

motive

WE have been walking up and down the snow-swept paths of schools these last few months. Occasionally we've stepped behind a tree or a door, or we've sat mouse-like in a university to overhear the talk as you've walked by. What you have said has worried us, for more often than not it has been about the rush and "busy-ness" of life—and the attendant feeling of frustration that you have. The mad and merry whirl has caught you, and you eddy about unable to get any hold on yourself, finally finding yourself dizzy with the drunkenness of college life and its activities.

Part, and it may be a large part, of the feeling of frustration in the midst of "busy-ness" may be due to the dilemmas we heard described the other day on a campus. "I don't seem to be doing anything," said a conscientious, socially minded girl who had just come from a stirring talk analyzing our major problem of unemployment. Yet her life was filled with doing. "I must do something," says the pacifist, and with the intensity of a driven soul, he sets about some active community project. In the process of "doing something," he becomes more distracted, grows irritable, loses his temper, and ends up by wanting to fight. What should be our advice to him, to you, perhaps, and to many of the boys and girls who feel the pressure of activity upon them?

First: Living is the most important thing that you can do. Being something is essential to any intelligent, constructive, and creative action.

Second: You must either master time or it will master you. Don't let the fear of time develop in you a harassed, hectic and futile personality. You can manage and you must.

Third: In the midst of activity, decide which activity is valuable, which is significant for you, and then stick to that—stick to it if it means giving up much else that you are doing.

Fourth: Ask yourself which is the next most valid thing for you to do—and in order of importance and value, arrange your time and spend your energy.

Fifth: Be sure not to become a victim of the heresy that little things—a look, a word, a thought, a moment spent in dreaming, a wish—are not important. They are the stuff out of which the creative life is fashioned. They are the tendrils that catch hold and start growth.

Sixth: Remember always that the first duty of a student is to study. Never forget that. It is the secret of all your success in college. Remember, too, that study may not always be the routine must of classes and assignments. All widening of horizons and fundamental change should be attendant upon study.

Seventh: Decide that where you stand is important, but that the direction you are going is of much more moment. Be sure that a sense of direction is much more significant than a specific goal.

Eighth: Today is all important. Live for that, staking your whole life on the sixty seconds' worth of distance run each moment. "Sufficient unto the day . . ."

Ninth: Peace and satisfaction, security and a sense of foundation depend not on the passing chaos but on the belief in something abiding. For Christians, this is belief in man—a faith in the essential validity of human nature. When men around us fail, there is still the man in Christ. To believe in Him and to live your life as if His life were possible for you today—this is the beginning of a sense of foundation.

Tenth: To have real faith means that we must be active. To have faith in something means to do something about it. Q. E. D. Decide what things are important; put first things first. Act by the compulsion of the faith you have in the qualities of man that take their roots in the essential greatness of man proving his kinship with God.

Propaganda Analysis

CLYDE R. MILLER

propaganda—(from Latin *propagare*, to propagate; akin to *propages*, *propago*, a layer of a plant, slip shoot, *pangere*, to fix, fasten, plant.) 1. . . . More fully "College of Propaganda." A college instituted by Urban VIII (1623-44) to educate priests for missions. 2. . . . Any organization or concerted group, effort, or movement to spread a particular doctrine or system of doctrines or principles. . . . Now, often, secret or clandestine dissemination of ideas, information, gossip, or the like, for the purpose of helping or injuring a person, an institution, a cause, etc. . . . 3. Hence: A doctrine, system, or ideas, spread through propaganda . . . ; any doctrine or doctrines expressed for the purpose of such propaganda. A scheme or plan for the propagation of a doctrine or system of principles. . . .
—Webster's New International Dictionary.

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple: who ever knew truth put to the worse, in a free and open encounter?

—John Milton. *Areopagitica: A Defense of the Liberty of Unlicensed Printing.*

This nation will survive, this state will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by posted card, by letter or by press. Reason never has failed men. Only force and repression have made the wrecks in the world.

—William Allen White.

