of resistance to the idea of "a play in church." To overcome this feeling some of the chapters began classes for an intensive study of drama. The careful selection and direction of plays were advocated to eliminate the theatrical aspect and to maintain an attitude of worship. It was felt that religious drama should be prayer and praise; thus a substitute for a sermon. Under this influence the one-act biblical play often replaced the sermon in the regular order of service.

The seasonal play was most readily accepted in churches, so it was produced on occasions such as Armistice

Day, Christmas, Easter, and Student Recognition Day. This is still prevalent but now the plays are usually more related to everyday problems.

Students have always made most of the costumes, scenery, and lights for their productions; so, from the beginning of Wesley Players, the chapters have exchanged ideas about plays and techniques of production. If one chapter built a new spotlight or rheostat, mimeographed plans were available to every chapter.

IN order to establish a regular contact between the chapters, *The Wesleyan Footlight* became the official organ of Wesley Players. The name was shortened to *The Footlight*, but the magazine has been published without interruption since its origin. From a single mimeographed sheet, it has grown to be the only Methodist publication of significance which is devoted exclusively to religious drama.

A major problem confronting Wesley Players was the lack of plays suitable for production by a religious drama group. This was even more true after the nightmare of the depression. Wesley Players wanted plays which dealt more with the problems which so vitally concerned them. They felt that religion should be vigorous enough to make a synapse between ideals and the facts of social organization and individual needs in the world in which we live.

A new meaning of religious drama soon developed. Religious drama has come to be considered as including all drama that deals with life and the struggles of man. It need not be biblical in nature but must have some moral and may contain a considerable amount of humor and imagination.

Wesley Players was reorganized under the direction of the newly appointed advisors, H. D. Bollinger, assistant secretary of the Board of Education, and Harold Ehrensperger, head of the Division of Plays and Pageants.

Contests were sponsored with the

twofold purpose of obtaining and making available the best plays to church groups and to encourage creative writing among the membership. One of the notable contributions made by Wesley Players to the field of religious drama has been the manuscripts resulting from these contests. *The Victor* by Elliot Field and *No Gift in Return* by Jean Cameron Agnew were chosen in the first contest. The winner of the second contest was *The Old Man* by Marion Wefer.

Wesley Players has also sponsored two national projects designed to measure effectiveness of plays. *Mud Walls* by Hugh Moran and *Martyr's Return* by Marion Wefer were produced from the manuscript by chapters. The reactions of actors, directors, technical crews, and audiences were sent to the authors who made revisions in light of these reactions.

With the expansion of Wesley Players in the South, Dr. Harvey C. Brown, director of the Student Movement in the Methodist Episcopal Church, South, was appointed an advisor on organization. More leadership was needed with the unification of Methodism. Ruth Winfield Love, who personally led three chapters into national affiliation and whose work at a professional level has always set new goals, was appointed field advisor on organization and drama.

AS modern educational methods began to be adopted by the church to minister to the religious needs of young people, Wesley Players began to feel that drama could be a strong force in visual education by combining the religious values of worship with the beauty and imagination of drama.

The Rock by Mary P. Hamlin, a drama of Peter's denial, despair, and new life in Christ, was admirably suited to portray religious teachings to those who could not be moved by sermons because they had built up an insulation against them. This play has been produced more times by Wes-

ley Players than has any other play.

The change in emphasis in college education from strict specialization to general cultural training which aims to integrate learning with life is also reflected in the ever-broadening aims of Wesley Players. They began to feel that they should work to guide students toward a clearer understanding of spiritual truth through the medium of drama.

These new aims led to less emphasis on national activities and began to encourage students to dramatize meaningful incidents into worship services,



pageants, etc., for their own programs.

Lambda Chapter at Tempe, Arizona, wrote its own play built around life situations in Arizona called *It Isn't the Farmer's Business*. Alpha Xi members, Ruth Caster and Don Sparrow, wrote an Easter fantasy, *Easter-Present*, which has been adopted as the traditional sunrise service presentation at Ohio State University. Purdue's Theta Chapter has even written its own musicale, "You've Got Me," for entertainment at the Wesley Foundation.

Experiments with liturgical drama were made by Alpha Alpha of Denton, Texas, who produced *I Believe in*

God. Liturgical drama is very close to religious ritual, and takes place in the chancel as a worship service. Since this drama is becoming more widely used, chapters must write their own scripts because there are so few available which can be produced in today's setting.

The verse-speaking choir has developed along with liturgical drama



until today some chapters have choirs which practice regularly instead of just when needed for special productions.

Lately, modern morality plays are being produced in which concepts are personified in characters rather than in costumes. *John Doe* by Bernard V. Dryer and *The Captains and the Kings* by Channing Pollock have been two of the most popular plays.

Lack of facilities has seldom stopped Wesley Players for long. When the necessary facilities have not been available to present plays chosen, new methods of production have been

developed to meet the situation if possible. Plays are usually chosen to fit the setting of a group's "stage." These "stages" have ranged from the chancel to the basement of the church, and from an elaborate stage with curtains and backdrop, to the tops of tables pushed together. If the play can't be produced then it is often read by the group in a meeting.

Gamma Chapter at the University of Wisconsin pioneered in puppetry. They make the puppets, sometimes for published plays and sometimes for a script which they have written.

Epsilon at the University of California had no facilities so they arranged for a regular broadcast over a local network station. The growth of radio stations on campuses has provided a medium for many other chapters. Those who have neither outlet sometimes just pretend they are broadcasting and present plays over a public address system.

Intimate theater or theater-in-the-round was revived by Phi at the University of Texas because of the small production cost. All that is needed for this kind of theater is a fairly large room preferably with two doors. The mood is set easily with the light concentrated on the action which is taking place in the center while the rest of the room is in darkness or semidarkness.

In fact, Wesley Players depend so little on the stage and props that one very important feature of their dramatic work has been the sharing of plays with surrounding communities.

THE routine of touring was started with the beginning of the Players because so few of the churches had a drama program. As religious education programs developed, the Players now go more often as members of a deputation team. These teams demonstrate new production methods and interpret the significance and meaning of Wesley Foundation work to the local community and the supporting constituency.

Since the Players do not measure their success by a full house but, rather, by the reaction of the audience, they have been able to make

notable contributions to their Wesley Foundations and to the student Christian movement in general. Their plays present the problems that must be faced daily by students and help interpret religion with a sense of artistry. Creative religious activity is stimulated by presenting plays for recreational and worship activities.

Another contribution to the promotion and understanding of religious drama is being made by Wesley Players through festivals of one-act plays and conferences. Each year neighboring high schools are invited to present one-act plays to be judged and discussed as religious drama in festivals at Alpha Eta of Lubbock, Texas, and Sigma of Greensboro, North Carolina.

Four "Conferences of Religious Drama" have been sponsored by chapters. Discussions of theory and demonstrations of techniques are presented for a week end to representatives of the chapters. Two have been sponsored by Phi at the University of Texas, one by Beta Beta in Nashville and one by Alpha at the University of Illinois.

Each year Wesley Players take part in the Methodist Student Leadership Training Conferences with drama seminars or study groups for players of that region. A national meeting is held in conjunction with the National Methodist Student Conference.

The National Society of Wesley Players is a functional organization that ministers to the religious life of students through the mediums of proscenium arch, liturgical drama, puppetry, intimate theater, and radio. Through these many and varied activities, the individual student has an opportunity to gain experience in all phases of producing religious drama.

As long as Wesley Players continue to interpret life in terms of values, they will continue to grow both in aims and scope. Present experiments promise to utilize television for religious drama. Already there is talk of becoming international by admitting clubs that have been started by former Players in foreign countries.

WHY SHOULD I PRAY?

BY G. ERNEST THOMAS

MAN has always prayed. The excavation of the remains of prehistoric civilizations revealed unmistakable evidences that the people prayed. The seven cities of Troy, built one on top of the other, during countless centuries of time, had few characteristics common to all of them. But there were signs that the inhabitants of each of those cities had prayed.

Men of every age have prayed. Rulers and peasants, philosophers and students, inventors and laborers, have shared the habit of talking with God. It is part of the racial heritage of mankind that we should seek the presence of God through the cultivation of the habit of prayer.

Those of us who live in the enlightened days of the twentieth century are sometimes tempted to believe that we have climbed above the place where it is necessary to pray. That development is to be welcomed in so far as it leads us to set aside unworthy ideas of prayer. All too frequently men prayed because they felt it appeased the anger of God.

We should never neglect the idea of penitence when we come to pray. We ought to ask God's forgiveness for our mistakes and shortcomings. But such confessions of failure and sin should never be prompted solely by fear of the anger and retribution of God.

True prayer is founded upon something far more significant than the idea that the Almighty must be appeased. It grows out of a need in the human mind and heart which can be satisfied only by conversation with God.

"Why should I pray?" There are two basic answers to that question.

My faith in God demands that I pray. That thesis is unaffected by the

form of my belief in God. Whatever I profess to have as a concept of God it is imperative that I should seek his presence.

Christians believe that God is the creator of all of life. "In the beginning, God . . ." we say. We find evidences about us of continuing acts of divine creatorship. We look to God as the giver of all of life, and as the source of all life's blessings.

When we personalize that belief it means that the air we breathe, the clothing we wear, the food we eat, and all the other daily blessings which surround us are the gifts of a creating and sustaining God.

I would be an ingrate of the worst sort if I did not express my thanks to an earthly parent or friend who aided me by his many gifts. Am I no less an ingrate if in daily prayer I do not express my thanks to God for all his kindnesses?

My need to thank God for his goodness should keep me praying every day, but there is something more which is involved. God is a spirit. To know him is not to bludgeon our way into his presence by force of personality or by physical power. The one who would know God must cultivate his friendship by regularly approaching him.

That is why we should be in the attitude of prayer many times a day. Ralph Waldo Emerson preached his first sermon on the subject of "Prayer." The cardinal point in that message was that "Men are always praying." He emphasized the fact that all our thoughts and all our deeds are ultimately a confession of faith in God, or a denial of his nature. Emerson was arguing that every act should be so holy and perfect that it would con-

stitute a hymn of faith, or a confession of trust.

Most of us would find it difficult to think of every daily act as a witness of our faith. But all of us can pause at certain times every day to consider God's nature, and we can consciously direct our actions so that they will reflect our faith.

Doubt is born out of the habit of ignoring God. It is difficult for anyone to have a knowledge of God if he does not take time every day to consider what God is like. The tragedy of a religion which is picked up at a church upon entering the sanctuary, and left behind when the worshiper leaves, is not that God is neglected, but that a man is left without divine support. He deprives himself of contact with God and, through continued neglect, comes to believe that God is unimportant, or even that he does not exist.

THE other side of the picture is no less clear. A person who thinks daily about God, and who endeavors to live his life according to the standards which he thinks reflect the purposes of God, is a person who possesses a confident faith. That faith grows and is strengthened by the habit of praying.

It is not necessary to utter formal prayers in order to talk with God. There are many Christians who find help in praying when they read and meditate upon some of the prayers which have been written by the great souls in other generations. The formal prayers and meditations of the saints are the food upon which many modern Christians feed in order to learn more about God.

But the richest treasures of prayer are reserved for those who speak his name in thanksgiving and who praise him many times each day. For myself, the verse in the Bible which is most often upon my lips is the first verse of the one hundred and third Psalm. "Bless the Lord, O my soul, and all that is within me, bless his Holy Name," said the Psalmist. I whisper those words when I see a garden or a sunset; I utter those words when I see a child in whom the glory of God is reflected, or when I become aware of nobility of character in someone with whom I am privileged to have fellowship. Many times every day I think of God as I thank him for his goodness.

It is helpful to end the day with prayer; it is better still to begin a day with God. But best of all is the continued fellowship which is renewed and cultivated during every hour of every day.

Prayers can be uttered in a crowded subway train as surely as when standing alone under the stars. It may take more concentration, but prayer can be as real to one who drives a car on a crowded highway as to the person who walks alone by a beautiful lake. The place is not as important as the desire to have fellowship with the Father.

My faith in God demands that I pray. To believe that he lives and works in the universe is to immediately be confronted with the necessity to cultivate an understanding of his will, and the longing to have fellowship with him. My faith in God requires the daily habit of prayer if I am to be true to the best in the universe of which I have knowledge.

THE second reason which prompts and urges me to pray is that I need the power which is available only through prayer. I have a daily struggle with the weaknesses in my physical being. I cannot be my best self unless I frequently seek out the power which can make me different.

What is true of my personal life is also true of my world. The world is

victimized by those who hate, or who are motivated by greed. The earth cannot be truly God's unless there be many, many people endeavoring to test the standards of humanity by the measure of God's love. Prayers for the world and its people are essential if we are not to divorce accepted moral standards from the purposes of Almighty God.

Recently a drama was presented in which two women portrayed angels in heaven. They were assigned to the responsibility of receiving the prayers which came up from the earth. One was an older angel, well accustomed to the ways of heaven; the other was a youthful angel, recently assigned to the task. A bell rang. The older angel lifted the receiver to answer. She listened, quickly wrote a few words on a piece of paper, and put it into a convenient cubbyhole.

