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This Thing Called Democracy

February

1941

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A Magazine of the Methodist
Student Movement

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THESE lines are being written as the last pages of copy for the first number of motive are going to press. Rolls of print paper, pica rulers, lay-out sheets, linoleum blocks, pictures and copy, all of this mixed up with days of planning and hours of working through late nights into the early morning; then linotypists, printers, and proof reading and arrangement—all this, and finally, the magazine we've dreamed about and hoped for all these years.

What this modern magic has resulted in is a paper with a personality to which we'd like to introduce you even before you get to know it intimately. Our creation is now the youngest of a large and ever growing family, with six thousand, four hundred and seventy-six brother and sister magazines in this country. You might well wonder if, in all of these, there is not one that is exactly like it. There isn't; that's the strange part of it, and that's the reason why we father this new child with such a sense of pride and joy.

Some of its characteristics, we'll admit, are like those in other papers that you know. Yet here's the difference. This is a magazine for all your life, designed to fit in every moment from the time you rush into your clothes in the morning until you fall back again upon a bed at night. It aims to be a motive going with you all the way, the motive of a well-directed life, filled with meaning, purpose, and concern. That motive takes its origin from the most exciting man who ever lived, a man named Jesus, and is reflected in a thousand brilliant lives from his day to our own. It bases its belief, as he did his, upon the value of human personality, upon living that respects all life.

This magazine is written for you who have faith, and also for you who doubt. If creeds and institutions have clouded rather than clarified your vision, then motive still may probe behind the face of things to seek the broader, deeper meanings that are valuable in life. This magazine seeks truth no matter where the search may lead. It is not afraid of labels and symbols. It believes that in modern society, organization is necessary, but it also believes that directions and goals can be lost sight of in slavish loyalty to organization. It feels that the church as an institution has a chance today that it has never had before, that the success or failure of the church will depend largely on what its members are.

This is a magazine which takes its motive from Christ, yet it will not set forth dogma, harbor propaganda, nor try to sell adherence to an institution. Its purpose is to show the clear reflection of one life through every act we do today. This is the faith for living and the purpose for "aliveness" that will be written through its every page.

It comes to you in its first fresh burst upon the world. It comes to be your friend, to grow with you in mutual, helpful give and take of criticism. We who now stand by to see this friendship grow are already concerned with the dress and inner substance of another issue—and yet another and another before the spring is out. Then after summer's gone and autumn comes again, it will be back to greet you at the beginning of another year, to go with you and to provide you with a motive even in these days of darkness and reaction—a motive for constructive Christian living.

February, 1941

Can Democracy Be Made to Work?

ERNEST FREMONT TITTLE

WE HOLD these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed—That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

—July 4, 1776—From the Declaration of Independence.

CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

—The Bill of Rights (First Amendment), 1791.

THE RIGHT of the people to be secure in their persons, houses, paper, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

—The Bill of Rights (Fourth Amendment), 1791.

THERE are three questions to which I should like to speak. The first is, What is democracy? The second, Is democracy worth having? The third, Can democracy be made to work?

I

THE first of these questions now cries out to be considered. How can we decide whether democracy is worth having, unless we know what it is? How can we defend democracy, unless we see clearly what it is that requires to be defended if democracy is to live? How can we make democracy work, unless we are completely clear as to what it is we are undertaking to do? It is now necessary to ask, What is democracy?

Plainly, democracy is not identical with any existing parliamentary machinery. To be sure, political democracy in the year 1787 found a noble embodiment in the Constitution of the United States. But the Constitution of the United States has repeatedly been amended and might be still further amended without this nation ceasing to be a democracy. Nor is democracy identical with any particular set of national mores. To identify democracy with the American way of life would be to deny its existence anywhere else on earth; for the British way of life is not the same as ours, nor the Swedish, nor the French. As a matter of fact, the American way of life as of 1940 is not what it was in 1787, or in 1850, or in 1906, or even as recently as 1933. Democracy is not identical with any existing framework of society. Conceivably, it might live in a political and economic framework that in certain respects was different from any we now know. Certainly, it could live in a social framework that did not include the British class system or the American Jim Crow system.

What is essential to democracy—so essential that without it democracy could not exist? There are, it seems to me, three elements that require to be named. It is essential to democracy that government should rest upon the consent of the governed and that it should be used for the good of the people—all the people. “. . . that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.” It undoubtedly is essential to democracy that government should be of and by and for the people.

Also, it is essential that there should be freedom of expression for minority groups. This, indeed, follows from the first condition; for government by consent there cannot be unless there is opportunity for dissent. Mr. Hitler's plebiscites—what a tragic jest! By an overwhelming majority, the people endorse what The Leader has done. Of course they do; for, in the first place, they know nothing except what a controlled press has been permitted to tell them and, in the second place, they know only too well that it would be suicidal for them not to endorse what The Leader has done! “Government by consent” is a mockery unless there is opportunity for dissent. Not without reason did the founding fathers of our nation quickly add to the original

*God because must live up to something
bigger than self, something
must take your life, can't threaten to
something & give to God in faith and
motive
and God work through*

Constitution a Bill of Rights, whose first article reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances." If there is to be a government by consent and not merely by the appearance of consent, as in the Hitler plebiscites, there must be a free press, so that the people may know what is actually going on; there must be freedom of speech, so that the people may hear and consider whatever may be said either for or against proposed legislation; there must be freedom of assembly, so that the people may voice their convictions on issues that are vital to them; there must be not only a free press but a free school and a free church and an open forum such as America's Town Meeting of the Air. These are all essential to democracy.

And to democracy as the founding fathers of our nation conceived it one thing more is essential; namely, equality of opportunity. Deeply imbedded in the American tradition is a Declaration which says: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." What is here asserted, as Abraham Lincoln pointed out, is not that all men are created equal in all respects but that all men are created equal in some respects; they are equal in their right to life, liberty, and the pursuit of happiness. Equality of opportunity—this, also, belongs to democracy. It is, to be sure, an ideal that has not yet been realized anywhere on earth. In our own case, it was compromised at the start by the presence of Negro slavery; and Thomas Jefferson, it may be recalled, declared that when he thought of slavery he trembled for the future of his country. In our own case, it is now being nullified by the presence of ten million unemployed and by the fact, brought out by the Brooking Institution, that "one-tenth of one per cent of the families at the top receive practically as much as forty-two per cent of the families at the bottom of the scale."

"LET US, then, fellow-citizens, unite with one heart and one mind. Let us restore to social intercourse that harmony and affection without which liberty and even life itself are but dreary things. And let us reflect that, having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions. During the throes and convulsions of the ancient world, during the agonizing spasms of infuriated man, seeking through blood and slaughter his long-lost liberty, it was not wonderful that the agitation of the billows should reach even this distant and peaceful shore; that this should be more felt and feared by some and less by others; that this should divide opinions as to measures of safety. But every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans—we are federalists. If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it. I know, indeed, that some honest men fear that a republican government cannot be strong; that this government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the



CO-OPERATION
—Bending to the
Wheel, as Por-
trayed by the Fa-
mous Springfield
College Exhibition
Team

theoretic and visionary fear that this government, the world's best hope, may by possibility want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth. I believe it is the only one where every man, at the call of the laws, would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.

—From the First Inaugural Address of Thomas Jefferson—March 4, 1801.



"YOU ARE surprised to learn that I have not a high opinion of Mr. Jefferson, and I am surprised at your surprise. I am certain that I never wrote a line . . . or uttered a word indicating an opinion that the supreme authority in a State ought to be entrusted to the majority of citizens, in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilizations, or both. . . . Either the poor would plunder the rich and civilization would perish, or order and property would be saved by a strong military government, and liberty would perish. . . . Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land your laboring population will be far more at ease than the laboring population of the old world, and, while that is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity. But the time will come . . . when you will have your Manchesters and Birminghams, and in those Manchesters and Birminghams hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. . . . It is quite plain that your government will be able to restrain a distressed and discontented majority. For with you the majority is the government. . . . The day will come when . . . a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. . . . I seriously apprehend that you will in some such season of adversity do things which will prevent prosperity from returning. . . . Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by Barbarians in the 20th Century as the Roman Empire was in the 5th, with this difference, that the

Nevertheless, it would be difficult, I imagine, to find many Americans who would venture openly to deny that all men are equal in their right to adequate opportunity to earn a living, to educate their children, and to develop the best in themselves. Democracy, as the vast majority of the American people conceive it, does not countenance a rigid class system but does call for equality of opportunity.

Where there is government by consent of the governed, there is democracy. Where government is used for the good of the people and not merely for the benefit of a privileged class, there is democracy. Where there is freedom of expression for minority groups, where the press and the church and the school are free, and forums are provided for the discussion of live issues, there is democracy. Where honest and persistent effort is made to create economic conditions that offer to all men opportunity for personal achievement and development, there is democracy. This, to be sure, is not a formal definition of democracy, but it does, I venture to think, describe what democracy is and demands.

II

IS democracy thus conceived worth having? There are two points of view from which this question may be considered. Consider it first from the standpoint of history. At this point, I am tempted to employ a well-worn cliché, and observe that history, "if it teaches us anything," declares that power in human hands requires to be limited. Lord Acton once said, "All power is corrupting; absolute power is absolutely corrupting." There was a day, not long ago, when certain Americans were singing the praises of Mussolini. Had he not taken all the beggars off the streets of Italy and caused the trains to run on time? That was before "the hand that held the dagger struck a neighbor in the back." There was a day, even less long ago, when certain Americans were singing the praises of Stalin. Was he not a modern Moses, leading the proletariat out of the bondage of imperialist capitalism into the promised land of communism? That was before the invasion of Finland. In the Italian case, a helpless people is repeatedly driven as sheep to the slaughter. In the Russian case, a "dictatorship of the proletariat" becomes first a dictatorship of a party that claims to represent the proletariat, then a dictatorship of a few individuals who claim to represent the party, and finally a dictatorship of one individual who instigates a reign of terror and a brutal, cowardly war.

"All power is corrupting; absolute power is absolutely corrupting." That is the truth.

Dictatorship, whether of the right or of the left, is not to be trusted. It is certain, sooner or later, to be corrupted by the exercise of unlimited power. It may seem to be efficient. It can, undeniably, bring about a vast and impressive co-ordination of human effort. But it is a fact that the efficiency of dictatorship is purchased at the price of chains and slavery. And it is a fact that a government that makes for the ruthless destruction not only of human life but of all that makes life worth living is not really efficient even though it can and does make every train run on time. Government of the people, by the people, and for the people may, at times, appear to be (and actually be) a cumbrous, slow-moving affair. But it does not reduce human beings to the level of sheep and cattle; it at least gives them a chance to live on the level of human dignity and freedom. And, in the light of historic experience, one surely may venture to suppose that the people, with all their faults and foibles, are, in the long run, a better judge of what is good for

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them and for their children than any irresponsible dictator or oligarchy may ever be expected to be.

Is democracy worth having? This question may also be considered from the standpoint of Christian faith. From that standpoint Christians, of course, are bound to consider it. And from that standpoint it may, I think, be said that democracy is decidedly worth having. True, Christianity is not to be identified with any political or economic system. It has lived under despotism. It has lived under feudalism. It has lived under imperialist capitalism. It is living, although in a concentration camp, even under Nazism. But Christianity, which holds that absolute loyalty belongs only to God, cannot possibly approve of any government that insists upon absolute loyalty being given to the state. Christianity, which knows what is in man—his proneness to pride and greed and lust for dominion—cannot possibly suppose that any individual or group should ever be entrusted with unlimited power. Christianity, which holds that all men are, in some sense, sons of God, cannot possibly be content with a political or economic situation in which millions of human beings have no real chance to develop the divine possibilities that are within them. Christianity, which holds that human life is sacred and that every son of man, even the last and least, has value in the eyes of God, cannot possibly be reconciled to an ideology that maintains that the human individual exists only for the state and may, therefore, be slaughtered or exploited in the alleged interest of the state. Nor can Christianity ever be reconciled to the idea that the masses of men may be used merely as tools for the enrichment and aggrandizement of a privileged class. But Christianity would find something compatible with its own basic convictions in a society that gave the people a voice in their own government, that granted freedom of expression for minorities and individuals, that sought to create conditions offering to all men equal and adequate opportunity to develop the best in themselves—a society, that is, such as democracy, ideally, is concerned to create.

Of course, Christianity could never be content with a crassly secular society, even though it were organized after the democratic pattern. It would feel bound to cry out against the limitations and perversions of a secular society which, having little or no vision of God, was exalting the flesh and denying the spirit. Christianity and democracy are not one and the same thing; but with democracy at its best Christianity is certainly more compatible than it is with any other form of government the world now knows or ever has known.

III

CAN democracy be made to work? Christians, at least, should believe that it can be, for it is the Christian faith that the masses of men are not what Mr. Hitler thinks they are—mere empty-headed sheep; it is the Christian faith that all men, even the most backward and the least promising, have in them divine possibilities, so that, if they are given a chance, they can learn to govern themselves and do a far better job than any irresponsible dictator or oligarchy may ever be expected to do.

It is, however, a fact that confidence that democracy can be made to work rests, in the last resort, on religious faith. Our fathers believed in God. They believed that all men, being sons of God, have marvelous capacities. They believed, therefore, that democracy could be made to work. They said, "Now are we sons of God, we common folk, and it remains to be seen what we can do if we are given a chance to develop the divine possibilities

Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

—Lord Macaulay on Democracy—Excerpts from a letter written to a correspondent in America in 1857.

"... IT IS for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people shall not perish from the earth."

—From the Gettysburg Address—Abraham Lincoln.

"THE LEADERS of the nation had fixed their gaze so long upon the illusions of a false prosperity that they had forgotten what America looked like. Now they saw it—saw its newness, its raw crudeness, and its strength—and turned their shuddering eyes away. 'Give us back our well-worn husk,' they said, 'where we were so snug and comfortable.' And then they tried word-magic. 'Conditions are fundamentally sound,' they said—by which they meant to reassure themselves that nothing now was really changed, that things were as they always had been, and as they always would be, forever and ever. Amen.

"But they were wrong. They did not know that you can't go home again. America had come to the end of something, and to the beginning of something else. But no one knew what that something else would be, and out of the change and the uncertainty and the wrongness of the leaders grew fear and desperation, and before long hunger stalked the streets. . . .

"I think the true discovery of America is before us. I think the true fulfillment of our spirit, of our people, of our mighty and immortal land, is yet to come. I think the true discovery of our own democracy is still before us. And I think that all these things are certain as the morning, as inevitable as noon. I think I speak for most men living when I say that our America is Here, is Now, and beckons on before us, and that this glorious assurance is not only our living hope, but our dream to be accomplished."

—From *You Can't Go Home Again*, by Thomas Wolfe. Harper and Brothers, publishers (page 329). By permission of Maxwell Perkins, Literary Executor.

February, 1941

"I DO not believe we need to be defended against a mechanized German army invading our shores, as much as against the type of decay, weakness, and blindness into which all the 'democracies' have fallen since the last war—have fallen into, perhaps, from a surfeit of success. We are in danger—yes, not so much from bombing planes as from those very conditions which brought on trouble in Europe, and will inevitably bring on trouble here if we do not face them. Shall we turn our backs on these weaknesses, these troubles, these mistakes of our own while we try to wipe out other mistakes abroad? With a beam in our own eye, shall we seek to take a mote out of our neighbor's? If we do not deal with our troubles, they are sure to deal with us."

—From *The Wave of the Future*. Copyright, 1940, by Anne Morrow Lindbergh. By permission of Harcourt, Brace and Company, Inc.

"THEY have so-called democracy in the Anglo-French world. In reality, capitalism reigns supreme—that is, there is a band of several hundred people who possess unmeasurable fortunes, and who, because of the peculiar construction of the State, are more or less completely independent and free.

"It is said this means rule by the people. But when you look closer, the people, as such, have not an opinion—it is placed before them. Now, who places this viewpoint before them? Why, it is capitalism!

"The slogan of liberty really means freedom of economy—namely: for everybody to grab for himself without state control. Capital first makes the newspapers subservient. The lord of the so-called press is the man who supplies the capital. This press molds public opinion, the papers appear according to political parties, but in reality there is no difference between them.

"Now, one might suppose that in lands of freedom and democracy everybody lived in plenty. The contrary is true. Nowhere is the standard of the masses lower. England for decades has had two and a half million unemployed. Rich America has twelve to thirteen million unemployed annually."

—Adolf Hitler to the workers of Germany at the Rheinmetall-Borsig munitions works, December, 1940.

"A SOUND American morale cannot be built on a mere defense of traditional American rights, or on heresy-hunting, a suppression of dissent, or on the hatred of a common enemy. It must rest upon a positive program. Such a program must conceive Democracy in terms of increasing satisfaction of the needs of all

that are within us." So long as that faith lives, democracy can live. Only if that faith is destroyed will democracy become an impossibility.

Of course, democracy cannot be preserved by war. The "war to make the world safe for democracy" left it less safe for democracy than it was before. Of course it did. A war to make the world safe for democracy is a contradiction in terms, inasmuch as war is itself the total negation of democracy. Before the United States Chamber of Commerce, Mr. Lewis W. Douglas recently made a speech which led the *Wall Street Journal* to ask: "Does Mr. Douglas imagine that if this country joins the war on Germany, we will not have a totalitarian regime? Does he imagine that in war time we will have free speech, a free press, and that business will not step to the mandate from Washington? And does Mr. Douglas think that once government has those powers, they will be easily surrendered? It seems a strange argument that the way to avoid totalitarianism is to do the very thing that all know will bring totalitarianism."

And this, also, requires to be said. Democracy cannot be preserved by actions that are themselves a violation of everything it stands for. In our own country, at this moment, democracy is being seriously threatened by persons who seem to think that the way to defend it is to do here the things that are being done in Nazi Germany, where teachers say only what they are ordered to say and students think only what they are ordered to think, and no one ventures to take exception to anything that is said or done by the head of the state.

To preserve democracy is to preserve government by the consent of the governed. And that cannot be preserved by placing vast power in the hands of the political state. Nor can it be preserved by denying freedom of speech, freedom of the press, and freedom of the people peaceably to assemble for the discussion of matters that are vital to them and to their children. Recently, a United States District Court found it necessary to order the mayor of an American city to stop deporting persons whose views were unacceptable to him, to stop making unlawful searches, seizures, and arrests, to stop interfering with the circulation of literature and with the holding of public meetings in the open air and in parks, and to stop refusing permits for the holding of such meetings. Very recently, another District Court ordered the arrest of two agents employed by a Congressional investigating committee on a warrant charging conspiracy to violate the Bill of Rights and civil liberties statutes. And the judge who ordered this arrest felt bound to say: "Tolerance, tolerance on all sides is what is needed today. We see many terrible things being done. We see editors being jailed for upholding the freedom of the press. I can only fervently hope that we in this country do not sacrifice liberty on the altar of patriotism. Not to issue the warrants in this case would be to place the seal of approval on what has been done." Democracy cannot be preserved by actions that are themselves a shocking violation of the Bill of Rights of the Constitution of the United States.

To preserve democracy is to preserve freedom of expression for minorities and individuals; and that cannot be preserved by denying freedom of inquiry, freedom of teaching, and freedom of discussion.

To preserve democracy is to preserve opportunity for human beings to improve their condition and to develop the divine possibilities that are within them; and that cannot be preserved by tolerating a situation in which underprivileged millions are condemned to extreme poverty and chronic unemployment, are exposed to the ravages of rickets and pellagra, and are liable, if they venture to protest, to be set upon and beaten up by armed bands of "patriots."

Democracy cannot be preserved by actions that are a direct or indirect attack upon the very citadel of democracy.

In the light of what has happened in Europe, we Americans would do well to suppose that, next to war itself, the surest way to lose democracy is to permit unemployment to become chronic, to permit the national standard of living to decline, to permit despairing multitudes to live in extreme poverty and hope, even of youth, to be destroyed. That opens the way for the demagogue, the salesman of golden promises impossible of fulfillment, the trafficker in unreason, prejudice, intolerance, and hate. That invites the

man on horseback, the pseudo-Messiah, the irresponsible dictator, and the brutal stamping out of the last vestige of freedom and democracy.

The only way to preserve democracy is to make it work. What would it mean to make democracy work? It would mean to make government of the people, by the people, and for the people a reality. It would mean to maintain civil liberties and freedom of expression for minority groups. It would mean to secure just and fair treatment of all political, racial, and religious minorities. It would mean honest and persisting attempts to create economic conditions that would offer to all men equal and adequate opportunity to earn a livelihood, to educate their children, and to develop the best in themselves. That, of course, would mean the end of "extreme contrasts of poverty and riches, of misery and luxury, of material degradation and ostentatious living." It would mean the beginning of economic justice and of the association of patriotism with a lively and loyal dedication to the welfare of all the people.

Can democracy be thus made to work? Not if we allow ourselves to think it cannot be. Not if we develop a craven spirit of defeatism. Not if we give up without a struggle. But if we are worthy to be called Americans; if we have within us anything comparable to the vision and stamina of our sires, who, at a time when all the rest of the world was living under the shadow of despotism, "brought forth upon this continent a new nation, conceived in liberty"; and if, above all, we have faith in God—the God and Father of our Lord Jesus Christ—and are prepared to seek first his kingdom and his righteousness, then we can and we shall make democracy work in this land.

Opprobriad

ROBERT A. DAVIS

Run from this ugliness we call our lives,
Black mirror of hunger and hate,
And turn your faces against the night.

(skirt the Death wood's edge
and soldiers weeping for lives they have taken—
the winds will follow sobbing each whispered name—

flee through city streets back to cold hearths
and stampede the bleached dead who waited
in this funereal place for food—
their sorry ghosts silenced in grotesque surprise—

draw a curtain of shame across our windows
that we may not see the world we have made—
plant a child's fingers in this wild garden—
catch our cowards' tears in a deep yellow bowl
to water them—
they will grow and mark the wide fields we have left
untilled—)

How painful it is that we who slept
Blind when the locusts came,
Deaf when the alarm sounded,
Should wake in this accusing lateness
To see and hear.

our citizens. The building of American morale requires the systematic extension of economic and psychological security and of mass participation in the formation of public policy. It requires the assurance that all the people shall enjoy the right to work and to grow, which is the basic promise of Democracy."

—Statement from Conference on National Morale, New York, September 17, 1940.

"DEMOCRACY may be Christian or Jewish; it may be pagan or agnostic; it is related to whatever culture and whatever religious or non-religious ideals flourish in the society that breeds it. Democracy has nothing on earth to do with any particular faith.

"Christianity may nourish democracy or dictatorship. In some periods and places it has provided fertile spiritual soil for liberal ideas. In Protestant England it has done so, or at least it has not seriously retarded their growth. In Catholic Spain it has supported black reaction and has fought, in a succession of struggles not yet ended, on the side of absolutism—of king or dictator. In the United States, which as a crucible for the faiths and unfaiths of all the world must not be given a religious tag, the story of Christianity is a record of violent contradictions and inconsistencies. As an organized body of faith, Christianity cannot be said to stand on the side of democracy. The Catholics can—but seldom do—boast of a liberal wing which has encouraged social reforms and a wide degree of democratic control. But the stronger if not more numerous element in that church has steadfastly resisted every democratic impulse in our society—from the federal child-labor amendment to support of the republican cause in the Spanish War. The Protestants are so mixed up in their political alignments that no attempt at classification is worth making. From the obscurantism of the primitive sects which burgeon particularly in the South and Middle West to the enlightenment of many major denominational groups, every shade of political faith exists. One can find Christians offering courageous support for every democratic effort; but one cannot find organized Christianity as a whole offering anything. And that is just as well.

"We learned long ago in this country that one of the best guaranties of democracy was a determination to keep church and state, religion and politics, out of each other's company. We are not a Christian civilization; democracy is not a Christian invention. We are a civilization molded by the efforts of men and women of different faiths, united only in their belief in the capacity of or-

dinary people to set up and run their own political institutions and through them to create a decent human society. Among these people are many whose devotion to democracy is linked with a stubborn religious skepticism.

"I am not trying to deny the virtue or validity of religious feeling. The desires of men find expression in faith more directly than in any purely rational exercise. From faith men draw the strength and meaning that carry them through desperate ordeals. But the religious impulse is a fluid which runs as readily into one mold as another. It can be made to fit the uniform of a storm trooper quite as snugly as the habit of a Christian churchgoer. It is an ally of any cause that enables the individual to savor the joy of dedicating himself to something which seems greater and more valuable than his own small life. This obvious truth is applied by the Nazis for their own ends with conspicuous success, and it is natural that opponents of the Nazi cult should seek to convert the religious desires of men to the uses of democracy. But they can accomplish this in only one way—by endowing democracy itself with emotional content and spiritual worth, not by identifying it with any set religious faith.

"The struggle we are engaged upon is not a struggle of Christianity against paganism or of religion against non-religion. It is a secular struggle to establish a society in which men and women shall be free to vote and write and speak as they choose; to follow the dictates of reason rather than of blood; to use methods of discussion and orderly decision rather than violence; to achieve economic security and justice by their common efforts; to follow the faith they prefer or to repudiate religious dogma altogether."

—From *Religion and Democracy* by Freda Kirchwey, in *The Nation* for November 13, 1940.

"With reverent dependence upon God and faith in our destiny as a people, let us meet in church and school, in cathedral and synagogue, in public hall and home, during the week of Washington's Birthday, to purge our hearts of all intolerance and to bind all our citizens in a common loyalty. The defense of America begins in the hearts of our countrymen. In this hour of emergency, let us set aside time to build our unity from within, to renew our faith in brotherhood, to quicken our national life, and to reinvigorate our patriotism with a renewal of that vision of democracy without which we perish as a people."—FRANKLIN D. ROOSEVELT.

This Thing Called Democracy

Raymond P. Morris

THE other day I paused to examine some blurbs on a book counter when a sign attracted my attention, and soon I was engrossed with title-pages and contents of "Books on Democracy." My will weakened; I purchased three. One was *The Four Pillars of Democracy* by Edgar Goodspeed. The second was a joint statement on world democracy by seventeen prominent writers and entitled *The City of Man*. The third posed a question: *Where Do We Go from Here?* and it was written by Harold Laski. Goodspeed, I reasoned, would indicate the principles and spirit underlying democracy, *The City of Man* would gauge American opinion, and Laski would offer a constructive analysis of how things have come about and what we can expect. And so I hurried home.

The "four pillars" of democracy were, in Professor Goodspeed's opinion, a "faith" in science, humanism, society, and religion. That is, democracy is founded on a belief that the world is reasonable, asserts the dignity of man, recognizes human interdependence, and is convinced that those things which uplift humanity, good will, and mutuality are implanted in the very nature of things or God. The writing pleased me. But at no place did the argument touch bottom or move beyond the obvious and general. It is a group of essays loosely tied together by a fuzzy thing called democracy.

I began *The City of Man* by looking in the back of the book where the contributors explain why they issued the volume. It is an attempt "of the intellectual élite" (Thomas Mann, Lewis Mumford, Reinhold Niebuhr, etc.) to "mix in the affairs of the world, to be considered as one among the elements of leadership." And as I read I underscored. "None of us, or of our contemporaries, can escape some share in this blame, for we have all to some degree accepted this culture and immersed ourselves in it." Good! Then "the doom of the Old World will be our doom unless we make a last stand. What do they mean by a last stand? "Whether and when we may be called to actual battle may still be hidden in the alternatives of the impending future. But the major choice is no longer ours." In the first stages of reconstruction "leadership with power" will be necessary! The publishers lay claim that this may be an "epoch-making book." It may also be recognized as a document indicating at what stage certain of the "intellectual élite" have decided that American participation in the war is inevitable and perhaps desirable. To this conclusion, I should add that even "philosopher kings" disagree.

In a somewhat sullied mood I turned to Laski's *Where Do We Go from Here?* I was impressed by the author's insistence that the emergency of democracy must result in an emergence of democracy. "The contradiction between capitalism and democracy" explains our present predicament. World democratic leadership was sincere enough in its love for democracy, but its action was vitiated by an uneasiness at the point of privilege and security. If Britain is to secure the support of the British Labour Party, on which British production and morale depend, and if the democracies are to win support from the masses now caught in totalitarian realms, which they must do to be victorious, the war aims must be defined along lines of genuine democratic revolution to which British success will give rise. Mr. Laski errs in his economic interpretation of history to the exclusion of other contributing factors. He has been caught in the white heat of war when the picture appears black and white. He is, I believe, unduly optimistic about the possibilities of the British Labour program and its acceptance. But he is very fundamental. He has faced the facts, has done some brave thinking, is definite and specific. The first seventy-five pages of his volume fully redeemed the day for me. They deserve high recommendation.

The City of Man. By Herbert Agar and others. New York, Viking Press. \$1.00.
Four Pillars of Democracy. By Edgar J. Goodspeed. New York, Harper and Brothers. 1940. 148 pp. \$1.75.
Where Do We Go from Here? By Harold Laski. New York, Viking Press. 1940. 192 pp. \$1.75.