College students today do not intend to be carried off their feet by emotional appeals as they say the last generation was. . . . Mass thinking, fortunately, is not characteristic of collegiate groups. Generally, undergraduates of today are seemingly somewhat tougher in their thinking and certainly less sentimental than their older brothers, uncles, and fathers a quarter century ago. . . . [They are] loyal and patriotic, but in a quiet and restrained manner which would seem to indicate they are trying to base their decisions upon reason rather than emotion. I find our young men definitely suspicious of propaganda.

—Dr. Remsen B. Ogilby, President of Trinity College.

IN a small church in the Middle West a quarrel was going on over a new organ. An old deacon when asked how he stood, drew himself up and said: "I have not made up my mind but when I do I shall be very bitter."

Most persons tend to become bitter over issues involving their strong convictions. Propaganda based on these prejudices may be so charged with bitterness or with a feeling of hot exultation that people are swept into emotional frenzies and hysterias. Today America is beset by a confusion of conflicting propagandas; charges and countercharges assail us continually through press, radio and newsreel. These propagandas are disseminated by political parties; labor unions; business, farm, patriotic organizations; churches; schools; other agencies; also by word of mouth.

What Is Propaganda?

Propaganda is expression of opinion or action by individuals and groups deliberately designed to influence opinion or actions of other individuals or groups with reference to predetermined ends. Propaganda differs from scientific analysis. The propagandist is trying to "put something across," good or bad, whereas the scientist is trying to discover the relationship between relevant facts. Often the propagandist does not want careful scrutiny or criticism; he wants to bring about a specific action. Because the action may be socially beneficial or socially harmful, it is necessary to focus upon the propagandist and his activities the searchlight of scientific scrutiny. Socially desirable propaganda will not suffer from such examination, but the opposite type may be detected and revealed for what it is. Many persons would deal with opinions or propagandas they dislike by suppressing them, with violence if need be. But suppression of unpopular opinions or propagandas is contrary to democratic practices. One way to find out is by analysis and classification.

To deal with propaganda by suppression through federal legislation would violate the Constitution of the United States. "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." These freedoms are the essence of democracy. In terms of them, we should subject propagandas to scientific analysis and seek to indicate whether or not they conform to American principles of democracy.

Propaganda and Democratic Principles.

Democracy has four parts, set forth or implied in the Constitution and federal statutes:

(1) Political—Freedom to vote on public issues; freedom to discuss those issues in public gatherings, in press, radio, and movies.

(2) Economic—Freedom to work and to participate in organizations and discussions to raise living standards.



(3) Social—Freedom from oppression based on theories of superiority or inferiority.

(4) Religious—Freedom of worship, with separation of church and state.

With these freedoms are associated responsibilities. With freedom of the press goes responsibility for accuracy in news. Analysis of propagandas associated with these freedoms and responsibilities will help prepare young people for responsible citizenship.

Seven Propaganda Devices.

Often we are fooled by propaganda because we don't recognize the technics of propagandists. We detect propaganda more readily if we are familiar with seven devices: (1) Name calling; (2) glittering generalities; (3) transfer; (4) testimonial; (5) plain folks; (6) card stacking; (7) band wagon. These devices work most effectively when we are too lazy to think for ourselves. They tie into emotions which sway us "for" or "against" nations, races, religions, economic policies, and political parties, platforms, and candidates. With our emotions stirred, it may be fun to be fooled by these propaganda devices, but it is more fun and infinitely more to our own interests to know how they work. Lincoln must have had in mind citizens who could balance emotions with intelligence when he said, "... but you can't fool all of the people all of the time."

Name Calling Device.

Name Calling appeals to our hate and fear. The propagandist gives "bad names" to those individuals, groups, nations, races, policies, ideals which he would have us condemn and reject. For centuries the name "heretic" was bad. Today's bad names include: Red, fascist, dictator, communist, agitator, alien, economic royalist. In some places "Catholic" is a bad name, and in others "Protestant." Antidotes for name calling include: (1) Define the name. What does it really mean? (2) Is it correctly applied? Does its bad meaning apply to all individuals of the group it labels? (3) Who applies it and why? (4) If we reject and condemn some race, religion, nation, candidate, or program, would we be serving the name caller's interest or our own? Would our action tend to destroy specific democratic freedom?