"Who is that?" inquired the younger angel.

Ralph Waldo Emerson, speaking of prayer, reminded his listeners, "beware of that for which you ask, for you may get it."

"Oh! that's Reuben Case," replied the older angel. "His wife is having a picnic for her bridge club tomorrow, and Reuben is praying that the day will be fair. We don't do much about that kind of prayer," she went on; "we just file it away in the cubbyhole."

Then came several other calls, each of which showed a certain amount of selfishness on the part of the one who was praying. Each time the prayer was "filed" away.

Then the bell rang again. This time the older angel listened, and quickly pushed a plug into the near-by wall.

"What is happening?" asked the younger angel eagerly.

"Dr. Albert Schweitzer is calling," replied the older angel; "he has asked to talk to the Lord. When he wants to speak to God we put the connection

right through. They'll be talking to each other for a long while. They enjoy each other's company."

There was a period of silence. Then the younger angel said, "What I can't understand is why there are not more prayers coming up from the earth. I can't understand how they get along so well with so few prayers."

The older angel lifted a trap door and pointed through the opening. "Take a look at the earth down there," she said, "take a good look. Do you think they are getting along very well with so few prayers?"

WHEN the curtain closed upon the scene everyone present was moved to consider the fact that the world is not getting along very well. Men do not agree upon the solution, but all are in accord in feeling that something is necessary to drive out the fear and hate which rule our planet.

It is true of nations, and of individuals as well, that our strength of character is in direct proportion to the fellowship which we maintain with God, and our loyalty to his purposes. We are not our best if we leave him out of our daily plans and considerations.

It is practical wisdom to pray, because by so doing we keep close to God, and find guidance and strength for daily living.

Ralph Waldo Emerson was a wise counselor when, speaking of prayer, he reminded his listeners to "beware of that for which you ask, for you may get it."

The substance of prayer is less the asking for specific blessings than it is worship, and praise, and thanksgiving, and dedication. Prayer is at its best when it expresses the heart's overflowing gratitude to God for his goodness, and when it seeks to consecrate the individual's life to the plan and purpose of God.

Practice the daily habit of prayer. It is the means by which the richest treasures of the universe are made available, to enrich our personal lives, and to transform our world.

PROBING PROTESTANT PERIODICALS

By Ernest Lefever

The
Sixth
Article
in a
Series
on
Magazines . . .

more column inches to how their missionaries were affected by the Korean war than to a discussion of the basic issues of that war.

This article is based on the assumption that Protestant magazines should give guidance to their readers on the great economic and political issues which affect profoundly each one of us. Denominational papers do not provide such guidance. Nor do they tell their readers where they can turn for responsible reporting and comment in the "secular" press. The failure of the Protestant press at this point reflects the failure of the Protestant churches as a whole. The church magazines are sick because Protestantism is sick. We Protestants have failed to speak effectively to our generation because we have not understood fully the breadth and depth of the gospel we proclaim. Among our weaknesses are these:

1. In our extreme individualism we Protestants see men as isolated units, not as persons in a community with God at the center. We try to "save" men one by one, ignoring the social forces which make people what they are. We forget that faith itself is born and nurtured in community.

2. We seem to think that God acts exclusively through the Church, especially *our* church. We fail to see that "secular" institutions such as government, political parties, labor

motive

THE Protestant press isn't what it used to be, and it never was. A hundred years ago the religious press was the largest if not the most influential section of the American press. It is estimated that in 1840 three fourths of all reading by the American people was religious. In those days Protestant periodicals dealt not only with theology (in the narrow sense), church news, and denominational squabbles, but with public affairs as well.

Since the 1870's, the Protestant press has declined in circulation and influence. Denominational papers have become increasingly narrow in their appeal. They have retreated from the arena of public debate and today are a small and tragically ineffective voice. Unable to compete with the technically superior "secular" press in reporting and commenting on matters of

public concern, Protestant magazines withdrew into their cozy sectarian shells from which they have not yet emerged.

The typical denominational periodical today is a house organ devoted to promoting an institutional program.¹ It is not interested in dealing with the great public issues of the day—inflation control, price policy, fiscal policy and world politics. It does, however, attempt to influence the faithful few who read it on certain "moral issues" like gambling, liquor, or the appointment of an ambassador to the Vatican. When it does comment on a central political problem, it usually has this question in mind: "How is this issue going to affect *our* church?" Some denominational papers have devoted

¹ See R. E. Wolseley, "The Church Press: Bulwark of Denominational Sovereignty," in *Christendom*, Autumn, 1946, pages 490-500.

unions, trade associations, women's clubs and the popular press are channels through which God works reconciling the world unto himself. God seeks to transform not only individuals, but all structures of community, including the church itself.

3. Because of our individualistic outlook and our false distinction between "sacred" and "secular," we have forgotten that the *whole* world is our parish. We do not take seriously the economic and political forces around us. We do not bother to learn how social change takes place. We shrink from the use of political power and call it evil.

4. Because we do not understand the depth of our gospel and the complexities of the actual world our occasional "social pronouncements" are vague, irrelevant and superficial. We have been unable to apply the eternal principles of our gospel to the specific problems which confront us.

5. Our failure to apply our faith to the "secular" structures of society has turned the gospel on its head. Instead of giving moral guidance in the political order we have ourselves adopted the standards of the world. We Protestants have no transcendent political ethic which is specific enough to guide our decision in a presidential election. With rare exceptions individual Protestants will vote like other persons in their own socioeconomic class.²

THIS is the partial gospel which the Protestant churches have preached. This is why denominational magazines like the *Christian Advocate*, *Presbyterian Life*, *Congregational Advance*, and the lesser ones have failed to educate their readers on public affairs. But what about the well-known "undenominational" *Christian Century* which *Newsweek* has called "the most important organ of Protestant opinion in the world today"?

The *Christian Century* does attempt to deal with public issues; the denominational papers do not. Thus, we should naturally expect a better per-

formance in this area from the *Century* than from church magazines. Careful studies of the *Century*, however, indicate that it also has failed to speak to the central public issues of our time in terms specific enough to help either the decision-maker or the private citizen. By and large it has preached the partial gospel of the denominational press. Further, in both reporting and editorial comment it has violated frequently the five canons of responsibility we have developed in a previous article in this series.³ There are on occasion solid articles on public affairs and there is some good reporting under "News of the Christian World," but as an organ of public information and opinion it is far less responsible than many "secular" journals. Its irresponsibility on a variety of issues is a common topic of conversation among certain of America's leading churchmen.

The *Christian Century's* obsession with its own pet topics such as "the separation of church and state" (its view is in opposition to the ecumenical position), anti-Catholicism (which amounts almost to demonolatry), and its recent efforts to get the National Council of Churches headquarters out of New York City, prevent it from dealing with the really crucial problems confronting mid-century America. When it does comment on basic economic and political issues it frequently displays an abysmal ignorance of the elementary facts. A recent editorial suggested that high taxes cause inflation; the fact is that taxes must be increased to curb inflation.⁴ Another editorial (Nov. 21, 1951) said that American political parties were "an ideologically meaningless division." This is contrary to research which has shown that there is a consistent difference in the Congressional voting records of the two major parties.⁵ An editorial (Sept. 6, 1950) says: "No Russian satellite is under stricter control than are (the French colonies of) Morocco, Algeria and

² See "Left of Center—Is There a Responsible Voice?" in *motive*, January, 1952, pages 25 and 26.

³ Kenneth E. Boulding, "Can We Control Inflation in a Garrison State," *Social Action*, March 15, 1951, pages 10-12.

Tunisia." This statement is too ridiculous to merit comment.

THESE are but a few of the hundreds of examples in recent years where the *Christian Century* has ignored the facts of social science, the public record, or the best-informed opinion, or all three. It would be difficult to name one public issue which the editors of the *Century* have dealt with responsibly.

In addition to the *Christian Century's* partial theology, there is another reason for its one-sided reporting and its provincial interpretation—that is its singular lack of humility. Its smart-alecky and God-almighty attitude reflects the worst sins of the "secular" press. E. Otto De Camp of the Presbyterian Foreign Mission Board expressed the view of hundreds of churchmen when he said: "For sheer iconoclasm the *Christian Century* excels all other Christian periodicals I know, except perhaps the *Christian Beacon*⁶ (the pretentious and irresponsible organ of the fundamentalist American Council of Christian Churches). Whether the periodic blasts have been against the Truman doctrine in Greece, the defense program of the Pentagon, or mission policy in Korea, all alike are withering in their criticism and display of finality and omniscience seldom claimed by other editors."⁷ This vaunted omniscience leads to sniping rather than to understanding, to tearing down rather than to building up, to the giving of advice where it is not needed.

NEITHER the *Christian Century* nor the denominational press provides an adequate commentary on public issues from a Christian point of view. Where, then, can we turn? The simple fact is that there is no single source or combination of sources where this

(Continued on page 35)

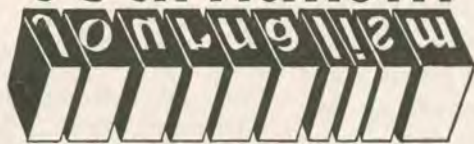
⁶ Julius Turner, "Responsible Parties: A Dissent from the Floor," *American Political Science Review*, Vol. XLV, No. 1 (March, 1951), pages 143-152.

⁷ For an explanation of the *Christian Beacon* see George Younger, "Protestant Piety and the Right Wing," *Social Action*, May 15, 1951, pages 23 and 24.

⁸ Quoted from "Correspondence," *Christian Century*, August 15, 1951.

² See Paul F. Lazarsfeld and others. *The People's Choice, How the Voter Makes Up His Mind in a Presidential Campaign*. New York: Duell, Sloan and Pearce, 1944.

All Journalism Needs Christians



By Roland Wolseley

ONE day last fall, Jim D., a student in my magazine editing class, came up to me at the end of the session to ask questions about the piece of copy we had been editing in the lab. The article was clumsy and ineffective, and I am sorry to say originally appeared in a religious magazine. It was high-minded enough, that article, but like too much copy in publications of churches was filled with vague statements, vapid comments, and unsupported generalizations. It violated many of the standards for clear writing that the Syracuse students learn in the School of Journalism.

"Why did the magazine print that piece in the first place?" Jim asked. "It's so bad I don't see why any editor let it go through."

I had to admit that the staff members felt compelled to use it. They had told me so. It was the work of the president of a college supported by the denomination, one of the ultra-conservative groups.

"Well," Jim said in disgust, "if I had to handle that kind of tripe I'd resign rather than work there, even if I had a family to support."

Now it happens that Jim is unmarried and independent. It is easy for him to be so defiant. He feels much the same way about most magazines and newspapers; he is sharply critical of journalism. Especially is he sarcastic about the shabbily written or edited publication or the type produced without concern for the best interests of society. I rarely find this attitude in U.S. students, who tend to accept what is published simply because it is in print.

Contrast Jim with Alfred P., a student who once was in my classes when I taught in the Medill School

of Journalism, Northwestern. This class was editing newspaper copy. Before it was a news story containing opinions injected by a reporter seeking to please or comply with his boss, a publisher notorious for his use of the paper to settle personal grudges or advance his particular political philosophy at the expense of the truth. This question was put to the class as a whole:

"What would you do if the paper you worked on as a copyreader continuously printed such distorted copy?"

It was explained that the material was unfair to many persons and organizations because it contained half-truths and those half-truths had to be passed through the copy desk unchanged.

Al, a married man with one small child, said he'd not do a thing about it.

"I'd consider it none of my business," I remember him saying. "After all, I have a wife and child to support, and I can't afford to let ideals about what I approve or don't approve get in the way of the job. A job's a job," he said emphatically. "And jobs are too hard to get in journalism for me to be too particular."

These two incidents sharpen the conflict existing in the minds of many young people aspiring to places in journalism or already engaged in it or some area of communications related to it. College life highlights the problem in miniature.

TAKE the humor magazine so commonly seen on the bigger campuses. This publication is expected to make money through advertising and circulation. Over the years the tradition has been developed that almost anything goes under the guise of humor. As a

consequence a more criminal waste of good paper, revenue, and talent is not to be found in this country, unless it be among some comic books and what are called in the trade "cheesecake" magazines.

Does that statement seem too strong? If one believes that a university or college campus is supposed to set an example to the rest of the community then the conventional college humor magazine has no place there. Why should a community of minds—i.e., a university—sanction the collection of stale and bawdy jokes, lascivious cartoons, and short stories honoring false standards which so often comprise the issues of these college periodicals?

If Christian students cannot look seriously at the problems of their college journalism and solve them on campus they will have little judgment for solving the larger problems of the media of mass communication on which they may work in the "outside" world.

THE ideal of Christian vocation makes demands upon persons who have any connections whatsoever with journalism or any other phase of communication: newspapers, magazines, radio, television, books, motion pictures, publicity, advertising, printing.

Readers begin the relationship when they patronize and use these media. Consumers are obliged to develop in themselves such good taste that they lose interest in—if they ever possessed it—the shoddy, the tawdry, and the cheap as displayed in communications media. They find materials of low moral and technical standards to be a bore. It is not a question of censorship or new legislation, but it is a question of boycotting the baser mate-

rials and supporting those of high quality. Gresham's economic law can be applied to communications!