Mr. Disney, Meet Mr. Beethoven

A Review by Richard T. Baker

ONE can be very earnest about *Fantasia*, or one can take the whole thing in the stride of Hyacinth Hippo. There are no other opinions concerning *Fantasia* than these. Either you are dreadfully concerned, pro or con, or else you are a hippopotamus in the best Disney manner.

The other day I read Miss Dorothy Thompson's review of the film. She falls into the camp which views with alarm. For Miss Thompson *Fantasia* was fascist. It regimented the imagination, than which an uglier bit of skulduggery was never perpetrated upon the free spirits of men. All her life, said Dorothy, she had listened to Beethoven's *Pastoral* symphony with certain impressions flitting through her consciousness. Now to have Disney come along and pepper those impressions with misbehaving centaureses was just too unbelievably unpastoral. Nazi, that's what it was.

There's something to be said for Miss Thompson, but I shan't say it. I fit into the hippopotamus class. I took the whole thing easy, found it just about as well co-ordinated as a hippo, and approximately as interesting to watch.

The film—or is it a film?—has been well described by Deems Taylor as a concert of program music with animated program notes. The general idea is this: you pay a good price for your ticket, walk into the theater, find your seat, scrunge down a bit and get set. The lights go down. Out of the darkness comes a general scraping for "A." When everything is well pitched, Deems Taylor does a Sunday-afternoon commentary for you.

And then comes Looming Leopold. The maestro mounts the stand, whips Bach out of his assembled performers, and you listen. While you listen Disney's draughtsmen get to work. Cascades of color and configurations interpret the pure abstractness of Johann Sebastian. You are probably excited, because this is the best part of the picture. Stokowski and the Philadelphia Orchestra have arranged the *Tocatta and Fugue* in D Minor on its powerful side, and it pulls you out of your seat like a mustard plaster. (To you who collect records this is old stuff, as the Stokowski recording of the Bach *Tocatta* has been a favorite for lo-these-many. But it's still good.) Disney's configurations are pure impressionism. Arpeggios in the music bring forth cre-scending bursts of purple steaminess on the screen. The treble voices of the fugue are announced by dancing grace-notes (at least they looked like grace-notes) and the bass voices rumble across the lower portions of the canvas like pine logs in a jam. You get the idea.

After Bach comes Russia, and the *Nutcracker Suite* is made for Disney's water colors. The sugar-plum *entree* is served by dewdrops. The Chinese dance (mind you, all the while Stokowski is looming over this) falls to a band of slant-eyed, saucy mushrooms. The reed flutes whistle away while a blossom ballet flickers. The *arabesque* ensues under water. Zooming, the thistles and orchids romp onto the screen to go through the robust rhythms of Tschai-kowsky's Russian dance. The suite finishes off with the *Waltz of the Flowers*, and the *dramatis biologiae* are autumn fairies, milkweed down, frost and snowflake fairies.

The Sorcerer's Apprentice, being the most obvious kind of program music, adapts itself to the Disney-Stokowski treatment, and here Mickey Mouse steps in to carry the visual end of the entertainment. As underling to Old Gleam-eye, Mickey borrows a little magical incantation and persuades his broom to do his chores for him. Since the music was written to tell this story, it doesn't take much imagination to put Mickey through the paces. (*The Sorcerer's*



Scenes from Walt Disney's interpretations of Tschai-kowsky's *Nutcracker Suite*, Ponchielli's *Dance of the Hours*, and Stravinsky's *Rite of Spring*. Copyright by Walt Disney Productions

February, 1941



Scene from Dukas' *The Sorcerer's Apprentice*—Mickey Mouse in a new role



Beethoven's *Pastoral*—in a Greek mythological setting with Zeus, Vulcan, Diana, Bacchus, centaurs, etc.



A scene from Moussorgsky's *Night on Bald Mountain*. Bald Mountain is a devil who calls from their graves ghosts of wicked souls

Apprentice, incidentally, done in 1938 as the initial Disney-Stokowski collaboration, was the inspiration for the whole thing. It turned out so well that those who had worked on it decided not to release it as a short but to go ahead and do a whole film concert.)

Quite a different proposition is Stravinsky's *Rite of Spring*. Not being content with a simple twelvemonth thesis, Disney's animators have gone the whole hog and pictured Stravinsky's Spring as the dawn of life upon our planet. Its chronological scope embraces a couple of billion years, and the geography of the universe is just as generously ladled out. All very scientific, fire becomes volcano becomes ash becomes soil becomes amoebae becomes fish becomes dinosaur and eventually becomes you and me. This is Stravinsky's cacophony beats you into submission via the ear, and Disney's pterodactyls glower at each other while you watch.

Somehow or other, Beethoven and Disney just don't get along. This is the equatorial doldrum of your two hours in the theater. Beethoven's exquisite pastorage is made incidental music to the most incongruous assortment of antics that a man's fevered imagination might toss out. Greek mythology provides most of the visual subject matter, and the farther it goes the more sure you are Disney should have stuck to sheep-herding. Even fantasy music should have some kind of inner logic, or it is simply a nihilistic art-form.

Just when you are muttering most audibly, Beethoven desists, and Ponchielli takes up with the *Dance of the Hours* from *La Gioconda*. This is where the hippopotami come in and is correspondingly sprightly. Disney's most effervescent humor is used to poke fun at the classical ballet, and the occasion is merry. Ostriches, alligators, elephants, and hippopotami are the *danseurs* and *danseuses* who rumble and roll through a loosely-hung routine to the enjoyment of all.

The animated concert closes with a point counterpoint, some more Russian gloom *vis-a-vis* Schubert's *Ave Maria*. The Moussorgsky *Night on Bald Mountain* is interpreted as a devil's dance, and the Schubert spreads a halo of happy new year about you as you find your coat and hat to leave. Unfortunately, *Ave Maria* is again not Disney. He is not at home in the Gothic medium. Nor are the program notes correct in saying that the concert closes with a great life-affirmation, hope and peace. The end-effect is much nearer the Sandman than Schubert. Life would have been much more hopeful for this particular listener if he could have gone out with the excitement of Bach's *Tocatta* flooding his spirit. As it was, things went gradually blue and bluer.

All in all, *Fantasia* is different and entertaining. The Disney drawings are, as usual, pleasant *divertissements*. *Fantasia's* celebrated uniqueness cannot be applauded until your hands are sore, because similar things were being done in French and German films before this reviewer's eyes at least five years ago. But this is distinctly on the must agenda, even though you may have a tendency to nag when it's finished. If one must find meaning in what Disney has done with music, it is probably this: Disney draws with his tongue in his cheek. He always has. He always will. The satire of classical ballet in the *Dance of the Hours* was just a more refined version of Mme. Cluck who sang in a short subject several years ago.

As usual, Hollywood's technicians come off with a super-super rating. What has been done in recording this Philadelphia music is breath-taking. Nine synchronized speakers give out the music in all places of the auditorium. In the concluding *Ave Maria*, a circle of speakers throughout the theater is used, and the impression is that the entire audience is singing. Other effects more authentic in simulating an orchestral concert, are achieved through the blending of speakers placed in various parts of the hall. This is *fantasound*.

The point I am trying to make is this: you will thoroughly enjoy *Fantasia*

Diary

George Houser

Norwood, Colorado, September 14

The Selective Service Act passed Congress today. The active world is a dim reality here in the mountains. The people hardly realize that peace-time conscription is now a fact. The only way that they may have known that Conscription has been the big issue confronting Congress is that I have propagandized them to death. But my exhortations have made no difference.

It's strange, and I think tragic, that people who give little thought to world problems are nevertheless caught in the ideology of the American Legion. All over town one sees placard after placard distributed by the Legion and the Lions Club, with such cryptic phrases as: "If you don't like America, you can always get a passport to the land of your choice"; "Millions for battleships but not one cent for tribute." Without thinking, people are accepting conscription and all that goes with it. The young fellows in town who have nothing exciting to do look forward to joining the Navy. Several have already left town to volunteer.

It seems to me that the only thing that might awaken people to their prejudices is for someone to refuse to comply with the Act. It might cause them to consider what the real nature of conscription is, and whether our democracy can be defended by force of arms.

Union Theological Seminary, New York City, September 27

There are several of us in the seminary who have contemplated refusing to register on October 16. No one is absolutely sure that this would be the wisest course of action. One often wonders if decisions are not made in relative situations on the basis of intuition, or what might be called faith, just as much as by cold reason. There comes a time in a choice when so many relativities ap-

pear that faith or intuition is the only way one may really be committed to one of the possibilities.

The thought which captivated the imaginations of all of us was the suggestion that we might be able to get as many as fifteen or twenty to refuse to register as one group. Some would say that such a proposal is not valid, or even that it undermines our position; they would say that if there is any truth in the position, then it is entirely irrelevant whether or not there is a group involved. This may seem to be true in part. But it is by no means completely true, because it is impossible to take a stand without recognizing to some extent the factors that will or will not make the stand effective. There is no doubt that a group of us taking this position would be more effective than one or two. One or two would be ridiculed as slightly "teched in the haid" much more easily than a group. Furthermore, it must be recognized that conscience does not exist in an individualistic vacuum. It is not an infallible word from God that a certain action is absolutely right, apart from all the factors which enter into the situation. Part of the decision of conscience in this situation depends upon whether a protest would be more effective with a group than with just one or two individuals.

New York, October 3

This position of refusing to register might have an extremely selfish side to it. Various people have reminded me again and again that the action would inevitably lead to jail. The reason why I think I look at a jail experience partly in a selfish way is that I have so greatly feared the possibility in my later ministry of compromising with popularity. As one stays in the church year after year, it might be almost inevitable that he could compromise with the vigor of his mission as he saw it in his younger days, and look forward

to being a popular minister, to big churches and big salaries. I am quite sure that if I have a jail sentence "under my belt" the way of compromise will be less a danger. People who are "popular" Christians don't usually want anything to do with a minister who has been in jail. . . . I am wondering just how strong this kind of thinking is in making me take my line of reasoning about conscription. . . . I think it is certainly valid to fear compromise in the ministry as the years go by. I also am being led to think that refusal to register is valid. But whether it is honest to use the penalty of refusal to register as a means of escaping compromise, I don't know. But quite aside from this, if it is valid to refuse to register, then it will be delightful to realize that bridges are burned behind and the way of compromise with "popular" Christianity will not be too great a danger.

October 12

I thought that I had prepared myself for the consequences which our act would inevitably bring, but I see I have failed. This morning when I awoke to see the story about our action on the first page of the *Times*, I was anything but pleased with the publicity. I thought that I had consecrated myself sufficiently to the position that nothing would be able to stir me from pursuing the course of action to the limit. But I had a mighty shaky hand while I shaved. Nothing could have proved to me better that emotions have a great deal to do with the thinking processes. The emotion involved in the first experience of facing an unsympathetic army administrator or judge has caused me once again to think through the entire position. I am working on the assumption that although the emotions may for a moment cause one to doubt the validity of the position, they may at the same time lead to an intensification of commitment if one finally believes that as he understands the will of God he can do no other.

October 13

There are three considerations which make this experience not only an emotional strain but also a terrific taxation on our mental powers. The fact that we are tired doesn't help

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either. The first consideration is that we have the chance to test our faith by possibly having to suffer a little bit for it. In sermons and speeches we have again and again used for illustrations men and women who have stood by their faith even to making the supreme sacrifice for it. Here is our chance to do just a little bit in that direction. One cannot escape feeling that if he does not go through with this thing, he is denying the very message which he preaches.

But a second consideration confuses the issue. All of us have been told many times that we are drawing our line of refusal to compromise at the wrong point. Our advisers tell us that this is not a clear issue because there is provision for C.O.'s, that if it were a clear issue they would take their stand along with us. We are told that we may endanger the position of other C.O.'s. We are told that we will be of more use in society than rotting in jail, that a jail sentence will ruin our chances of ever getting a church. This advice from trusted friends is bound to have an effect. The awful thought cannot be escaped that maybe—just maybe—we are refusing to budge at the wrong point.

But to still further confuse the issue, there is a realization that maybe all of our bickering at the present time is just rationalization. Jail is not a pretty prospect, and the way of compromising oneself out is easy. There is one thing I am sure of, and that is the fact that whenever one is facing a situation that might entail a little suffering, and whenever emotions come into play, there is never a clear-cut issue confronting one. The

issue is always relative. Those who say they are going to take their uncompromising stand a little further down the line are just as likely as not to rationalize themselves out of that position when they face the new situation.

It is quite apparent from our discussions today that there is going to be a split in our group. Who is to judge which of our two groups is making the right choice?

October 14

A day in which the twenty of us met for long hours is over. One thing has been everlastingly significant in our experience. We have had the most real heart-searching and the most sincere consecration to what we conceive our Christian faith to be that any of us have ever known. We have been on our knees for long hours. We have been more conscious of the reality of God and of the Christian fellowship than ever before. No matter what the decision of each may be as to his course of action, there is no one of us who will not have come to an understanding of the meaning of prayer, of consecration, of vital fellowship, and of wrestling with truth.

October 15

There is something powerful in the unity of Christians in the midst of political differences. There is no better testimony to this than the worship service in James Chapel on this eve of Registration Day. A very large part of the student body turned out for the service. The worship was not just a gesture to affirm our basic Christian unity; it was a testimony

to the fact of its existence. The Christian church would be a pretty meaningless thing, in the midst of its numerous weaknesses in its institutionalized form today, if it did not consecrate its members to a fellowship deeper than the relative differences among Christians. Often individual Christians emphasize their differences so much that there is no feeling of a deeper unity in Christ, but it seems to me that when one recognizes God's absolute sovereignty and man's absolute dependence, political differences among men are forgotten while the deeper fellowship is affirmed with new strength.

October 18

Today we appeared before the Grand Jury. They were a rather representative group of middle class Americans. I could sense that they were trying to be friendly as they questioned me, but that they were somewhat exasperated by the seemingly incomprehensible answers which I was giving them. One thing in particular they did not seem able to understand. One of them put the question: "Don't you see that you are ruining your chance of success in the church?"

One difficulty with the church today and its ministry (in part) is that the idea of success of the capitalistic business world prevails in the ecclesiastical realm too. When the jurors speak of success in the church, they mean about the same thing that a college student means by success on the campus. They do not seem to understand what the judgment of God is, and that the church and the minister, instead of accepting the way of the world completely, must condemn it. This leads not to big churches and popularity, but to work in underprivileged areas of our world with the people who are the rejected and despised of our civilization.

Denver, October 26

A telegram came from New York telling me that I should appear before the probation officer to be finger-printed. I found the officer an understanding and interested man—interested enough to write to the probation officer in New York suggesting a suspended sentence or probation. We talked for several hours.

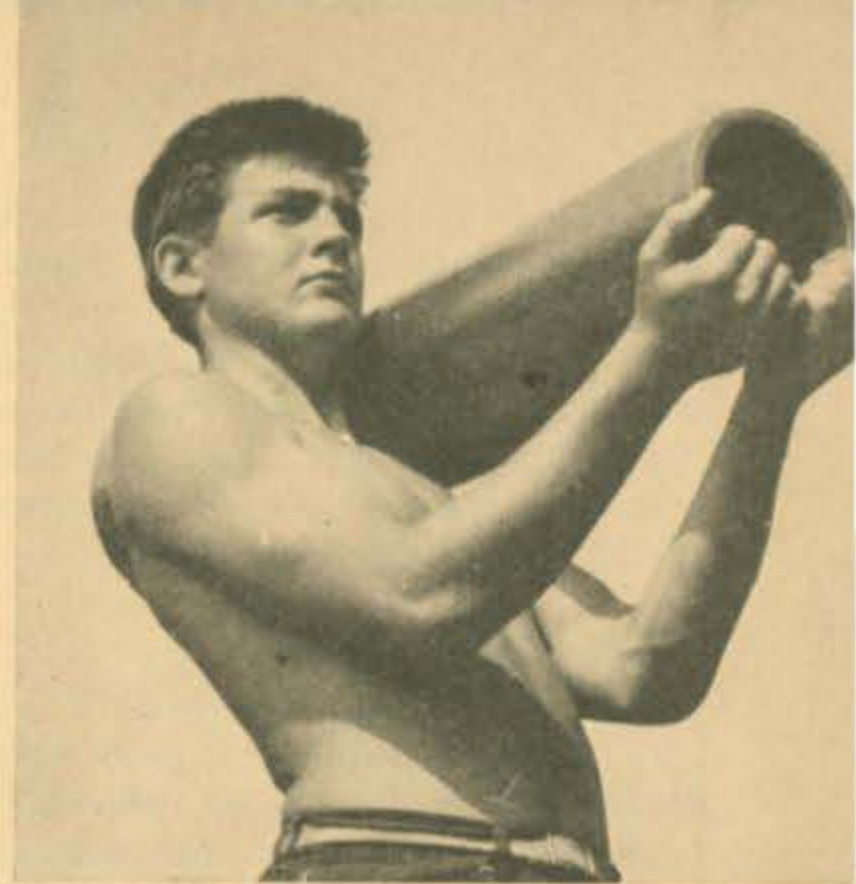
[Continued on page 46]



Wide World Photos
Some of the eight Union Theological Seminary students who refused to register for conscription leaving in U. S. Marshal's wagon for prison after being sentenced

Mr. Roosevelt, Dr. Dykstra and Alternate Service

Charles F. Boss, Jr.



A youthful CCC enrollee, engaged on a drainage project

METHODIST conscientious objectors who are assigned to "work of national importance under civilian direction" (classification IV-E) are to be: (1) turned over to the National Service Board for Religious Objectors; (2) assigned by the National Service Board for Religious Objectors to service in camps under direction of religious agencies.

What Is the National Service Board for Religious Objectors?

The National Service Board for Religious Objectors was organized at Washington, D. C., through the initiative of the historic peace churches. The American Friends Service Committee, the Mennonites, and the Church of the Brethren invited representatives from the Commission on World Peace of The Methodist Church, the Fellowship of Reconciliation, the Federal Council of Churches, and from several other agencies to meet with them for consultation. As a result the National Service Board for Religious Objectors was or-

ganized in September and has continued with regular meetings held almost weekly. As now organized, it has provision for seven members.

Member organizations are the Friends, Mennonites, Brethren, the Fellowship of Reconciliation and the Commission on World Peace of The Methodist Church. In all probability two vacancies will be filled by representatives appointed by the Federal Council of Churches and from the Catholic Church. The Commission on World Peace of The Methodist Church, through its action at its annual meeting on December 17, officially affiliated with the National Service Board and designated its Executive Secretary as representative on the Board of Directors. Mr. Paul Comly French, a member of the Friends Society, is the Executive Secretary with offices in Washington.

What Are the Functions of the National Service Board for Religious Objectors?

The National Service Board for Religious Objectors functions through contacts with the Selective Service Administration, with the Department of Justice in connection with appeals, and through various departments such as Soil Survey, Forestry Service, etc., which are to supply certain work projects.

How Are Conscientious Objectors Assigned?

The National Service Board for Religious Objectors is the agency approved by Dr. Dykstra and the President to which will be turned over the

names of conscientious objectors who are classified for "work of national importance under civilian direction" (IV-E). This board is the liaison agency between the Selective Service Administration and the religious agencies operating approved camps.

Camps Are Now Available

Some camps are now available. The National Service Board for Religious Objectors is prepared to assign conscientious objectors as soon as the names are provided by the government. As yet no names have been turned over to our board.

In these first stages camps are being administered by the Friends, Brethren, Mennonites, and by several groups in co-operation, especially the Friends and the Methodists. It is possible that other groups represented on the Board and some represented by the Federal Council will desire to enter into such co-operation. The way has been left open for this. Probably the first co-operative camp will be in the middle west and will be under the active co-operation of the Methodists, Friends, and probably others.

Camp Supervisors Appointed

Dr. Tom Jones, President of Fisk University, was requested by the Friends to secure a leave of absence and accept the supervision of all of the American Friends camps. By agreement, graciously made possible by the American Friends Service Committee, Dr. Jones, for the present at least, will serve as the supervisor of the co-operative "alternative Service" developed by the Methodists. All camps have agreed to accept

enrollee operating pneumatic jack hammer



members of religious groups on terms hereinafter described. Dr. Henry Fast will operate the camps for the Central Committee of the Mennonites. Dr. Paul Bowman, President of Bridgewater College, Va., has been granted a leave of absence to direct camps for the Brethren Committee.

Where Camps Are Located

Camps for which provision has been made include: Patapsco State Forest near Baltimore, Maryland (American Friends Service Committee); Grottoes, Virginia (Mennonite Central Committee); Southern Illinois, Indiana, Ohio, Kentucky section (A.F.S.C., Methodists and others who may desire to co-operate); Northern Illinois, Indiana, Ohio area (Brethren); Kansas, Nebraska, South Dakota (Mennonite); San Dimas, California (A.F.S.C., perhaps in co-operation with the Methodist Commission on World Peace). There will be several emergency camps for the use of small groups, two of which are now planned: (1) Cooperstown, N. Y. (A.F.S.C.); (2) Onkema, Michigan (Brethren). Methodist groups in several states—i.e., Michigan and elsewhere—are developing plans for approved camps. Experience may justify the development of most camps on a co-operative basis between Friends, Methodists, Federal Council, Fellowship of Reconciliation, and other agencies.

What Is to Be the Program of the Camps?

The following summary is based on a recent two-day conference in which members of the National Service Board for Religious Objectors, Dr. Tom Jones, members of the American Friends Service Committee on camps, Walter Van Kirk of the Federal Council, A. J. Muste of the Fellowship of Reconciliation, and a few others participated. The camp program and financial problems were faced in great detail.

Certain basic principles were agreed upon:

1. A daily program comparable in intensity to that of an army camp.
2. A constructive and positive educational program in various areas: (a) physical health; (b) technical work: i.e., soil, forestry conservation, public health, etc.; (c) continued development of the special interests and

aptitudes of the enrollees; (d) wholesome attitude toward democratic government, and the fundamental teachings and philosophy of Jesus and the Hebrew prophets.

3. The educational organization of the camp to utilize the indigenous leadership of the camp.

Forty-Hour Week Project

In each camp there will be a forty-hour per week project in soil conservation, forestry conservation, or some similar agreed-upon work. In this connection, the government will supply the project location, the barracks (in most cases), tools, and such assistance of soil and forestry experts and engineers as will be necessary. These civilian government scientists will not have responsibility for the administration of the camp, which will be completely under the direction of the religious agency. Their task is to direct the work project.

Camp Staff

Camp directors and assistants in education, recreation, dietetics and health are being employed by the religious agencies referred to above. Some of these camp directors have already been named, and the names of those to operate the camps described above will be released within a few weeks.

Camp Costs

Data covering the actual operation of similar camps was used in arriving at a cost basis. The camp expense, including food, fuel, equipment, accident and health insurance, educational and recreational program and camp supervision and numerous other items, will be \$35.00 per month per individual. This is slightly more than \$1.15 per day per individual. It does *not* include expense of overhead supervision either in the headquarters of the Friends, Brethren, Mennonites, Methodists, or in the National Service Board.

How Shall This Money Be Provided?

In the first instance the individual and his family should assume responsibility. It would seem that wherever possible, even involving sacrifice, they should assume the full amount. Sympathetic relatives will be able to contribute regular amounts per month. In some cases local churches,

district youth groups, and individual persons able to contribute to scholarship funds will need to assist. From many points of view, a year of such camp experience under the type of leadership being provided should prove invaluable. The group administering this work is determined to make the experience in these camps of the highest value physically, educationally, and religiously.

It should be stressed that \$35.00 per month per individual must be provided from some source. If it cannot be secured from the individual or his family, it will have to be provided some other way. A full statement of special means of raising funds for this purpose will be sent upon request. Thirty-five dollars per month per boy is the unit cost that will have to be quoted by all of the operating agencies. It should be noted, however, that there was a general feeling of unity that we did not want any boy to be forced to perform noncombatant service under armed forces or to face other possible contingencies through lack of funds. A more elaborate statement of the operation of these plans within The Methodist Church will be made following a joint meeting of Methodist leaders which is being called.

The present draft act may not be final. There is large support for drastic revision. Also it should be borne in mind that decisions may be made in Congress within the next few months which will determine whether or not the United States shall openly enter the war.

For the first time in the history of the United States a definite plan for alternate service for conscientious objectors has been approved. For the first time religious agencies have been given government approval to provide service on a constructive and creative basis. The moral and financial obligations are extraordinarily heavy. A high degree of tolerance within and support from the church will be required.

In this hour of world conflict and great crisis the church should not fail those among its finest young people who have found themselves unable in loyalty to God, and in fidelity to the person and program of Jesus Christ, to accept the compulsion of military service.

Toward a Philosophy for "Man Alive"

From Thomas Wolfe's
You Can't Go Home Again

IN the beginning I spoke about my 'philosophy of life' when I was a student in college twenty years ago. I didn't tell you what it was because I don't really think I had one then. I'm not sure that I have one now. But I think it is interesting and important that I should have thought I had one at the age of seventeen, and that people still talk about 'a philosophy of life' as though it were a concrete object that you could pick up and handle and take the weight and dimensions of. . . .

THAT was what was wrong with most of us at Pine Rock College twenty years ago. We had a 'concept' about Truth and Beauty and Love and Reality—and that hardened our ideas about what all these words stood for. After that, we had no doubt about them—or, at any rate, could not admit that we did. This was wrong, because the essence of belief is doubt, the essence of reality is questioning. The essence of Time is Flow, not Fix. The essence of faith is the knowledge that all flows and that everything must change. The growing man is Man-Alive, and his 'philosophy' must grow, must flow, with him. When it does not, we have—do we not?—the Unfixed Man, the Eternal Trifler, the Ape of Fashion—the man too fixed today, unfixed tomorrow—and his body of beliefs is nothing but a series of fixations.

. . . . In everlasting terms—those of eternity—you and the Preacher may be right: for there is no greater wisdom than the wisdom of Ecclesiastes, no acceptance finally so true as the stern fatalism of the rock. Man was born to live, to suffer, and to die, and what befalls him is a tragic lot. There is no denying this in the final end. But we must, dear Fox, deny it all along the way.

MANKIND was fashioned for eternity, but Man-Alive was fashioned for a day. New evils will come after him, but it is with the present evils that he is now concerned. And the essence of all faith, it seems to me, for such a man as I, the essence of religion for people of my belief, is that man's life can be, and will be, better; that man's greatest enemies, in the forms in which they now exist—the forms we see on every hand of fear, hatred, slavery, cruelty, poverty, and need—can be conquered and destroyed. But to conquer and destroy them will mean nothing less than the complete revision of the structure of society as we know it. They cannot be conquered by the sorrowful acquiescence of resigned fatality. They cannot be destroyed by the philosophy of acceptance—by the tragic hypothesis that things as they are, evil as they are, are as good and as bad as, under any form, they will ever be. The evils that we hate, you no less than I, cannot be overthrown with shrugs and signs and shakings of the head, however wise. It seems to me that they but mock at us and only become more bold when we retreat before them and take refuge in the affirmation of man's tragic average. To believe that new monsters will arise as vicious as the old, to believe that the great Pandora's box of human frailty, once opened, will never show a diminution of its ugly swarm, is to help, by just that much, to make it so forever.

YOU and the Preacher may be right for all eternity, but we Men-Alive, dear Fox, are right for Now. And it is for Now, and for us the living, that we must speak, and speak the truth, as much of it as we can see and know. With the courage of the truth within us, we shall meet the enemy as they come to us, and they shall be ours. And if, once having conquered them, new enemies approach, we shall meet them from that point, from there proceed. In the affirmation of that fact, the continuance of that unceasing war, is man's religion and his living faith.

. . . .

SOMETHING has spoken to me in the night, burning the tapers of the waning year; something has spoken in the night, and told me I shall die, I know not where. Saying:

"To lose the earth you know, for greater knowing; to lose the life you have, for greater life; to leave the friends you loved, for greater loving; to find a land more kind than home, more large than earth—

"—Whereon the pillars of this earth are founded, toward which the conscience of the world is tending—a wind is rising, and the rivers flow."

—From *You Can't Go Home Again*, by Thomas Wolfe. New York, Harper and Brothers. 1940. Used by permission of Maxwell Perkins, Literary Executor.

February, 1941

Getting the Feel of Things

Secondhand sensations are a by-product of a society which has been justifiably criticized for "spectatoritis." Our senses have been dulled partly by lack of use and partly by the frustration of dealing with materials pretending to be something else instead of just being themselves. In the words of the shaving cream signs along the roadside: "Substitutes would irk a saint; you know they are what you hope they ain't." Our condition is often worse than that; we do not even know what we want from materials. We have literally lost touch with the real nature of things.