Glittering Generalities Device.

Glittering Generalities appeal to our emotions of love, generosity, and brotherhood. The propagandist uses "virtue" words like truth, freedom,

Abraham Lincoln once said that, "with public sentiment, nothing can fail; without it, nothing can succeed."

The United States is already at war on the moral and spiritual front. Its institutions, its way of life, its principles of democracy, its form of government are being attacked *now* by organized propaganda machines. Dictators openly announce that they plan to attack all democratic societies by propaganda designed to confuse, frighten, divide and demoralize the citizens. Only as a last resort do they intend to defeat a democracy by force of arms.

—United States Office of Education, Washington, D. C.

We won our freedom in the first place by organizing resistance to tyranny through the *Town Meetings*. Face to face discussion about important principles and problems is just as necessary today as it was in 1770. The slogans and symbols of democracy are good only to the extent that the people understand why they are good and what they mean.

The public forum, the study circle, and the discussion group are vehicles for the development of intelligent convictions. By using these educational vehicles to enlighten their minds and to test their beliefs, Americans have made progress in self-government. These vehicles now ought to be used in the *defense* of self-government.

Let us now expand public forums.
—J. W. Studebaker, U. S. Commissioner of Education.

The firmest ground for confidence in the future is that more than ever we realize that while democracy must have its organization controls, its vital breath is individual liberty.

—Chief Justice Charles Evans Hughes.

March, 1941

It is not "treason" to teach that American ideals require a fair chance for everyone in terms of economic, social, and educational opportunity.

It is not "treason" to teach that these ideals are not yet fully achieved and to stir the enthusiasm of youth to attain these ideals more fully.

It is not "treason" to teach that the current developments in our economic life put great strain on the institutions of democracy and to summon up youthful vigilance and courage to meet the challenge.

It is not "treason" to teach that many different races and peoples have made a worth-while contribution to our American culture.

It is not "treason" to teach the importance of the civil liberties, nor to give practice in the responsible use of these liberties in dealing with debatable public questions.

It is not "treason" to teach that the United States can learn some useful lessons from the experience of other countries.

It is not "treason" to teach important truths, even though those truths be distasteful to powerful interests in the community; not treason yet, not yet in the United States of America.

—William G. Carr, associate secretary, National Education Association.



Propaganda by groups and institutions continues the job of stifling individuality by fastening upon us convictions that would never have been ours if we had had a fair opportunity to think things out for ourselves. Excellent words like *doubt*, *skepticism*, *free thinking* are made frightening with evil associations, and other words like *disloyalty*, *traitor*, *bolshevik*, *un-American* and even *atheist* are used to terrify and discourage the independent thinker and observer.

—Hughes Mearns in *The Creative Adult*.



STANDARDS FOR JUDGING PROPAGANDA
Our basic Christian standard of judgment is the New Testament ethic. Whatever leads to a denial of human brotherhood is bad propaganda. Whatever fulfills the gospel of love is good propaganda.

1. Propaganda is *bad* if it violates in any way our constitutional liberties of speech, press, and assembly.

2. Propaganda is *bad* if it deliberately attempts to deceive, and there is an unwillingness to reveal the aim of the propagandist.

3. Propaganda is *bad* if it aims to benefit some while excluding others on the basis of race, creed, or economic status. We recognize the right to propagandize

honor, liberty, social justice, Christian Front, public service, democracy, Americanism. These words suggest shining ideals. All persons of good will believe in these ideals. Hence the propagandist, by identifying his group, nation, race, policy, practice, or belief with such ideals, seeks to win us to his cause. As name calling is a device to make us condemn and reject, without examining the evidence, glittering generalities is a device to make us approve and accept, without examining the evidence. For example, use of the phrase "social justice" may be a device to make us accept programs for meeting labor-capital problems which, if we examined them, we might reject.