As a craftsman or artist the Christian can fit into two areas of journalism: secular or religious. All journalism, however, needs Christians, whatever it may be labeled. Persons of conscience and concern are essential to both, although the need obviously is greater in the secular because of the difference in aims of each.

The aims of secular journalism usually have only secondary, if any, relation to the ethical teachings of Jesus. They are led by the desire to make money out of the magazine, radio station, or other medium. Profit making leads the others because in our present economic order a publication that does not earn money directly must be subsidized or disappear. The dangers and restrictions of subsidy are feared, often with good reason, for they limit policy. But subsidy also limits revenue and chance for personal gain. Other major aims of secular journalism are service to the public, promulgation of ideas, and achievement of power.

Religious journalism (which includes Christian journalism) has aims led by desire to indoctrinate readers or propagandize for some viewpoint, religious or ethical. The other goals are not unlike those of secular journalism, but have a different use in mind: for profit (if possible), for general service, and for power. The ethics of Jesus have a strong place in the thinking of Christian journalists, although there are major differences of interpretations of what this means editorially. To one editor it means refusal to sanction the use of military methods of defense of country; to another it means support of such means of defense.

Control of the media also is different, although not so sharply as the aims. Professional techniques are more or less the same, although religious media generally cannot afford to use many of the best. Methods used to achieve the aims are vastly different, for the secular media are guilty, not as a group but through individual publications or firms, of unethical

practices that most religious media would abhor. Obyious is the example of acceptance of liquor advertising. Equally offensive to Christian people should be publication of the work of columnists and feature writers who glorify misconduct or spread rumors; but usually it is not, for Christian families by the hundreds continue to read publications carrying such copy and make no protest to editors and publishers.

THUS the person who is considering journalism as an occupation will discover that there is a test of his Christian principles in either secular or religious journalism but that the tests are somewhat different.

If he enters the religious area of journalism he will find that:

1. His training and ability are needed because this area does not yet, in general, pay salaries and provide working conditions equal to those of secular journalism (including all media). Some people who lack sufficient devotion and commitment or who, because of conditions beyond their control, cannot afford to do otherwise, will not take jobs open in religious areas.

2. He will be able to contribute a great deal to the aims of religious media because so little professional talent has found its way into them, although this is less true every year. Few editors of religious publications, for example, have had professional experience or even journalism school training. Often there are good reasons for this.

3. He will learn relatively little, because of the situation described above. Journalism school graduates often achieve high positions rapidly in religious journalism but may be harmed professionally by skipping guidance under skilled mentors.

4. Most religious media are small. Persons working on them, therefore, get diversified experience and also must work hard and unselfishly.

5. Special points of tension arise which are particularly difficult to deal with in one sense and yet easier in another. Because the sponsorship is religious some issues that relate to

dogma and policy seem unsolvable. Yet, because of that very sponsorship, other issues are more quickly dealt with, for the atmosphere is more conducive to kindness and tolerance of differences.

6. Associates in the religious office are likely to have ideals and interests in common, to be persons of good personal conduct and high ethical standards. This condition makes for pleasanter relationships.

THE person considering secular journalism, although with a religious motive, will find that often the converse of the above points exists there.

1. Salaries and working conditions are better; opportunities for personal achievement are greater; humbleness and religious humility are not encouraged.

2. His personal contribution will be less, since there are more persons doing the work and more skilled persons engaged in general.

3. He will learn a great deal on the job, since the profit-making medium has developed its techniques to an efficient and effective point and usually is staffed by some highly competent persons willing to pass along their knowledge and skills to subordinates.

4. Jobs are more specialized and fewer techniques and skills are learned, even though they are better taught than in the religious field.

5. Points of tension arise and are more difficult of solution because of the aims. Compromise, expediency, and tolerance of unethical practices often characterize the secular field. Much of it is unconscious; some undesirable ways of doing things simply have become normal; to challenge them is thought quixotic.

6. Personalities and motives of persons in the secular world of communications are varied; the camaraderie is not so great, for there is not the devotion to a common goal. More than likely the job is done for the sake of the pay check, not to advance an ideal.

7. Opportunities to live Christian principles, while not so great as in the more protected religious area, are all the more important. The appeal to the

(Continued on page 36)

The Mystery of the Missing Doctors

By Van Van Praag

WHERE is the doctor?" How often, especially in small communities, do people call for urgent medical aid, only to find that the doctor, the only one in town, is out on other calls? During this season when gripe, pneumonia, virus infections, and the many childhood diseases strike hardest, the shortage of physicians is all too evident in many parts of the country.

Yet, according to authoritative estimates, there is reason to fear that this scarcity, instead of diminishing, is likely to become even more critical. While bumper crops of war babies have caused an unprecedented rise in the population, enrolment in our medical schools has not kept pace with this growth.

According to official census figures, our population has grown from 131,669,275 in 1940, to 155,000,000 in 1951, an increase of 20 per cent. In 1942, there were 180,496 physicians registered in the United States. In 1950, there were 201,297, an increase of only 10 per cent. As a result, we have less

than one doctor for every 800 persons in the United States today. And conditions in other countries, where our medical services are badly needed, are even worse.

Our nation has many resources, and the greatest of all is the American people. Our farms more than fill our own larders; their products are shipped to the farthest corners of the earth. In manufactured goods, we lead. We are the best-fed, best-clothed, and best-housed people in the world. Yet, with all our material progress, there is still this crying and shameful need for more doctors. It would seem that we have not fully utilized our human resources.

One might find it difficult, and perhaps embarrassing, to explain to a visiting foreigner the reasons for such a situation in a nation with more colleges, universities, and professional schools than any other country in the world. Our hypothetical visitor might be shocked to learn that some of our educational institutions still cling to a

ruthless system which denies admission to many worthy students merely because of skin color, ancestry, or religion. How, he might question, can such a condition be tolerated in a great democracy?

Those unwilling to face the issue honestly might reply that racial and religious quotas have persisted in our institutions of higher learning for many years. It is hard to break with "tradition."

But whose tradition is one of unjust discrimination? Is it an American tradition? Is it a Christian tradition? Does the Gospel tell us that, in the eyes of God, there is any difference amongst men based upon their race, creed, or color?

We are living in exceedingly troubled times, in a world dangerously split by ideological differences. To protect the future of all free peoples, the democracies, especially the leading and the strong, must be more vigorous, more alert, more dedicated to their ideals than ever before. Here at home,



the cause of democracy can be served only by more democracy, by more devotion to the moral and spiritual values which have made our nation great.

We need more, and active, application of Christian precepts. It is not Christian to deny an education to a deserving and eager student because of his color, or the way he meets with God. Not only is it unchristian; it is also shortsighted. Even while we face an acute shortage of doctors in the United States, there are many thousands of young Americans, all qualified academically, who, were school doors flung open, would soon help to counteract this dangerous trend.

EVERY day, industry is calling for college-trained personnel. More engineers and scientists are needed for vital work, but too few of these key people are graduating to fill the necessary gaps. In our public schools, there are not enough teachers for our children; classrooms are overcrowded, and we face the danger of our educational standards being seriously lowered.

Why are there not sufficient engineers and scientists for our factories and laboratories? Why are the nation's children not receiving the education that is their birthright?

One answer may be found in the record. For example, recent studies show a 50 per cent decline in the last

twenty years in the number of Jewish students enrolled in medical schools. In our colleges, only 56 per cent of Jewish applicants are accepted, as compared with 67 per cent of the Catholic, and 77 per cent of the Protestant applicants. Individual merit is not the only passport to college; admission too often depends on three other factors: the applicant's color, religion and place of residence.

Negroes suffer most, and from a direct, brutal form of discrimination—Jim Crowism. In some states, Negroes and whites are forbidden to share the same classrooms, libraries, and laboratories. Despite the U.S. Supreme Court ruling of June, 1950, calling for "equal" facilities, equality is still theoretical in many states, the segregated Negro schools being inferior to the white in financial resources, plant and equipment, and in the quality of their teaching staffs.

Where segregation is not public policy, the quota system often serves as a barrier. The colleges guilty of this practice try to keep the number of Negro, Mexican-American, Italian, Catholic, or Jewish students—as the case may be—down to a predetermined percentage.

AS a prelude to remedial action, an important question must first be disposed of: Is it true that the school is

helpless to eliminate discrimination if the surrounding community is indifferent to this evil? The answer should be obvious to every person.

If one man, or group of men, takes a strong stand against injustice, that example encourages many who wish in their hearts to act righteously but lack proper leadership. Thus, a courageous move by a school administrator, upholding the American tradition of equal opportunity for all, can do much to change social behavior.

Proof of what may be accomplished is the noticeable change in the climate of opinion within the past four years.

In January, 1948, the U.S. Supreme Court ruled unanimously that Negro students are entitled to the same educational facilities as whites (*Sipuel v. Board of Regents*). In August, 1948, the University of Arkansas admitted its first Negro medical and law students. During May, 1949, the Catholic Committee of the South adopted a resolution recommending that all Catholic institutions of higher learning admit Negro students without discrimination. In November, 1949, a poll of 15,000 Southern college teachers revealed that 70 per cent favored non-segregation and nondiscrimination in professional and graduate schools.

In November, 1949, over 100 university presidents, deans, and admis-



sions officers from twenty-four states urged an end to college admission quotas based on race, religion, or national origin. In January, 1950, the trustees of Lafayette College refused a bequest of \$140,000 because the donor limited the use of the funds to non-Jewish and non-Catholic students.

In June, 1950, the U.S. Supreme Court ruled that forcing a Negro student to sit apart from his fellow class-

mates (*McLaurin v. Oklahoma*) or to attend a segregated school lacking the same opportunities as the white school (*Sweatt v. Painter*) is unconstitutional. As a result, the Universities of Oklahoma, Kentucky, Maryland, Missouri, Delaware, Virginia, Louisiana, Tennessee and North Carolina now admit Negro students.

More legislation and more voluntary action will ultimately lead to the solu-

tion of the problem. Legislation will secure the rights of every deserving American student to equal opportunity in education. Voluntary action on the part of an aroused citizenry playing an active role in the affairs of the community will serve to stimulate such legislation. Only continued, forthright effort can stop the criminal waste of our precious human resources.

By Herman Will, Jr.

The Christian and Political Reality

The role of voter is not enough for the concerned Christian citizen.

PROTESTANT political thinking in 1952 America is still in swaddling clothes with a few exceptions. However, with issues like the appointment of an ambassador to the Vatican and the plan for universal military training arousing Protestant opinion, there is ground for hope that the next few years will see substantial progress in this area of church life. Here are some aspects of American political life which deserve special consideration by Christians.

The political party in the United States plays a necessary and an important role in our representative democracy or republican form of government. Yet some of its most useful functions are overlooked or neglected by the average person. One of the most important of these is the development of party platforms generally expressive of the opinions of substantial portions of the electorate. Such platforms—when the American party system is functioning healthily—provide a genuine choice in regard to a wide range of policies.

Furthermore, the party elected to

office has a group responsibility to discharge its promises and live up to the professions contained in its platform. Finally, the time comes when the candidates of the party have to campaign for re-election, and the party and its leaders can then be held accountable by the voters.

All of this adds up to the fact that in our complex society with its enormous structure of government, the proper functioning of political parties is crucial and of even greater importance than the leadership abilities of individuals. Consequently, the platform supported by a candidate's party and on which he campaigns is of equal importance with even such needed personal qualities as integrity and moral conduct. If we hesitate to accept such a conclusion, we need only consider the vast social consequences which today flow from policies and acts of government.

OUR contemporary political scene is complicated by the clash of interests and blocs within the major parties. A

certain degree of conflict is normal, but when the differences become as great as they are now, the whole question of political realignments inevitably must be faced. We see a Democratic Party composed of liberal northern congressmen representing industrial communities and of conservative southern congressmen representing largely rural constituents, a party whose platform is frustrated by a coalition of conservative Republicans and southern Democrats. In the Republican camp is a vocal and aggressive minority of liberal congressmen who seek to push their party into more liberal positions on a wide variety of issues and who have much in common with the liberal Democrats. Such a condition thwarts the proper functioning of our party system and leads to a party irresponsibility.

Protestant churchmen have been active for many years on a few political issues such as prohibition and church-state relations. More recently, peace has become a major political concern of Protestants and this has tended to broaden their interest and

understanding to cover a wider scope of affairs.

There was a time when Protestants would support or oppose a candidate solely on the basis of his record on one issue, that of the prohibition of intoxicating beverages. While such a policy was highly effective in regard to that issue and made the antiliquor forces a powerful factor in American political life, it led to the ignoring by churchmen of other extremely important issues, such as foreign policy, labor legislation, and tariffs.

This is not to suggest that each issue of concern to Christians is of equal importance with every other such issue. In fact, Protestants have all too often ranked as the worst sins those of the flesh—which Jesus was most ready to forgive—and have ignored or not taken seriously such sins of the spirit as racial prejudices and discrimination, the economic exploitation of workers, and the placing of private gain above the public welfare.