How cool is copper? How does ebony taste? How does granite feel? Do you really know the total "personality" of a pin oak leaf? This world of ours is rich in sensations; so the very quality of being fully alive demands that we be aware of the nature of materials. One go-getting undertaker advertises: "Why go around half dead when we bury you for \$35?"

Beyond that it must be recognized that art is founded on familiarity with materials. In describing the modern art movement known as the Bauhaus, Moholy-Nagy writes: "The first year is directed toward the development and enrichment of feeling, sensation, and thought—especially for those young people who in consequence of the usual childhood education have brought with them a sterile hoard of textbook information."*

To introduce an exhibition of wood sculpture last year, Mary Ela, the imaginative director of the Berea College art department, arranged an "appetizer" table in the entrance hall. On it she had placed such things as a round, cool stone to be contrasted with a square of fragile silk; a cup of water to swish one's fingers in; a slope

of flexible sheet metal leading to an excelsior nest, in the midst of which was a piece of soft bark which invited crushing; a series of different kinds of crackers, the textures of which were to be tested on the tongue. After such a toning up of one's senses the wood sculpture was more than something to be scanned; it was to be caressed.

TACTILE EXERCISES

To strengthen perception try some tactile exercises like those used at the Bauhaus. You may want to do them by yourself or informally with a few friends. Or you may even want to have a party based on them, a party which is more than the usual games and stunts.

Blindfolded, try to identify various fabrics, metals, bits of bread, leather, paper, woods, leaves, and the like. Then assemble tactile tables, with materials running from one extreme to the other—from hard to soft, smooth to rough, wet to dry. Next step could be a two-row tactile table with adjacent contrasting tactile values, arranged rhythmically. After beginning to be sensitive to materials from direct experience, you can make use of documentarily exact photographs, which have great possibilities because they can be used to magnify material (tactile) values.

After experience with the original nature of materials, their structure and texture, try exercises in surface treatment. Take a single material, like paper, and use such tools as needles, tweezers, and wire screen in different ways—pricking, pressing, rubbing, filing, etc. You may want to limit yourself to one tool or try a single way of treatment on different materials. You can now turn to creating a tactile symphony, arranging materials treated in various ways in pleasing succession.

WERKLEHRE AT BLACK MOUNTAIN

I recently visited the Werklehre class at Black Mountain College in North Carolina; head of art study there is Josef Albers, member of the Bauhaus faculty before it was closed by the National Socialist regime in 1933. Werklehre (literally "work teach") deals with the appearance of materials according to optical and tactile perception and with the capacity of materials—firmness, looseness, elasticity; extensibility and compressibility; folding and bending—in short their technical properties or how they react to treatment.

The night I was there the participants were discussing what might be described prosaically as "combination exercises." Actually the room was full of strangely wonderful assemblages; some fuzzy grasses on a silver paper with varicolored toothpicks projecting out of the mass; bright coppery scouring mesh folded around irregularly cut pieces of colored cellophane; gracefully curled orange peels arranged to take advantage of the contrast between dark exterior and white interior; glistening green leaves flattened under black net; an upright bamboo pole topped by a curious spiral of wire with a Christmas tree ball and a large ribbon bow on the end, designed to be placed just inside a doorway so that it would bob clownishly at visitors; and other things too numerous to mention.

It is fun to give one's imagination free rein. But that is not the end toward which the Bauhaus and most other artists work. "Purposive application alone can lead to the optimum handling of materials." And the Bauhaus fundamental course was planned to lead to practical work—largely industrial design, in metal, stone, wood, clay, textiles, typography, stage, color, and architecture.

[Continued on page 48].

* [Moholy-Nagy, Ladislaus. *The New Vision: fundamentals of design, painting, sculpture, architecture*. New York, W. W. Norton. 1938. \$3.75.]

Gillean

A Review of a Play by
Cumming Kennedy

Gillean is the story of beautiful selflessness, of human frailty and suffering, of human endurance and victory. In the life of Gillean Macduall, spread out before us from the haunted moments when his life was ushered into the world without benefit of sight, until the last moments of his heroic overcoming of his handicap and his final self-effacing victory, Miss Kennedy has pictured for us a strangely brilliant character study. Poetic beauty that exalts the speaking is found throughout the play. A noble friendship and a warm love permeate the story.

The action of the play takes place in a colony of pioneer Scot farmers in a northern prairie state. A boy is born to Iain and Moira Macduall, a boy who was wanted and who, in the pride of his father's heart, was to carry on the name of Macduall. The men are waiting for the doctor to announce the birth, waiting with that impatience and childlike restlessness that makes Marget, a neighbor, say,

It aye has been a wonder to me
That men, for all thè boastin' of their resource-
fulness—
And they do boast—
Should be so strangely handleless .
When their women have to grapple
With life's mysteries—

A son is born—blind, and the father, in the midst of his feverish anxiety, cries out,

Blind. The boy who was to be
My helper in the barn and byre—
My team-mate in the fields—
Sowin' the seed before my followin' harrow
In the spring sun—
Matchin' the music of his scythe to mine



As we swathed through the high-grown hay to-
gether;
The strong son
Who'd stand beside me in the harvestin'
Hard and straight as a young poplar tree,
Tossin' the heavy sheaves with sonly pride
From stack to mill
At threshin'-time—
Blind. Useless.

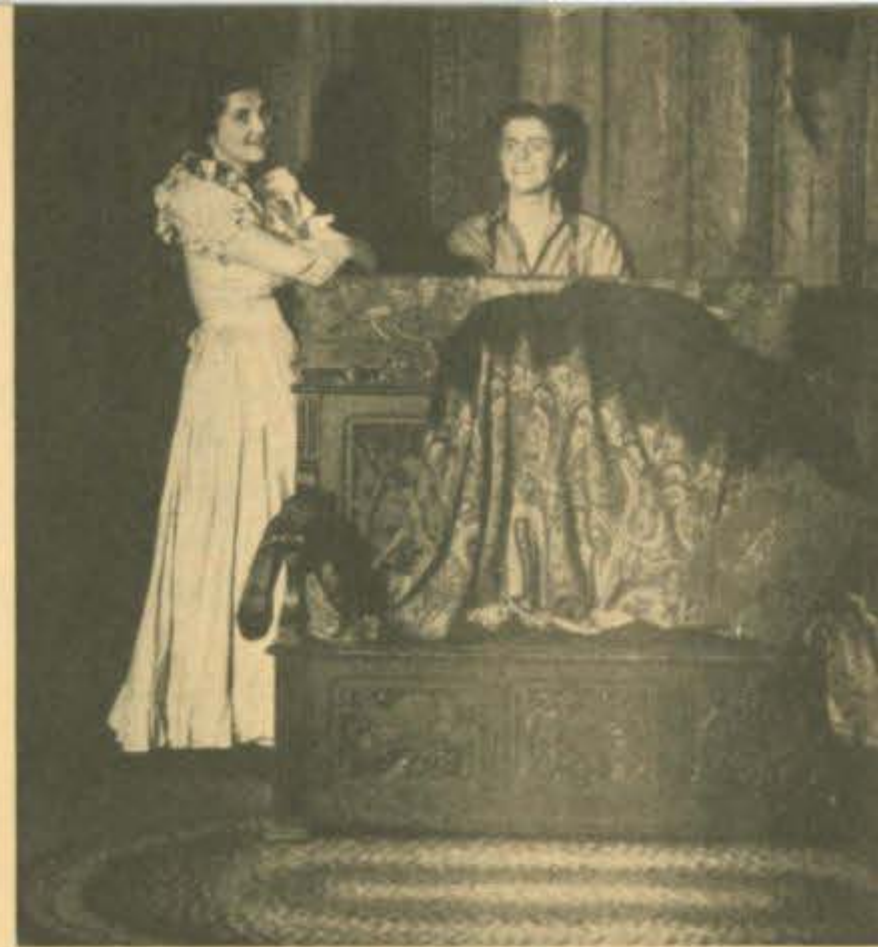
Gillean grows to young manhood through the tender care of his devoted mother. To their home comes Jennith, a cousin of Gillean's, a young girl of sixteen years. Gillean has become a proficient musician. In the tortures of his life, music has meant much to him. Yet he dreams of still greater achievements—the dream of being a minister. He and Jennith have become close friends with a love



growing between them. But closest to Gillean has been Robin Macrae, a boy of his own age who is frail and has a "bunchin' o' the spine." His quick and eager mind has found companionship in Gillean's and together they have studied under the tutelage of Robin's father, the minister of the parish.

Great news comes to the boys when Robin's father decides to send both of them to school. On All Hallows' Eve they are to celebrate with a bonfire. Gillean carries the wood for Jennith and when her dress catches fire, Gillean smothers it by taking her in his arms, but not without burning himself severely so that all light goes forever from his injured eyes. In the moment of this catastrophe, Jennith cries out,

You have given all you had of sight
For me, Gillean. For me you now may sit
In the blackness of darkness all your days.
From this night it is I
I must be your eyes!



The pictures on this page are from the Pasadena Playhouse production of *Gillean*

Seven years later the boys are returning from school after their ordination. They are to assist in the work of the parish. Happiness and expectancy reign in the home. Hugh Dunbar, the son of a neighbor, has loved Jennith but has never mentioned his feeling, thinking that Jennith is pledged to Gillean. On the morning of the returning he comes to tell Jennith of his happiness that Gillean is coming and his real joy in their marriage.

Jennith:

Ye surprise me, Hugh.
I'm sure that ye're mistaken.
Gillean will never wish to bind himself
With worldly ties or earthly anchorin's.
He's not as other men, as you well know—
His nature walks apart.

To me he's been, will always be,
A beloved a dearly beloved brother
An an honored friend.

Gillean comes home with a ring for Jennith, but she greets him later with the announcement of her engagement to Hugh and asks him to marry them. She offers an explanation:

Is it folly to you?
I thought you'd understand.
But you—
You're a saint, Gillean:
Your love, I know,
Walks with the loveless and the suffering.
This love of man for maid,
And maid for man,
May seem a little and a narrow thing to you;
For all humanity cries in your ear,
And twines the tendrils of its hungers round
your heart.
You could not understand, maybe,
How two in their discovery
Could wish to shut out all the world
And live each for the other only—
No, you could not understand, maybe,
So so limited
An ecstasy.

Gillean reluctantly consents to marry them. The marriage is not easy for him, yet he goes through with it.

Gillean and Robin decide to leave home to take up a much-needed ministry in the slums of the city. At first Gillean's father protests. His mother, however, is characteristically strong.

I am strong, Gillean,
God has never failed to give me strength
When strength was needed.
He will not fail me
Now.
Tell me,
They have summoned you
To the workers' mission?
.
May all the powers of good, my dear,
Take you forever by the hand.
Forgive me, Gillean,
If I seem just a little fearful for you;
But I'm minding
That you were born into the arms of love
And bred to gentleness—
Now, now in this work you go out to meet
Enmity,
The sharp clash of hostile minds. . . .

Gillean:

I think you need have no fear for me. I
I humbly thank God
For both of you,
For all that you have been,
For all that you have given:
My spirit's purpose is grounded deep. . . .

(Iain's mind loops back through twenty-five years. When he speaks, his voice is none too steady.)

Iain:

Son, your courage shames me,
Your words are a reproach.
Now the past stands up
And looks at me, and I perceive
That it is not from you, my son,
That sight has been withheld—
Not from you—
But from your father.

Gillean (very simply):

Father, I pray
That your belief in me
Will not have cause
To wither.
(He turns to Moira and takes her hand.)
Dearling,
Do you remember, back in those early years
When you'd read old tales of knights
With shining swords,
Knights with the oath of fealty like a rose upon
their mouth,
Riding
Riding to rescue those who were trampled on,
Storming old cities seized by tyranny—
Oh, do you remember
Those bursts of childish envy—
And how I'd sweep before them to the bristling
walls—
Spur on my yeoman with the battering-rams
Till I had won the gates—
Then, in imagination, clamber up the keep,
Triumphantly to raise there
The great banner of the king?
And you'll remember, too, that afterwards
I'd sit and grieve—
Grieve that I was born

All these long centuries too late.
Now I know those childish tears to be
So many idle drops of ignorance.
(He rises to his feet and continues quietly.)
This night I dedicate
My sword.
Here I undertake
The storming of a city—
A city where fear and futile hate
And piteous struggle to meet bodies' needs
Have emptied human hearts of love
And loveliness; a city crying
That insidious greed and urge to petty power,
Creeping insanities in the blood of men,
Strangle and trample,
Now as then.

I'm thinking that the fight will not be short
Nor lightly won,
But I must win.
(Slowly, and very quietly.)
For the Christ of the Lonely Road has laid
A charge upon me;
High on these dark battlements of human
Frailty,
I'll raise the symbol of that selfless love
That stars the murky firmament of the years—
A nail-spiked cross that lifted up
A Man
And made Him
Kin with God.

(There is a stillness in the room. After a moment or two Iain turns back and lays a hand on Gillean's shoulder. He has no words. But Moira gathers her boy in her arms.)

Moira (in all her strength):

Our house will be empty—
But our hearts will be full,
My precious son.

(Gillean is left standing by the table. He turns and gropes his way to the organ. He sits with head bowed above the keyboard, but after a few moments his fingers slowly feel their way to an expression of the thing that is shaking his inner life to its foundations. His voice, low at first, and restrained, rises presently above the organ notes.)

(Robin slips quietly in. Gillean has not heard Robin enter. The low voice rises again.)

Gillean:

O Cross that liftest up my head,
I—

Robin: "Gillean!"

(It is almost a cry. The singer's voice and the organ notes die out upon the air. For the space of a few seconds there is a tense silence. Then Robin comes quickly down and lays a hand on Gillean's arm. He says, very simply:)

"Here I am, Gillean."

The play is in three acts and epilogue. There are eight men and three women (and extras) in the cast. The scene is the living room of the Macduall homestead. The action begins in 1869 and ends in the epilogue in 1918. The play is published by Samuel French at seventy-five cents per copy. The royalty is twenty-five dollars. Church groups wishing to produce the play should write to *motive* for information about the royalty and special concession. Excellent suggestions for staging the play are included in the book. The speeches of the play and the pictures are printed here through the special permission of the publishers.

The author of the play is Miss Belle Cumming Kennedy, of the staff of the Pasadena Community Playhouse, the state theater of California. Miss Kennedy came to this country from England where she had achieved distinction as a teacher of speech, to become a member of the teaching faculty of the School of Speech of Northwestern University. Her work in creative dramatics in the public schools of Evanston, Illinois, and her interpretation of Shakespeare has taken her into many and varied phases of dramatic work. Many students know her editions of Shakespeare. Actor, poet, dramatist, and teacher, all these represent the accomplishments of Miss Kennedy. We are happy to present the synopsis of her play in the first number of *motive* as the *Play of the Month*.

In March we shall print Maxwell Anderson's *Journey to Jerusalem* with pictures, and in April, *Cabin in the Sky*, in which Ethel Waters is now starring in New York.

ONE HUNDRED NON-ROYALTY ONE-ACT PLAYS. Edited by William Kozlenko, N. Y. Greenberg, publisher. 1940. \$3.75.

One Hundred Non-Royalty One-Act Plays is a varied collection compiled by William Kozlenko to encourage the presentation and writing of good short plays. Any strictly amateur group may produce them or broadcast the radio drama on a non-commercial program without royalty payment. It is surprisingly suggested that copies of the plays may be made for use as acting script. Especially timely for their implications on Poland are: *Who Stand and Wait*, *Calling Mr. and Mrs. America*, and the fantasy, *Pierrot, Poltroon*. Biblical plays include: *The Desire of All Nations*, *David Unto Bethlehem*, and a radio drama, *Where the Cross Was Made*, especially appropriate for Easter. *The Man in the Fur Cap*, a play of Vincent Van Gogh, and *Primary Day*, an election day comedy are outstanding. *Yesterday's Rations* won the Morgenthau Award for the best one-act play sponsored by Cornell University. *The Darker Night* was performed by the Montpelier Theatre Guild. *Calling Mr. and Mrs. America* is the work of Cecile Belle Adam, wife of the Minister and Director of the Wesley Foundation at the University of Wisconsin. MARION WEFER.

GREAT PLAYS SERIES—NATIONAL BROADCASTING COMPANY

Sunday Afternoon—Blue Network

3:00-4:00 P.M. E.S.T.

February 2—*The Mikado*—Gilbert and Sullivan
February 9—*Rosmersholm*—Ibsen
February 16—*Cyrano*—Rostand
February 23—Summary of Victorian Age—Original Radio Drama
March 2—*The Climbers*—Fitch
March 9—*The Well of the Saints*—Synge

A Drama Guide to Great Plays. Send twenty-five cents in stamps or money order to University Press, Columbia University, New York City.

PLAYS

Journey to Jerusalem. By Maxwell Anderson. New York, Dodd, Mead, 1940. \$2.50

A poetic drama based on the Passover pilgrimage of Jesus and his family.

Theater for Tomorrow. By Emmet Lavery and others. New York, Longmans Green, 1940. \$3.00

The new Catholic historical plays presenting conception of social drama in lives of Damien Savonarola and Campion.

A Repertory of Plays for a Company of Three Players. Vol. 3. By Charles Rann Kennedy. Chicago, University of Chicago Press, 1940. \$2.50

Death is the theme of the plays.

There Shall Be No Night. By Robert E. Sherwood. New York, Scribner's, 1940. \$2.00

A play about the attack on Finland, with a preface explaining the background of the author's point of view.

Eleven Verse Plays: 1929-1939. By Maxwell Anderson. New York, Harcourt-Brace, 1940. \$3.75

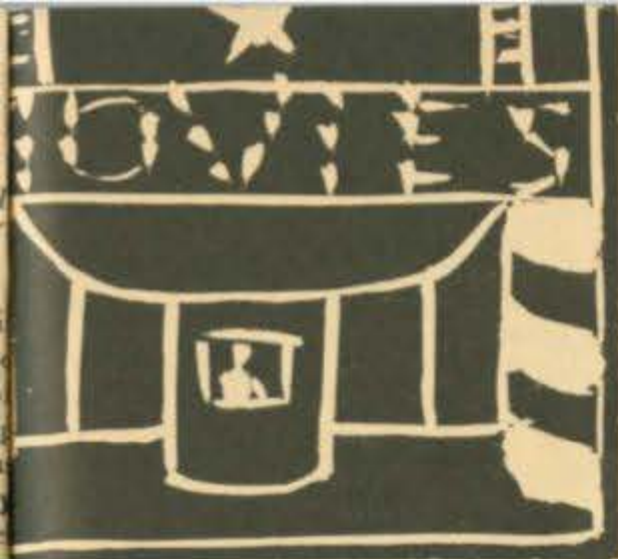
One thousand three hundred twenty-four pages of the best of one of our foremost playwrights.

Three Plays. By William Saroyan. New York, Harcourt-Brace, 1940. \$3.00

My Heart's in the Highlands, *The Time of Your Life*, and *Love's Old Sweet Song*.

The Best Plays 1939-1940. The Yearbook of the Drama in America. Edited by Burns Mantle. New York, Dodd, Mead, 1940. \$3.00

Note especially: *The World We Make* and *There Shall Be No Night*.



What Makes a "Best"?

The first days of the year always bring around a lot of rehashing—and no rehashing is more fun than looking over the movies of the past year. You run across "best tens" on every side. It is interesting to compare them with your own choices, of course. And I wonder if perhaps we can't get something here on movie evaluation in general—so that as we start out together on this page we can find some sort of common ground.

Take, for instance, the list of the National Board of Review, a group interested for the most part in general improvement of the film product. Here it is, in order of preference: *Grapes of Wrath*, *The Great Dictator*, *Of Mice and Men*, *Our Town*, *Fantasia*, *The Long Voyage Home*, *Foreign Correspondent*, *The Biscuit Eater*, *Gone with the Wind*, *Rebecca*.

With the exception of *Foreign Correspondent* and *The Biscuit Eater*, these were also in the *New York Times*' selection (it considered *Gone with the Wind* to be in last year's list). The *New York Movie Critics*' group award for "best picture" went to *Grapes of Wrath*, with *The Long Voyage Home* as runner-up.

That's a good list—for any year. Now, what are some things these films have that a lot of others haven't?

Well, for one thing, they're all *interesting*. You would never walk out on any one of them. For another—except for *Foreign Correspondent*, which we would never have included—they are *honest* attempts to say something about some situation, to present a character or a truth unforgettably and sympathetically, to go beneath the everyday surface to bring out the inner spirit of man in some sort of crisis, or to appeal pleasurably to the imagination. And finally, they are all photographed and directed and accompanied by music in such a manner as to bring the story to you *in-*

telligently through several different channels—which is the peculiar province of the motion picture: one, incidentally, which all too few of them utilize.

There are other qualities, too, of course. But these are enough to start with. And if motion pictures are to go *up* instead of *down*, we shall need to have something to say in the matter.

We haven't had enough, apparently, so far. *Variety*, trade paper of the amusement field, announced recently the "firsts" in box-office success. *Gone with the Wind*, a rather special case, was first. Second was *Boom Town*. Let's stop right here a minute. This was a film which people went to see mostly because it had Clark Gable, Spencer Tracy, Claudette Colbert, and Hedy Lamarr—all in one film. And the whole thing was designed mainly just so you could see the four posing the way you like them best—Gable, tough—but what a man! Tracy, noble, forgiving—but he can fight, too! The ladies, lovely, appealing. Nothing else—the story, method of presenta-

tion, photography, music—mattered much, although, of course, there was a great deal of what is known as "spectacle." Yet how the film went over! (*Northwest Mounted Police*, with the great campaign to popularize it, was third; and if we had space, we would like to chat awhile about how it compares with any one of the ten about like a dime-store diamond with the real thing.)

Yes, it looks as if we have something to do, if we mean to count in making films like the above ten rank first at the box-office, too.

The Block-Booking Compromise

What you and I think about films, incidentally, is probably going to be a bit more important from now on. Formerly, exhibitors had to contract for practically the whole of a pro-

Different and effective are the pencilled-like opening scenes of "The Great Dictator," Charlie Chaplin's magnificent tragic-comic satire on dictatorships and all others who "push people around." Reduced to the simplest of lines and almost devoid of shading, they serve to emphasize the littleness of man as against the mechanization of war and its machines.



ducer's product—good, bad, indifferent—sight unseen. The government's anti-trust boys have been busy a long time looking into this custom, and the result is a recent compromise known as a "consent decree" which five of the "big eight" producing companies have signed.

Now the exhibitor can contract for a "block" of only five films—and he has the right to see them first at a special showing before doing so. If any of the five in his "block" is just too poor to be shown, he can appeal to a special arbitration board. Further, he can cancel features which are "generally offensive . . . on moral, religious, or racial grounds."

The arrangement is not perfect, of course, but it does seem to mean that if a community makes a loud enough demand, the local exhibitor can get only the type of film he calls for. At least he can no longer offer the excuse, "I'd like the good films, too, but I have to take what they send me, regardless." Of course, no one can guarantee what the community is going to demand. That is where you and I come in again. The general consensus of opinion seems to be that more good films will have to be produced to fill the demand.

They Do Make a Difference

You can't get around it, the type of movie you see—and the type the folks around you see—has a lot to do with the way you look at the rest

of the world and yourself and the events you come up against. "The most revolutionary instrument introduced in education since the printing press," Dr. George F. Zook of the American Council on Education called movies recently.

Teaching with Films

The American Council, by the way, has just published or soon will publish an interesting group of books on motion pictures for educational use. If you are interested in this field, you will want to investigate them. Here they are: *A School Uses Motion Pictures* (\$1.00); *Films on War and American Policy* (50 cents); *Projecting Motion Pictures in the Classroom* (50 cents); *Selection, Use and Evaluation of Motion Pictures* (50 cents); *Students Make Motion Pictures* (\$1.00).

Brief Glimpses at Some Current Films

Chad Hanna (Fox). A stable boy joins a one-horse circus and shares its rough and ready life as it plays along the Erie Canal in the latter's heyday. The story rambles, but the film is valuable for its presentation of "Americana"; notice what care has been taken to make little details authentic and interesting. Based on the Walter D. Edmunds novel. Linda Darnell, Henry Fonda, Dorothy Lamour.

Comrade X (MGM). A storybook American reporter in Moscow gets involved with a Soviet streetcar conductress, finally converts her to "Americanism." A lot of *bokum*, forced humor, out-of-place slapstick. Clark Gable, Hedy Lamarr.

Dr. Kildare's Crisis (MGM). Routine but honest account of the experiences of an idealistic young doctor, his relations with the old doctor

who has been his guide, and what happens when he discovers that the brother of his fiancée has what looks like inherited epilepsy. *Straightforward, unassuming.* Lew Ayres, Lionel Barrymore.

Flight Command (MGM). The first of the coming avalanche of "defense training" films. A young Pensacola graduate joins the "fighting 8th" for duty. He is misunderstood, doesn't fit—finally comes through to become a real "hell cat." There are magnificent flying shots (this was made "with gratefully acknowledged co-operation of the United States Navy") and the qualities extolled are mostly admirable. The story pretty thin, as might be expected. *Glamorize the Navy's flying arm.* Walter Pidgeon, Robert Taylor.

Kitty Foyle (RKO). Perhaps the most interesting thing here is the use of a device—the glass ball with the snowstorm inside, which introduces episodes in the story—to flash back to events in the past. *Expertly directed* filming of the popular Christopher Morley novel. Dennis Morgan, Ginger Rogers.

Love Thy Neighbor (Par.). Fred Allen and Jack Benny carrying on their wisecracking radio feud on the screen, with "Rochester" giving expert assistance. It will delight their radio fans, and is sprightly enough a comedy to please others.

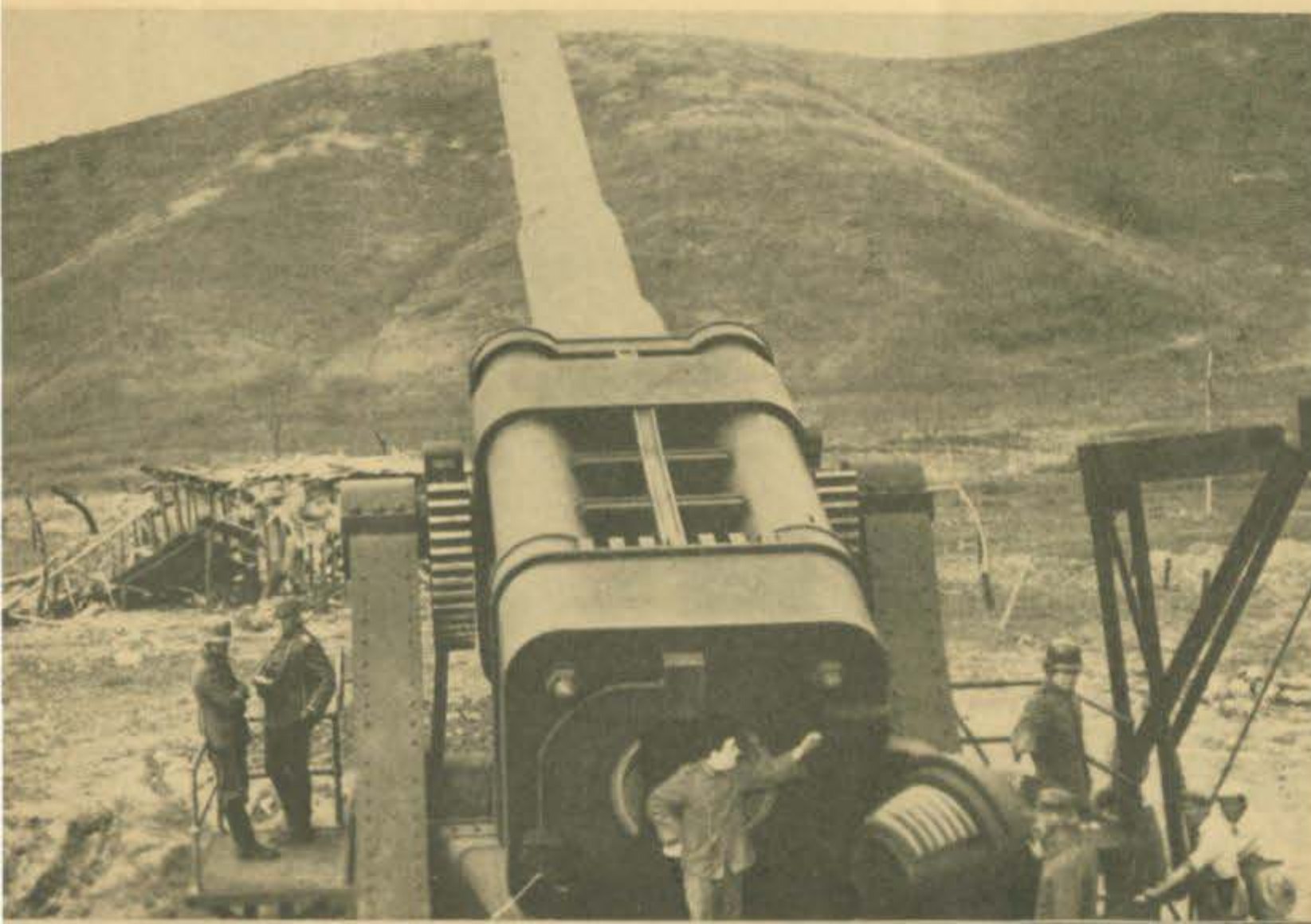
No, No, Nanette (RKO). "We wanted only to give you something to make you laugh, not think," said the star at a "personal appearance" with the film. At that it succeeds beautifully. A rather silly story as a basis for the famous musical comedy tunes, but *pleasant, spontaneous, good-humored.* Richard Carlson, Anna Neagle, Roland Young.