Transfer Device.

Transfer is a device by which the propagandist carries over the authority, sanction, and prestige of something we respect and revere to something he would have us accept. For example, most of us respect and revere our church and our nation. In the transfer device, symbols are constantly used. The figure Uncle Sam represents the consolidated common sense of the nation. A cartoonist, by having Uncle Sam disapprove a budget for education or unemployment relief, would have us feel that the whole United States disapproves that budget. By drawing an Uncle Sam who approves the same budget, the cartoonist would have us feel that the American people approve it. By associating the cross of Christ with the flag of a nation at war the sanction of the church can be given to the armed conflict.

Testimonial Device.

The Testimonial may make us accept anything from a patent medicine or a cigarette to a program of national policy, such as participation or non-participation in a war. In this device the propagandist makes use of testimonials. "When I feel tired, I smoke a Camel and get the grandest 'lift.'" This device works in reverse also; counter-testimonials may be employed. Seldom are these used against commercial products like patent medicines and cigarettes, but they are constantly employed in social, economic, and political issues. We will do well to ask ourselves regarding each testimonial we hear: "Who or what is quoted in the testimonial? Why should we regard this person (or publication or organization or what not) as having expert knowledge on the subject? What does the idea amount to on its own merits?"

Plain Folks Device.

Plain Folks is a device used by politicians, labor leaders, businessmen, and even by ministers and educators to win our confidence by appearing to be people like ourselves—"just plain folks among the neighbors." In election years candidates show their devotion to little children and the common, homey things of life. They have front-porch campaigns. For the newspaper men they raid the kitchen cupboard; they go to country picnics; attend service at the old frame church; pitch hay; and go fishing. They stress their belief in home and mother. In short, they would win our vote by showing that they are just like the rest of us—just plain folks—and therefore, wise and good. Businessmen often are "plain folks" with the factory hands.

Card Stacking Device.

Card Stacking is a device in which the propagandist employs all the arts of deception to win our support for himself, his nation, policy, ideal. He stacks the cards against the truth. By using lies, censorship, distortion of facts, and false testimony, the propagandist draws a red herring across the trail to confuse and divert those in quest of facts he does not want revealed. He lets half-truth masquerade as truth. A mediocre candidate through the

"build-up" is made to appear an intellectual titan; an ordinary prize fighter, a probable world champion; a worthless patent medicine, a beneficent cure. By means of this device the propagandist would convince us that a ruthless war of aggression is a crusade for righteousness. The foreign officers of all governments use card stacking; it is the essence of much diplomacy.

Band Wagon Device.

Band Wagon makes us follow the crowd and accept the propagandist's program en masse. His theme is "everybody's doing it." His technics range from those of medicine show to dramatic spectacle. He hires a hall, marches a million men in parade. He employs symbols, color, music, all the dramatic arts. Because he wants us to "follow the crowd," he directs his appeal to groups held together by ties of nationality, religion, race, environment, sex, vocation. He appeals to us as Protestants or as Catholics; as farmers or as schoolteachers. All the artifices of flattery are used to harness the fears, hatreds, prejudices, and convictions common to the group. In newspaper articles and in the spoken word this device is also found. "Don't throw your vote away. Vote for our candidate. He's sure to win." Every candidate wins—before the votes are in.

Propaganda and Emotion.

Observe that in all these devices our emotion is the stuff with which propagandists work. Without it they are helpless; with it, harnessing it to their purposes, they can make us glow with zeal or burn with hatred. This is not to condemn emotion, an essential part of life, or to assert that all propaganda is "bad." But the intelligent citizen does not want propagandists to utilize his emotion, even for attaining "good" purposes, without knowing what is going on. In a democracy both young people and adults must be able to see their way clearly through the propagandas affecting human values and interests. This means appraisal of propagandas in terms of the specific freedoms and responsibilities of our democracy. As an educational process, propaganda analysis is the objective, unemotional, noncontroversial approach to controversial issues.

for a cause that aims to benefit all people, if it does not violate the above standards.