Protestants traditionally have emphasized personal sins as against social sins, and it is only during the last few decades that a change has begun. A good example is the rigorous Protestant attitude toward gambling in spite of which a successful grain or stock speculator may be a leader and pillar of the church.

IN deciding whether to support or oppose a particular candidate or party, the conscientious citizen must take into consideration the over-all record of the candidate or the party and how that record compares with the records of the opposing candidates or parties. Obviously, such a judgment is difficult to make because of the complexity of the issues involved and the different weight which must be given to each. Sincere Christians may still differ after each has put his best study and thought on the problem.

The role of the voter, however, is not enough for the concerned Christian citizen. While the proper use of the ballot is important, much greater influence can be exerted through activity at various levels of party organization. The assumption of responsibilities in the life of a political party

increases significantly the opportunities one has for affecting the attitudes of candidates and the policies adopted by the party. As with churches, those who have criticisms to offer or changes to suggest usually get a hearing corresponding to the degree of responsibility they assume.

A SUBSTANTIAL group of Christians will choose to work through special interest organizations on such issues as peace, race relations, temperance, or civil liberties. Such work can be very effective but needs to be undertaken with a keen awareness of the interrelatedness of social problems and of the fallacy of dealing with any one issue as if it could be really isolated.

Still other Christians may channel their efforts through church social action agencies which cannot become partisan in their activities and which must confine their efforts to issues and to general principles to be applied in supporting parties and candidates.

All three alternatives—party activity, special issue efforts, and general political action—are responsible and commendable courses for Christians to follow. The pressing need is for more Protestants to awaken to their personal responsibility, to consider the alternatives open to them, and to make an intelligent and definite choice. To this end official agencies of the churches are offering more resources, guidance, and appropriate channels of action than ever before.

Probing Protestant Periodicals

(Continued from page 29)

crucial job is being done as it should be done. There are, however, three reliable periodicals where solid work is being accomplished: *Information Service*, *Social Action*, and *Religion at the News Desk*.

*Information Service*⁸ is a weekly publication of the Central Department of Research and Survey of the National Council of Churches. It excels in reporting significant social, eco-

⁸ Published weekly, except during July and August, by the National Council of Churches, 297 Fourth Ave., New York 10, N.Y., for \$2.50 a year.

omic and political developments at home and abroad. While it gives little comment, the very selection of its material is an expression of a mature and comprehensive Christian faith.

Social Action,⁹ especially in its 1951-52 series on Christian Community, represents a new development in American Protestantism. This forty-page magazine with its thorough and scholarly treatment of social issues has long been the leading one in its field. The 1951-52 series includes six "primers" dealing with the Christian faith and our world. It relates the gospel to American politics, economics, public opinion and foreign policy. This series is unique because: 1) it is written by a group of churchmen 2) who are working from the same theological assumptions, and 3) who are making full use of the specialized knowledge of the experts in the fields dealt with.¹⁰ This boldly conceived series is being officially promoted by the United Student Christian Council, the new Christian Action organization, and various denominational groups.

*Religion at the News Desk*¹¹ is a weekly commentary on major news developments from a Protestant point of view. It is prepared especially as a fifteen-minute radio program, but it is being used widely as a basis of student discussion groups. Like the *Social Action* series it is the product of group discussion, research and writing, and it utilizes the findings of the social sciences as well as the best-informed opinion available.

These three Protestant periodicals represent the only examples of responsible comment on current public issues from the viewpoint of ecumenical theology known to this writer. Their combined circulation is small, but their influence among the influential is considerable.

⁹ Published six times a year by the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Action of the Evangelical and Reformed Church, 289 Fourth Ave., New York 10, N.Y., for \$1.50 a year.

¹⁰ See Kenneth Underwood, "Christian Community," in *Social Action*, October, 1951, pages 1 and 2.

¹¹ For a full treatment of the approach of *Religion at the News Desk* see an article by the present writer in *motive*, December, 1951, pages 32 and 33.

All Journalism Needs Christians

(Continued from page 31)

crusader, the reformer in each of us, is greater.

HOW have some Christian young people solved their problem of being Christian in certain conflicts which arise in either area? The individuals deal with each within the lights of their consciences and in line with convictions.

Dick D. resolved a conflict he faced. He is typical of a number of persons who first worked on secular newspapers, magazines, or other communication media. Before entering the religious field he had tired of what he called the pointlessness of much that was done in secular journalism. He decided that he wished to exercise his small skills and new talents (he had more than he would admit to) for "the work of the Lord." He joined a church publishing house staff and now has had several years of happy and useful work, with more and more responsibility and appreciation. Did he run away from the secular world? Or is he more widely useful to society because he is making the religious message more effectively known? Who is to judge? He is needed in both areas.

Jane B. did not resolve her conflict. She had the job, among other editorial duties, of selecting the jokes for her campus humor magazine, the chief source being the exchanges. She knew that the editors in charge believed that only off-color jokes would satisfy readers and she did not challenge that judgment. She dutifully submitted those that dealt lightly with drunkenness, classroom cheating, and sexual irregularity. Later she declared that she did not approve of this copy and, in fact, was afraid to send the magazine home. Should she have refused to continue the work and if necessary resigned? It was an unpaid job, but she valued the practical experience as a staff member. Resigning would have been a negative gesture, but she did not have the zeal to argue against such copy and encourage the use of something better. Before she came to

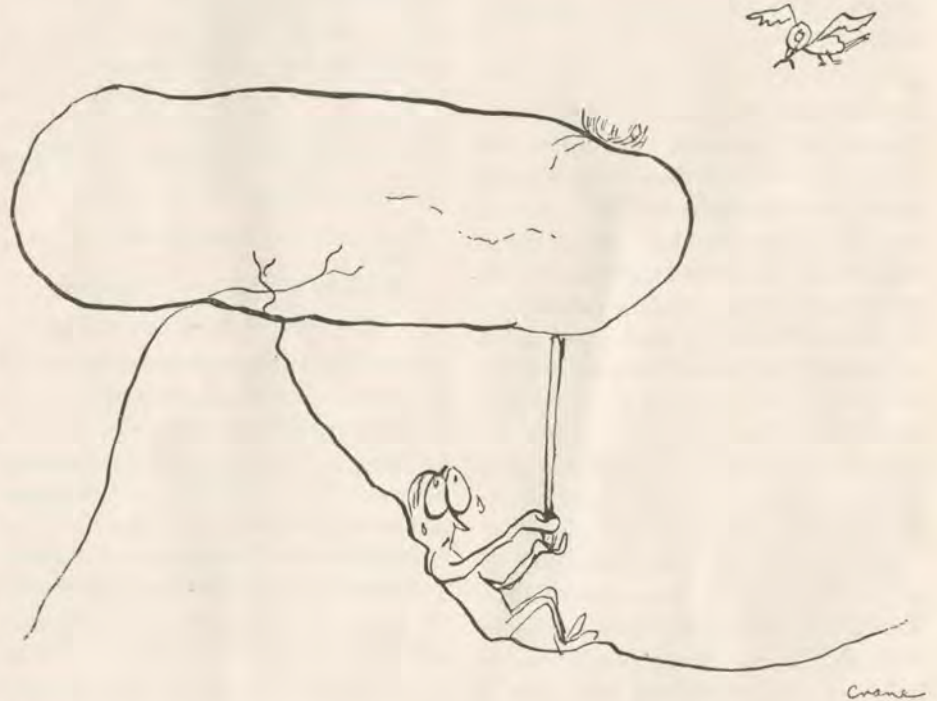
a decision, a change in policy made a decision unnecessary.

After serving with the U.S. armed forces in Latin America, Dan R. returned to the U.S. and obtained an undergraduate degree. Charmed by the climate and people of the strange lands he had visited, he went back and took jobs on coastal ships. As he came closer to the lives of the people he realized that they could be liberated from many of their handicaps—poverty, lack of proper sanitation, hunger, and ignorance—if missions groups were assisted to do more literacy work. He returned to the U.S. to study secular and religious journalism, particularly to work on experiments with production of low-cost small publications for new literates. He now is hoping to be assigned to a mission post, as a missionary journalist.

Larry F., on the other hand, never had any intentions of going into religious journalism. A quietly religious

person believing more in deeds than words, he was moderately active in young people's work in his church. He believed that his job in life was to work for the highest ideals within the framework of secular journalism. His regular college course work was interrupted by military service. After World War II he completed his undergraduate journalism study and remained for his master's in the same subject. He then worked for several years on small newspapers. Because he did an outstanding job on them he was invited to a responsible post on a big city daily; he rose within it to a place of importance on the editorial page staff and in the past few years has won national honors for the fairness, liberality, honesty, and technical proficiency of his work. He fights for better journalism.

Christians belong in all of the media of mass communication. As did some of these people, they will encounter difficulty sticking to the ethical principles of Jesus. They will not always succeed. But their concern will influence all journalism in the best interests of society.



For FUN WORK and LEARNING this summer

*motive's annual
summer service
directory*

compiled by
Eddie Lee McCall



Caravans

Methodist Youth Caravans need approximately two hundred forty young men and women, eighteen to twenty-three, to give ten days to training, six weeks to caravan service and two days to an evaluation period during the summer. Two years' college training or its equivalent, actual experience in Methodist Youth Fellowship, coupled with desire to share Christian experience with young people in youth age range necessary. Training centers: *Scarritt College, Nashville, Tennessee, June 17-27; Lycoming College, Williamsport, Pennsylvania, June 17-27; Simpson College, Indianola, Iowa, June 17-27; McMurry College, Abilene, Texas, June 17-27; College of the Pacific, Stockton, California, June 24-July 4.* Training center attended determines geographical area served by caravaner. Cost: Caravaners pay expenses to training center and from last church served back home. All other necessary expenses taken care of by sponsoring agencies. Write: Harvey C. Brown, Chairman, Personnel Committee, 810 Broadway, Nashville 2, Tennessee.

There is also a definite need for adults to serve as counselors for the Caravan teams. Former caravaners who are now past the youth age range would find this an excellent opportunity for service. Christian character and maturity in Christian experience, college training or its equivalent, a knowledge of and experience in the youth program of the Methodist Youth Fellowship, ability to get along with people necessary. Write: Harold W. Ewing, Box 871, Nashville 2, Tennessee.

The United Presbyterian Church's training center at *New Concord, Ohio*, will open June 12, with roundup on July 19-20. Fifty-two college-age young people needed with Christian experience and service in local church to serve four weeks in local churches, conducting vacation church schools, making religious census and working with youth societies. Cost: Caravaners pay travel expenses to and from New Concord, Ohio. Remainder

expenses paid by Board of Christian Education. Write: Lee Edwin Walker, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

The Fellowship of Reconciliation will promote peace caravans, June 15-August 15, in *New York, Pennsylvania* and *Ohio*. Fifty volunteers needed with college background and some understanding of Gandhian philosophy of nonviolence. Cost: Approximately \$80. Limited scholarship help available. Write: Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, New York.

The Board of Education of the Presbyterian Church in the U.S.A., June 13-July 27, will conduct training centers at *Jenkintown, Pennsylvania, Bowling Green, Ohio, Champaign, Illinois, Dubuque, Iowa, San Anselmo, California, and Portland, Oregon*, where one hundred eighty students, high school graduates and college students between eighteen and twenty-five, will be prepared to stimulate and deepen Christian fellowship in the church, to help young people to discover their community and their community to discover the church. Cost: No salary, churches provide room and board for teams on the field, student pays transportation to and from training center. Registration: Not later than March 31. Write: Miss Lydia A. Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.



Work Camps

The Department of College and University Religious Life of the Board of Education and the Department of Student Work in the Board of Missions and Church Extension of The Methodist Church will conduct eight work camps this coming summer.

Minot, North Dakota, June 25-August 6. A rural parish project in the Missouri River Valley development. Twenty college students needed; ecumenical. Cost: Transportation to and from Minot, activities fee of \$20. Write: R. C. Singleton,

150 Fifth Avenue, New York 11, New York.

Cookston, Oklahoma, June 25-August 6. Fifteen to twenty college men and women needed to work with whites and Cherokee Indians living in hills of north-eastern Oklahoma; interracial. Cost: Transportation to and from Cookston, activities fee of \$20. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Simpson College, Indianola, Iowa, June 16-July 28. Twenty-five college men and women; interracial. Interest in rural life necessary. Skills in rural church needed. Cost: Transportation to and from Indianola, activities fee of \$20. Write R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Hillside, near Central City, Kentucky, June 25-August 6, in the mountains of western Kentucky. Ten college men and women skilled in homecrafts and with ability in leadership training. Cost: Transportation to and from the work camp, \$15 activities fee. Write R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

New York City, June 25-August 6. Twenty-five Methodist students, both men and women; interracial. Work in mission churches and projects in New York City and live as a group. Skills for working with boys and girls. Cost: Transportation to and from New York, activities fee of \$25. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Valley Institute, Pharr, Texas, June 25-August 6. Approximately twenty college men and women to work with people of Mexican background; interracial. Adaptability necessary. Cost: Transportation to and from Pharr, activities fee of \$20. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Vicinity of Mexico City, Mexico, June 18-August 10. Fifteen Methodist college men will work with about five Mexican students. Camp is interracial. Students must conform to the requirements of the cultural pattern in Mexico for Christians. Cost: Transportation to and from the site of the work camp, fee of \$60. Write: Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

Eastern end of Cuba in or near *Camagüey*. Approximate date June 25-August 6. Skills in leadership training, crafts, recreation, and general church and community work needed. Some knowledge of Spanish will be helpful. Humility and self-sacrificing spirit important. Cost: Transportation to and from Miami, Flor-

ida, fee of \$50. Write: Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

Universalist Service Committee will conduct two work camps: *Nashville, Tennessee*, where ten men and women, eighteen or older, will be needed to construct cabins and other facilities at summer camp for underprivileged children; *Long Island, Alabama*, where fifteen students (boys and girls between sixteen and eighteen years) are wanted to help in construction work and recreational program in a southern mountain community. Previous experience in group or camp living and recreational skills necessary. Dates of both projects: June 30-August 15. Cost to campers: Approximately \$125. Applications must be received by May 10. Write: Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts.