Philadelphia Story (MGM). Effective filming of the popular play by Philip Barry, which looks at life as lived in a wealthy Philadelphia family, chiefly by the selfish, intolerant daughter who on the eve of her second marriage is humanized by the efforts of her charming but erratic ex-husband and a young journalist. The film is witty, smooth, sophisticated. But its main implication—that only by having the heroine get gloriously drunk can her shell of intolerance and selfishness be shed and the gold within be revealed—strikes a false note. *Brilliant—but with feet of clay.* Cary Grant, Katharine Hepburn, James Stewart.

Santa Fe Trail (Warners). Romance ride with a group of young West Point graduates sent to Kansas in the 1850's to quell the discontent caused by the conflict between slave- and free-state settlers. Part of the film deals with the John Brown uprising, and Raymond Massey as Brown and Van Heflin as a young abolitionist who betrays him, give memorable performances. Otherwise, the film is mainly just another dressed-up romance with historical background. *Olvide Havilland, Errol Flynn, Van Heflin, Raymond Massey.*

Second Chorus (Par.). A pair of dance-band musicians carry on a perpetual feud in business and love. A rather welcome relief from the usual musical-comedy "spectacle." *Brisk, clever,* with amusing situations and dialogue. Fred Astaire, Paulette Goddard, Burgess Meredith. Artie Shaw's orchestra.

THESE SOUND PROMISING: *The Hard-Boiled Canary* (based on the music camp at Interlochen, Michigan); *Cheers for Miss Bishop* (female "Mr. Chips," with Martha Scott); *Meet John Doe* (Frank Capra's new production with Gary Cooper); *So Ends Our Night* (based on Remarque's *Flotsam*, story of life in modern Germany, and starring Frederic March and Margaret Sullavan); *Lady Hamilton* (historical romance with Laurence Olivier and Vivien Leigh); *The Sea Wolf* (Jack London story); *Love at Last* (Deanna Durbin); *Men of Boys' Town* (sequel to *Boys' Town*); *Life with Henry* (Henry Aldrich, of course, played by Jackie Cooper); *Blowups in the Dust* (Greer Garson as a famous social worker).





“Fantasia”

Rarely has a motion picture stirred up such a furor as greeted the release of Walt Disney's amazing “Fantasia.” Called everything from “Nazi” by Dorothy Thompson to “the greatest milestone in movie history” by more than one critic, it has become a point of contention wherever two or three New Yorkers are gathered together. For all else that this season brings forth it will probably be remembered as the year of the “Fantasia controversy.”

Movie critics have for the most part been much more enthusiastic about Mr. Disney's latest venture than have the music critics. All are agreed that Disney, Stokowski, the Philadelphia Orchestra, Deems Taylor and Company have produced a work of unparalleled significance—pointing the way toward unlimited possibilities for the future. One may legitimately wonder whether Disney tried to do too much in his first experiment with “Fantasound.” Selecting eight well-known works of music, he sought to bring them to life on the screen by means of animated drawings and stories. In some, as in “The Sorcerer's Apprentice” by Dukas and “Night on Bald Mountain” by Moussorgsky, he has faithfully followed the composer's program ideas. Though the latter may be too horribly fantastic (even Moussorgsky would be terrified by Disney's devil), it is clear that “Fantasia” is at its best in these numbers. Mickey Mouse has now become THE Sorcerer's Apprentice for all time. Equally appealing and congenial to Disney's genius is Tchaikowsky's “Nutcracker Suite” with its fairy music which is, if anything, enhanced by Disney's delightful interpretation. There is much good humor in the burlesque of ballet done by ostriches, elephants and a hippopotamus to “Dance of the Hours.”

Beethoven and Bach

Most music lovers seem to find Beethoven's “Pastoral Symphony,” a la Disney, rather hard to take. One comes away with the feeling that Beethoven, walking through the fields, resting by the brook, writing the very essence of outdoors into his symphony, is infinitely greater than Disney's unicorns, pegasuses, and Olympian frolics. What Beethoven had to say with this music he said supremely; it needs nothing else. Indeed it can hardly be anything else! The “Fantasia” Sixth Symphony, though magnificently recorded, is poorly interpreted, frequently being rendered to suit Disney's action rather than Beethoven's score, almost cut in half, and quite secondary to the delightful figures on the screen.

As for Bach's “Tocatta and Fugue in D Minor,” if you are a musical purist, you will find the abstract symbols and colors superfluous and distracting. If not, you'll realize anew that Disney is an incredible genius in taking this absolute music and finding in it truly expressive abstractions.

Of course one may say: there is nothing in the “Pastoral Symphony” that compels us to feel Beethoven's program ideas. If we weren't told by the title what it represents, couldn't we easily make something else out of it as Disney has done? Certainly the music itself is greater than the labels with which Beethoven tagged it. The same might be said for Stravinsky's “Sacre du Printemps.” Yes, this is true. The fact remains, however, that Beethoven does tell us what his music represents. Once we are told what the idea is, how can we adequately make something else out of it? As for the music which has no meaning beyond itself, such as Bach's, every person will interpret it

as he feels it—perhaps differently with each hearing. Are we fair to the music to tie it down to one set of ideas? Or, if Disney's pictorialization satisfies us, can we say that that is enough?

The controversy in brief comes to this—has Disney succeeded or failed in his venture of putting his own pictorial ideas of this music on the screen? Is great music an art which each must in a sense create for himself? Does the music suffer when it is wedded to some other form of creative expression, no matter how great that expression may be in its own right?

The answer? See “Fantasia” and add further ideas to the discussion. To see it is to have a very definite reaction one way or the other. The picture is to be shown in a selected number of theaters, one in each of the leading cities of the country. It portends great things for the movies, perhaps for music itself. The recording is unbelievably thrilling, coming faithfully from the multiple sound track (except when they attempt to play too much with it)—a thing completely new in the engineering world.

Jascha Heifetz makes the recording of the month



February, 1941

This Month on the Radio

The music season will be at its height this month; the radio promises to do its share in bringing much of it to us. We will be particularly anxious to give the New York Philharmonic a hearing under Dr. Bruno Walter, formerly master at Vienna when that city was the musical mecca of Europe. His programs on the Sunday afternoons of February 2 and 9 ought to be prominent on your listening calendar. John Barbirolli returns on February 17 after a two months' absence.

Following Alfred Wallenstein's January concerts with the N.B.C. Symphony, Arturo Toscanini returns for four Saturday evenings on the stand at Radio City. Toscanini's concerts are always thrilling, though all too often they tend to feature second-rate music at the expense of the well-loved masterpieces.

Incidentally, the exception to this rule is scheduled for February 22, when Toscanini goes on the air with his All-Wagner concert from Carnegie Hall. Helen Traubel, eminent American soprano, and Rene Maison, Belgian tenor, will be the soloists. Don't miss it! The Blue Network will carry these concerts to the nation.

For a long time we have felt the need of some good music during the week to fill in the void between the heavily weighted week-ends. Mutual Network now supplies this need with their splendid broadcasts of the Philadelphia Orchestra on Friday afternoons at 2:30 EST. Notable among these this month will be the one on February 7, at which concert Albert Spalding will perform for the first time anywhere a new violin concerto by the American composer, Samuel Barber.

Two other good hours for the armchair and radio come on Sundays—Albert Spalding and different guest artists with André Kostelanetz's Orchestra, at 4:30 EST, and, at 9:00 on Sunday evenings, the ever popular Ford Symphony.

Opera

From the Metropolitan we may confidently look forward to a continued succession of interesting Saturday afternoons. It is too early to know what operas are to be given this month, but already this season Edward Johnson has given the radio audience the chance to hear several of his artistic revivals.

Among the notable performances this season, Gluck's "Alceste" should attract abundant interest, following last season's highly successful "Orpheus and Eurydice." The latter was given an interpretation of rare beauty and power. Even in our day of chromatic scales and clashing dissonances, Gluck's music comes to us across two centuries with perennial freshness. Be on the lookout for Bruno Walter's conception of "Alceste" should it come on a Saturday afternoon. One should also watch for Walter's revivals of Beethoven's "Fidelio" with Kirsten Flagstad, and Mozart's "Don Giovanni," both operas back this year under new direction after a short absence.

The Metropolitan's "Tristan and Isolde" is now familiar to millions of Americans. This year Erich Leinsdorf has again won high praise for his direction of this music-drama. I have never seen a performance that quite equaled the first one of this year. With Olin Downes in *The New York Times* I will readily agree: "If these episodes constitute augury of the Tristans to come through this season, we have reason to expect much of its performances."

Personality of the Month

Earlier last year reports came out of the northwest that the Minneapolis Symphony was again doing great things under a young Greek conductor, Dimitri Mitropoulos. Again and again, audiences were being moved to demonstra-

tions by his performances with that organization. In December and January he came to New York where he set concert goers on fire with his brilliant performances with the New York Philharmonic. Highly eccentric in his manner of conducting and individualistic in his interpretations, he nevertheless won enthusiastic ovations from critics and public alike, for his authoritative, revealing performances of some great music. The Philharmonic took on new color; reminded us again that it still can take top honors among the symphony orchestras of the world. Mitropoulos is a man to watch carefully on the musical horizon.

What's New on Records

With prices cut in half, popular interest in recorded music has mounted to an all-time high. Throughout the country many radio stations, led by New York's incomparable WQXR, have made a feature of great music on records. Seizing the chance to capitalize on this "great awakening" of an immense public, the record companies have brought to the market volumes of superb music at an ever accelerating rate.

Big news of the year for record enthusiasts, however, is not the advent of any records but rather the appearance of David Hall's comprehensive volume, *The Record Book*. An incredibly exhaustive piece of work, Hall's book is a "must" in the library of every music lover. And if you collect records it would be folly to spend another cent before investing in *The Record Book* [Smith and Durrell (\$3.75)]. After an hour with his book I looked apprehensively at my own collection of records and sighed at the money hurriedly and foolishly spent in years past. He gives us here a complete study of the available library of recorded classics, a critical analysis of the records, a discussion of the music itself, as well as the artists and the interpretations, advice to the record collector for every stage of the game from the first pitfall in record buying down to the choice of needles, phonographs, care of records, and so forth. It is the definitive work for a new and increasingly popular avocation. Mr. Hall's understanding and appreciation of his field seems to be unusually sound.

To mention all of the great music that has recently come to us on records would be impossible. From time to time these pages will refer to various types of records. To begin with one must be content to select some of the best of recent issue as suggestive of what has now become our permanent possession.

BEETHOVEN—*Concerto in D Major for Violin and Orchestra*. Jascha Heifetz, Arturo Toscanini, N.B.C. Symphony. Victor M-705 (\$5.00).

A truly superb performance of a work of enduring greatness by two of the matchless artists of this or any other time.

Rarely have we heard violin music as thrilling as this. Heifetz's performance of the lovely Andante is breath-taking. His solo cadenzas are unbelievable.

One only wishes Toscanini could have chosen to record this set somewhere outside the acoustically "dead" N.B.C. studio.

—*Symphony No. 4 in B Flat Major*. Arturo Toscanini, B.B.C. Symphony. Victor M-676 (\$4.50).

A very vigorous, dynamic interpretation of Beethoven in one of his sunniest moods.

RACHMANINOFF—*Concerto No. 3 in D Minor for Piano and Orchestra*, Op. 30. Rachmaninoff, Ormandy, Philadelphia Orchestra. Victor M-710 (\$5.00).

Performance is greater than the music. If your taste runs in the direction of the semi-mod-

ern, semi-classic piano concerto, you will not want to miss hearing this one.

—*Symphony No. 3 in A Minor*, Op. 44. Rachmaninoff conducting the Philadelphia Orchestra. Victor M-712 (\$5.00).

This is a great recording of a superlative performance by the Philadelphia Orchestra. A much more modern work (1936) than any of his others, revealing a very interesting idiom of expression. This set deserves a hearing if only for the orchestral brilliance.

Rachmaninoff should be heard more often as a conductor. This is his first record in that capacity in many years.

MOZART—*Symphony No. 35 ("Haffner")* (K-385). Beecham, London Philharmonic. Columbia M-399 (\$3.00).

—*Symphony No. 36 ("Linz")* (K-425). Beecham, London Philharmonic. Columbia M-387 (\$3.50).

Two more fine Mozart performances by the master interpreter of Mozart—Sir Thomas Beecham.

Both are choice albums for the lovers of Mozart.

STRAVINSKY—*"Le Sacre du Printemps"*. Stravinsky conducting the New York Philharmonic. Columbia M-417 (\$4.50).

One of the most controversial pieces of music in modern times given an exciting and authoritative reading by the composer with the New York orchestra at its best.

It is easy to picture Walt Disney's dinosaurs fairly leaping out of the wax.

DVORAK—*Symphony No. 5 in E Minor ("From the New World")*. Stokowski, All-American Youth Orchestra. Columbia M-416 (\$6.25).

A splendid first performance from an orchestra that plays with feeling and zest.

WAGNER—*Wagnerian Characterizations by Kirstin Thorborg*. Passages from *The Ring*, *Tristan*, *Parsifal*. Victor M-707 (\$5.50).

In these days of great Wagnerian sopranos we may forget that Wagner wrote some of his most inspired music for the contralto voice. Listening to Thorborg's performance of "Brangaena's Warning" from *Tristan* or "Waltraute's Narrative" from *Goetterdaemmerung* is enough to make us aware of that fact.

CHOPIN—*Three Albums of Chopin's Mazurkas*, played by Artur Rubenstein. Victor M-626, M-656, M-691 (\$5.50 each).

Magnificent piano music done by one of the world's true interpreters of Chopin.

There are many single records in these wonderful albums that you will want to own if you enjoy the combination Chopin-Rubenstein, one that's hard to beat.

SCHUBERT—*"Die Winterreise" Song Cycle*, sung by Lotte Lehmann. Victor M-692 (\$4.00).

GRIEG—*"Haugtussa" Song Cycle*, sung by Kirsten Flagstad. Victor M-714 (\$4.50).

These two sets, done by two artists that need no comment, are worthy of the highest praise. Both singers have chosen music that is most truly expressed in their own way. Your choice will depend on your preference for the music, not the voice. Each is pre-eminent in the thing she does.

Three American composers are represented by significant works that command our attention.

GERSHWIN—*Concerto in F Major*. Saurova, Boston "Pops" Orchestra under Arthur Fiedler. Victor M-690 (\$4.00).

COPELAND—*El Salon Mexico*. Koussevitzky, Boston Symphony. Victor M-546 (\$2.50).

Listen to this for the experience of hearing something that may be said to truly belong to the New World.

HARRIS—*Symphony No. 3*. Koussevitzky, Boston Symphony. Victor M-651 (\$2.50).

The most significant American symphony yet written.

All This

DAVE
GRANDELL



EDITOR

DRAMA			PST	MST	CST	EST
GREAT PLAYS	SUN.	NBC Blue	12:00	1:00	2:00	3:00
HELEN HAYES THEATER	SUN.	CBS	7:30	8:30	7:00	8:00
SILVER THEATER	SUN.	CBS	3:00	4:00	5:00	6:00
SCREEN GUILD, GULF	SUN.	CBS	9:30	5:30	6:30	7:30
IRENE RICH	SUN.	NBC Red	8:15	9:15	8:30	9:30
COLUMBIA WORKSHOP	SUN.	CBS	10:30	11:30	9:30	10:30
LUX RADIO THEATER	MON.	CBS	5:45	6:45	8:00	9:00
DOCTOR CHRISTIAN	WED.	CBS	8:30	9:30	7:30	8:30
MR. DISTRICT ATTORNEY	WED.	NBC Blue	9:30	10:30	8:30	9:30
EVERYMAN'S THEATER	FRI.	NBC Red	6:30	7:30	8:30	9:30

MUSIC			PST	MST	CST	EST
RADIO CITY MUSIC HALL	SUN.	NBC Blue	9:30	10:30	11:30	12:30
NEW YORK PHILHARMONIC	SUN.	CBS	12:00	1:00	2:00	3:00
ANDRE KOSTELANETZ	SUN.	CBS	1:30	2:30	3:30	4:30
CHICAGO WOMAN'S SYMPHONY	SUN.	CBS	2:00	3:00	4:00	5:00
METROPOLITAN OPERA AUDITIONS	SUN.	NBC Red	2:00	3:00	4:00	5:00
NEW FRIENDS OF MUSIC	SUN.	NBC Red	3:00	4:00	5:00	6:00
FORD SYMPHONY HOUR	SUN.	CBS	6:00	7:00	8:00	9:00
STANDARD SYMPHONY	THURS.	MUTUAL	8:00	9:00	8:30	9:30
PHILADELPHIA SYMPHONY	FRI.	MUTUAL	11:30	12:30	1:30	2:30
METROPOLITAN OPERA CO.	SAT.	NBC Blue	11:00	12:00	1:00	2:00
NBC SYMPHONY	SAT.	NBC Blue	6:30	7:30	8:30	9:30

LITERATURE			PST	MST	CST	EST
AMERICAN PILGRIMAGE	SUN.	NBC Red	11:00	12:00	1:00	2:00
NOTE: During February, Ted Malone will visit these places in his AMERICAN PILGRIMAGE:						
Feb. 2nd	Tuskegee, Ala.	Booker T. Washington				
Feb. 9th	Newport, R. I.	Edith Wharton				
Feb. 16th	Portsmouth, N. H.	Thomas Bailey Aldrich				
Feb. 23rd	Vevay, Ind.	Edward Eggleston				
BETWEEN THE BOOKENDS	T, W, Th, F	NBC Red	10:15	11:15	12:15	1:15
MEET MR. WEEKS	TUES.	NBC Blue	7:30	8:30	9:30	10:30

EDUCATION			PST	MST	CST	EST
ON YOUR JOB	SUN.	NBC Red	10:30	11:30	12:30	1:30
UNIVERSITY LIFE	MON.	MUTUAL	1:15	2:15	3:15	4:15
INVITATION TO LEARNING	TUES.	CBS	7:15	8:15	9:15	10:15
AMERICAN EDUCATION FORUM	SAT.	NBC Blue	9:00	10:00	11:00	12:00

HISTORY			PST	MST	CST	EST
PAGEANT OF ART	SUN.	NBC Red	1:30	2:30	3:30	4:30
CAVALCADE OF AMERICA	WED.	NBC Red	6:30	7:30	8:30	9:30

SCIENCE			PST	MST	CST	EST
DOCTORS AT WORK	WED.	NBC Blue	9:30	10:30	9:30	10:30
UNLIMITED HORIZONS	FRI.	NBC Blue	8:30	9:30	10:30	11:30
THE WORLD IS YOURS	SAT.	NBC Blue	2:00	3:00	4:00	5:00
MAN AND THE WORLD	SAT.	NBC Red	5:15	6:15	7:15	8:15

PUBLIC AFFAIRS			PST	MST	CST	EST
UNIV. OF CHICAGO ROUND TABLE	SUN.	NBC Red	11:30	12:30	1:30	2:30
AMERICA'S TOWN MEETING	SUN.	NBC Blue	2:00	3:00	8:35	9:35
AMERICAN FORUM	SUN.	MUTUAL	5:00	6:00	7:00	8:00
NATIONAL RADIO FORUM	MON.	NBC Blue	7:30	8:30	9:30	10:30
PEOPLE'S PLATFORM	SAT.	CBS	4:00	5:00	6:00	7:00

RELIGION			PST	MST	CST	EST
NATIONAL RADIO PULPIT	SUN.	NBC Blue	7:00	8:00	9:00	10:00
CHURCH OF THE AIR	SUN.	CBS	7:00	8:00	9:00	10:00
NATIONAL VESPERS	SUN.	NBC Blue	1:00	2:00	3:00	4:00
CATHOLIC HOUR	SUN.	NBC Red	3:00	4:00	5:00	6:00
DAILY SERMONS	M-F	NBC Blue	10:30	11:30	12:30	1:30

New "FM" Network News

With the passing of its twentieth birthday, radio is launching into a new development in 1941, that of "frequency modulation," the staticless system of broadcasting. It is expected that this year a nation-wide network of forty transmitters in key cities from coast to coast will be established and in operation, transmitting by low power radio rather than by the current system of telephone wire transmission.

Frequency modulation improves broadcasting by practically eliminating static, providing almost perfect reproduction of speech and music, and is expected to greatly improve program service.

Many listeners may not be in a position to invest in new radio receivers for the advantage of better reception alone, hence it is important that better programs be offered on the FM network than on the regular radio networks as an inducement for the investment. To encourage this, the Federal Communications Commission has required that every licensed station operating on frequency modulation have two hours per day of programming that differs from the offerings in the regular broadcasting band. This two-hour period will be filled with recordings for the present and for a year the FM network will serve only local advertisers.

Radio Volumes

FOURTEEN RADIO PLAYS. By Arch Oboler.

A collection of plays written especially for radio presentation by radio's foremost playwright and producer of "Everyman's Theater." Foreword by Lewis H. Titterton, head of script with the National Broadcasting Company. Introduction by Irving Stone, "On Reading a Play," and an essay by Oboler—"The Art of Radio Writing." New York: Random House, 1940. \$2.00.

BEST BROADCASTS OF 1939-1940. Edited by Max Wylie.

The second annual anthology of outstanding radio broadcasts heard in America from June of 1939 to June of 1940. The volume has 26 separate programs reprinted as originally broadcast with a keynote on readability and an accent on humorous programs. There are 358 pages of radio's best programming selected from 6,000 offerings. Wylie, director of script and continuity for CBS, has also written a text on writing for radio which is now used in 450 colleges, in addition to his first anthology of 1938-1939. New York: Whittlesey House, McGraw-Hill Book Co., \$3.00.

INVITATION TO LEARNING GUIDE. Mark Van Doren.

Prepared for the radio series of informal discussions of the world's great books. New York: CBS, 485 Madison Avenue. Ten cents.

February, 1941

Motives

	Your Dates	Church and Civic Days	Events That Shaped the World
1			1865 Congress abolished slavery 1790 First Meeting of U. S. Supreme Court
2	Ground Hog Day. Six more weeks of winter if he sees his shadow.	Presentation of Jesus in the Temple 4th Sunday after Epiphany	1881 First Society of Christian Endeavor formed at Portland, Maine 1882 Knights of Columbus founded
3			1919 President Wilson presided at the opening meeting of League of Nations Commission in Paris.
4			1861 Southern Confederacy formed 1901 Campaign against yellow fever mosquitos begun in Havana by Gorgas
5		5th National Social Hygiene Day. American Hygiene Association, 1790 Broadway, New York City	1631 Roger Williams—pioneer of religious liberty—arrives in America 1736 John and Charles Wesley arrive in Georgia
6			1922 International treaty on Chinese integrity and the open door signed by the United States
7		Boy Scout Week, February 7-13	1892 First telephone from New York to Chicago
8			1693 Charter of College of William and Mary signed
9		Race Relations Day 5th Sunday after Epiphany	1870 United States Weather Bureau established
10			1829 First school for blind organized in Boston 1926 Commander Franco—Spanish aviator—flies to South America
11			1929 The state of the Vatican City created
12			1912 Republic of China established. Manchu Dynasty ends with abdication of Emperor
13			1741 First issue of first magazine in country— <i>The American Magazine</i> —which lasted three months!
14			Original St. Valentine lived during reign of Emperor Claudius, A.D. 270
15			Susan Anthony learned to read at three. Temperance and abolitionist reformer, woman suffrage
16		Day of Prayer for students 6th Sunday after Epiphany	St. Onesimus—Disciple of St. Paul—slave by birth—bearer of Epistle to Colossians
17		Bill of Rights Week, New York Schools	1815 Peace Treaty of Ghent ended war between U. S. and Great Britain
18			1551 Gregorian University, Rome, founded by Ignatius Loyola. 1861 Jeff Davis inaugurated President, Montgomery, Alabama
19			Chinese Feast of Lanterns 1878 Edison patented the phonograph
20			1794 Senate debates opened to the public
21			1885 Washington Monument dedicated in Washington
22		National Brotherhood Week begins	1927 Simon Guggenheim endowments for international study
23		Brotherhood Day 7th Sunday after Epiphany	1917 Federal Board for vocational education created
24			1870 Northwest boundary treaty signed with Great Britain
25		Shrove Tuesday	1901 United States Steel, Incorporated. Capital \$1,319,000,000
26		Ash Wednesday, beginning of Lent	1869 Congress passed the 15th Amendment granting suffrage to the Negro
27			1411 St. Andrews University, Scotland, founded
28			1823 First grant of public land to aid public improvement Wagon Road in Ohio

<i>Lives of Great Men All Remind Us</i>	<i>Lift Up Your Heads</i>	
Guido Fredolin Verbeck, 1830-1898 Missionary to Japan St. Bridget, Patroness of Ireland	For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders. Isa. 9: 6.	1
Giovanni da Palestrina Died 1594	Of the increase of his government and peace there shall be no end. Isa. 9: 7.	2
Felix Mendelssohn-Bartholdy, 1809-1847 Sidney Lanier, Poet, 1842-1881	Ye shall know the truth, and the truth shall make you free. John 8: 32.	3
Mark Hopkins, 1802-1887, Educator President of Williams College, 1836-72	If the Son therefore shall make you free, ye shall be free indeed. John 8: 36.	4
Roger Williams, 1607 (?) -1684, Religious Liberty Dwight Lyman Moody, 1837-1899	Being then made free from sin, ye became the servants of righteousness. Rom. 6: 18.	5
Aaron Burr, 1756-1836 St. Dorothea	For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8: 2.	6
Charles Dickens, 1812-1870	For he that is called in the Lord, being a servant, is the Lord's free man. I Cor. 7: 22.	7
Samuel Barnett, 1844-1913, Settlements Samuel Butler, 1612-1680, Hudibras	For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. I Cor. 9: 19.	8
Moses G. Farmer, 1820-1893, Inventor Man who laid the foundation for electrical engineering	For thou shalt judge the people righteously and govern the nations upon earth. Ps. 67: 4.	9
Charles Lamb, 1775-1834	Shall even he that hateth right govern? Job 34: 17.	10
Thomas Edison, 1847-1931, 1,000 inventions Washington Gladden, 1836-1918, Hymns	For as the body is one, and hath members, and all the members of the body, being many, are one body; so also is Christ. I Cor. 12: 12.	11
Abraham Lincoln, 1809-1865 Cotton Mather, 1663-1728, colonial clergyman	There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3: 28.	12
Frederick Douglass, 1817-1895 Noted Abolitionist St. Valentine	God hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17: 26.	13
Susan B. Anthony, 1820-1906 Galileo Galilei, 1564-1642	Knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free. Eph. 6: 8.	14
Philip Melancton, 1497, Reformer Li Hung Chang, 1822-1901	For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. I Cor. 12: 13.	15
Thomas K. Malthus, 1766-1834, Clergyman and Political Economist Malthusian theory of population	As free, and not using your liberty as a cloak of maliciousness, but as the servant of God. I Peter 2: 16.	16
Henry Martyn, 1781-1812, Missionary to India, translator of New Testament	For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. I Cor. 7: 22.	17
Copernicus, 1473-1543	There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. Eph. 4: 4-6.	18
Joseph Bellamy, 1719-1790 Congregational Minister	I will freely sacrifice unto thee, I will praise thy name, O Lord, for it is good. Ps. 54: 6.	19
John Henry, Cardinal Newman, 1801-1890 Alice Freeman Palmer, 1855-1903	Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Matt. 10: 8.	20
George Washington, 1732-1799 Sir Robert Baden-Powell, 1857-1941, Founder of Boy Scouts	Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. I Cor. 2: 12.	21
George Frederick Handel, 1685-1759 John Keats, 1795-1821	Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. 5: 1.	22
Winslow Homer, 1836-1910 One of America's great painters. St. Matthias	Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ in all, and in all. Col. 3: 11.	23
Jane Austen, 1831-1894	Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. II Thess. 3: 1.	24
Victor Hugo, 1802-1885 Christopher Marlowe, 1564-1593	Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3: 24.	25
Henry Wadsworth Longfellow, 1807-1882 Ernest Renan, 1823-1892—Life of Jesus	I will give unto him that is athirst of the fountain of the water of life freely. Rev. 21: 6.	26
Wilfred T. Grenfell, 1865-1940 Labrador	Uphold me with thy free spirit. Ps. 51: 12.	27
	Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Isa. 58: 6.	28

— And Vision Too

Dave Crandell

W6XAO OF HOLLYWOOD

For many months all of Hollywood has looked skyward to the summit of Mount Lee and has seen a large structure go through the various stages of construction, a block of white against the blue of the sky and the green of the hills, a structure destined to serve a function unique in America—a building designed exclusively for television.