RECOMMENDATIONS

The commission recommended that the local youth groups of The Methodist Church take four steps:

1. Carry on local study groups by reading all available material on propaganda analysis, by using the study material of the Institute of Propaganda Analysis, by using the dated and undated units of the church-school publications, by using the Town Hall Meeting of the Air and its discussion material.

2. Urge individual members to seek to understand race propaganda and other community problems; investigate the background and ideas of the local newspapers, editors, and publishers, the school superintendents, church ministers, and ourselves; investigate all channels of propaganda, including local clubs and the youth group itself, and become as well read as possible.

3. Put pressure upon schools, including night schools, to give consideration to courses on propaganda analysis.

4. Co-operate with other denominational groups in the study of propaganda as well as such groups as the Y.M.C.A. and Y.W.C.A., local Youth Councils, League of Women Voters, and so on.

—Report of Commission on Modern Propaganda, National Conference of Methodist Youth, Winona Lake, Indiana, 1940.



St. Martin was a soldier but not a Christian. Encountering a beggar and being moved by compassion, he took his sword, cut his cloak in half and shared it with him. The next day Jesus Christ appeared to him, wearing half his cloak. According to the Acta Sanctorum, "he laid down his arms, saying that in the future he would only be a soldier of Christ."

Woodblock
By Ade Bethune
Courtesy of The Catholic Worker

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The first responsibility of faith is action. To believe means to be prepared to enter upon an experiment. Belief which does not imply action is either an escape from reality or a variety of hypocrisy.

—Eduard C. Lindeman.

My country when right to be kept right; when wrong, to be set right.

—Carl Schurz—Version of Decatur's famous statement.

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

—Washington's Farewell Address, September, 1796.

The wave of the future is coming and there is no fighting it. What is our course to be? Shall we leave our own troubles and crusade abroad? Are we afraid, not only of German bombers but also of change, or responsibility, of growing up? Are we afraid of paying the price of peace? For peace has a price as well as war. The price of peace is to be a strong nation, not only physically but also morally and spiritually. It is to build up not only a static strength, but a strength of growth, reform, and change. For only in growth, reform, and change, paradoxically enough, is true security to be found.

—Anne Morrow Lindbergh in *The Wave of the Future*, copyright, 1940. By permission of Harcourt, Brace and Company.

We have been exhorted to believe that what we are now struggling for is the democratic way of life as contrasted with the totalitarian way of life. Unless we come to a better understanding of the use of symbols, this battle will, I believe, be lost. The totalitarians have defined their conception of life. We have not. We are still asking people to sacrifice and fight for a mere symbol. This they may do for a time, but if the symbol does not sooner or later take on flesh and bones and become a living reality, their persistence and courage will not endure. If, then, we are to use such rich and symbolic concepts as Democracy, we must

All but Inmost Faith

Austin Ranney

[An oration delivered in the John B. Kirk Oratorical Contest, Northwestern University]

JUST five months from this day, a certain familiar and august person looking a bit uncomfortable in his mortar board and academic gown, will hand me a diploma, clap me on the back, and shove me out of college forever.

I will not be very happy that day. These four years for me have been good years, years filled with a thousand things: the noise, crowds, and breathless excitement of a Notre Dame game, the stricken sigh that only students can give when they first see a final examination, the sudden desire to be anywhere else when the lake wind cuts through your coat, and the sudden desire to be nowhere else when you walk beneath Sheridan road's great canopy of green for the last time.

Yes, these experiences have been rich beyond words. But even richer has been the experience of coming to know men like Professors Hahne, Saretz, Lauer, Evans and a host of others. For these men wrenched the lid off the intellectual coffin I and my generation had been in for eighteen years and showed us a glimpse of the great, rich world of ideas that lay ahead.

Other teachers we had as well. Mortimer Adler, Bertrand Russell, Archibald MacLeish—no less than the others did they shove intellectual needles into us. And how we jumped! They became our guides, our leaders into the greatest of all unexplored territories, the intellectual unknown. We came to admire them, to love them, and, yes, to hero-worship them.