National Student Y.M.-Y.W.C.A. will sponsor work camp in *Roxbury, Massachusetts*, for nine weeks beginning June 23. Students work as counselors in day camp and have seminars in the evening. Write: Rev. J. Edgar Edwards, Student Christian Movement in New England, 167 Tremont Street, Boston, Massachusetts.

The Church of the Brethren will conduct a relief center at *New Windsor, Maryland* (any length of time during the year), where five to ten persons, with a willingness to serve and a desire to help those in need, are wanted to assist with such activities as cutting, sewing, sorting, mending, baling and shipping clothing for relief, cooking and serving in cafeteria, office work, maintenance work. Cost: Maintenance, subsistence basis. Write: Business Office, Brethren Service Center, New Windsor, Maryland, care Roy Hiteshaw.

Tuolumme Cooperative Farm, Modesto, California, can place up to two fellows and two women for as short or as long a period as desired, working about six hours a day on a board and room basis, for such jobs as goat and cow milking, haying, weed control, canning, etc. Other activities available such as community folk dancing and possibility of outside projects for short periods. Write: Mrs. Theodore A. Klaseen, Tuolumme Cooperative Farm, Route 8, Box 1059, Modesto, California.

The United Presbyterian Church of North America will conduct three work camps: *Grant's Mill, Ohio*, June 21-July 7, where fifteen persons between the ages of seventeen and thirty-five are needed to repair and paint two rural churches; *Cedar Creek, Tennessee* (tentative), July 19-August 4, where fifteen persons between the ages of seventeen and thirty-

five are wanted to do interior decoration of reactivated hospital for mountain people; *Putnam Station, New York*, August 9-25, where fifteen persons between the ages of seventeen and thirty-five are needed to complete interior remodeling of rural church. Cost in each case: Travel to and from project. Write: Lee Edwin Walker, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

Youth Service Committee of the American Baptist Convention will conduct work camp at *Americus, Georgia*, July 1-August 10. Ten students needed, minimum age eighteen years, one year college or equivalent work experience, to participate in the life of a Christian cooperative community, Koinonia Farm, headed by Dr. Clarence Jordan. Study of social and economic problems of the rural South. Intense search for the Christian answer. Opportunity for fellowship and service in the surrounding community. Some southern participants desired. Cost: \$10 registration fee and travel. Registration date: May 1. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The Presbyterian Church in the U.S.A. will conduct work camps at *Haines, Alaska*, June 15-August 20; *Mayagüez, Puerto Rico*, June 20-August 20; *San Sebastian, Puerto Rico*, June 15-August 15. Thirty-five students, eighteen as of June 1, 1952, needed. Language of the country and previous service experience desirable. Work, worship, study and recreation with emphasis on intergroup understanding. Cost: Student pays \$1 a day plus transportation. Registration date: May 31. Write: Miss Lydia A. Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

The American Friends Service Committee has scheduled work camps, June 27-August 22 (some volunteers will be accepted for two-week periods or multiples of two weeks), at *Philadelphia, Pennsylvania*, where campers will help members of a newly formed cooperative self-help housing project reconstruct old buildings to make decent apartment dwellings and a better community life in one of the city's blighted areas, and at *St. Louis, Missouri*, where participants will help convert a carriage house into living quarters for workers at the Nursery Foundation: the first and only interracial nursery in this "border city." Some time will be given to working with children. June 27-August 22 (open to campers available for full eight-week service) will be devoted to camps in *North Richmond, California*, where community center will be constructed in this interracial "war-born" area where a resident couple is helping local people to establish more

adequate patterns of social and economic life, and at *Pine Ridge, South Dakota*, where numerous projects are being planned with the Sioux Indians on this reservation relative to housing, recreation and economic development. Other work camps related to migratory labor in *California* or *New England* and with Indians in *New Mexico* may be undertaken. Cost: \$135. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

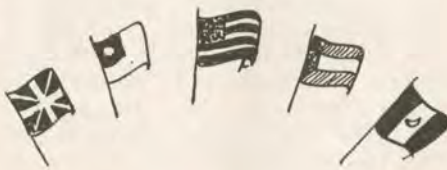


Students in Government

The American Ethical Union is sponsoring a program in effective and responsible citizenship through democratic action at *Fieldston School, Riverdale, New York*, June 29-August 9. Approximately one hundred fifty students, seventeen to twenty-three, from all backgrounds (farms, schools, colleges, unions, business cooperatives, industry, churches and civic organizations), interested in effective democratic action at local community levels and in understanding basic issues of our times, needed for practical workshops in learning techniques and use of tools to help solve community problems; lectures, discussions, films, field trips, community government, etc. Cost: \$200 which includes all costs except transportation to and from New York and personal expenses. Campers may be sponsored by their local organizations; some scholarships, full or partial, are available. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

The National Student Council of the Y.M.-Y.W.C.A. will sponsor the *Washington Student Citizenship Seminar*, June 23-August 31. Students hold full-time paid jobs in government agencies, and spend eight to twelve hours a week in seminar meetings studying federal government processes and preparing for effective Christian citizenship. Requirement: Two years of college. Cost: Registration fee, \$52. Salaries for two months sufficient to cover living costs and coach travel from the Middle West. Director: Mrs. Wells Harrington. Write: Miss Jim-

mie Woodward, National Student Y.M.-Y.W.C.A., 600 Lexington Avenue, New York 22, New York.



International Activities

Universalist Service Committee service unit to *Jugendwerk Druhwald, Arbeiter-Wohlfahrt* project in *Germany*, June 25-September 1. Ten students, eighteen or older, having previous work camp experience, German-speaking ability, educational, recreational skills. Opportunity to share in development of German welfare agency's program of rehabilitation for homeless German youth. Cost: \$650. Write: Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee will conduct six special projects in *Mexico* where the campers will work in cooperation with the Department of Education

in organizing handicraft, art and English classes; libraries for children, recreational programs and facilities. They will also work in hospitals and clinics and in construction work related to public health needs. Projects are from late June to middle August. Cost: Approximately \$155. The A.F.S.C. project in *Jamaica* will consist of construction work in or near Kingston or in a rural area. Dates: July 10-September 1. Plans are also being made for the first work camp in *Haiti* to be held July 1-September 1. Cost: Approximately \$200. A.F.S.C. will also need approximately seventy volunteers to go to the following countries to participate in international work camps: *Algeria, Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, India* (eighteen months minimum), *Italy, Netherlands, Norway, Saar, Sweden, Switzerland* and *Yugoslavia*. Of the thirty-five or more camps in which students will take part, A.F.S.C. will sponsor a limited number in *Finland, Germany, Austria* and *Italy*. Volunteers should be available from June 15-September 15. Cost: Approximately \$500. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The National Student Council of the Y.M.-Y.W.C.A. will sponsor a European work-study seminar, June 23-September 2, relevant to the social, economic and

Year-Round Project

Lisle Fellowship in cooperation with the Christian Activities Council (Congregational) of *Hartford, Connecticut*, is promoting two affiliated year-round projects. The *Connecticut* project covers nine months of in-service training in group leadership, September 15-June 15. Opportunity is given for service and study in *Hartford, Connecticut*, along four major lines: 1) Cooperative group living, eight men and women of varied nationality, race, denomination and vocational interest. 2) Field service—a minimum of three days a week. 3) In-service training—opportunity to learn by doing and reflecting upon the doing with as much competent help as one wants. 4) Time for study—one day off plus two free days to carry out special interests. The *Denmark* experimental group covers seven months of folk school study and Danish home life, August 7-May 1. On shipboard orientation and language study. Schedule: A week in Copenhagen, a month in a

Danish home, a week of evaluation, a second month in another home in another community, etc., separation into four outstanding Folk Schools to live and study, periodic group evaluations with resource people. Group terminates, at Easter, each person making his own plans for rest of his stay. Estimated cost \$950, a low sum made possible through cooperation of Danish Folk Schools, hospitality of Danish families and contributions of money and service by interested individuals. Write: John H. Glasse, 278 Farmington Avenue, Hartford, Connecticut.

Former Lisle students, out of their enthusiasm to extend the values of the Lisle Fellowship experiment, are projecting summer units in *Denmark, Germany* and *Japan*. People interested in participating in any of these pioneering groups can write the Lisle office, 204 South State Street, Ann Arbor, Michigan.

religious situation in Europe, get acquainted with European students, and consider the demands of faith for responsible citizenship and the role of Christians in building a more peaceful world. The group will visit *England, Germany, Italy, Yugoslavia, Switzerland* and *France* where national leaders will discuss the major problems facing their countries. In addition to lectures and discussions, time will be provided for sight-seeing. A part of each day and occasional full days will be free for individual pursuits. This seminar will be under the direction of an experienced member of the staff of the National Student Y.W. C.A., or the National Student Council of the Y.M.C.A. In some countries the students will live with European students, and in all countries there are opportunities for informal conversation with students and leaders. Cost: \$850. No scholarships available. Membership in the seminar is open to students of all races and creeds who have completed two years of college upon application to: Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

Summer, 1952, *The Experiment in International Living* offers four hundred forty young men and women an opportunity to gain understanding of another country through living several weeks as members of families where there are young persons the same age. The Experimenters, sixteen to thirty, chosen on personal merit, recommendations and language qualifications, camp, hike, travel with their young hosts, seeing other parts of the country through their eyes. Final week usually spent in large city like Paris or Mexico City. College-age students in Europe may pursue personal interests during the final week. Countries include: *Austria, Brazil, Colombia, Denmark, England, Ecuador, France, Germany, Holland, Israel, India, Italy, Mexico, Norway, Spain, Sweden, Scotland, Union of South Africa, Yugoslavia*. Typical costs: Mexico, \$390; European groups, \$675-\$750; India, \$1,050-\$1,450 (group leaves in fall). Limited \$100 scholarships and loans. Apply before May 1 to Miss Louise Hill, Director of Admissions, *The Experiment*, Putney, Vermont.

The Youth Department of the World Council of Churches is planning work camps in the following areas: *Europe: England, Belgium, France, Germany, Saar, Greece, Italy, Scandinavia* (July-August); *Asia: India, Thailand* (April), *Philippines* (May), *Japan* (July-August); *America: United States, Alaska, Puerto Rico* (June-August). Projects will include six to eight hours of manual work daily, also some home visiting, church services, recreation programs and vacation church schools. Group worship, Bible study, dis-

ussion, recreation. Eighty American men and women over eighteen years. Previous experience in work camps or volunteer service projects desirable. Physical examination necessary. For European camps, French or German required. Japanese not required for Japan. Spanish required for Latin America. Approximate total costs: United States \$100-\$300; Europe \$600-\$650; Asia \$900-\$1,000. Write: Ecumenical Work Camps, 110 East 29th Street Street, New York 16, New York, before March 31.

Youth Service Committee, American Baptist Convention, will sponsor work camp in *Germany*, July 1-September 1. Twelve persons needed, minimum age eighteen. Campers will be joined in Germany by a group of European young people. The group will help construct refugee chapels. Opportunity for fellowship in German homes and churches. Preference given those with previous work camp or equivalent experience and knowledge of German. Deadline for application: March 1. Cost: \$600 from New York. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The Brethren Service Commission will conduct work camps in needy communities (one camp in form of seminar) in *Germany, Austria, Italy, and Greece* with a twenty-four-day orientation tour beginning June 8 through *Germany, Austria, Italy and Switzerland*. Work camps begin at end of tour for four or five weeks. Campers return to States by August 31. Twenty-five to thirty people needed (50 per cent women) between eighteen and thirty years, with good health and a sincere desire to serve. Knowledge of German or French recommended though not required. Cost: No scholarships available. Campers pay all expenses including transportation, passports, visas, maintenance in camp, tour expenses. Cost of tour and work camp approximately \$750-\$795. Cost of work camp approximately \$500-550. Applications must be in by March 31. Write: Miss Sylvia J. Seese, 22 S. State Street, Elgin, Illinois.