The new \$100,000 building, the first of its kind, is a two-story structure housing two television studios. One is 25 by 40 feet, the other 60 by 100 feet, the latter being of sufficient size to accommodate a great number of settings on the average scale or stage space for production of spectacles on a very large scale. In addition to the studios, the new building accommodates monitor rooms, transmitter room, scene storage rooms, an experimental laboratory, make-up and dressing rooms,

office facilities, lounge viewing room, performers' lounge and other theatrical facilities. In front of the building is a beautifully designed swimming pool, 50 by 20 feet, for telecasts of aquatic events.

A novel feature of the building is the fact that the entire structure is sheathed with one-ounce copper sheeting for which 23,000 square feet of copper was used. The copper-lined walls, floors and ceilings prevent outgoing television energy or waves from feeding back into the sensitive television tubes, and also eliminates interference from outside sources.

As a guest of Thomas S. Lee, owner of the Don Lee Broadcasting System and W6XAO, we drove up the new Mount Lee highway to the summit of the 1,700-foot mountain, the highest accessible mountain in the Hollywood hills. The site is ideal for television since it offers an unobstructed vision range over a radius of 60 miles. Mount Lee is one and one-half times the height of the Empire State Building in New York where the NBC television studios are situated. Height of the transmitter is a very important factor in telecasting because television waves do not circle the earth as do radio waves, but are tangent to the earth's surface and glance off into space beyond the tangent point. For this reason the greater the height, the greater the radius of coverage by the station. Furthermore, television waves do not pass through material barriers as successfully as do radio waves. Mountains and tall buildings can block reception of the television beam, and for that reason the new studios are welcomed by residents of the San Fernando Valley since they will now be able to receive telecasts that they



Thomas S. Lee, owner of W6XAO, Hollywood and Betty Jane Rhodes, Hollywood's "first of television," examining the copper sheathing used in lining the new W6XAO Television Studios on Mount Lee

were unable to get when W6XAO was situated in downtown Los Angeles. A rather symbolic as well as practical feature of the new structure is a large rotating beacon to be erected atop the building which will be visible almost within the entire 60-mile telecasting radius.

W6XAO is a personal investment by Thomas S. Lee, a far-sighted radio executive who believes in television as Henry Ford believed in automobiles. His studios have been doing television operation and research since 1931, and his organization has invested more than \$350,000 in this new electronics art during those years. Since 1931, W6XAO has produced over 6,000 hours of programming, with 2,500 individual programs and has telecast 11 million feet of motion picture film.

A year ago on New Year's Day, Mr. Lee introduced the lightest weight portable television equipment ever built when the cameras were unpacked for the "remote" telecasting of the Pasadena Tournament of Roses. The Lee organization has done much in the development of facilities and equipment for out-of-doors telecasting, and the portable equipment developed for this purpose is compact enough for a half-dozen suitcases.

Television is now a reality and awaits the sanction of the Federal Communications Commission to proceed on a commercial basis. Yesterday it seemed an impossible dream; today it is a dream come true, and tomorrow . . . you'll SEE what I'm talking about!

Miss Stefa D'Lys, television production director, and Dave Crandell inspecting the great stage of W6XAO. Note copper sheathing and control room directly beneath



Over-Publicized Vocations

The expanding industries are offering the best vocational opportunities for youth. Some of the new vocational fields, however, have been greatly over-publicized. "Job rushes" have developed that have overcrowded certain industries and have made them poor labor markets.

Diesel engineering has been made popular through the alluring advertising of the schools offering this specialized type of training. There are now more than 100,000 trained Diesel engineers, with more being trained every year. There are less than five thousand jobs in the industry at present, with a very limited labor turnover.

Airplane piloting as a vocation has been over-publicized. The field is terribly overcrowded. The great number of pilots that will be given training in the defense program will further aggravate the present condition, creating additional odds against the chances for permanent employment as a pilot.

Air-conditioning may well be added to the list. Here also the number of labor entries far exceeds the capacity of the industry to provide employment opportunities comparable with the ever-enlarging demand for jobs.

Expanding Industries and Job Opportunities

One of the best ways to learn which industries offer the best job opportunities is to discover those which have been gradually expanding their output during the past years as compared with their production previous to 1929.

BUILDING MATERIALS

The gradual exhaustion of our timber reserves, the initial development of mass production methods in the manufacture of housing materials, and the impetus given to housing programs through the various governmental agencies, have stimulated the demand for new types of building materials. Industries manufacturing asbestos products have greatly expanded their operations and their labor demands.



Randell Hamrick, Editor

The use of plywood and plastics has stimulated these industries. Glass is being used in ever-increasing measure as a building component. The importation of glass products has been seriously affected by the impact of the war. These factors have conspired to stimulate increasing employment in these industries.

WEARING APPAREL

Rayon and nylon are rapidly replacing silk in the girl's wardrobe. These industries have all but doubled their production. Style changes have affected many industries.

The importing of fabrics and finished garments has also been affected by the present international situation. The textile industries are feeling the stimulus.

PACKAGES

Paper bags and cartons, and steel barrels, have replaced cloth bags,

Prospect

This department will attempt to provide

- Aids to vocational self-discovery.
- An analysis of vocational trends.
- Bibliographies of most helpful vocational materials.
- Reviews of the best vocational books of the month.
- Surveys of promising vocations.
- Suggestions for school projects in vocational education.
- Tested tips for job-hunters.
- Lists, reviews, and sources of vocational films.
- Job analysis reports.
- Descriptions of summer opportunities that provide vocational try-outs.
- Data concerning financial aids for vocational preparation.
- Vocational testing instruments.
- Descriptions of helpful vocational agencies and services.
- A question-and-answer department.

wooden boxes, and barrels. The pulp and paper industries have consequently increased their production by a third during the years since 1929.

FOR DEFENSE

Increased employment due to preparedness is a story in itself. There are three industries affected by the program that deserve special attention. The machine tool industry is booming. Not only is the defense program making heavy demands for machine tools, but also the non-defense industries are making heavy calls for machine replacements that have been neglected during the depression years.

Airplane manufacture has skyrocketed during the past few months, but it has also shown a steady expansion during the years preceding 1939.

Steel production has been at capacity for many months and is planning further expansion. The Bethlehem Steel Corporation has recently announced an \$80,000,000 expansion program. Increasing use of steel and alloy is contemplated in the housing programs of tomorrow.

The vocational field of applied mechanics is very active and faces a definite shortage of trained personnel. Many industries discontinued their training schools and apprentice systems during the depression. The Federal Government has recently authorized an additional \$15,000,000 for the establishment of local training schools in industrial arts and applied mechanics.

The Vocational Book-of- the-Month

MATCHING YOUTH AND JOBS, Hugh M. Bell, 1940, 274 pages, 15 photographs, 7 charts, 11 tables. Authorized by American Youth Commission, and released by American Council on Education, Washington, D. C.

Every year 1,750,000 more young Americans attempt to adjust themselves to the 18,000 different types of occupations available. A few of these young people know just what they want to do and what they are capable of doing. Most of them have no clear idea of an occupational future nor preparation for one—only daydreams and wishful thinking. Their need is occupational adjustment, and when that need is adequately met a major national problem will be solved.

This report is an attempt to set down in simple, practical terms just what an occupational adjustment program is and how it may function through agencies present in most communities, especially through school systems and the public employment service. It discusses the major elements in such a program—vocational guid-

ance, preparation, and placement—all directed toward helping young people fit themselves for the jobs which they are most clearly qualified to perform.

An adequate and realistic program of occupational adjustment will yield high social and economic returns to any community. Putting the right workers in the right jobs is also an important aspect of national defense, since defense industries require maximum production efficiency if the country is to obtain its needed defense materials in time. Hence the significance of the study for all who are engaged in vocational guidance and education, for all community leaders and, in fact, for all who are interested in improving youth's opportunities and the nation's economic welfare.

Vocational Periodicals

Have you examined the wealth of vocational information that is available each month in the vocational magazines in your library? This is a rare source of up-to-the-minute data concerning job opportunities. You will enjoy browsing through such splendid vocational magazines as *Vocational Trends*, *The Vocational Guidance Digest*, *Your Future* and *The Promise of Tomorrow*. If these are not available in the library, they would make a splendid project for some of the campus clubs.

The Veterinarian Goes to Town!*

In 1938, 14,000,000 cattle were tested for tuberculosis. Tests for Bang's disease were applied to 7,500,000 cattle. Federal meat inspection was carried on in 701 establishments in 252 cities and towns by 2,500 inspectors. Nearly 66,000,000 animals were inspected before and at the time of slaughter, and the meat food products were further inspected through the different stages of preparation and packing. In addition, nearly 83,000 tons of imported meats and meat products were inspected. Three and one-half billion dollars is invested in livestock in the United States. There are three farm animals to every human being in America. The responsibility for the health and well-being of this very important source of food rests with the veterinarian.

GOVERNMENT SERVICE

In addition to the responsibility for the care and supervision of livestock and meat products, the veteri-

* Data in this article is based upon recent studies of the United States Office of Education as presented in a recent report by Walter J. Greenleaf in the pamphlet entitled, *Veterinary Medicine*; and on studies prepared by the American Veterinary Medical Association.

narian engages in other related occupational pursuits. There are more than 1,800 veterinarians employed by the United States Department of Agriculture, doing research, field service, and related vocational tasks. In 1939, the Regular Army employed 126 veterinarians. Six hundred more are employed in state service.

In addition to the more than 2,500 veterinarians who are engaged in federal, state, county, and municipal work, Army service, teaching, research, investigation, and commercial work, more than 7,800 are engaged in private practice. The past ten years has seen the emergence of the very attractive pet hospitals in every large city.

EARNINGS

The average annual net earnings of all veterinarians engaged in private practice in 1935, according to a survey of the American Veterinary Medical Association, was \$6,980, and the average of all others was \$3,489. A study by the United States Office of Education of the earnings of 320 veterinarians reporting, indicated that their average net income averaged \$4,351 annually.

OPPORTUNITIES

The veterinarian is no longer the layman popularly known a generation ago as the "horse doctor." He is a skilled practitioner in a vocation that is presenting expanding opportunities. Veterinary medicine is less crowded than most of the other professions. In 1938 every veterinary college reported that it had advantageously placed all of its graduates. There are only ten schools of veterinary medicine. In 1939 there were only 431 graduates from all of these schools.

TRAINING

One or two years of college work is a prerequisite to admission into a veterinary college. Four years of training is required for the degree. The average total annual expense for a year of training is \$500.

Landing the Job

Many of you seniors are already worrying about securing a job. You will find a great many valuable hints in some of the following books:

PICK YOUR JOB AND LAND IT, S. E. and M. G. Edlund. Prentice-Hall.
HOW YOU CAN GET A JOB, Glenn L. Gardner. Harper & Bros.

THE STRATEGY OF JOB FINDING, George Lyons and Harman Martin. Prentice-Hall.

GET THAT JOB! Robert T. Gebler. Frederick A. Stokes Co.

MEN WANTED, Frances Maule. Funk & Wagnalls Co.

SHE STRIVES TO CONQUER, Frances Maule. Funk & Wagnalls Co.

HOW TO GET A JOB, W. C. Graham. Association Press.

GETTING A JOB AND GETTING AHEAD, Albert Fancher. McGraw-Hill.

ON YOUR JOB. By Bowmar Carson.

This booklet tells you how to get a job and how to grow in it, a supplementary feature of the ON YOUR JOB program offered by NBC. New York: University Press, Columbia University. Twenty-five cents.

Vocational Scholarships and Fellowships

Most schools award their scholarships and fellowships during the months of March and April preceding the academic year for which they are effective. If you are planning to apply for such aid you should do so *at once*. The school will need at least three weeks' time in which to secure letters of recommendation and to make a thorough investigation of your qualifications. Information concerning vocational scholarships may be found in the following bulletins. (These bulletins will probably be available in the library, the personnel department, or the Dean's office.)

BIOLOGICAL SCIENCES: *National Research Fellowships in the Biological Sciences*. National Research Council.

CHEMISTRY AND RELATED SCIENCES: *The Lalor Foundation Awards for Advanced Study and Research*.

ECONOMIC, POLITICAL, AND SOCIAL SCIENCES: *Research Training Fellowships*. The Brookings Institution.

FORESTRY: *Announcements of Fellowships in Forestry*. Charles Lathrop Pacific Forest Education Board.

GOVERNMENT: *Graduate Scholarships*. National Institute of Public Affairs.

HUMANISTIC SCIENCES: *Grants in Aid of Research*. American Council on Learned Societies.

LIBRARY SCIENCE: *Scholarships, Fellowships, and Loan Funds Open to Librarians*. American Library Association.

MEDICAL SCIENCES: *Announcement of Fellowships in the Medical Sciences* by the National Research Council.

MEDICINE: *Fellowships, Funds, and Prizes Available for Graduate Medical Work in the United States and Canada*. Association of American Medical Colleges.

PHYSICS, CHEMISTRY, AND MATHEMATICS: *Fellowships*. National Research Council.

SOCIAL WORK: *Social Work Fellowships and Scholarships*. American Association of Social Workers.

Prof. Pitirim A. Sarokim of Harvard in a United Press dispatch says that the modern students are "morally and physically softened." He proposes to qualify youths for his ideal university by importing beautiful girls from Hollywood and putting them on luxurious lounges and tables piled high with ultra-rich food. If applicants could pass by these temptations for ten days, their higher education could begin.

Vacations in the National Parks

To most students February is not a month in which to think seriously of summer employment, but rather a time of term examinations, skiing weekends, hockey games, and second semester bills. However, those undergraduates who for financial or other reasons are interested in securing a summer job would do well to begin their search at once. Employers in many fields of work start interviewing candidates for jobs immediately after the new year and there is naturally much advantage in being among the first to be considered.

Camp directors normally learn as early as December whether or not the members of their previous summer's staff expect to return to their jobs. In January most directors start out on their annual trek around the districts from which they draw their clientele, interviewing prospective campers and their families, and looking over applicants for the vacancies on their camp staff. Students wishing jobs as counselors should write letters of application now and attempt to secure a personal interview with as many directors as possible. By using Sargent's *Summer Camps* you can find out the names and addresses of the private and institutional camps in your neighborhood as well as a certain amount of general information about each camp. Most public or college libraries have copies of this publication.

Resort hotel managers usually do not begin hiring next summer's staff until later in the year, generally in April or early May. The majority of these men are connected with Southern or Western winter hotels and are too busy with their current tourist business to think much about the summer. *The Hotel Red Book*, to be found at any hotel or railroad station, gives a description of almost every hotel in the country and the names and addresses of their managers.

Most large industrial concerns and business houses have personnel rep-

resentatives visiting the various campuses from January through May. These men are primarily concerned with interviewing seniors and graduate students for permanent employment, but the majority are always glad to talk with qualified students interested in possible summer employment with their particular organizations. A good number of these firms hire students for summer work of one form or another, and the earlier one applies the better.



JAMES McLANE TOMPKINS
EDITOR

All applications for employment in the camp, hotel, and transportation services of the National Parks should be made as early as possible, at the latest by March first. Positions normally open offer employment as guides, chauffeurs, clerks, bellhops, waiters, kitchen help, etc., in hotels, camps or lunch rooms in or adjacent to the government-owned parks. These businesses are not owned or operated by the government, but by private individuals or companies. A list of the individuals in charge of such employment at a number of the national parks follows:

CARLSBAD CAVERNS NATIONAL PARK: Cavern Supply Company (J. B. Leck, President), Carlsbad, New Mexico. (Lunchroom, soda fountain, curios, etc.)

CRATER LAKE NATIONAL PARK: Crater Lake National Park Company (R. W. Price,

Manager), 804 Wilcox Building, Portland, Ore.

GLACIER NATIONAL PARK: Glacier Park Hotel Company, Great Northern Railway Building, St. Paul, Minn.

Glacier Park Transport Company (Howard H. Hays, President), Glacier Park, Mont.

Park Saddle Horse Company (G. W. Noffsinger, President), Kalispell, Mont.

GRAND CANYON NATIONAL PARK: South Rim, Fred Harvey, 755 Railway Exchange Building, Chicago, Ill.

North Rim, Utah Parks Company (W. P. Rogers, General Manager), care Union Pacific Railroad, Omaha, Nebr.

MOUNT RAINIER NATIONAL PARK: Rainier National Park Company. Paul H. Sceva, General Manager, 776 Commerce St., Tacoma, Wash.

ROCKY MOUNTAIN NATIONAL PARK: Rocky Mountain Motor Company (Roe Emery, President), 1730 Glenarm Place, Denver, Colo.

Front Range Lodges (Mrs. E. B. Bishop), Boulder, Colo.

SEQUOIA NATIONAL PARK: Sequoia and General Grant National Parks Company (G. L. Mauger, General Manager), Sequoia National Park, Calif.

SHENANDOAH NATIONAL PARK: Virginia Sky-Line Company, Inc., Skyland, Va.

YELLOWSTONE NATIONAL PARK: Yellowstone Park Company (William M. Nichols, President), Helena, Mont.

YOSEMITE NATIONAL PARK: Yosemite Park & Curry Company (Don H. Tresidder, President), Yosemite National Park, California.

ZION AND BRYCE CANYON NATIONAL PARK: Utah Parks Company (W. P. Rogers, General Manager), care Union Pacific Railroad, Omaha, Nebr.

Most state and municipal parks and beaches employ their attendants, life guards, and other employees during January and February. A letter of inquiry to the city or state playground department will bring information regarding when, and to whom application should be made.

In writing letters of application don't forget a few salient factors which may get you more consideration than the other fellow. Include a short résumé of yourself—weight, height, age, religion, school background, and previous experience. Explain what type of employment you want and why you think you are qualified to receive it. Remember, an employer. He will be impressed by your qualifications and experience, not by the fact that you need to earn a given sum for college expenses. Be concise but try to give all the facts about yourself which you consider pertinent to the particular type of work for which you are applying.



The Doctor's Column

The time has apparently come for the physician to give the layman accurate information about matters he, the physician, has jealously guarded as part of his art down through the ages. The hocus-pocus of the medicine man and the whispers of the cults must be met by detailed data of scientific knowledge. It appears by definition that the doctor is a teacher and by training a skeptic, noting all things by observation but extremely wary of drawing conclusions.

This column proposes to take over the teaching aspect of the doctor's job with a fine sprinkling of the salt of skepticism over too easily digested popular health facts. It is further important to point out at the outset the great power of the daily press, of periodicals, of commercial drug houses and radio advertising in inculcating our suggestible minds with mediocre and false material in regard to health information. What more fertile field for propaganda than the delicate details of our ailments! The reason, or in all events the partial reason, for a column of this kind is to combat firmly the half truths so widely publicized about everything pertaining to health from theories of psychoanalysis and dream interpretation to the latest vitamin-packed capsule designed to make all life new.

On Health and the Gentle Art of Living

The matter to be dealt with can be outlined in this first column to advantage. . . . In this dizzy day when revolution has taken the place of evolution as the means of change, the doctor does well to speak out concisely about the individuals' technique of living. The appearance of a book like Lin Yutang's *The Importance of Living* and the steady flow of articles in *The Reader's Digest* about high blood pressure and so on, indicate the state of human affairs. It is high time that the trained,

informed medical man give out a warning to you who will be the powers in your community about the need for study of the gentle art of living. It is your business to know the available facts about pulmonary tuberculosis and cancer. This column will handle as bluntly, but it is hoped as wisely, as the United States Public Health Service bulletins, the situation in regard to venereal disease. This material will become a matter of public concern as the peace-time army finds its way into our various urban communities.

There can be no question but that educated men and women in this generation must try to acquaint themselves with available knowledge of epidemiology, the science of epidemics, and the measures of preventive medicine utilizable. With starving, ill-housed peoples living in groups, and great hordes of civil and military peoples everywhere massed, there will again be in the world awful plagues.

Referring back to one of the opening statements of this column, it will be the duty of the writer to debunk drug advertising, which has reached such a sorry pass in this land of free

speech and open competition. You must know how to evaluate the material poured into your ears and placed before your eyes.

The matter of sex information will be dealt with in the light of the best material available. Here is a difficult matter depending, as the writer pointed out earlier, so largely on the background and needs of the individual reader. It is the conviction of this writer that there are possible no generalizations about sex conduct or sex knowledge, but rather that each man and woman has specific needs. It is obviously to his or her advantage to find out what may be best, not assuming that there is an easy single answer to the instinctive demands we all share.

The interesting tangle of data now available about mental health and disease will be entered bravely but conservatively because this is the great twilight territory where the cultists find it so easy to make themselves at home. There is material which fascinates and concerns us all here. Under the stress and strain of the complex urban life in which most of us find ourselves sooner or later enmeshed, there are the components of the neuroses.

The Method of This Department

Finally a word can be said about the best way of approaching this great mass of material. A good deal of it can be dealt with as direct information, the doctor simply using the authority of his training to say, "It is so because I say it is so." There will be references to textbooks and articles of interest on the subject under discussion. A very excellent way to approach material for the Doctor's Column will be by the Socratic method of question and answer. Your questions will, of course, be handled entirely anonymously and will give the writer a grasp of your needs and interests and information-



STANTHONY
Ade Bethune Courtesy Catholic Worker

Corn Bread and Creek Water Country

Share-croppers struggling in the cotton country to make a meager living . . . migrant fruit pickers with no permanent home, trying to preserve the values of family life while on the move . . . Harlan County miners faced with violence during labor unrest . . . great plains farmers battling drought and erosion—these are the people who make up part of the rural communities that are the backbone of the country. These are the ones whose problems have so acutely affected the economic and social adjustment of the nation as a whole that their stories have been spread on the front pages of the newspapers, made into movies, novels, and plays.

The attention given these areas has highlighted the whole rural scene and brought into focus many of the problems and struggles of the people whose living comes from the soil. Although the opportunities for grappling with basic social problems give more fire to the imagination when related to these "crisis" areas and are likely to appeal more to anyone who wants to work with rural communities, the need for service will never be limited to any few areas.

The field of social service in rural areas whether they are "crisis" ones or not is mainly concerned with helping provide a better, more satisfying life for the individuals who make up the communities. Service which helps them build this better life can take many forms: in the churches, schools, organized farm groups for education or recreation, co-operatives, health agencies, social agencies, and more. The need for leadership in these activities is a challenge to those who see in the rural communities the area for their own activities.

Sociologists have long been interested in rural sociology and have written at length on the makeup of rural communities, their peculiar problems, their contributions to society as a whole, and the interplay of significant sociological factors. There has developed, too, in the last ten years a body of literature on the specific problems coming out of the recent economic upheaval and the role of government in agrarian adjustments. All this is important material for the understanding of rural life and as a background for the treatment of social disorders.

One of the most recent studies of the rural scene is Charles Morrow Wilson's *Corn Bread and Creek Water*, which was published in October (Henry Holt and Company, New York, 1940). Mr. Wilson is a reporter and admittedly is not setting forth any plan for reform of the problems he describes, although he does have some thoughts on the subject of reform which occasionally get into the book. The value of the work lies mainly in its spotlighting of the issues and focusing our attention on the factors of rural poverty. The author's trek through the rural centers of the country took him from a Vermont red schoolhouse west to the eroded drought country, down to the impoverished cotton belt and back with numerous stops on the way. His experience in meeting and interviewing typical members of these communities are interesting personal glimpses into the lives of the rural population.

Little has been written of the techniques for a practicing social worker far removed from the cities. One very helpful volume, however, was brought out in 1933 by Josephine C. Brown, called *The Rural Community and Social Case Work* (Family Welfare Association of America, New York, 1933).

NEW HAVEN NEGROES—A Social History.
By Robert Austin Warner. Published by Yale University Press for Institute of Human Relations; \$3.50.

This book is more than a local history of the social and economic life of the Negroes of New Haven, Connecticut, covering a period of one hundred and fifty years. In a larger sense it is the story of the American Negro in any Northern city from Colonial times up to the Civil War, and since Emancipation of his experiences in almost any American city where he has settled in significant numbers. This remarkable "candid camera" study of the Negro family, its background, its modern environment and its development through several generations, amidst the violent changes and turmoils of a small New England city, is the fairest and most comprehensive presentation of facts and interpretations this reviewer has read concerning the operation of the American color caste against the survival and advancement of the Negro group in this country. It records in interesting fashion the struggle of individuals and families to participate in the normal economic life of the community and to acquire and assimilate the common American ideals of morality, religion, education and culture available to other normal citizens around them. In part it is a pitiful recital of this minority's futile attempts to break over the barriers of racial caste which systematically excluded them, though "free people of color," from civic responsibilities and privileges, from lucrative employment, from membership in trade guilds in the 1830's and later from manufacturing concerns. "The psychic burden was great for colored people who aspired to a better position in life than their caste."

Despite these difficulties, however, the record shows that the Negro laid firm hold on the best in American customs and within the framework of his restricted economic life built up an aristocracy, limited of course, but comparable in many respects to the finest American traditions of the good life. Association as servants in the "best families" (white), and the establishment of small businesses catering to the wealthy, served both to protect the Negro from the grossest race prejudice among the masses of the whites and immigrant workers and as a carry-over of culture in his own family and among his intimate friends. Habits of thrift, cleanliness, orderliness, intelligence, piety and strict Puritan morality developed among many of the better class Negro families. It is not strange to note that young white leaders in the Christian church and in the Abolitionist movement were first to recognize these basic qualities of manhood and self-respect among Negroes and were the first to join forces with them and to cultivate public opinion favorable to the betterment of the Negro's condition. But for the efforts of courageous ministers of Christ who took their religion seriously, and the support of devout lay men and women in their parishes, all of whom worked with religious leaders among the Negroes at various periods in their history, the story would have been a sad one indeed. In this connection the author relates the local religious, educational and political struggles with certain national events taking place which are affecting the Negro's attempts to gain freedom from slavery, and with the curse of color caste which denied him citizenship rights in certain free states.

To Negroes especially, the latter part of the book should prove most interesting in its intimate portraiture of the current Negro-American scene. In frank and honest terms, with a refreshing understanding, it presents his family life, church and school life; tells where he works and lives and plays, what other groups think of him as a worker and as a person; discusses his courtships and marriages, his club and fraternal life, his treatment in the courts and by the local press, his political progress and changing affiliations, his treatment by the local and Federal Governments, and finally, the techniques of sur-

vival and advancement he is employing today. For church leaders, educators, students and laymen who want clear and startlingly illuminating knowledge about the cultural and economic history of the American Negro, written in a forthright and popular style, devoid of tiresome details and statistics, I would commend the reading of *New Haven Negroes*.

W. J. FAULKNER.

THE SOCIAL FUNCTION OF RELIGION. By E. O. James. Abingdon-Cokesbury Press, 1940. \$2.50.

The thesis of this splendid book is that our modern civilization is on the brink of despair, partly because it has sought desperately to develop a pattern for its social life without due reference to the basic ideals of the Christian religion. The author shows that the modern political systems, such as nazism, fascism and communism, which are to all intents and purposes religions, have introduced again into society the religious element, but upon a thoroughly pagan and primitive basis. We have in our present political situation ample reasons for a re-examination of the social values and functions of the Christian religion. In making this rather clear analysis of the social values of religion, Professor James, head of the Department of Theology at the University of Leeds, gives an interesting survey of the relationships of the religious movement to political and social trends of all ages and civilizations.

One does not find a new treatment of the problems in this book. The author, nevertheless, has produced a most valuable book in that this treatment of religion in history, and the essential values of the Christian ethic in a developing society, has been done with great wisdom and discrimination.

This book will assist religious leaders in assessing the social implications of the Christian faith and various other religions. It re-emphasizes the unique approach the Hebraic-Christian faith has always had to the current social pattern. It belongs in the category of bridge-building books of which we urgently need a large number. It is in the class with Johnson's book in which we had a professor of social ethics and education writing a book on theology. Here we have one whose field is philosophy of religion and theology setting forth that which undergirds the social gospel.

This volume will be valuable to upper classmen and leaders who are working with seminar groups in retreats, conferences, deputations, and summer service projects. The bibliography will be suggestive and helpful. This study will give any student of religion a sense of perspective in his interpretation of the stirring events of the present day.

H. C. B.

CHRISTIANITY, AN INQUIRY INTO ITS NATURE AND TRUTH. By Harris Franklin Rall. New York: Scribner's, 1940. 360 pp. \$2.50.