American Youth Hostels, Inc., will sponsor twenty-four trips in *America and Europe*, June 10-July 15 (all groups return by September 15). Ten in each group under qualified leader selected by A.Y.H. Rebuilding damaged hostels or repairing old ones, traveling by bicycle, staying at hostels, doing own cooking and work, getting acquainted with young people of all lands in a friendly, wholesome atmosphere. Love of the out-of-doors, a liking of people, adaptability to simple living conditions, camp experience necessary. Cost: Work projects in America, \$105

for six weeks covers all expenses. Work projects in Europe, \$565 for eleven weeks covers all expenses. Registration fee of \$15 by March 15. Final payment on trips in America by May 1, for trips in Europe by May 15. Write: National Headquarters, American Youth Hostels, Inc., 6 East 39th Street, New York 16, New York.

The Unitarian Service Committee needs eight to ten (coeducational) college-age (Spanish-speaking ability helpful) students for rural service camp at *Boja, California, Mexico*, twenty-five miles from Enseñada in area of great poverty and isolation, July 1-August 25. Work with Ejiditarios to complete water system and health projects. Camp provides experiences for those on both sides of our common border in working together to build better understanding and find solutions to tensions which exist. Registrations closed by June 1. Cost: \$175 (does not include travel except for group field trips taken in Mexico). Write: Unitarian Service Committee, Home Projects Department, 9 Park Street, Boston 8, Massachusetts.

The World's Student Christian Federation will sponsor a study chalet (theme: What Is Man?) June 14-August 4, and a summer student conference, August 6-13 in *Austria and Agape, North Italy*. A few students will be selected from the United States. Especially stimulating contact in ecumenical environment with student Christians from all over the world. Cost: Payment by participants. Applications must be in by May 1. Write: United Student Christian Council, 156 Fifth Avenue, New York 10, New York.



Institutional Service

The Universalist Service Committee needs twenty-four college or graduate students to serve as ward attendants at the *Manteno State Hospital, Manteno, Illinois*, June 25-September 1. Also ten students, preferably male, to serve as ward attendants at the *V.A. Hospital, Northampton, Massachusetts*, June 25-September 1. Students receive maintenance and regular wages less unit fee of

\$15. Apply immediately to Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee unit members will work in hospitals for the mentally ill, homes for the mentally retarded and in correctional institutions. Tentative plans are being made for units in *Illinois, Iowa, New Jersey, Ohio, Arizona, Massachusetts, Texas, Utah, Indiana* or *Kentucky* and *Oregon*. Participants earn the prevailing salary of \$80 to \$100 a month. A small percentage of this is contributed toward the maintenance of the program. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Board of Christian Education of the Presbyterian Church in the U.S.A. needs sixty young people, one year of college prerequisite, June 15-August 17, for custodial care of mental patients in *Cherokee, Iowa, Kankakee, Illinois, and Philadelphia, Pennsylvania*. Some opportunities for work in recreation, music and crafts. Recompense: Regular attendants' wages plus maintenance. Student pays transportation and small unit fee. Registration date: By March 31. Write: Miss Lydia A. Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.



Community Service

Summer program of the Benton Settlement House (Episcopalian), *Chicago, Illinois*, June 30-August 23. Twelve students (four of whom should be men), preferably nineteen or older, having completed two years' college work, for all-day care of children between five and thirteen, under supervision of trained professional staff, involving informal educational and recreational activities. Experience in working with children necessary. Also personal skills in sports, music, crafts, creative arts, informal games. Project affords opportunity for limited social work orientation on city-wide basis, trips with other settlement student workers, cultural opportunities. Students live at settlement with professional staff

where accommodations are furnished. Openings usually filled by June 1. Compensation: Full board and room plus \$80 for the eight-week program (including orientation period—June 25-30) for thirty-six hours of work weekly. Write: Miss Isabel Pifer, Head Resident, Benton House, 3052 S. Gratten Avenue, Chicago 3, Illinois.

The National Student Y.M.-Y.W.C.A. will sponsor *New York College Summer Service Group* for seven weeks beginning June 25. Students work full time in a government or social agency or labor union, and study economic, social and religious problems. Two years of college required. Cost: \$60. Most students will earn enough to cover living costs and coach travel from the Middle West. Write: Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

The Rocky Mountain Region Y.M.-Y.W.C.A. will sponsor a service project at *St. Louis, Missouri*, June 13-August 9. Twenty students to work in church settlements, orphanages and other social agencies. Opportunity to observe and study social and economic problems in large metropolitan area under expert supervision. Upperclassmen with knowledge of sociology and recreational experience desired. Cost: Student pays \$10 registration fee and \$30 seminar fee and travel to St. Louis. Agency provides board and room plus \$10 a week for incidental expenses. Write: Miss Ruth L. Packard, Rocky Mountain Region Y.M.-Y.W.C.A., 1269 Topeka Avenue, Topeka, Kansas.

The Board of Christian Education of the Presbyterian Church in the U.S.A. has scheduled work fellowships, two to three months beginning as early in June as possible. One hundred students needed, one year of college prerequisite plus active relationship to program of the church, to serve in the following places: *Albuquerque, New Mexico; Chicago, Illinois; Newark, New Jersey; New York City; Seabrook, New Jersey*; also in *Ohio* and *West Virginia*. Projects cover vacation church schools and other assistance to missionaries in rural churches; settlement house work; day camp counseling. Cost: Student pays transportation to and from project. Board, room and travel while on the field are provided. Write: Miss Lydia A. Francis, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.



Students in Industry

Six students-in-industry projects, approximately June 15-August 31, sponsored by the National Student Council of the Y.M.-Y.W.C.A. Students secure industrial jobs, work for pay, live cooperatively and meet frequently with community leaders. Trained director in charge of each group. Thirty to forty students in each group. Cost: \$20-\$30. Apply: *Columbus*, William G. Black, 40 West Long Street, Columbus 15, Ohio; *Hartford*, Miss Elizabeth Johns, 167 Tremont Street, Boston 11, Massachusetts; *Los Angeles*, Bruce Maguire, 715 S. Hope Street, Los Angeles 17, California; *Milton-Freewater (Oregon)*, Mrs. Gladys Lawther, 831 S. W. 6th Avenue, Portland 4, Oregon; *Minneapolis*, William Overholt, 30 South 9th Street, Minneapolis 2, Minnesota; *Pittsburgh*, Robert L. James, 3601 Locust Street, Philadelphia 4, Pennsylvania.

The American Friends Service Committee will promote four internes-in-industry projects for *Chicago, Duluth, Kansas City* and *Philadelphia*, June 13-August 29. Fifteen to twenty internes in each project. Cost: \$17 per week to be paid from earnings to cover board, room and other project costs. One interne-in-agriculture project will be in *Wilmington, Ohio*, June 13-August 29. About fifteen to eighteen internes needed. Cost: \$15 per week to be paid from earnings to cover board, room and other project costs. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Youth Service Committee of the American Baptist Convention will conduct a students-in-industry project, June 14-August 25, in *Minneapolis, Minnesota*, where eighteen to thirty students, minimum age eighteen, one year college or equivalent work experience, will seek their own jobs and learn industrial problems from the inside. The group will live together and share a program of study, discussion and recreation. Cost: \$15 registration fee, travel, living costs presumably paid from earnings. Write: Bap-

tist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

A variant of the students-in-industry project for seminary and graduate students, twelve to fifteen in number, will be conducted by the Youth Service Committee, June 15-September 1, in *New York City*. Participants live in a student cooperative in Greenwich Village! Each seeks a job in New York in an attempt to understand the relevance of the Christian gospel to the problems of city life. Study, field trips and discussion of the role of the church in urban life. Cost: \$10 registration fee, travel. Living costs paid from earnings. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.



Special Projects

The Lisle Fellowship, Inc., an experience in human relations in a world framework, offers institutes in human relations for students of any nationality or race. Regular six-week units will be held in *California, San Francisco Bay Area*, June 18-July 29; *Colorado, Rocky Mountain-Denver Area*, July 26-September 4. Special nine-week unit in *Connecticut, House-in-the-Fields, Hartford Area*, June 26-August 29. Maximum of fifty undergraduate and graduate college students from widest possible range of background and nationality accepted in each unit. Units are workshops in intercultural relations following group work principles, where students may experience practical methods of solving problems of world community. Development of individuals through group experience in cooperative living, community service and deepening spiritual discovery in world framework. Alternating periods of group deputations to various types of communities and periods of back at home center for evaluation follow orientation period. Cost: \$150 for each student. Each member pays travel, personals and the proportion he can toward this amount. Write: Dewitt C. Baldwin, The Lisle Fellowship, Inc., 204 South State Street, Ann Arbor, Michigan.

The National Student Council, Y.M.-

Y.W.C.A., will sponsor a leadership training seminar at *Martha's Vineyard Island, Massachusetts*, June 25-September 10. Students work in summer hotels days for regular wages and tips and attend two or three seminars a week in the evenings. Cost: \$30. Each student will clear about \$200-\$400 above room and board costs. Write: Leonard G. Clough, Student Christian Movement in New England, 167 Tremont Street, Boston 11, Massachusetts.

The National Student Council will also sponsor a leadership training seminar at *Ocean City, New Jersey*, June 20-August 30, under the same conditions as the Martha's Vineyard seminar. Cost: \$30. Write: Robert L. James, Student Christian Movement in Middle Atlantic Region, 3601 Locust Street, Philadelphia 4, Pennsylvania.

The Fellowship of Reconciliation will conduct interracial workshops in *Washington, D. C., St. Louis* and *Chicago* during July. Volunteers will combine an interracial nonviolent action program against discrimination, a study program on race relations, and the experience of group living and fellowship. Twenty-five men and women needed. Cost: Approximately \$70. Scholarship aid available. Write: Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, New York.

The Fellowship of Reconciliation and the Congress of Racial Equality will conduct interracial workshops, July 1-31, in *Washington, D. C., Kansas City* and *Chicago*. Racial discrimination is combated by means of nonviolent direct action. Ten students in each project. No experience necessary, only interest. Coeducational—no special age limits, but participants must be in reasonably good health as the life is strenuous. Cost: \$80 per person. Scholarship help is available. Registration by June 15. Write: George M. Houser, Interracial Workshop, 513 West 166th Street, New York 32, New York.

The American Friends Service Committee has tentative plans for six seminars in the United States: *Northeast*, two seminars; June 20-August 9 and June 28-August 16; one seminar each in the following locales: *Southeast*, July 2-August 20; *Midwest*, July 30-September 6; *Mountain States*, June 28-August 16; *Pacific Northwest*, June 28-August 16; *Pacific Southwest*, tentatively, one seminar August 6-September 12, also a briefer one. Out of thirty or thirty-five students, six to eight are Americans, who, it is preferred, are graduate students, with training or study in the fields of American history and culture, interna-

tional relations, history and the social sciences. Cost: \$185; scholarship help available on basis of needs. Students must meet own travel expenses. The A.F.S.C. will also conduct international seminars in five countries of *Europe*. The opening seminar begins the last of June with the final one ending early in September. Each of the three-week seminars will be conducted in two languages, one of which is English, the other is French or German. Fluency in one language and understanding of a second are required. Approximately thirty to thirty-five students between the ages of twenty-one and thirty-five make up each seminar. *Japan, India* and *Pakistan* will have one seminar each. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Joint Committee on Youth Evangelism, a cooperative effort of the Board of Evangelism, the Board of Education, and the National Conference of Methodist Youth, is promoting work camps in evangelism for college and high school students in twenty-one centers during the summer. A cooperative effort in fellowship and in Christian witness. Camps are planned in the following conferences: *Boston, Memphis, Kentucky, South Carolina, Southern California-Arizona, Louisville, Florida, North Mississippi, Holston, South Dakota, South Georgia, North Alabama, Michigan, North-East Ohio, Illinois, Texas, Central Kansas, Southern Illinois, Washington State* and *Colorado Eastern Slope*. Others are in the process or organization. Cost: Participants may pay part or all of expense. Scholarships are available in several of the camps. In all cases, costs are minimum. Write: Joint Committee on Youth Evangelism, 810 Broadway or 1908 Grand Avenue, Nashville, Tennessee.

City Missionary Society in cooperation with *Andover Newton Theological School* will conduct about forty interdenominational and interracial vacation church schools, June 20-August 23, in *Greater Boston*. Twenty-one young people who are college upperclassmen, seminary students, or others interested in religious education and religious social work needed. Some experience helpful but not necessary. The project is designed to give training and field work experience under supervision so that young people may be helped to make vocational decisions. April 1 deadline for applications. Contracts will be sent out about April 15. Cost: A scholarship of \$200 will be given to each worker to cover the cost of board, room and commuting to schools while in Boston. Each worker is responsible for transportation to and from Boston. Write: Miss Lillian B. Moeschler, 14 Beacon Street, Boston 8, Massachusetts.