This volume received the Bross Prize of \$15,000 for the best book on its subject out of the more than two hundred manuscripts submitted to the judges. It is easy to understand why Dr. Rall's volume should have been selected. It deals with the fundamental questions which religious and non-religious individuals alike are asking: What is religion and what is its place in human life? What is the Christian religion and what right does it have to claim to be supreme and final? What is the meaning of life and the universe? Can we find a purpose worth living for and a cause to which we can give ourselves?

Despite the fact that this volume deals with the basic questions of Christian theology, it is written in a language that can be understood by any sincere college student. One of the basic assumptions underlying all of Professor Rall's books is that the great truths of religion can be stated in simple terms and without recourse to the terminology of historical theology

From her background of wide experience as associate field director of the Family Welfare Association of America, she has offered in this brief and concise book some concrete suggestions for "immediate steps and a long-time program in the development of social work activities in our rural communities." It covers the essentials of setting up a program, organizing the work of an agency, the qualifications of the workers, and the scope of the task.

Another, more recent book, which presents some specific plans for coping with the problems facing rural America, is *Rebuilding Rural America*, by Mark A. Dawber, executive secretary for the Home Missions Council (Friendship Press, New York, 1937). This is his plea to the churches in rural communities to take the lead in "all that concerns the welfare and progress of rural life." Besides a discussion of the part to be played by church workers, he relates the work of all community agencies with an understanding of the need for co-operation among them.

A work assuming monumental proportions has been written by Edmund deS. Brunner in collaboration with other authorities in various stages of the work. The most recent volume is *Rural Trends in Depression Years—1930-1936*, written with Irving Lorge (Columbia University Press, New York, 1937). It is the final work of three, all dealing with the same selected rural areas in all parts of the country. The first study was made in 1923-24 under the Institute of Social and Religious Research. This was followed in 1933 by a report of the results of a study of changes in rural social life, especially in the decade 1920-30. The reports are based on elaborate and careful field studies of all phases of rural life, complete with full statistical data.

Another book with value for this field, but a text and not meant for casual reading, is *Rural Community Organization*, by Dwight Sanderson and Robert A. Polson, both of the department of rural sociology of Cornell University (John Wiley and Sons, Inc., New York, 1939).

An old book, but one with a considerable contribution to make and very helpful for anyone working in this field, is the *Handbook of Rural Social Resources*, edited by Benson Y. Landis (University of Chicago Press, Chicago, 1928). It was designed as a reference work for rural workers of varying interests. It presents reports on special studies of developments in rural areas and, of particular value, lists the programs and services of national agencies engaged in rural social work.

For detailed research projects and special studies, the research departments of many of the state universities are especially helpful as resources and these are frequently published in pamphlet form. One of the most valuable sources of interesting material is the published volume each year of the proceedings of the National Conference of Social Work. These, with articles in current magazines such as *The Family*, *Survey* and *Survey Graphic*, present the most recent studies and thinking in the field and are valuable for an understanding of contemporary developments.

which is almost an "unknown tongue" to the modern man. Salvation is described in terms of entering into "right relations," for instance, and in the same manner are defined all the other doctrines which such a book must consider.

The book will lend itself to group discussions over a period of time, either on Sunday morning or in a weekday forum. The first part on "The Christian Religion" discusses the matter of Christianity against the background of an open-minded approach to the nature of religion. The second part gives "The Present-Day Setting of Religion" in terms of "the new world of science" and the social movements which constitute the modern paganism of our world. The third part raises the basic questions as to how men can know God and what right we have as intelligent beings to believe in a God who is like Christ. The fourth part, for which the others are more or less preparation, considers with great clarity "Some Problems for Faith," particularly the problems which modern science and "the fact of evil" bring to one who would have a religious faith "for which he could give reasons."

Here is a book you will read not once but

many times and always find new insights and greater courage for facing the age into which you have been born. N. C. McPHERSON, JR.

CHRISTIAN SYMBOLS IN A WORLD COMMUNITY. By Daniel Johnson Flemming. New York: Friendship Press, 1940. 150 pp. \$2.00.

On the mandate of the Madras Conference, that "the gospel should be expressed and interpreted in indigenous forms, and that in methods of worship, institutions, literature, architecture, etc., the spiritual heritage of the nation and country should be taken into use," the author discusses first the values and dangers of symbols, and then investigates the symbols of India, China, Japan, Africa and other countries.

Use: Excellent for class study in project-centered investigation of meaning of symbols. Groups should study symbols in churches of communities. Intrinsically bound up with intelligent understanding of backgrounds and present worship significance of the church.

Comments: Beautifully illustrated, distinguished format.

Peace Meal

ANTI-WAR FORCES GAIN

While the President of the United States has been pledging "all-out" aid to Britain, the "keep out of war" forces have made new efforts and found new support.

With the *Youth Committee Against War* and the *Keep America Out of War Congress* co-ordinating and holding the support of liberal anti-war groups, the *America First Committee* has fashioned a program and pattern of organization designed to appeal to businessmen and middle class groups not yet reached. Meanwhile, sensational, publicity-getting Verne Marshall, editor of the *Cedar Rapids Gazette*, has inaugurated what seems to be a largely one-man *No Foreign War Committee*.

Plans are being discussed which call for parallel action by certain of these forces, which action, if it gains the official support of the congressional anti-war bloc, may do much to crystallize American public opinion in favor of staying out.

INTERVENTIONIST HEADACHES

Announcement in early January of William Allen White's resignation as chairman of the Committee to Defend America by Aiding the Allies reflects some of the basic disagreements existing among members of that group.

It is now apparent that while certain members were sincere in their desire to stop "short of war," others who have been termed "warmongers" are deserving of that title. In a letter which appeared in only a few editions of the January 5 *Birmingham Age-Herald* and which was removed from later editions reportedly at the request of White, the Emporia (Kansas) editor, said:

"In two of our chapters, New York and Washington, we have a bunch of warmongers and under our organization we have no way to oust them and I just can't remain at the head of an organization which is being used by those chapters to ghost dance for war.

"I tried to get out after the election because I felt this warmongering activity made this a full-time job for a younger man. I certainly do not agree with anyone who wants to make a climate in which the war bug will grow."

AMERICANISM YESTERDAY AND TODAY

1937: Sturge Steinert was awarded a four-year scholarship at Temple University for winning an American Legion Americanism contest with his essay on "Rights and Duties of an American Citizen under the Constitution."

1940: October 17. Sturge Steinert, a student at Temple University who refused to register for conscription, declared that the government cannot "compel me to kill a fellow-man." His statement was made in a letter to the secretary of Selective Service Registration.



1940: December 12: An American Legion official announced that the scholarship of Sturge Steinert was rescinded because Steinert refused to register for the draft. The young man is now under indictment.

PACIFISM AND THE CRISIS

Membership reports from both the British and American branches of the Fellowship of Reconciliation, international Christian pacifist group, make interesting reading.

The British Fellowship reports that during the first year of the war it lost through wartime resignations between 200 and 250 members, while it received more than 3,000 new members and also some 400 former members who had drifted away. Its present total is 13,000, the highest for many years.

The American Fellowship reports that 1,500 new members were received in the three months of September, October, and November, 1940.

TIDBIT

In view of the argument that conscription will train for citizenship, the following is significant. For four years—1928-1932—an interesting definition was found in the United States Army Training Manual—No. 2000-25:

Democracy: A government of the masses, authority derived through mass meeting or any other form of direct expression. Results in mobocracy. Attitude toward property is communistic—negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberations or governed by passion, prejudice, and impulse, without restraint, or regard for consequences. Results in demagogism, license, agitation, discontent, anarchy.

Keeping Up to Date

World Peace Newsletter—20 issues a year published by the Commission on World Peace of The Methodist Church. Subscriptions: 50

A DEPARTMENT EDITED BY HERMAN WILL, JR.

cents; 25 cents to students, or in bundles of ten or more to one address.

Look at Latin America—A Headline Book containing 25 maps and charts with accompanying text to help you understand our close neighbors. 25 cents.

Spotlight on the Balkans—A Headline Book reviewing Balkan history and analyzing the present situation. 25 cents.

The New Testament Basis of Pacifism—G. A. C. Macgregor. 50 cents.

The above materials can be secured from the Commission on World Peace, 740 Rush Street, Chicago, Illinois.

Lest He Forget

"We will not participate in foreign wars, and we will not send our army, naval, or air forces to fight in foreign lands outside the Americas except in case of attack."—*Democratic National Platform*, 1940.

"We are arming ourselves not for any foreign war. We are arming ourselves not for any purpose of conquest or intervention in foreign disputes. I repeat again that I stand on the platform of our party."—*Franklin D. Roosevelt*, October 23, 1940.

A New Book on Democracy

Speak Up for Democracy by Edward L. Bernays (Viking, 1940) is one of the richest collections of material available on the popular subject of democracy. The author is responsible for two books, *Crystallizing Public Opinion* and *Propaganda*. In this book he gives a practical plan of action, with a consideration of all the chief avenues through which public opinion is molded. Fully documented, delightfully practical, and absolutely indispensable for group discussion. A "required" book for students.

Short Bibliography on Democracy

Democracy. Thomas Jefferson. Selected and arranged with an introduction by Saul K. Padover. Appleton, 1939.

The Heritage of America. H. L. Commager and Allan Nevins. Little, Brown, 1939.

The Rise of American Civilization. Charles A. Beard and Mary R. Beard. 3 vols. Macmillan, 1927-30.

Main Currents in American Thought. Vernon Parrington. 3 vols. Harcourt, 1927-30.

Speak Up for Democracy. Edward L. Bernays. Viking, 1940.

Democracy: A Reading List, compiled by Benson Y. Landis. American Library Association, Chicago, Illinois.

Civil Liberties Handbook. Civil Liberties Committee of the Woman's City Club, 20 West 51st Street, New York City.

February, 1941

YOUTH ANTI-WAR CONGRESS

The story of the recently held fourth national Youth Anti-War Congress is a dramatic one. Denied permission to hold its gathering on the University of Wisconsin campus at Madison because its "repeal conscription" stand might embarrass the university's president, Dr. Clarence A. Dykstra, who is on leave while serving as Director of Selective Service, the Youth Committee Against War then secured the use of the Congregational Church for part of its sessions and the Wesley Foundation for the remainder. Following an attack on the Youth Committee by one of the Madison newspapers, the Congregational Church reversed its decision, but not until extensive publicity had been released listing the church as the meeting place.

The Board of the Wesley Foundation refused the request of the Y.C.A.W., which was backed up by a petition from the student cabinet, to allow the plenary sessions to be held in the Foundation, though the Board did allow commissions to meet and meals to be served there. The problem of a place for these larger sessions was finally solved by the renting of the Hotel Loraine ballroom.

Meanwhile, *The Wisconsin State Journal* and *The Capital Times* engaged in a verbal duel over the right of the Youth Committee to hold its Congress in Madison. Carelessly flung charges of communism were quickly disproved. The Call to the Congress flatly stated, "The Youth Committee Against War does not accept into membership communists, nazis, or fascists, or supporters of these or any other totalitarian movements. Anyone subscribing to any totalitarian philosophy will not be admitted to the Congress sessions." In addition, twelve delegates, whose credentials were challenged, were unseated and asked to serve only as observers.

Vigorous action was taken calling for repeal of conscription, safeguarding of civil liberties, elimination of racial discrimination, and the solution of unemployment by the extension of democracy into our economic life. Plans were made for the launching of an aggressive campaign to mobilize liberal anti-war opinion on the nation's campuses.

James L. Farmer, Jr., Devotional Life Chairman of the National Council of Methodist Youth and Vice-President of the Christian Youth Council of North America, was chosen as chairman of the Youth Committee Against War for the ensuing year.

AMERICAN STUDENT UNION

Aid to Britain and United States involvement in the war are the major concerns of youth circles in this country at the moment according to the evidence of two important youth conventions held the last week in December—that of the American Student Union, held in New York City, and one sponsored by the International Student Service and the National Student Federation of America, held at New Brunswick, New Jersey.

Charges that the present administration is carrying out "fascist-minded" measures under the guise of national defense and would like to get the youth of America into a foreign war, keynoted the A.S.U. meeting, with 750 delegates. The Union called for formation of a "peace" party, made up of labor, farmers and students, which would "truly represent the peaceful democratic desires of the American people."

The Roosevelt administration was accused of giving youth compulsory work camps, instead of steady employment, to look forward to. Repeal of conscription was urged in a unanimously passed resolution.

NATIONAL STUDENT FEDERATION

No such unanimity marked the New Brunswick meeting, except on the part of a newly-formed organization which opposed the A.S.U.'s views. No formal expression of opinion one way or another was adopted by the convention as a whole, although an informal poll of part of the 300 delegates opposed aid to Britain.

The "Student League for Progressive Action" was the group which had its inception at the I.S.S.-N.S.F.A. meeting. Instigated by members of the Harvard Liberal Union and the Swarthmore Student Union, both composed of former A.S.U. members, its aims for the most part rival those of the A.S.U.

The League endorses aid to England the New Deal and the preservation of all liberal gains.

The N.S.F.A., in its separate meeting, voted 3 to 1 to withdraw from the American Youth Congress. It rejected, 3 to 2, a proposal that it become a part of the new I.S.S. set-up (The I.S.S. was originally the refugee relief committee for students under the World's Student Christian Federation. It has since become autonomous, although it continues to carry on refugee work. Its interests have not been primarily political. The N.S.F.A. is composed of student government chairmen and other popularly chosen campus representatives.)

CHRISTIANITY AND POWER POLITICS
By Reinhold Niebuhr. New York: Charles Scribner's Sons. 1940. 266 pp. \$2.00.

Dr. Reinhold Niebuhr occupies a place of pre-eminence in American Christianity. He has acted as a critic of the complacent Christian attitudes that in themselves do Christianity much harm. Because of his brilliant intellect, his great contribution, and because of the high place he holds in American religious life, we greatly hesitate even to suggest that he might be wrong.

If Dr. Niebuhr would confine his service to the field of critical realism, he would undoubtedly continue to render great service to the church and to religion. We believe, however, he has rendered great harm to both by attempting to speak in a most dogmatic fashion as a philosopher of a history that is not yet written. Furthermore, Reinhold Niebuhr has, with the passing of the years, grown more vague and verbose. This sentence, which we think is a prize, is typical: "Every humanistic creed is a cosmos of meaning sustained by a thin ice on the abysmal deep of meaninglessness and chaos."

The thesis of this book, he says, is, "that modern Christian and secular perfectionism, which places a premium on non-participation in conflict, is a very sentimentalized version of the Christian faith and is at variance with the profoundest insights of the Christian religion." What he probably means is that he thinks the pacifists are impractical sentimentalists.

We record the following as our convictions after having read this book:

1. Dr. Niebuhr does rank injustice to most of the American Christian pacifists that we know. He identifies them and their philosophy of history with the softest and most sentimental religious allusion that American Christianity has produced and fails to appreciate that type of Christian pacifism represented by the Quakers and by the thousands of other Christians like them who are practicing aggressive good will.

2. It is unbelievable that a great Christian leader like Dr. Niebuhr should act like a lot of Christian leaders did in the last World War. He refers to the Germans as "the barbarians which threaten civilization," believes in "setting power against power in times of war," and that it is necessary to "ultimately contribute to the downfall of Germany itself." His position may be defended from a non-Christian viewpoint, but we do not believe that his position at this point can be defended from a Christian viewpoint. If history proves anything, it proves that when Christian ideology and military conquest are identified, Christianity suffers.

H. D. B.

motives

Student Co-operatives as a Constructive Force



THE so-called depression made some positive contributions which may in time prove more far-reaching than any of its ill effects. One evidence of this is to be found in the co-operative movement now in effect in more than 160 colleges and universities. The value of this movement may not be generally recognized for many years, but more than any recent development it crosses the boundary lines of race, religion, and nationality and puts Christian and democratic principles to work together.

A direct product of the depression, co-operative buying and housing groups on the campus have spread from one end of the country to the other. They have made possible savings estimated at a total of more than one million dollars annually and have thereby provided an advanced education for many who would otherwise be unable to go to college.

Our forefathers had something called "the pioneering spirit" which led them to see something better in the future and give all the energy they possessed toward the fulfillment of that goal. One hears today that people are losing this valuable trait. But the campus co-operative movement seems to me to be definite proof that we do not lack pioneer energy and fortitude.

Each member of society should have the right to make the fullest use of his abilities in becoming self-sufficient and self-dependent. He should have the right to "make the most of himself" that he might find a means of expressing himself and of making himself useful to others—in

all this being limited only by the fact that others have the same rights and should not be prevented from exercising them. This to me is the philosophy of democracy. It is, I believe, the philosophy laid down by Christ.

But factors outside ourselves, factors dictated by an economic and social system which are not all that they should be, sometimes work against us. We feel helpless, "stymied." But others, too, are coming up against the same obstacles, feeling the same ineffectiveness. Perhaps, at such a time, there might be an answer in the old-time philosophy of "Work it out yourself, but if you can't do it alone call in friends," adapted to present-day needs. In other words, co-operation.

The story of a dozen students getting together, renting an old house, furnishing it and doing their own housework, has been duplicated over and over again on the country's campuses. So has the expansion of this small group into a large organization, and the way in which this co-operative work has taught students to live by their own resources rather than depend upon someone else. They have learned that by living and working together they are able to accomplish things impossible otherwise, and are better able to serve themselves. Through sharing and giving, enjoyment of the fellowship of others, and closer contact with others in more vital problems than many of the students ever experienced before in their lives, student co-op members have helped themselves, their friends, and their colleges.

The fact that students who are members of these groups are finding little difficulty after graduation in contributing their share to society and making a decent and happy living for themselves and their families, is significant. The percentage of students coming from campus co-ops who get positions is considerably higher than the average run of students. Perhaps this is partly due to the fact that ordinarily the resource-

ful students are the people who find their way into these groups, but on the other hand I know of many concrete examples of what living and working together has contributed to the development of specific individuals.

All this applies very directly to the chaotic international problems of our civilization. Scientific developments are drawing people closer together all the time. They need some unifying forces which will teach them to live and work together. They need some objectives and goals which will override old prejudices and wipe out misunderstandings. Co-operative living, while one is still young, still forming his attitudes and habits, cannot help but make for this better understanding and friendliness.

To me this is the true application of Christian principles in terms of today. Its effect upon civilization can only be predicted, but certainly it will be for the good. It will create need for a common language which all people can share. It will call for free economic development. It will foster inter-association of music, art, literature, travel, education and every other form of human activity. These things will be the true outcome of Christian living, of which student co-operatives are probably the most vital educational tool.

"Campus Co-ops" is to be a regular department in motive. All readers are urged to contribute any information which might be of value to other co-op groups. A call is being made for incidents and complete histories of the development of Campus Co-ops on your campus. We hope to publish one of the more interesting and typical accounts in the near future. Information should be sent to: Gerald L. Fiedler, Apt. 602, 3023 14th St., N. W., Washington, D. C. If there is any way in which we can be of assistance to you, we shall be glad to help.

A DEPARTMENT EDITED
BY GERALD L. FIEDLER

February, 1941

Feet for Standing

Kenneth I. Brown

The college experience is intended to increase maturity—intellectual, physical, social, spiritual. But the month following the issuing of semester grades is frequently one that brings persistent doubt whether the parent of the college student really desires this maturity for his offspring—desires it to the point of seeking it by the only assured way, that of allowing the student his opportunity to make mistakes.

The all-wise Creator has fashioned a world in which it is possible for His creature, man, to make an absolute and complete fool of himself. One of the greatest gifts God has given man is his opportunity to do wrong, for through no other gift can man be given the opportunity to grow through doing right.

It is usually assumed that at the age of eighteen, when the American boy or girl leaves home for college or a working experience, he is accepted by the world as one who takes a new and larger responsibility for his own living. Parental counsel will still be available, but the decisions are his to make, the consequences are his to accept.

A college must be founded on this basic assumption, or it becomes merely a post-graduate course to high school. The parent who blames the instructor because he has not forced the boy to study, is thinking in terms of immaturity, not maturity. The mother who demands for herself three-day reports on the academic progress of her boy has not comprehended that such parental protection will inevitably make not for strength and self-responsibility but for weakness and dependence.

Here are excerpts from a letter written by a wise parent. His son had wasted his time, and the rewards of his daydreams were well-deserved low grades. The father, disappoint-

ed and grieved, knew the day was past when he could direct his son's life for him. The excerpts follow:

"I presume that the only effective way to deal with life is to deal with it realistically, and so I am taking this attitude toward the Registrar's report of your grades for the first semester. That the grades are lousy is self-evident, both to you and to all concerned, but that is not now the important thing. What is important is how you take it, what it means to you, and what you do about it.

"I have told you that we would have no word of condemnation, that we would not any longer seek to urge you to do this or that, that you were of a man's age and that you were pretty much on your own.

"I know very well that you have a very capable mind, that you have a lot of intelligence, that with your head you ought easily to rank in the upper quarter of your classes. What I can't figure out is why you flop. I

HOW TO MAKE GOOD IN COLLEGE

BY RANDALL B. HAMRICK

The College Student's Personal Guide

The Editor of *motive's* Department of Vocations brings together in this easy-to-read guidebook information and experience that can help young people get the most from college—in education and good times.

Here are tested tips on how to study, plan time, make social adjustments, maintain health, budget finances, look your best, develop your personality, and plan a career. It tells you everything you need to know—from handling a fork and the technique of saying "Good night," to getting a summer job and taking classroom notes.

A reference book for constant use; illustrated in cartoon fashion.

\$2.50 at All Methodist Publishing House Branches

am driven to the conclusion that no one has an answer except yourself and I have to be content to leave it to you. That I do so with a sense of failure on my part is true, but I can at least take the position of leaving the solution with you, of putting you face to face with your own self and your future.

THE RIGHT OF SACRIFICE

"Of course one can just rest satisfied with being a follower or a taker of orders. What this means is living on a low plane of income, constantly facing financial worries, and taking life on a pretty narrow set of interests with no chance to satisfy large or finer desires. What baffles us all just now is that the unskilled and untrained worker is a drug on the market, that he has to be given relief that he cannot hope to give his wife and children even the common demands of medical care, education, clothes and furniture, and recreation which ought to be theirs. I miss my guess if the world you face does not place a heavy premium upon men who can do things, who have the mental training and discipline to master some place of responsibility.

"What I have written is not intended to make you blue, rather to encourage you. As long as you have ambition, wishes to succeed, and willingness to stand on your own feet you have a free hand to make any move which seems to you to lead toward success. We earnestly counsel against taking any lesser way or making any move without sound thinking of consequences. Even in this we keep hands off. It is only that we recognize our own responsibility ceasing when we have aided you in preparation for life, and in this we stand ready to make real sacrifices, as we are doing this year. What you do with yourself will always concern us and we shall always be eager to help, to enter into your success and failure, and to love you. Please do not assume that since we make sacrifices we ought to be relieved of them. On the contrary one might suggest that we ought not to be robbed of our chance to make them in order that you may someday become a worthy citizen of the commonwealth, a man capable of taking a man's place."

THE SKEPTICS' CORNER

Edited by Robert H. Hamill

"Oh, he didn't believe in Adam and Eve—
He put no faith therein;
His doubts began with the fall of man,
And he laughed at original sin."

(HILAIRE BELLOC)

FELLOW skeptics, welcome! Let's pull out our pipes or our knitting, cock our feet up on the chair, and ask some questions. I have a doubt or two myself.

This Adam and Eve affair, for instance. I doubt that Eve did it. I know Adam didn't do it, being a man. I doubt that the serpent did it, for the serpent is meant to represent the power of evil actively at work in the world, and I see not enough evidence to make me believe in the Devil. Who, then, did do it?

I suspect that Lincoln Steffens is right when he lays the blame on the apple. That is, the prize, the reward, is what persuades a person to do wrong. If the prize is large enough, the temptation conquers his resistance, and he gives in. As in college; we cheat, or copy, because the reward makes it a good gamble: the reward is plenty big, for it may bring a higher grade, a scholarship, an honor, a job. Why not take a chance? That's all Adam did. So, I doubt that old story of Adam and Eve, and I think it ought to be rewritten.

Other things, too, I don't believe. Skeptics might fill up this *Corner* with disbeliefs. But before we deliberately court a bad name for ourselves and make this the slander page of an otherwise decent magazine, let's see if there is any good reason for being skeptical. Where do we get, going about doubting and denying everything?

Our theme song is this, from Tennyson:

There lives more faith in honest doubt,
Believe me, than in half the creeds.

A genuine doubt assumes that if all the facts were known, some sensible solution would come out in the wash. A genuine doubter believes that there is some rhyme or reason to the intellectual life if a person only probes around long enough. The skeptic is a kind of Sherlock Holmes; he acts on the hunch ("faith") that the problem will make sense if he keeps

tracking down all the clues. So, push on, skeptics. We are on an honest trail that will get us somewhere.

The skeptic is born, spiritually, in Missouri; he wants to be shown. He refuses to shut his eyes and jump; he wants advance information.

The skeptic's patron saint is Doubting Thomas. Thomas became famous when he said he did not believe that Jesus had arisen. But when it was proven to his satisfaction that this was the same Jesus who had lived and been killed, then Thomas said, according to my translation of the Scriptures, "O.K. There is proof enough for me. You, Jesus, are Lord." Thomas was never disloyal; only shortly before, when Jesus had predicted that he would be killed, it was Thomas from among the twelve disciples who said, "Let us also go, that we may die with him." The Doubter was no coward; he was intellectually awake, asking pertinent questions.

The skeptic belongs to the list of people that includes Lincoln, who doubted that this nation could continue to endure half slave and half free; and Galileo, who doubted that the sun did all the moving; and Jesus, the greatest skeptic of them all.

Jesus had a healthy doubt about the major assumptions of his day's religion. When the creed said, "An eye for an eye, a tooth for a tooth," Jesus was skeptical, for he doubted that a street brawl ever made people friendly. When the good people went about shouting their prayers on the street corners and proudly giving dimes to the tramps, and saying, "This is true religion," Jesus began right then to play the game of *I Doubt It*, and he called their hands. Orthodoxy called for sitting home on Sunday, not even whistling the latest song hits or reading the morning paper; and Jesus interrupted with the tough question, "Is it lawful to do good on the Sab-

bath?" And when it was assumed that the great men were those who bulldozed and elbowed their way and lorded it over their fellows, Jesus became an outright rebel, and with skepticism that had become sober truth, said, "If any man would become first among you, let him be your servant." His doubts cut across the major religious attitudes of his day. He was so thorough a skeptic that they finally took him outside the city walls and hanged him. His questions were too embarrassing. They had had enough.

So, skeptics, we are in good company. Perhaps dangerous company.

This *Corner* intends to puzzle around with the most basic questions we can ask about the prevailing religion of today. The harder they are, the more sport it will be. We will conduct it in dialogue style, starting off each time with some question that you throw into the pot, with the *Corner* taking his turn at asking, too. Anyone may pitch in.

Here is a sample of a good skeptic's doubt. A junior in a midwest university writes that he has serious question about the value of the church. The more he ponders whether to throw in his lot with the church, he finds that "my only answer is 'no go.' Maybe it's because the personalities that have really been an inspiration to me have been revolutionaries concerning the church, such as Lincoln, Ghandi, Socrates, Tolstoy, and Christ. I am convinced that God working in human experience and reason will do much more than any organization such as the church can do. I come to a position of religious anarchism. I am convinced that in the light of history a person's influence does not depend upon his strategic position for presenting his ideas, but upon the relative portion of Truth incorporated in one's insights."

That is honest. It is important. It's tough. Let's tackle that next.

February, 1941

Certainly, Lord!

Philip F. Mayer

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The receipt of a conscription questionnaire forces one to make an immediate life decision. If only we could get advice from Jesus! Certainly he would not give orders like a Nazi fuehrer; nor would he say, "It's naughty to fight," without telling why.

In student fashion let us examine one of Jesus' ideas, throwing it away if false, regardless of preachers, and following it if true, regardless of G-men.

Jesus suggests that we deal generously with enemies, "for with what measure ye mete it shall be measured unto you."

"Not true! Throw it out. The man who measures generously goes bankrupt," says the hungry-looking NYA student. And the reverend senior exclaims, "It's bad ethics to do good in order to get something in return. Jesus is debasing virtue by making it a business proposition—and poor business."

Bomb-shattered text! But the suggestion is that a person usually gets out of life about what he puts into it. The one who is friendly gets friends, the one who is snobbish gets the black ball. The nation that goes in for militarism faces the antagonism of a militarized world; the nation that is kind to its enemies will get kindness in return.

"Why? What's the sense of being kind to our enemy? He has meted to us the sword, we must measure it to him again," says our sophomore.

"Q.E.D. Our theorem is demonstrated," says Professor Jesus.

Although Jesus himself did not receive the measure he gave, we cannot avoid asking ourselves whether friendliness toward our enemies might not prove a better defense than a Maginot line.