Christian Faith Triumphs

(Compiled by Dorothy Nyland)

AUSTRIA

You will be interested to know that among the American students attending universities here in Vienna we have found young Methodists. One is Bill Graham, whose father is pastor in Marion, Indiana, and Margie Hendrix and Fred Kruegel of Detroit, and Edward Ward, graduate of NWC, and Ted McIlroy, a young Disciple preacher. They are joining with our young Austrians to put on a joint Austro-American worship and recreation evening. Please, if you know of any Methodists in Vienna that we should reach, inform us.—*Frank A. Argelander, Sechshauser Strasse 56, Wien XV, Austria.*

INDIA

Kaz Kawata (sanitary engineer and new missionary from America) was out Saturday—no language study on Saturdays—helping Francis Sauer and me to lay out our *pukka mullah* (permanent ditch) system for irrigation. We are going to get some of it in soon enough to relieve a little the damage which the failure of the monsoons (rains) has done to us this year. We have been running the pump sixteen hours a day trying to irrigate all that we can.

Normally 70 per cent of the acreage and about 40 per cent of the total yield is wheat sown on nonirrigated land. But this year there will be no wheat sown in most of the Punjab except that which can be irrigated. This is going to cause another serious situation in India's food problems next year.—*Richard Allison, 1-3 in India.*

PHILIPPINES

I want to tell you about what happened during Christian Emphasis Week. Dr. Winburn Thomas, of the World's Student Christian Federation, who was our speaker, said that what

happened here could not have happened in any other college that he knows of in Southeast Asia today. At the end of the series of meetings, on the last day, cards were passed out for decisions. No emotional appeal was made, and there was no urging, but in the atmosphere of quiet prayer each one registered his decision. Most of the students signed cards and brought them up to the altar. Some dedicated their lives to Jesus Christ for the first time and decided to join a church. Others made a rededication of themselves, but the most surprising and thrilling of all was when the call was given for those who wished to dedicate their lives to full-time Christian service. Thirty-eight persons (thirty-six students and two faculty members) made such a dedication. I think none of us workers could keep our eyes from filling with tears as we saw that precious sight. I was so glad that Miss Dorothy Nyland from the New York office happened to be here just at that time for it gave her a better idea than anything else could have done of the excellent work that has been done by your missionaries here in the Philippines. Such results do not come except as the result of much work and prayer. Some of those who dedicated themselves to full-time Christian work plan to work in needy places here in the Republic of the Philippines, but some also have the vision that they would like to go to other parts of Asia where the gospel is not known and to witness there. Let us hope that the Philippine church will also see the vision and support them.—*Ovidia Hansing, Philippine Christian Colleges, Manila.*

LIBERIA

My third trip was to Ganta for our annual mission meeting. Ganta is far in the interior on the eastern frontier near the border of French Guinea. Our

Mission there was started by Dr. and Mrs. George Way Harley just twenty-five years ago. Dr. and Mrs. Harley will celebrate the twenty-fifth anniversary of their arrival at Ganta this year.

The station consists of a school, a woodwork shop, a machine shop, hospital, dispensary, leper colony, brick and tile kilns and several chapels in outlying villages served from the Ganta Mission. When the Harleys first went there they had to clear the land and cut away the "bush." In Liberia the wild, undeveloped forest land is called "the bush" instead of the "jungle." Where there is virgin forest with large trees as well as low jungle growth it is called "the high bush." There is now a government road leading to Ganta but the Harleys' first trip was over footpaths cut through this thick growth, and they were carried in hammocks borne on the shoulders of native carriers. There were no horses nor wheeled vehicles. Now there are trucks, jeeps and passenger cars going in there. In transportation Liberia has jumped from the primitive native ways of using human carriers to modern motor and air travel in one generation. There are interior settlements accessible only by river boat or plane as there is no road through "the bush."—*Sallie Lewis Browne, missionary to Liberia.*

MAY WE PROMPT YOU into investigating a good religious drama magazine just celebrating its first birthday? Sponsored by the Baptist Drama Society and featuring national religious drama news, reviews of new and/or successful church plays, and practical production advice, as well as interpretive articles by such notables as Amy Goodhue Loomis and Ruth Winfield Love, THE PROMPTER comes six times a year for only a dollar and a quarter. For a subscription or for further information, write THE PROMPTER, Box 115, B.U. Station, Waco, Texas.

"How Far Shall I Go?"

By James W. Gladden

Student's Question

"Recently in one of your talks to a group of us at a combined Y.M.-Y.W. meeting you said that it could be equally as detrimental to our chances of future happiness in marriage to indulge in heavy petting as to take the last step. I do not see how this can be since most young people pet or, at least, 'make love' to each other. Most of them have gone on to have successful marriages. Are you suggesting that all we ought to do before we marry is to kiss each other on the cheek and occasionally hold hands? I, for one, am of the opinion that two persons who think a lot of each other can do just about as they please so long as they do not indulge in the marital relationship. They are likely to be more ready for marriage than some of these nice people who are always denying themselves in the name of some high and impossible and unnecessary ideal."—A bothered, bewildered, and bewitched freshman girl.

Other Students' Ideas

This young coed is evidently supported by many of her college associates. Out of a collection of term papers on the subject of premarital relationships, 100 per cent of the writers have contended that the last step is verboten even if the couple is engaged. Only two of many such authors have very seriously considered the possibility of anything more restrictive. Yet in most of our campus discussions the question of "how far" has invariably come up. This is as if to say that there are some grave and lingering misgivings about such things as "necking," "heavy petting," "parking," and "courting." It would seem that

If you would like to write Mr. Gladden, you may address him at the Department of Sociology, University of Kentucky, Lexington, Kentucky.

even the sophisticated sense something is harmful about too close an approach to the experience which is correctly termed "marital."

Our Opinion

Let us state first that we are not so Puritan in our advice to young people as "three B's" concludes. We see, as Kinsey does after research, that petting represents often an effort to avoid premarital intercourse. We agree with those counselors who recognize the need of young folks to do some experimenting in the demonstration of affection so that they may advance in a healthful way from an immature bisexuality to a full heterosexual development which is necessary in today's marriage. We also admit to the record that there are problems ahead for some people who do nothing but kiss good night and hold hands with a blushing sense of guilt and shame.

But we also insist that almost all of the arguments which a self-respecting person uses in his case for chastity and against the out-of-bounds experience of actual intercourse can be also used against many of the practices short of that kind of indulgence which college students engage in and are, therefore, prone to defend.

Thoughtful persons readily admit that sex is likely to be cheapened if it be promiscuous. The final consummation they believe should be reserved

for the one and only. But so, too, ought many of the details of foreplay which are natural preliminaries to the rich experience of marriage. The frequent use of the details without the consummation tends to divorce the two and can prevent a wholesome love experience later. Many men and women have come to think of making love as something they can do with anyone but the last step is for only one. How foolishly tragic is such a contention is discovered when the two must be put together for marital adjustment.

Heavy petting (the distinction between heavy and light is elusive) with someone who MIGHT prove to be one's eventual mate is a risky business for it MIGHT prove so sensually satisfying that the two might not be as careful as they should be about other important personality needs. Passion is a very poor guide in mate selection. College men have regularly assured us that while they prefer dates who "pet" they would continue to date a girl who would not allow such freedoms to be taken. Evidently they know that there are many other important reasons for going steady. Many persons are married because they enjoyed each other's embraces and found out, much too late, that embraces can become repulsive if philosophies of life differ and agreement on so many of the details of living together and working together and rearing children cannot be reached. It is too frequently the case that young lovers spend their courtship days under the pressure of the sex drive and ignore the weightier matters.

There have been many marriages of individuals who dated constantly and

very quickly fanned the flames of desire so that although they never gave in to the great temptation they were forced to marry to release the tension. We personally know upright young people who were congratulated for waiting until after they were married. They did not deserve such hearty commendation. They would have better waited for many of the other things which they did enjoy before marriage and then NOT MARRIED. Simply waiting until some future date to make the venture may build up such an intensity of frustration that daily contacts may degenerate into bouts of testing one another's frustration tolerance. Much of their fighting is needless. If they do not make love but learn love by enjoying the many not so intimate experiences of athletics, social service, and other such campus activities they need never feel forced to do anything they are not fully ready to do.

We have spoken of the possibility of sex play being so satisfying that it prematurely moves a couple to marriage. Quite the reverse is also common. One of the young women who is most to be pitied—"more to be pitied than censured"—is she who is free with herself and engages in some of these exciting relations with many boys hoping she will thus someday find the one who "rings the bell." Her reputation may not be tarnished. On the contrary she may be recognized as one who knows how to handle men because she has handled so many. She has very carefully built up a set of mechanisms that go into action precisely at the moment of greatest danger. She leads her man on but she always knows when to stop. Like Mark Twain she has stopped often. Much to her chagrin any of three things may happen to her. She may find that she has lost her desire to indulge forever in so futile a joust. At thirty (we know some who are that disillusioned at twenty) this woman will have a hard time knowing true love. If she has married finally she may have discovered that her carefully developed mechanism of turning away the final expression is so well developed that she turns away her husband. It is

reported that Kinsey in his yet to be published study of female sex behavior has discovered that many wives, because of their expert control learned through many experiences of thwarting urges, are not able to act freely and easily when the green light of marriage is turned on. A third prospect for our old hand at the game of love is the likelihood that she will grow so sophisticated that she will be unwilling to begin with an outright amateur who has saved his affection for such a one as she but who does not "know his way around."

Two final words lest we be misunderstood. We are not encouraging persons who begin to finish and, if they take previous steps, to go on to the end. What we are contending for is a careful consideration of the fact that **PETTING IS NOT PREPARING FOR MARRIAGE.** There is a des-

perate need for guidance at this point for many, many persons who desire the best in life. We do not want them to postpone the good things and live rigidly. We want them to enjoy themselves as the young adolescents they are. There is a time for love-making of a serious nature but it is too serious for those who do not know without a shadow of doubt that they are mates.

The other word comes from a young woman now married who assures us that she knows. The intensive expression of physical desire is such a narrow and cramping activity. Indulged in regularly it enervates. Even happily married people have to learn this. Unmarried young folks are impairing their health, their chances of success in college, and their relations with their companions when they "court" on their dates. This is true whether they go too far or not!

Contributors

Edwin Burr Pettet is a member of the Speech and Drama faculty of Carleton College, Northfield, Minn. After graduating from Swarthmore, he took both M.A. and Ph.D. degrees from New York University. Marion Wefer, Philadelphia, Pa., is a dramatist in her own right. Besides producing good plays she knows how to evaluate those of others, as her many columns in *motive* have demonstrated. Joe O'Cain is a sophomore at Clemson Agricultural College.

Tom F. Driver graduated from Duke where he directed the Wesley Players, played professionally in "The Common Glory," and as a basis for his article, went last summer with the European Drama Seminar, guided by Ruth Winfield Love. Donald Pimm formerly directed the drama activities at Mt. Vernon Place Methodist Church, Washington, D. C. He is currently at work as an arts and religion graduate student at Scarritt. Amy Goodhue Loomis, Director of Department of Religious Drama, American Baptists, is currently teaching at Berkeley Baptist Divinity School.

Katheryn Bates graduated from the Journalism School of the University of Kentucky. She is now a student at Scarritt. G. Ernest Thomas is Secretary of Spiritual Life, the General

Board of Evangelism of The Methodist Church, Nashville, Tennessee. Ernest Lefever has just been elected the Associate Executive Director of the Department of International Justice and Goodwill of the National Council of Churches.

Roland Wolsey is on leave of absence from the Syracuse University School of Journalism. He is setting up the first school of journalism in India (*motive's* former editor, Harold Ehrensperger, assisting) at Hislop Christian College, Nagpur, M.P., India.

Van Van Praag knows much about the significance and details of group discrimination from work with the American Jewish Committee. Herman Will, Jr., is an associate in the Methodist Peace Commission, Chicago, Illinois. From the first issue of the magazine, Mr. Will has been a contributor to *motive* at irregular intervals. Eddie Lee McCall keeps the wheels of *motive* turning—straightening out tangled subscriptions, collecting bills, and leading the chorus of rejoicing when we can pay our own.

Jim Crane, of Jackson, Michigan, has been so popular as a *motive* artist that we are considering printing a volume of his cartoons. How many would like to see that done?

Yale, Missions and the Difference God Makes

By Everett Tilson

NOTWITHSTANDING the clean bill of health Mr. District Attorney granted the simon-pure athletes who toil and sweat for Old Eli, two recent books sound a loud warning against mistaking this New England center of learning for *Paradise Regained*. To write in the vein of these most recent critics of Yale, the serpent is busy even now drawing from this New Haven garden its few remaining drops of Eden. In fact, only one thing is lacking in this standard revised version of the fall; Adam and Eve (the Yale faculty) have not yet awakened to the fact of their nakedness.

The prologue to this *Paradise Lost* may be found in the recent work of young and brash William F. Buckley, *God and Man at Yale*, in which the author identifies himself with the divine half of his title, an identification that the serious reader will soon unmask.

In a very similar vein, Ernest Gordon has penned the epilogue to this drama, *Wet Science Invades the Schools* (Ernest Gordon, \$2). The target of this literary bomb is the Yale School of Alcohol Studies, particularly its right to speak the last word in the science of alcoholism. According to Mr. Gordon, the studies coming out of this school have done much to give alcohol a place of respectability in decent society. This it has done, he says, by denying the poisonous character of alcohol, minimizing the extent and nature of its harmful consequences on the body, ignoring its debilitating effects on the mind and affirming its value as a unique source of energy. In each instance, Gordon takes vigorous exception to the Yale position, but not without the help of some rather august authorities in the field. While most of them are European, many of them are men of international reputation in some branch of medicine or psychiatry. In the main, they tend to regard alcohol as a narcotic poison, as often the cause of personality disorders as their symptom, and, in general, a destroyer of body, mind, spirit and society.