Jesus was "unethical" enough to have a very practical reason for being kind to enemies. It was not cowardice, or appeasement; it was because he believed one could overthrow evil with good. The study of a book like Richard Gregg's *The Power of Non-Violence* would help us to decide whether or not Jesus is correct.

"So far as I can see from nine years of observing you, yours is the way of life, the way of thought, of feeling, and of acting, of the Preacher in Ecclesiastes. I know of no better way. For of all that I have ever seen or learned, that book seems to me the noblest, the wisest, and the most powerful expression of man's life upon this earth—and also earth's highest flower of poetry, eloquence, and truth. I am not given to dogmatic judgments in the matter of literary creation, but if I had to make one I could only say that Ecclesiastes is the greatest single piece of writing I have ever known, and the wisdom expressed in it the most lasting and profound. . . .

"You would agree—to quote just a few precepts which come to mind from that noble book—that a good name is better than precious ointment; and I think you would also agree that the day of death is better than the day of one's birth. You would agree with the great Preacher that all things are full of labor; that man cannot utter it; that the eye is not satisfied with seeing, nor the ear filled with hearing. I know you would

agree also that the thing that hath been, is that which shall be; and that that which is done, is that which shall be done; and that there is no new thing under the sun. You would agree that it is vexation of spirit to give one's heart to know wisdom, and to know madness and folly. I know you would agree—for you have so admonished me many times—that to everything there is a season, and a time to every purpose under the heaven.

"Vanity of vanities, saith the Preacher; all is vanity." You would agree with him in that; but you would also agree with him that the fool foldeth his hands together and eateth his own flesh. You would agree with all your being that 'whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.'"

—From *You Can't Go Home Again*, by Thomas Wolfe. Harper and Brothers, publishers. Used by permission of Maxwell Perkins, Literary Executor.

THE BIBLE. By Walter Russell Bowie. New York: Association Press, for the Edward Hazard Foundation, Inc. 1940. 68 pp. 50 cents.

The flaming suns in our universe which excite the astronomer are but pinholes in the earth's ceiling until we have learned something of the measure of our celestial system. Dr. Bowie's little book on "The Bible" gives the measure of time and place which changes our Bible from an uninteresting volume into a thrilling study. His facts are not trivial; they show the design of a book too great for us to understand without a ground plan.

Besides giving framework, Dr. Bowie goes into "the Bible as literature," which we hear much about on the campus, but which we usually dodge as we do Carlyle. In a few pages we get the unmistakable scent of a graceful doctrine and we are eager for the chase in the erstwhile sullen forest.

One other thing given in this hour-length book, and given in great style, is an understanding of the purpose and significance of those innumerable Bible verses. Listen to this on Elijah: "He is alone; one voice against the timid silence of the secret multitude who might have preferred goodness but did not dare."

As much as we need the Bible itself, we need a study like this to open for us its meaning and depth. P. F. M.

THE LYRIC PSALTER. The Modern Reader's Book of Psalms, edited by Harry H. Mayer. Liveright Publishing Corporation, New York. 1940. 384 pp. \$3.00.

This is a grand book. One night at 10:30 I picked it up to "glance" at it, and the next time I looked at my watch it was one o'clock.

The editor got a group of American and English poets, among whom are such as Witter Bynner, Sarah Cleghorn, Lord Dunsany, Douglas Hyde, Jessie Rittenhouse, to mention but a few, to write poetical translations or paraphrases of the Psalms. The product is a collection of poems in which the spiritual insight of the Psalter is set forth in the spiritual grasp of the modern poet. And scattered all through this book are passages of great beauty and true discernment, so that both poet-lovers and people with devotional interests will find joy and inspiration in them.

Young people who are interested in finding worship materials in the modern idiom will find many useful selections in this book. An Epworth League service or a Wesley Foundation Vespers would be enriched by these fresh interpretations of the Psalms, and every Worship Committee chairman who is on the lookout for fresh expressions of the basic human themes of love and hope, and courage, will find this an invaluable handbook. EDWIN E. VOIGT.

New Books

What Does the Bible Say? By J. R. Coates. 12mo. New York: The Macmillan Company. An examination of the biblical attitude toward war.

The Life and Morals of Jesus of Nazareth. Compiled by Thomas Jefferson; ed. with a foreword by Douglas E. Lurton. 143 pp. N. Y., W. Funk & Co. \$1.00.

The "Jefferson Bible"—selections from the Gospel words as arranged by Thomas Jefferson. *Kobeletb, the Book of Ecclesiastes.* II. by Emile Etting. (Norfolk, Conn.) New Directions. \$2.50.

The King James Version of the Bible has been used in the text of this modern illustrated edition of Ecclesiastes.

A Handbook of the Bible. By Gerald E. SeBoys. 12mo. New York: F. S. Crofts and Company. \$1.25.

A reference book of biblical allusions in literature, art, and music.

Christian Community

Fellowships in the New Order

Franklin H. Littell

Tens for Christ is to add to that rapidly growing body of thought and experience which in these perilous times is drawing together small groups of men and women for a more intense witness in the Spirit and Way of Jesus Christ. There are not any credal requirements of brotherhood: only a deep discontent, and an earnest desire to find with a body of like-minded and like-spirited persons conscientious answers to matters of decision in personal and social struggle, and a willingness to undertake spiritual, mental, physical and work disciplines for finer Christian service. We seek your fellowship on this foundation; if you hear with joy, Welcome.

As for the pattern of organization itself, we reach the following conclusions:

(1) That we need to discipline ourselves (a) so that we put into practice regular daily devotions, because prayer and Bible reading are two of the best ways to bring us closer to God and of developing greater faith in the goodness of God; (b) so that we attend every meeting which is held for a definite period of time each week; (c) so that we budget our time and money that they may be used for things which are really important; and (d) so that we regulate our diet, sleep, exercise and recreation for the development of good health.

(2) That we must be a unified group—united on the basis of love, love for God, love for each other, and love for all mankind. In our unity we must be willing to share with each other our ideas, our ideals, our time, our money, and our energy to help bring about this way of love. Also we must be willing to help solve each other's problems.

(3) That we need to keep in contact with like-minded people, no matter what their race or creed, who are struggling like us to find a better way of living or who, by their lives, have shown that they have found the true meanings of the Christian life . . . from a letter of Elsbeth Riggs and Caroline Godfrey of the *Muriel Lester Ten* to Frances Ericson.

On such foundation of intense community we propose to work closely in the missionary enterprise, and in the "left-wing" in society at home. We say frankly that we seek the city which hath

"The rebuilding of Europe cannot now be political; political faiths can no longer move the hearts and spirits of men. A moral and religious foundation is essential to the construction of any order which shall be stable and permanent. . . . The only hope for Europe appears to lie in those small communities of Christians, both Catholic and Protestant, who live in the world and who are attempting to leaven it, as the Christian Church leavened the Roman Empire. . . . The Europe of the future will be built up upon these little communities or brotherhoods. These men who have kept their peace and their confidence, because they have surrendered all things, will alone possess the spiritual vitality necessary to the remaking of the world. . . . When we have come to the end of this long dark tunnel, and creep out once more into the sunlight, then we shall be surprised to find how great has become the strength of the Christian community, and how urgently men will look to it to solve the problems caused by the bankruptcy of the secular state. Every great revolution has been the work of a disciplined minority."—Written by Richard Russell in the supplement to J. H. Oldham's October 16 *Christian Newsletter*.

foundations, whose builder and maker is God.

Our committed Christian Brotherhood Movement is not trying to be an exclusive group. The purpose of it is to put new life into the church, and to give all of those who participate in it the fellowship, the discipline, the power, that they need in order to be true to the Christian Way of Life. But there are a few things that the movement must demand of all those who want to become part of it:

1. THE SPIRITUAL REQUIREMENT

- An uneasy conscience as to "career"; a sense of sin and injustice socially.
- Faith* in the person and way of Jesus Christ, and His work through the intense Christian Community.
- An eagerness to practice Brotherhood Love; a willingness to go the second mile to insure the future and strength of each Ten.

2. THE SIZE OF THE GROUP

- Four is the minimum; 12 is the maximum. When a group grows beyond this it should subdivide, as a growing cell does in the living body.
- Our American "program Christianity" has become so de-personalized that only the small Cell will insure adequate consideration of every religious matter and issue for decision. As weeks and meetings go by, a sense of Calling is built into a self-conscious lay ministry. As we seek

a complete change of life for the individual and society, we should not leave to secular radical groups the winning power of the early church. "Every great revolution is the work of a disciplined minority."

c. The death of the values of democracy comes through MASS movements and forces, with fairness and justice toward and from individuals becoming less and less important. This pattern of organization insures that the will and spirit of each member is known and respected on each issue.

3. THE DISCIPLINES

a. Daily prayer, meditation, Bible study, planning, fasting are involved.

b. Group worship, prayer, study is essential. We require too little of ourselves in knowledge of the history and purpose of the church, of the Bible.

c. Maintenance of our bodies as God's temples: through adequate rest, proper food and regular, avoidance of stimulants and drugs, regular exercise and temperate habits. This includes adequate education in bodily functions.

d. Maintenance of group strength through silence as to confidential matters, avoidance of gossip and idle talk, mutual aid in sickness or need.

e. Taking on only work which can be done well, and doing it promptly. The most vicious aspect of our young people's work is a pyramiding of committees, and consequent breakdown of morale in getting things done.

f. Doing some special service for one's own church, and another for one's community, and another in support of some foreign missions project.

g. Putting in a definite period of time, on a basis planned by the Ten, in a summer work camp, caravan or deputation team venture. Eventually, this should build up to a year's service on the field organizing or in some definite piece of work.

4. RESPONSIBILITIES

a. Faithfulness in activities of the local church; regular attendance at the morning worship and communion; regular counsel with pastor; taking some definite assignment in the work, and avoiding all others.

b. Helping other groups organize their program: preparing one's own statement of faith; doing deputation service generally; meeting with other small groups with requirements and organizing Tens.

c. Attendance at Conferences and Institutes for training, and spreading the word.

d. Co-operating with groups secular and religious which are carrying on programs of reconstruction, workers' education, defense of civil rights, peace.

It is suggested that each Ten, in forming, take the name of some great Christian of today or in history, and study intently his or her life and work.

(EDITOR'S NOTE: Additional information can be secured from Franklin Littell, Tens for Christ, 23 East Adams, Detroit, Michigan. Progress in the movement, news of like-minded groups, and programs will, we hope, be a regular feature of the magazine.)

Meditations for These Times

I speak to you from the dim-lit chambers of my mind. Occasionally I have seen light breaking this darkness—the light of the classroom, the good book, the strong friendships, the failure, and, above all, the light of Jesus' teaching.

* * * *

Religious institutions, the church as we know it, may be pounded to bits by Fascism or terrorized into ineffectiveness by Communism. The essence of both these movements is ideological and they represent a way of life. We must be able to meet their challenge—effort against effort, devotion against devotion, fact against fact. The great need is to stimulate our students to dedicate their souls to ways of life in a death-gripped world—expanding the vision of their minds until they realize that men have used the word "God" to center this striving; to promise them that this is the real and abundant life; that science and pedagogy are but tools in finding this undergirding reality; that worship will be needed in a life of such challenge, crisis, failure, and victory.

* * * *

Life, in the face of the agents of death, is the greatest reality. The surge of life for expression and fulfillment and the seeking of life in man to find the ultimate we call God is the greatest reality. This is the center of our message; not soldiers crucified on golden crosses of war profits; not revolutionaries crucified on ideological crosses; not workers crucified on crosses of body-breaking toil; not the greedy crucified on the cross of their own pleasures; not even Christ crucified on His cross—but Christ and all men who have risen and who will rise again to a life beyond their cross. This is a faith to live by. Once it has been seen clearly, death is unimportant. This is the hope of the people. This is the challenge to all people. If it has been made an opiate, it is a crime that will be paid with the blood of those who have been the criminals and the blood of those who have been misled.

* * * *

We are the carriers of a spiritual message in a world of war machines and dictators. We live by faith—the

FOR PEACE

From The Roman Catholic Mass for Peace

O God, from Whom all holy desires, all right counsels and all just works do proceed; give to Thy servants that peace which the world cannot give; that our hearts may be disposed to obey Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful.

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Peace I leave with you: My peace I give unto you, saith the Lord.

faith that after Hitler has become one of the world's historical pygmies, Jesus will be the leader of all men in a world dedicated to the seeking of God.

—Taken from a Service at Lake Geneva, 1940, N. C. S. C. A., Leonard Detweiler, Leader.

An Anthem

"PRAISE"

"To the master of music and loveliness: Praise, power, dominion forever. To the Lord of the word of creation be praise, power, dominion for-

PRAYER FOR THE HUNGRY

By W. B. WALTMIRE

O Thou who art the Creator and Sustainer of this world, with shame we see that our cities and towns today are inhabited by those who have been thoughtlessly and needlessly deprived of the food, clothing, and shelter to which all men are entitled as children of Thine.

We have allowed the greed for gain to snatch the bread from the mouths of hungry children.

We have stood idly by while thoughtless or cruel men have played politics with the pressing needs of the unemployed.

We have blindly accepted the lies spread by the selfish about the weak and oppressed, while their miserable relief dole has been consumed in the silent bitterness of bodily want and spiritual despair.

We have been careless with the health of the downtrodden, and have allowed the ravages of disease to break up the homes of the helpless poor.

O merciful Father, stab our hearts awake in this dark hour. Inspire the rulers of our land to lift at once this burden of needless suffering. Answer speedily for all the people the ancient prayer, "Give Us This Day Our Daily Bread." Guide and inspire us that our faith in Christ's kingdom of brotherhood for all men will be reflected in our actions. And in all that we may do, Thine be the power and the glory forever. Amen.

ever. To the maker of movement, color, and light: praise, power, dominion forever. To the theme of all song, inspiration of love: to the artist of life, to the greatest and least: praise, power, dominion forever. For He is the greatest upon His high throne, and He was the least as the child of a maiden. Praise then to Jesus whose mother was Mary, and praise now to Christ who is God in the midst of us. Lord of all beauty adoring we come to Thee. Give us Thyself both in time and eternity. Lord of all beauty, adoring we come to Thee, offering all that we are or can hope to be."

Books

THE SEER'S HOUSE. By Robert Nelson Spencer. New York: Charles Scribner's Sons. 1940. 151 pp. \$1.50.

INTERPRETATION AND MEDITATION

Origin: Noonday Lenten lectures in various cities.

Subject Matter: The Bible, especially the Psalms and much literature the basis for rather beautiful meditation. The writer is seeing through the eyes and emotions of others—but much of the writer comes through.

Use: For private devotions and for background material for public worship. Good.

The Author: Bishop of West Missouri of the Protestant Episcopal Church. Civic leader (he has been Deputy Police Commissioner of Kansas City) and obviously from his office a leader in the church.

BY JACOB'S WELL. A Planned Retreat. By James Leen. New York: P. J. Kennedy and Sons. \$3.50.

Religious meditations. Translated from the French.

WORSHIP PROGRAMS IN THE FINE ARTS FOR YOUNG PEOPLE. By Alice Anderson Bays. Nashville, Tennessee: Cokesbury Press. 1940. 255 pp. \$2.00.

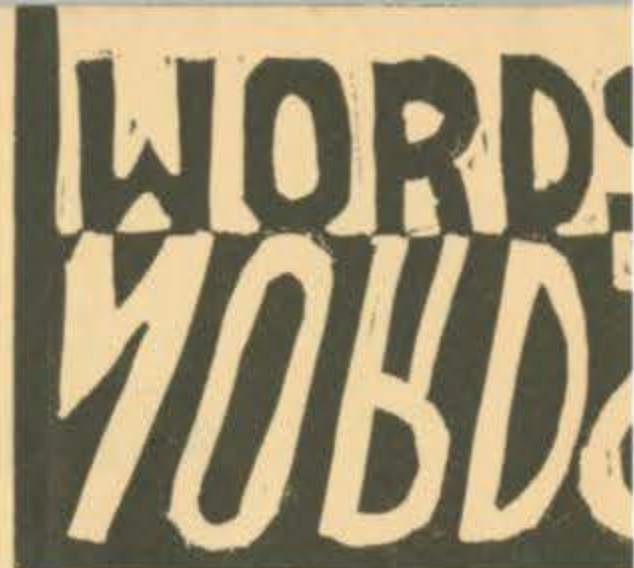
This volume includes thirty-five worship programs which have been written by Mrs. Bays around paintings, sculpture, and hymns. Each program includes specific suggestions about music for Preludes, a Call to Worship which is usually a poem, a hymn to be sung by the congregation, a prayer, responsive reading, a poem, a discussion of the work of art around which the program is built, another hymn or poem, a prayer, and a benediction. Occasional litanies, unison prayers, and Scripture readings are the variants to this form.

There is excellent material for worship in the thirty-five programs. The hymns chosen are good ones, the sculptures are impressive, and the paintings are neither too well nor too little known. Most of the paintings and sculptures are reproduced in the book. The hymns are ones which are in most hymnals.

A group that is at work in the creation of worship experiences will find this volume interesting, though any group that takes seriously its responsibility to lead people in worship will make adaptations of form and material. There are suggestions about actually executing the "programs." Perhaps, the thing that is disappointing about these programs is that they rather remain "programs." One occasionally feels a sort of rhythm in reading them, but one wishes for more definite climax, more variety and movement. It is easy, of course, to speak of a "worship experience," not so easy to achieve one, still less easy to lead a group of various individuals through the elements of a worship experience, and almost impossible to measure what actually has happened to the individuals in the group. But these programs are quite safe to use. They include the congregation vocally and may involve its individual intellectually and emotionally. They aim to make the last prayer a commitment. Certainly, there is no worship experience unless the worshiper finds at last a spontaneous commitment of his whole self. RUTH WINFIELD LOVE-

Words and Their Ways in Religion

Harris Franklin Rall



"For is the kingdom of God become words and syllables? Why should we be in bondage to the letter if we may be free?"—Preface to the King James Version of the Bible, 1611.

motive is interested in religion on the campus. It believes that the first need is clear thinking, and that we cannot have that until we understand the words that we use. The Christian religion has a long history. Great saints are in that history, like Francis of Assisi, great heroes like Savonarola, and many more who lived nobly and thought deeply. Every age must think and live for itself, but no age can live without the wisdom that has been gotten from the experience of the past. We cannot stop with the past, but we need the past if we want to press ahead a little further.

Religion is the point at which the past hands to us its greatest insights, its deepest experiences, its highest hopes. But the average man on the campus, even the churchgoer, knows the language of politics a good deal better than the words which religion uses to tell what it has to say about life and man and God. That is why I, for one, welcome the plan of *motive* to have a column in which to define the words of religion as a help to understanding, and so to the discussion of, the biggest questions of life. And the editor has suggested a good place to begin, that is, with the word religion itself.

Religion You can make the definition of religion so narrow that it will shut out every kind of religion except just what you believe in. But what we want just now is not to tell what religion ought to be, but rather what religion is as we find it everywhere among men. You can make your definition so broad that all distinctive meaning is lost, as when you say that religion simply means being good and doing good. Let me begin with a

simple definition: Religion is man's answer to the highest that he knows.

The important words here are "answer" and "highest." They suggest the two sides that belong to all religion. Religion comes when a man finds something higher than himself. That is the interesting fact about man compared with all other animals: man can know something higher than himself; and he is not really man—a human—until he does.

Except above himself he can
Erect himself, how poor a thing is man.

But he has to look up before he can climb up, and religion means looking up. Not just to something bigger—you don't worship the sun because it is a round million times larger than the earth, or a mountain because it is bigger than a man. The "highest" is something more than bigness or even power. Man has usually called it God, and "God" has meant to man many different things: the mysterious beyond his understanding, the power upon which he depended, the goodness in which he could trust, the good toward which he could aspire, or, if he were a philosopher, the truth or reason that made the world one and gave it meaning. But always religion meant belief in something higher.

But the other side must also be there; it is man's answer to the highest that constitutes religion. At its lowest it may be something rather selfish and superstitious and mean. It depends, of course, upon how men think of their God. They may think of him as indifferent, and then their answer will be gifts to win him over. They may picture him as angry and offended; then they will bring sacrifices. They may think of him as a convenience, a power that will insure for them success, happiness, wealth,

or whatever they want. Religion as such is not necessarily good; it all depends upon how you conceive the highest and how you respond.

But what is this response at its highest and best? What makes a man in the truest sense religious? You cannot put that in a word, but you can easily recognize the spirit. The Bible does not describe it but it shows it. When a man has seen God, such a God as we find revealed in Christ, his answer will be awe before that which, with all his knowing, must ever remain a mystery; it will be reverence before that which is infinitely good; it will be aspiration as he reaches out toward the good; it will be trust in that goodness and so a spirit of quiet and confidence; it will mean obedience, for when a man meets the highest, he knows that his own true life is found in surrender to it; it will mean courage and adventure because this God is a God of creative love asking us to see his high purpose and work with him. And when he sees this God as Christians do, then religion will be a life of fellowship in which men look up and say, Our Father, and live in fellowship with him.

Religion, then, is not just believing something or doing something; it is man's whole life as made over by his vision of God. To give a fuller and more careful definition, we may say, "Religion is man's life as conceived and lived in relation to a world of a higher order, upon which he feels himself dependent, to which he knows himself under obligation, and in relation with which he finds his life's meaning and seeks its completion."

Children of the "Lost" Generation

Mr. Adler's Condemnation

The young men of this generation have surrendered their democratic birthright. In contrast to the young men of Germany, who work gladly and loyally for the Fatherland, they work only for themselves and will suffer democracy only so long as it continues to contribute to their personal success—a state of affairs for which American education is primarily to blame. Increasingly, in the last forty years, the American teacher has led his students to believe that it is no longer possible to have confidence in any answers except those proved by the scientific method of research and experimentation. With a Bachelor's degree has come the conviction that expressions of belief on non-provable matters—moral, economic, and political questions, for example—can be no more than emotional "opinion" with no rational basis. As a result, the present international crisis finds American young men not only without faith in democracy but without any loyalties or ideals whatsoever which they are willing to defend. . . .

So declared Mortimer Adler, professor of philosophy at the University of Chicago, in an article in *Harper's Magazine*. Adler's charges echo the views of a group of distinguished intellectuals, including Archibald MacLeish, Robert Sherwood, and Richard Aldington, all of whom are alarmed over the weakness and apathy of "the pre-war generation," although they disagree over the fundamental causes.

An Answer--and a Confession of Faith from a College Student

HERBERT SILVERS

Mr. Mortimer Adler accused the present generation of college men and women of being narrowly selfish. We are concerned with nothing but the gratification of our own senses, said Mr. Adler sadly. We have few convictions and no ideals; we don't believe in anything. There are some self-evident truths, added Mr. Adler, and we don't know them.

Now if this indictment is true it is serious. Therefore, as one member of this "lost" generation, I decided that I should give my personal credo to attempt to indicate that possibly we college students do believe in things after all.

In the beginning, I must admit that there are more than enough things that I'm not sure of. I don't know whether there is any personal immortality or not. Maybe Mr. Adler has inside information on that question. I am definitely unsure that representative democracy is the culmination of governmental progress. I don't know whether finance capitalism has seen its day or whether it can be stirred into new life. I'm not even positive about easy things like whether college students should be required to study Greek. Maybe you're right, Mr. Adler; maybe we are a spiritually weak-kneed generation.

But, on second thought, I think not, Mr. Adler. For my very uncertainties give me convictions that Mr. Adler, for all his sureness, can't have. I believe in the first place that no personal conviction can be so well established as to justify the coercion of other people into accepting it. My first self-evident truth is that different truths are self-evident to different people.

I believe, secondly, that the scientific method is an immensely useful technique which should not be ap-

plied beyond its proper limits. The scientific method is essential in investigating physical phenomena. Reinforced by statistical methods it is often useful in investigating social phenomena. But the scientific method always assigns to any problem the simplest solution which will explain the results. And I believe that there is nothing in the nature of things which makes the simplest solution always the best solution.

For instance, I believe that the Northwestern psychologist who writes that altruism is merely a method by which the individual gets his own way in a roundabout and socially acceptable manner, has twisted the scientific method far out of its place and reached a cynical conclusion which is as unjustified as it is impertinent.

I believe, thirdly, that the methods we use will determine the results we get. My third "absolute truth" is Huxley's axiom that the means determine the end. Therefore, I believe quite simply that we can't strengthen democracy by making a dictatorship of our own country in the interests of "efficiency." Therefore, also, I believe that we can't attain any permanent peace by striving to see how many bombing planes and destroyers we can supply to a country at war.

Those three things I believe with all my heart. And underlying these three beliefs is the greater belief which I think most of my college generation would share. We believe in men and women and the things which they can attain. We believe that if we can relieve the pressures which make these men and women do cruel, senseless things which they don't intend, there will be no limit to the happiness and achievement of men and women. We believe that you don't need to worry, Mr. Adler; you may not have found us, but we're not really lost.

HOW TO READ A BOOK. *The Art of Getting a Liberal Education.* By Mortimer J. Adler. New York: Simon and Schuster. 1940. 398 pp. \$2.50.

Everyone who reads *How to Read a Book* with an open mind will gain a great deal. Not many of us like to be told that we do not know how to read, yet that is the first statement Mr. Adler makes. If you think you do know how, read the book to test yourself by the standards it sets. Students will do well to own the book and read it with pencil in hand to underline important words and passages. They will find that they will want to read it more than once and keep it for reference, for Mr. Adler gives many good illustrations for every precept. A. B.

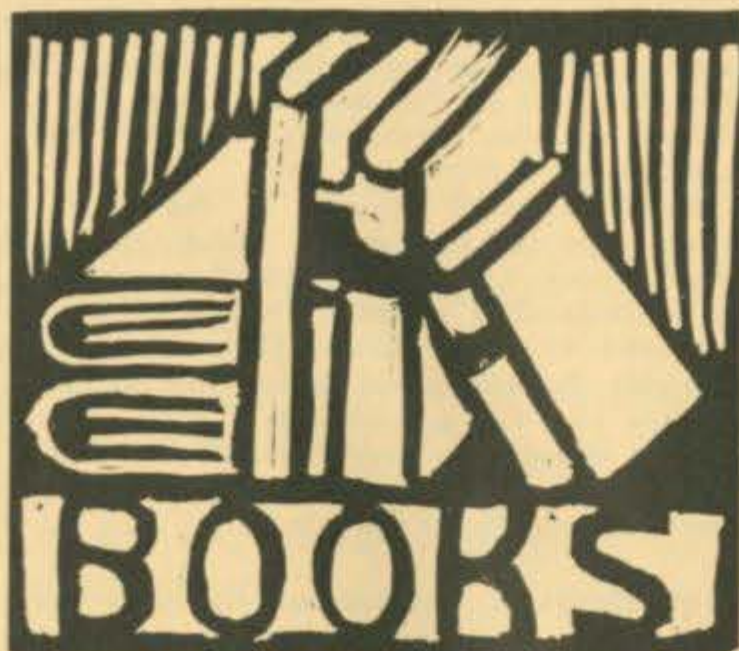
THE FAMILY. By Nina Fedorova. New York: (The Atlantic \$10,000 prize novel) Little, Brown and Company. 1940. 346 pp. \$2.50.

The style in which *The Family* is written catches the attention with the very first sentence: "The only thing the Family managed to retain from the prolific line of their noble ancestors was a long and shapely aristocratic nose." Immediately the reader knows that whatever hardships the Family may have to endure, they will be met with a sense of humor and courage sufficient to smooth the sharpest edges.

The Family consists of Mother; Lida, her daughter, who, though very young, falls in love with an American college young man and who, fortunately or unfortunately, like "the women in their family loved once and forever"; Peter and Dima, nephews; and Granny—Granny, the patient, sympathetic guide whose insight and understanding is able to quiet even the shouting drunken Englishwoman and finally to lead her back to a normal, helpful life. This Family is White Russian—"ex-big, ex-great, ex-prosperous."

The story is laid in China during the Japanese invasion of 1937. The Family keeps a boarding house, Long Street No. 11, on a British concession. Here they find protection, and here they welcome a strange collection of human beings. At first we are introduced to Mr. Sung, a Chinese professor; five smiling Japanese who go out and come in either in two's or three's and who turn out to be spies; and Madam Militza, a Bessarabian fortune teller whose cards "were on a par with jewels that had come down in her family from generation to generation." To this group belongs the Russian professor and his patient wife, Anny. The professor "thought always in French, spoke in Russian, read in German, and wrote in English." With his coming all develop into individuals, "the collective term of which is 'Russian intelligentsia.'"

This Family is poor, yet they never discuss their own hardships. They are more interested in the universal problems of humanity. After the occupation of the Japanese, the burden of life becomes heavier. "Living on nothing becomes an art not explained in books of economics" in a country where the financial life "goes on by fits and starts, and everybody becomes involved in a system of living on the promise to pay"—this country where people think it a miracle that Americans pay their debts when due and pay them with a smile. In spite of this condition, the Family always manages to have something for the continual coming and going of refugees. Indeed, life at No. 11 seems a confusion of arrivals and departures. Here we meet not only Russians, Japanese, and Chinese but also Christians from France and Italy; the Spanish Count and Countess Leon; three black nuns; beggars; Miss Pink, the smug, self-righteous, fur-coated social worker; and Lady Dorothea, "a perfect incarnation of Don Quixote in female form." Some stay only a short time, while others remain long enough to be considered a part of the family. The ties of pity, of sympathy, of charity "bind people into another kind of group, a family of spirit." All are graciously received and



Browsing in a Bookstore

Some Random Notes

The Japan Tourist Library is made up of a series of beautiful tourist books on Japan. If you don't know them, send for the list: P. D. and Ione Perkins, 1620 Mission Street, South Pasadena, California. And the best part is that the books are only thirty-five cents each. . . . Macmillan has published Erdman Harris' *Introduction to Youth*. Youth leaders take note! Not to be missed. . . . The same publisher is also responsible for William Ernest Hocking's *Living Religion and a World Faith*, another must book along with William Butler Yeats' *Last Poems and Plays*—a title which makes us sad. . . . Oxford University Press is publishing the American Guide Series—the W.P.A. guides. Is your state in yet? . . . NOTE: Modern Library has two new good ones—*Ulysses* and *The Short Bible*. . . . The best biography of Chiang Kai-shek is that by Sven Hedin, published by John Day Company. . . . Clement Wood is responsible for the *Poets' Handbook* which looks interesting. Greenberg has bought it out. Along with them should go David Daiche's *Poetry and the Modern World* which comes from the University of Chicago Press.

AND FOR THE PRESENT AND FUTURE

Important Items: Cowboy Dance Tunes arranged by Frederick Knorr and Lloyd Shaw—for only seventy-five cents. Caxton Printers of Caldwell, Idaho, are to be thanked. Also for Cynthia Pearl Maus' *Puerto Rico in Pictures and Poetry*. Looks and sounds interesting. Caxton and Harpers are back of *City of Illusion* which promises to be one of Vardis Fisher's best. . . . And with pride we announce a book by one of our adult editorial board—Appleton-Century will publish James Saxon Childers' *Mumbo Jumbo, Esquire* this spring—a book about Africa. . . . *Anchor to Windward* by Edwin Valentine Mitchell sounds like a choice book from Coward-McCann. It is the story of the Maine Seacoast Mission. . . . *Very Important: From G. P. Putnam's Sons—What I Believe* by Sholem Asch. We hope to use it in our *Toward a Philosophy* series. . . . February will see two important books from the John Day Company. *My Narrow Isle* by Sumie Seo Mishima—a picture of an independent woman in Japan, and *Toward Freedom* by Jawaharlal Nehru—an autobiography. . . . Everyman's Library has just published *A History of Greece* by George Grote, in twelve volumes! Timely? For later review (we hope): *Harlem: Negro Metropolis* by Claude McKay (E. P. Dutton). Don't fail to read Dean Faulkner's review of the New Haven Negro study in this number. More to follow . . . in March!

ministered unto. Though poor, the Family manages to celebrate the wedding of a poverty-stricken Russian aristocrat to an American soldier.

Part I ends with the death of Granny. Then

Mother becomes the patient burden-bearer. At times she becomes so tired that she cannot think "now"; she must find a quiet place "to think it over." She finds that place on Granny's grave.

The style is not quite so lively in Part II. In fact a touch of satire enters sometimes, though often expressed by the now partially demented professor who many times utters some profound truths.

At the end only Lida and Mother are left to vacate No. 11. They are given an attic room in the home of Countess Diaz whom they once befriended. The countess has secured piano and voice lessons for Lida.

Two groups of people will enjoy this book. Those who want just the story should stop at the end of Part II. Those who like symbolism may try to figure out what type of people each individual or group of individuals represents, for the Epilogue ends with the statement, "We are all one family, quarreling now and fighting and killing each other, and yet fundamentally one family of human beings."

ANNA BROCHHAUSEN.

OLIVER WISWELL. By Kenneth Roberts. New York: Doubleday, Doran and Company. 1940. 836 pp. \$3.00.

A student making an intensive study of the Revolutionary period should read Kenneth Roberts' *Oliver Wiswell*. Here he will find the history of that time presented from a Loyalist's viewpoint, for Oliver Wiswell, a Loyalist, tells the story. The average reader will think that the story could have been told equally as effectively in less than 836 pages.

The conflicting feelings of the Tories are well presented. They endured cold, starvation, and loss of property rather than side with what they called "the mob," "who," they claimed, "are ignorant of government and finance; they hate tolerance, education, and discipline." When, however, they listened to the "insufferable conceit, the ignorant assurance of the condescending Britons," they were filled with "a perverse desire to rush to the support of any American." After all, the Rebels were still their countrymen; and the Loyalists also considered themselves American patriots.

Oliver Wiswell was one of these Loyalists who did not wish to fight in either army; therefore, he secured all kinds of information for the British. Sometimes it was about the suffering of the Loyalists in their hiding places; sometimes it was about the movements of the rebel armies; sometimes in Paris as secret agent for the British. Little heed was paid to his advice. Only once did he really engage in battle; that was when he joined Colonel Cruger's Loyalist Army in the village of Ninety-six.

The love story plays a very minor part in the book. More attention is given to detailed descriptions of battles, to realistic pictures of the cruelty and injustice of the rebels, to the delays and mismanagements of the British, and to the grasping selfishness of some individuals on both sides. A. B.

RALEIGH'S EDEN. By Inglis Fletcher. Indianapolis: The Bobbs-Merrill Company. 1940. 662 pp. \$2.75.

The action of Inglis Fletcher's *Raleigh's Eden* is laid in North Carolina before and during the Revolutionary War. Here striking contrasts are graphically pictured. The very wealthy land owners built great manor houses and imported the furniture for them. They squandered money recklessly on sumptuous dinners and other entertainments. On the other hand, the poor starving farmers struggled in vain against the high taxes imposed by England's stubborn Hanoverian king and by his equally arrogant provincial governor. Quiet home scenes offset the panic caused by war.

Germans, Arabs, Mohammedans, French Hugue-

nots, highland and lowland Scots (Flora Macdonald among them), Quakers, gentlemen from England as well as sturdy English yeomen; indentured men, some of whom showed that they were not born to serve; and Negroes from all parts of Africa with their superstitions and their beliefs in witchcraft and "Mankwala" made up the heterogeneous population.

Mystery, romance, adventure, colorful descriptions, excellent characterization make *Raleigh's Eden* fascinating reading. A. B.

THE EXPENSE OF GREATNESS. By R. P. Blackmur. New York: Arrow Editions. 1940. 305 pp. \$3.00.

New and previously published essays, the best of those written after "The Double Agent," constitute this book that illustrates perfectly Mr. Blackmur's masterful approach to literary works—e.g., Yeats, Henry Adams, Melville, Lawrence, Hardy, and Emily Dickinson, from the point of view of the art of writing. Blackmur, where others piteously fail, is able to grasp the essence of the material with which he is concerned, and elucidate in a brilliant prose style his critical reactions. It is a definitive volume valuable as a companion piece for the authors discussed and as a rich example of creative criticism.

EDWARD G. MCGEEHEE

THE BIRD IN THE TREE. By Elizabeth Goudge. New York: Coward McCann, Inc. 1940. 339 pp. \$2.50.

Those who enjoyed *The City of Bells* will be delighted with Miss Goudge's *The Bird in the Tree*. Here again they will find her wholesome philosophy, her lovely descriptions, her touch of

fancy, and her unusual ability to portray character. Even the two dogs—the aristocratic Pooh-Bah with his "crushing arrogance" and the Bastard with his "tremblingly responsive" tail—add life and reality to the story.

Nor is romance lacking. In the strife between love and faithfulness, which ideal will win? Though Lucilla, the children's grandmother, is the outstanding influence; the old servant, Ellen, and even the house, Dameroshay—the strangely fascinating old house with its lovely gardens and the gnarled oaks "blown all one way, as though they bowed towards the house"—play their part in helping the young lovers, David and Nadine, come to their decision.

MRS. MINIVER. By Jan Struther. New York: Harcourt, Brace and Company. 1940. 228 pp. \$2.00.

The book, *Mrs. Miniver*, which led the list of best sellers for several months, is a series of articles which originally appeared in *The Times* (London). In a lively style that well expresses her zest for living, the author shows how to get joy out of the ordinary happenings of daily life. We realize that the pleasant side of life—the fundamentally enduring side—persists in spite of the storm on the surface of these troubled years. A. B.

IN THE MONEY. By William Carlos Williams. Norfolk, Connecticut: New Directions. 1940. 382 pp. \$2.50.

In the strict realist tradition this novel is concerned with the family and business life of Joe and Gurlie Stecher; the time the novel covers is

a climactic year, and a troublesome one—a fight on Joe's part to establish his own printing establishment, and on Gurlie's to acquire wealth quickly and through it rise into the grand social life of New York in the first part of this century. Williams handles the two children with an unusual tenderness. The novel is a direct antithesis of the romanticism of his poetry. Not a necessary sequel to *White Mule*, Williams accomplished what he wanted to do. EDWARD G. MCGEEHEE.

STORIES FROM THE HUSK. Edited by Clyde Tull and Anya Plummer. Mount Vernon, Iowa: The English Club of Cornell College. 162 pp. \$2.00.

Stories from the Husk, student written and student published at Iowa's Cornell College, is a beautifully bound collection of slightly good stories. By any standards the book is excellent, done, but the standard set by one story, Anya Plummer's "Three Flights Down," is not held by the others included. It is an interesting, ambitious experiment in student work and a valuable book from that point of view.

LEROY S. LEATHERMAN, JR.

[EDITOR'S NOTE: A special word of recognition for the accomplishment which this book represents should be said. This Iowa college, under the guidance of Prof. Clyde Tull, has rendered invaluable service during the last twenty years in demonstrating the standard of excellence and distinction which undergraduates can achieve in the field of creative writing. While other literary magazines have arisen and fallen, *The Husk* has continued to hold a high place among college literary publications the country over.]

Diary

[Continued from page 14]

and he raised all the questions which have been raised time and again during the last weeks. First, he wanted to know how it was possible to take this action and still recognize the validity of established government. As I try to think this through, it seems to me that there is absolutely no basis at all in political science for our seemingly anarchistic action. If we had been thinking in terms of a political science textbook, we just would never have taken the action we did. But it seems to me that for anyone who tries to recognize the sovereignty of God, a time may arrive when he has to choose between the law of the state and what to him is the will of God. I hope that I am fully conscious of the relativity of my position; to me it has become a clear choice.

Second, the officer tried to point out that the act of registration was just a technicality. But when one looks at the answering of questions on the registration card in their context, then it becomes much more than just a technicality. It signifies that one is willing to co-operate with the militarization of America. This, I believe, is more wrong than disobeying a law of the state.

Third, he wanted to know how it was possible for me to jeopardize the position of other C.O.'s who are planning to reg-

ister. This, if it will happen, is one of the relativities of our position. But there is bound to be some evil arising out of every act. I am quite sure that it was necessary to take the position which we did take in order to point out to others the danger of slipping unheedingly down the road to complete militarism and war.

New York, November 10

I am coming more and more to think that just about the most purely religious act which one can engage in is the act of repentance before God. This has been forced upon my attention throughout our whole ordeal with the government. We have heard not just once, but many times from friends and others who have agreed with our action or at least have seen the partial validity of it, that we are courageous and to be admired, etc., etc. In Denver I was approached by a minister acquaintance who, with tears in his eyes, said: "I feel humble in your presence." I suppose if I were a saint I would take this kind of remark in all humility and with grace. But because I know what an imperfect creature I am, such remarks make me feel like crawling.

Humility is something which every Christian ought to pray for, but which only the few ever receive. I suppose if

one dwelled on his own imperfections too much, he would soon become impotent. He would recognize that he could not take any kind of action without sinning against God, and therefore he would refuse to act. This in itself would be a sin, for to evade responsibility to the world is as surely sin as to glory in one's righteousness. Repentance and the prayer for humility must be continual.

It is a little frightening at times to realize that there are some friends and relatives who are being hurt much more deeply by the action of the government against us than we ourselves. This in itself is cause for repentance.

* * * *

The New York Times, November 11: "Eight young divinity students were in jail last night, starting to serve prison terms incurred by their refusal to register under the Selective Service Act. None could have been called for service under the draft law, but all had maintained that their consciences prevented them even from complying with the procedure of registration. Each was sentenced to a year and a day."

This *Diary* appeared in the November, 1940 issue of *The Union Review*, a publication of the students of Union Theological Seminary, New York City. It is printed here by courtesy of the editors.

"R" Day on the Campus

JOHN M. SWOMLEY, JR.

Five years in jail and \$10,000 fine was the threat for any man missing from the "registration" lines as thousands of college students discovered last October 16. Yet this did not prevent actions of protest.

Some students simply accepted the fact of the draft because there was nothing else to do. Others registered with marked resentment in the tones of their voices or in the expressions on their faces. General student dissatisfaction was evident. Many communities felt relieved when universities were persuaded or volunteered to register their own students.

Only a few actually refused to register, but so spiritually powerful was their protest that their cases symbolized the fact of opposition to conscription. Almost without exception these men gathered for prayer on the eve of registration day to make their final decision and commitment.

Refusal to register was not the only protest arising from the college campus. Protest meetings were held with mourning symbolized by the wearing of black. In some places students conducted a poster parade urging "Food for Europe" rather than munitions, and "Honest Employment" instead of conscription.

In Madison, Wisconsin, there was student protest despite the appointment of their University President, Clarence Dykstra, as Selective Service Administrator. The "Liberal Action" group there passed out open letters exhorting students to "make the campus a fortress of democracy!" Their plea was for a draft army "that will be genuinely democratic" rather than for no conscription at all.

A number of colleges tried to suppress any note of protest, forbidding outside speakers or the distribution of any literature. Some of these schools, under administration leadership, held services in which compul-

sory saluting of the flag and the singing of "The Star-Spangled Banner" played a large part.

A different note was struck at Park College in Missouri when two faculty members and about ten students added "conscientious objector" to their draft registration signature. A few weeks prior to this, the president of the college, Dr. William Young, had denounced peace-time conscription.

The action of pacifists from the University of Texas was perhaps typical of many religious college students in the United States. They met at six in the morning for a worship service in a small church so that they might find opportunity for public expression of their penitence for sharing in the national guilt. Throughout the day they had a headquarters set up in Austin to which "C.O.'s" were to report before and after registering. From one to two o'clock a number met again for fasting and meditation.

Registration Day was one of great significance for the campus everywhere. Students paused to rethink their philosophies of life; they began to think not only in terms of unemployment after graduation but of the possibility of forced labor and military service; in any event they were sure that October 16 marked a very great change in their educational routine.

Not all of them viewed it with dread. Some saw it as a challenge. These people gathered in churches and chapels to prepare themselves for peace. One such group gathered in Broadway Tabernacle, New York City, at midnight as October 16 began. They entered the darkness of the chapel and lighted two candles beside the picture of Christ over the battlefields. "No word was spoken. This silent vigil continued until the midnight which ended Registration Day." Hundreds of individuals entered throughout the day to enter into the spirit of the service. As the clock reached midnight again, the minister of the church broke the silence. "We have kept vigil for this day. Some of our brothers are in jeopardy for conscience' sake. Our brothers in all lands are in peril of

body, mind, and soul. In the memory of these hours of fellowship gained in our silent vigil, go forth! May God's Peace remain in your mind and heart and sustain your life no matter what seems to happen."

Personal Finance

"Where does the money go?" "How can I make my money go farther?" Practically all college students wonder about these questions, with varying degrees of frequency and despair. Yet, with the possible exception of Freshman-Week admonitions supposed to bear four-year fruit, most colleges have let their students handle the problem as best they could. Progressive Stephens College for Women, in Missouri, however, is one school which believes in doing all it can to help its students with their money problems.

The first semester of last year, the Consumers' Education Clinic of the college's Institute for Consumer Education had 950 Stephens girls keep a daily record on income and expenditures. More than 1,200 individual conferences, in which the staff of the Clinic helped the girls get to the bottom of their financial difficulties, were held. The second semester, fifty students helped with the reorganization of the expense book which the girls were using.

That expense book, revised into what is probably the most unformidable, inviting financial record book ever devised, is now available to college and high school students anywhere under the title *Personal Finance*. (Order from the Institute of Consumer Education, Stephens College, Columbia, Mo., at \$1 per copy.) The book is cleverly illustrated with cartoons of college girls facing financial crises.

The authors, Rufie Lee Williams and James E. Mendenhall, say in the foreword, ". . . We've tried to make the job of planning and recording finances as simple, as easy, as possible. And . . . to make a book which will appeal to students, a book which will express something of the dynamics of their daily living. . . ." Which is exactly what they have done.



Research by Clifford Zirkel

A young man and a sweet college girl were seated on a hillside one summer evening. Observing the distance between the two and absence of any—shall we say woo-pitchin'—some hidden observer yelled to the young man: "Hey, you're RATTLIN' IN YOUR OPPORTUNITY!"

"RATTLIN' IN YOUR OPPORTUNITY" was first used, we think, by a visiting speaker on the University of Texas campus. He likened people who were not taking advantage of all their opportunities to peas rolling and rattling around in a tub. A boy, a girl, and a summer evening—now that's opportunity. And when nothing is being done about it, well, two people are "RATTLIN' IN THEIR OPPORTUNITY"—respectively and collectively.

And while we're on the subject, we could discuss "BOODLE"—a word used here and there in connection with Marriage and Family courses. Only in class "courtship"—and its attendant ramifications—is the word.

At West Point "BOODLE" has another meaning. In *Bugle*, a little handbook for new cadets at the Point, "BOODLE" is defined as cake, candy, ice cream, etc. The phrase we're getting at is "BOODLE FIGHT." (Let's remember the West Point definition rather than the other!) A "BOODLE FIGHT" is any gathering, party or otherwise, at which ice cream, etc., is served.

In the light of this erudite discussion we could say, "After the BOODLE FIGHT, we boodled a bit!"—or could we, Editor?

At a meeting of the worship committee of the Wesley Foundation, one ambitious freshman piped up in the middle of a discussion, "Come on, let's get goin,' we're just SPINNING OUR WHEELS." Those of you who are given to attending meetings can see how this phrase might fit.

"SPINNING OUR (the pronoun may be changed) WHEELS" means that progress is not being made. The same place is being held too long—in other words, "We aren't gettin' anywhere."

A lot of professors find it hard to get anywhere when there's not enough "SOAP." Well, that might have two or three meanings in the light of one well-known soap slogan. Among the faculty at the University of Texas, there is or there was a phrase, "MAKIN' SOAP," "looking for some soap," etc. "SOAP" is stuff, used to designate material for class lectures. One professor might ask another one, "Do you have any SOAP on Copernicus?" or some such guy. "I need some SOAP for my next English class!"

Now that leap year is over, we suppose that there will be a lot of people "STILL CARRYING THE TORCH." This interesting phrase comes from S.M.U.—at least that's where we got it. When Jane and Joe break up, and Jane still has a warm spot in her heart for Joe—we may sympathetically say that "Jane is still CARRYING THE TORCH for Joe!" "Poor girl!"

If Joe went to West Point, he would have referred to Jane as a "DRAG." When any cadet has a date, he says, "I have a DRAG tonight!" Or one might be asked, "Who ya DRAGGING to the dance tonight?"

Then there are always terms used in the dining room or restaurant. At a co-op house in Austin, there are several phrases the boys use in describing the style of the breakfast eggs. "DRAG IT THROUGH THE GREASE," strange as it seems, means "turn it over." So do "PITCH AND PRESS IT" and "FLIP IT AND GRIP IT."

If you're reading this at the table, listen for any similar phrase . . . or any unusual, complicated, quaint, etc., ways of saying anything and send them in. Give the phrase, define, use an example, and tell where it is used.

ENGLISH WORD LISTS. By Charles C. Fries with the co-operation of A. Aileen Traver. Washington, D. C.: American Council on Education. 1940. 107 pp.

Any work by C. C. Fries commands the attention of students and scholars alike. This little book discusses and attempts to evaluate various word lists which have been compiled. What English words are most important for various purposes? What words should a foreigner learning English try to master first? How effective would communication be if a person were limited to a vocabulary of 850 words, and what should these words be? Various answers to these and similar questions Professor Fries discusses, adding in his last chapter some ideas and suggestions of his own. A bibliography of 206 items completes the book.

EDWARD C. EHRENSPERGER.

Getting the Feel of Things

[Continued from page 18]

this last requiring two years of study beyond the other fields.

EXPERIENCE WITH MATERIALS

And in addition to free experimentation with materials alone at home or in a group at a church workroom or at a party, there are many crafts which bring one into direct experience with materials. The sanding and rubbing which go into an archery bow bring appreciation for fine wood. The cutting of bamboo for a shepherd's pipe and the making of gourd fiddles present other problems. Tooling leather, beating copper, making silver jewelry, carving ivory and some of the new plastics—all these can have real meaning in so far as you approach your material with a true understanding of its nature. Further, by beginning your creative effort with a study of the material and its capacities you may arrive at an entirely new (though still appropriate) use. Black Mountain College students have been combining household items into jewelry which escapes stereotype. One necklace consists of silver bobby pins stuck between the links of the bead-like bathtub stopper chain; the flare effect at the neckline is rather Egyptian. Another necklace uses the same kind of chain plus four glass drawer knobs. The large department stores are now charging one dollar or more for bracelets and necklaces made of safety pins.

"American youth today lacks qualities of exactness, precision, promptness, and all the speed-up qualities in the present emergency, and is satisfied with mediocrity."—Dr. E. A. Cronin, Professor of English at the Colorado State College of Education at a meeting of the National Council of Teachers of English as reported in *The New York Times*.

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Ernest Fremont Tittle—minister of the First Methodist Church of Evanston—is University Preacher at Yale, Harvard, Chicago. . . . **Robert Davis** (Poem)—a young Negro living in Chicago was a student at Chicago University. He is now director of publicity and a lecturer for the South Side Community Art Center. . . . **Raymond P. Morris**—see the adjoining Advisory Editorial Board write-ups . . . and the same for **Richard T. Baker** (Fantasia). . . . **George Houser** (Diary) before entering the Federal Prison at Danbury, Connecticut, was a student at Union Theological Seminary. . . . **Charles F. Boss, Jr.**, was once with the United States Geological Survey, but to Methodists he is the working spirit of the General Conference Commission on World Peace which he serves officially as Executive Secretary. . . . The excerpts from **Thomas Wolfe** make up the first installment of a regular feature on *Faith* to be culled from some important modern writer. . . . **Marion Wefer** by profession a nurse and in private life a wife and mother in Ardmore, Pennsylvania, has been a constant guide and help. Her published plays are too well known to need mentioning. . . . **Margaret Frakes** (Movies) is a graduate of Northwestern's School of Journalism. She has been on the staff of the *Epworth Herald* since 1935. Best known, perhaps, are her *Independent Film Series* which appear regularly in the *Christian Century*, *International Journal of Religious Education*, etc. . . . **Dave Crandell** (Radio and Television) comes from Ohio Wesleyan with a Master's degree in drama from the School of Speech at Northwestern. He spent one year with National Broadcasting in New York, and since spring, 1940, he has been in Hollywood, where he has been in *The Pilgrimage Play* and in radio as writer, actor, and producer. . . . **Robert Luccock** (Music) is a member of the Student Editorial Board—which see! . . . **J. Olcott Sanders** (Leisure) is Texas born and bred—University of Texas (honors—Phi Beta Kappa). Writing two books on square dancing—when he is not working twenty-four hours a day as a field secretary for the American Friends Service Committee. . . . **Anna Brochhausen** is well represented in the book section. Her help there and on the Almanac has been invaluable. Information about her will be found in the write-ups of the Advisory Editorial Board—but she will not send a picture! . . . **Edward McGehee**, a senior at Vanderbilt University, is responsible for two book reviews, but his concern and his help on the magazine have been much greater than this would indicate. He has spent two summers at the Bread Loaf School of English and Writers Conference in Vermont. . . . **LeRoy S. Leatherman, Jr.**, is a sophomore at Vanderbilt. . . . Having spent a few years as an undergraduate in an institution across the square from Radcliffe College in Cambridge, Massachusetts, the editor now writes with some glee to the *Office of the College Physician* at the above named college, where **Harriet L. Hardy** (Health) occupies the intriguing position as "physician in ordinary" to the Cambridge intellectuals. . . . *motive* has rushed in where . . . well, in this case, to the Inner Sanctum of Yale University, and the result? a department on Vacations by **James McLane Tompkins** whose frightening titles are Secretary of the Bursary Committee and Supervisor of Student Agencies. (Words department, please help!) . . . From the hills of West Virginia comes **Randa B. Hamrick** (Vocations), who directs personnel at Methodist's West Virginia Wesleyan at Buckhannon. Sooner or later every college student will (or must) run into his book, *How to Make Good in College*. . . . **Herman Will, Jr.**, is really both a student and an adult, and likewise, both a young person and an official of the church (see Student Editorial Board) . . . **John M. Swomley, Jr.** ("R" Day) originally from Pennsylvania, is now England Youth Secretary of the Fellowship of Reconciliation, and Vice-President of the National Council of Methodist Youth. He graduated, Phi Beta Kappa, from Dickenson College and has a divinity degree from Boston University's School of Theology. . . . **Marjorie Coleman Baker** (Community Service) also belongs to the honored ranks of P. B. K's—from Cornell College in Iowa. She has been supervising case work for one of New York City's leading social agencies, while she has been living in a penthouse on 119th Street as the wife of Richard T. Baker. . . . Co-operatives and **Gerald F. Fiedler** grew up together on the University of Kansas campus. He is a member of the National Committee on Campus Co-ops and is employed by the Forest Service of the Department of Agriculture in Washington. . . . **Kenneth I. Brown** started his writing on religion and education while at Harvard—for what has happened to him since see the Advisory Editorial Board. . . . A Christmas card can often reveal a great deal about a person . . . one from the Hamill this Christmas did! **Robert H. Hamill** (Skeptics' Corner) is a graduate of Yale Divinity School and has been minister to students at the Wesley Foundation at the University of Iowa. Now a minister at Center Point, Iowa. Incidentally, the Christmas card was about a son, a few weeks old. . . . \$15,000 prize award would be a staggering announcement to anyone—but to **Harris Franklin Rall** (Words and Religion) of Garrett Biblical Institute it came in a year of anniversaries and honors. *motive* is highly pleased that Dr. Rall should consent to help us clarify our thinking on religion—no one is better qualified than he! His prize-winning book is reviewed in this number by **N. C. McPherson, Jr.** who was once one of Dr. Rall's students, and whose achievements are recorded with the Advisory Editorial Board. . . . **Philip F. Mayer** (Certainly, Lord!) is another product of Ohio Wesleyan and Northwestern, with a Harvard degree as an extra. In Singapore from 1923-27. Author of *The Primitive Gospel*. If you don't know it, you should. . . . **Edwin E. Voigt** is Yale educated. Professor of Old Testament at Garrett, one of the ministers of First Methodist Church in Evanston, Illinois, and now at the First Methodist Church at Iowa City, Iowa. . . . **Franklin H. Littell** (Christian community) has been one of the leading spirits of the N.C.M.Y. He graduated from Union Theological Seminary, served on the staff of the Board of Foreign Missions, and is now one of the ministers of Center Point Church, Detroit. . . . **W. B. Waltmire** (Prayer) is minister of the Pearl Memorial Methodist Church, Omaha, Nebraska. . . . **Herbert Silvers** (Reply to Adler) is a native of Tennessee, at present a student at Northwestern, where he contributes a column to the student *Daily*. . . . **Clifford Zirkle** (Campus Talk) graduated from the University of San Antonio (Texas) and has a Master's degree from the School of Speech at Northwestern. He is doing graduate work at the University of Texas this year and assisting in the work of the Wesley Foundation. His greatest achievement is recorded this hunting season when he killed an "eight-point" buck—a running shot. . . . **Edward Ehrensperger** is head of the English Department at the University of South Dakota. Sometime member of the faculties of Northwestern University and Wellesley College. . . . **William J. Faulkner** may be known as the Dean of Fisk University Chapel—or the minister of Fisk Union Church, but thousands of students love him for his magnificent artistry in telling Negro folk tales. . . . The following students of the Art Department at Northwestern are responsible for the block prints used as department headings: **Shirley Julien, Pat Coatsworth, Eleanore Letsche, Leila Abrahams, Tillie E. Graddick, Peggy Haber, Pauline Nutt, Betty Bricker, Mabel Beloian, Peggy L. Fox, and Virginia Bershaw**. . . . The assistant to the editor, **Robert Rowley**, began his writing in college journalism at Cornell College. He has been a member of the staff of *Epworth Herald*.