Mr. Gordon has rendered a genuine

service in assembling the scientific evidence for the case of total abstinence. Yet his book would have been much better if he had properly enlarged the table of contents and included an index. Its value could also have been enhanced by the exhibition of greater restraint; it is written too much in the moralistic and self-righteous vein of the political propagandist!

Lest the feeling become too strong among Yale alumni that their alma mater is mission territory for the church, Truman B. Douglass in *Mission to America* (Friendship Press, \$2) hastens to reassure them that New Haven is no different in this respect from the rest of America. "For the church in America," he says, "as everywhere else in the world, is called to further the Christian movement in a society whose dominant presuppositions, standards, and goals are frequently in direct and massive opposition to those of Christianity."

If we are to meet the challenge of such a society, as he believes we can and must, it will be in consequence of "a rediscovery of the church" as being "also a part of the gospel. For Christ came not only to give us victory over sin and death in our individual lives but also to introduce into the world a new kind of corporate life, a new and undaunted community, a revolutionary kind of fellowship."

Here is a sure troublemaker for indifferent churchmanship. Have you ever been ready to dismiss the church as the monastery of staid and comfortable upper middle-class society? If so, read this book and see how hasty such action would have been. Have you ever thought that the days of the church's expansion in this country belong to the distant past, that our frontiers have all been conquered by the towering steeple? If so, read this book and behold the vast sections of our country as yet undiscovered by the church.

In beautiful language and with compelling logic, Douglass affirms the solid belief that the church can still do busi-

ness with civilization to the advantage of Christ, but only if it is willing to serve more as the redeemer, than the revealer, of civilization! In fact, he seems to say, if Christ cannot do business with the world through the church, we have nothing to blame but our own laziness, disloyalty and lack of imagination. In all, here is a burning challenge for those who think the church is not good enough to make it better, lest Christ's mission to America go unfilled.

AN extension of this challenge comes through the publication by the Friendship Press of three books on our American neighbors to the south. In *He Wears Orchids* (Friendship Press, \$2.50), Elizabeth Meredith Lee has written a series of short stories portraying the heroic character of Latin American Protestantism. Though the people who move through these pages speak different languages, represent widely diverse educational backgrounds and are engaged in sundry occupations, they share one thing in common, namely, the belief that the processes of life must somehow fulfill the purposes of God. By acting upon this belief, they are helping to distill the Protestant ferment which bids fair to awaken dormant South American Christianity out of its medieval nightmare.

Looking South (Friendship Press, \$2) is good advertisement for the missionary enterprise. By telling us the story of Protestantism's big dividends on small investments, Constance M. Hallock makes us feel that Latin America is a good place for the church to set up headquarters for "big business," and now!

As one would expect of a book from the pen of George P. Howard, *We Americans: North and South* (Friendship Press, \$2) has little to say about "We Americans: North." About the only excuse for this title is that Mr. Howard does not like the fact that we have tended to reserve the term American exclusively for citizens of the United States, when our neighbors south of the border

are no less American than we, though likely to be addicted to a different brand of Americanism.

Aside from the misleading title, this reviewer has nothing but words of commendation for Dr. Howard's work. By all odds it betrays a far greater awareness of historical movements, as well as a much deeper insight into their motivating grounds and probable consequences, than either of the other books dealing with Latin America.

While Dr. Howard would deny the possibility of reducing the historical variables to a laboratory situation, he does not fail to designate Roman Catholicism as an enemy of Latin American progress. By siding with the old nobility against the native proletariat, it has helped to keep the intellectual and spiritual capacities of the common man tightly sealed in the deep freeze of illiteracy, thereby assuring the perpetuation of the status quo. To counteract this tendency, South America needs a religion that will nourish in the masses a faith both in their abilities and their possibilities. In short, he would say, South America needs to feel the liberating influence of crusading Protestantism. While this statement may read like a leaf out of Protestantism's dictionary on missionary propaganda, it is one which Dr. Howard supports with good sense as well as generous sentiment.

ALTHOUGH it may seem a far piece from Latin American Protestantism to the meaning and purpose of Lent, it is only apparently so. For, as *Bishop Pardue*, author of *Create and Make New* (Harper & Brothers, \$1.50), would say, both are primarily matters of the heart. Out of a ministry enriched by wide experience as pastor and counselor, Bishop Pardue makes many wise and helpful suggestions for attuning one's heart to the impulses of creative love. Especially valuable are his helpful hints for "putting away the past." But its readability and down-to-earthness notwithstanding, this book represents a collection of light meditations which are by no means unusual or overwhelming, either from the standpoint of content or style.

By what message shall this spiritual conquest be accomplished? In *God Makes the Difference* (Harper & Brothers, \$3), *Edwin McNeill Poteat* gives the answer of the contemporary religious liberal in beautiful language and fairly brief compass. This answer grows out of an extension of the scientific method to the realm of metaphysics. Far from being mutually exclusive in their respective approaches, science and religion alike move from the probable to the known, from hypothesis to discovery. Just as science employs Einstein's formula $E=MC^2$ because it makes possible a more meaningful description of

March 1952



Methodist Service Projects

This is the booklet which gives up-to-date information on vocational opportunities in The Methodist Church. The booklet is published by the Interboard Committee on Christian Vocations, the Rev. Richard G. Belcher, secretary. Single copies may be obtained free by writing to this committee at Box 871, Nashville, Tennessee. Copies may be ordered in quantity for 10 cents each.

natural processes, religion employs "the grand hypothesis" of God because it enables us best to account for the fact and interpret the meaning of human existence. On the basis of this synthesis, Poteat proceeds to discuss the difference this God ought to make in the achieve-

ment of community and the understanding of the basic problems of self-consciousness.

Without this concept of God, which involves "all-inclusiveness, order, cohesion, self-conscious loving purpose," man lacks the faith necessary to find release from those tensions blocking the achievement of true unity with his neighbor in "the blessed community." Neither can he achieve integration of the self without it. For this concept demands the recognition of one's own impotence to save himself, without which none can escape the pride over which he is sure to stumble into oblivion.

In the last chapter, entitled "The Moral Imperative," Dr. Poteat's real purpose for writing the book comes to light, that being to find for Christian morality a metaphysical apology which can serve as a happy meeting ground for the spiritually hungry scientist and the scientific-minded spiritualist.

While this book employs the nomenclature of the Christian faith in a somewhat unconventional manner, a fact that many are sure to note and some to disparage, it provides an excellent statement of the position of contemporary liberal Protestantism. As such, its value is greatly enhanced by the author's unadorned beauty of style. Seldom has this reviewer beheld a pen from which such beautiful epigrams fall so naturally or in such unending quantity. Here deep thinking and

RELIGIOUS DRAMA WORKSHOP

Plans for summer 1952 include expansion. Facilities at The Abbey have been greatly improved, and new faculty resources will increase the flexibility of the curriculum. Among the innovations which will be welcomed by many delegates is the introduction of a sliding price scale for room accommodations. The registration fee will be \$17.50, but delegates will pay for their rooms on the basis of the number in a given room. Those who wish privacy will be able to have it in 1952. This marks a real departure, but its advantages are too numerous to list.

Miss Hulda Niebuhr, teacher of Creative Dramatics for Children, will return to the faculty this summer, and other faculty members who have agreed to teach in 1952 are Mr. and Mrs. Harold Sliker, Mr. and Mrs. Raymond G. Stanley, Miss Mildred Hahn, and Mrs. Margaret Palmer Fisk. Miss Helen Spaulding, recently returned from a sabbatical year spent in Europe, will again assist in the management of the workshop. The dates for 1952 are August 11-21. For further information, write to

Amy Goodhue Loomis, Director
Religious Drama Workshop
Segwun Hill, R.R. No. 2
Lowell, Mich.

After June 15

Abbey Area,
American Baptist Assembly
Green Lake, Wis.

artistic writing have combined to produce a book of front-line significance.

In a very different but highly practical book, *Youth and Christian Citizenship* (Herald Press, \$2), Melvin Gingerich, director of the Mennonite Research Foundation, writes convincingly of the difference that God can make in our corporate life through the devotion and sacrifice of daring young Christian citizens. While many of Gingerich's suggestions grow out of the pacifistic and agricultural character of his Mennonite background, their value is not thereby diminished. Maybe the character of some of our other denominations would have been improved by the presence of these influences in their background. At any rate, if you have been looking for program material for a student group, this book should be added to your resource library. In fact, it could very easily serve as the basis for an extended series on the Christian approach to the problems of citizenship.

In *The Practice of Evangelism* (Charles Scribner's Sons, \$3) we have a book that is destined to shock the world. Not because it deals with the techniques and opportunities of Christian evangelism; hundreds of books have been written on this subject. Nor because it emphasizes the practice of lay evangelism; evangelistic campaigns exploiting lay talent have become almost routine in the life of American churches. Nor even because its author has been able to attract crowds that rival those to which Billy Sunday and Gypsy Smith preached; we are too familiar with the reputation of Billy Graham and Oral Roberts to be

taken back by that. The shocking thing about it all lies in the fact that this rival of Billy Sunday, who utilizes lay assistants and advises others to do likewise, who un masks his dignity in the pulpit and makes no apology for it, who expects something to happen in his services and is surprised when it does not, is a prominent priest in the Anglican church, a communion long since known for its love of doing things "decently and in order."

Now to turn our attention from the author to his book. In a field where mediocrity and one-sidedness have abounded. Canon Bryan Green has written a book which bears unmistakable evidence of serious intellectual discipline and genuine Christian passion. Due attention is given to the details of both the method and message of evangelism, without ignoring either its theological roots or ethical roots. In all, here is the best recent book on the subject that has come to this reader's attention.

But many of the readers of *motive* will desire a fuller statement of the faith to which Green would enlist us as evangelists. Such a statement may be found in Henry P. Van Dusen's *Life's Meaning: The Why and How of Christian Living* (Association Press, \$2.50, paper-bound study edition, \$1.75). Showing the relevance of religion to life's most decisive milestones on the human pilgrimage, Dr. Van Dusen asserts the necessity of religion in a life that is truly harmonious and ultimately satisfying. Yet this is a fact which requires a sort of spiritual gamble on the part of the seeker. If unwilling to

risk the belief that life is meaningful, one has little reason to believe he will find its meaning. "If it be true that through this vast fabric of human life there runs a thread of purpose which gives to everything else its meaning, then only those who share that purpose can possibly understand life's meaning." To know the truth one must act on truth already known.

The value of this book is further increased by the addition of a concluding chapter on eternal life, in which the author, in addition to marshaling the usual arguments in defense of the belief in immortality, says "there must be life beyond this earthly existence of ours . . . if there is any meaning in life at all, any sense in the whole business, and, therefore, any God." While this statement seems a little too strong, just as his attempt to convince young people that the whole matter is a living issue for them, too, appears quite superfluous (what with Korea and the U.M.T. bill on the congressional agenda), many will find this to be the most helpful and inspiring chapter of a book full of helpful and inspiring chapters.

Since the appearance of Nygren's monumental work, which first appeared about a decade ago, entitled *Agape and Eros*, the problem of defining the nature and meaning of Christian love has greatly exercised some of our best theologians. In *Christian Love* (Abingdon-Cokesbury Press, \$3), Paul E. Johnson has penned an analysis of Christian love from "the viewpoint of interpersonal psychology, which to me is a social and religious psychology, therefore qualified to find meaning in Christian love." As one might expect from this statement of method, it is often difficult to discover any distinctively Christian quality in Johnson's concept of love. While he makes a real contribution to our understanding of both the nature and need for the fruits of love in all the various areas of life involving men in interpersonal relations with their neighbors, at times, Dr. Johnson seems to confuse Christian love with the good neighbor policy of the extroverted secularist. His work lacks the sharpness of definition and consistency of application which characterize, for instance, the three-volumed work of Nygren. Notwithstanding these limitations, however, this volume should become significant on two counts. In addition to becoming an important new member of the rapidly growing body of literature on Christian love, it should help to pave the way for the achievement of greater rapport between psychology and Christian theologies.

CORRECTION!

Alert *motive* readers have been writing to ask if there is not a mistake in our February article, "Religious World Views." Red-faced, we must admit that there is. In the chart, "What Do You Believe?" on page 23 of that issue, there are three mistakes.

The small line opposite question 19 in column 3 should be, instead, in column 4.

In scoring instructions under the chart, "Sum of totals in cols. 2 and 4" should be "Sum of totals in cols. 2 and 3."

Also, "Minus sum of totals in cols. 1 and 3" should be "Minus sum of totals in cols. 1 and 4."

To help those who may have been confused by these errors, we have printed a corrected copy of the chart and the article which accompanies it. A free copy is available to any subscriber who writes for it.

Additional copies may be obtained at \$5 per 100

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