And of all the ideas, beliefs, and enthusiasms they taught us, none struck more fire in our imaginations and bound us together more closely, teachers and students alike, than a deep, abiding hatred of war and a high resolve that never again will we be caught in its toils, either as individuals or as a nation.

And then in 1939 there came a war. And at this first real test of our common anti-war passion, the teachers threw it away and began to shout that Great Britain must not lose even if it means the United States going to war. Today the students, bewildered as we are by this sudden and violent casting aside of the old common position, somehow cannot see that our new foreign-war idea is any less true today than it has ever been.

So today on this issue the teachers stand in one camp and the students stand in the other. In a nation filled with hysterical cries for "measures short of war"—with the "short of war" part becoming fainter and fainter, a nation where even our barrooms have replaced their traditional pictures of nude ladies with "God Bless America" signs, a nation which every day steps closer and closer to the brink—in a nation like that, the college students and the generation are one of the few voices left protesting the steady march toward another slaughter.

What has been the result? Our teachers, our heroes, have turned on us with a vicious fury that is unbelievable. In the classroom, in magazines, on the lecture platform, everywhere, they go out of their way to brand us selfish, lazy, unrealistic, cowardly. When we turn a somewhat jaundiced eye on the old "save the world for Democracy" slogans, they tell us we are interested only in our own skins and have no respect for the great moral ideals. Listen to one of their leaders, Mortimer Adler who said in *Harpers*: "The real trouble is that our college students and recent graduates do not take any moral issues seriously, whether about their personal affairs or the economic and political problems of the nation. Their only principle is that there are no moral principles at all." An

men like Bertrand Russell and Archibald MacLeish heartily applaud these sentiments.

But maybe you think this vilification of our generation is remote from Northwestern. Well, I can name three professors in the School of Speech who have made much the same accusations. I can show you three students in the School of Music who were officially told that unless they stopped their anti-war agitation, they would be given no jobs after graduation. I can show you a letter to me from a Liberal Arts professor lashing me for the anti-war stand I have taken in the *Daily*. It ended with these words: "Ranney, you and your whole generation are acting like high-schoolish fools, with absolutely no vision of the realities of the world about you."

Yes, and I can take you with me to a history class, at the head of which stands one of the great minds in the University, a careful and precise scholar to whom students have looked for inspiration for over twenty years. And I can show you the notes of the lecture of two weeks past in which he said, "The time for being academic and looking at things objectively and scientifically is past. We must begin to call things black and white even though in our hearts we know they are gray. We must create a temper which will act!"

No, this is no remote, lifeless, academic problem. This is raw, brutal life, pounding at the door, demanding to be heard. It is no academic problem for me. I have lived with it as my closest companion for a year. Hence it is in no mere rhetorical sense that I say to you that our teachers are throwing us the greatest challenge the integrity and worthiness of our generation has ever or will ever face. And it is a challenge which I propose to answer directly to those same people who make it.

You say that we have clung to our no-foreign-war notions, even in view of the peril of the British Empire, because we are selfish, lazy, cowardly, and care nothing about democracy. I ask you to look at the students on this campus who lead that anti-war group, men like Bob Rathburn, Herb Silvers, and George Grill. You will discover that it is those same men who have led the movement for bringing real democracy into student government, into the honor system, into the co-operative bookstore, and yes, even into fraternities. You will find that these men give democracy with their time and their energy much more than the mere lip-service you are willing to pay it with the lives of other people. Entirely on the facts of the situation, we can throw out your notion that if we are against war we are unconcerned with democracy. There must be some other cause for our attitude than the one you have so superficially ascribed to us.

We don't have to look far to find it. From a thousand student speakers, from a hundred college papers it comes—a cry that if America enters another foreign war, we will lose forever the democracy we have only begun to build.

It was from these same teachers that we learned how America became fascist in the first World War, how she put men in jail for questioning the wisdom of her going to war, how labor and capital alike were told what to do, how George Creel's propaganda board served as an excellent model for Herr Goebbels' later machine. But today the teachers cry, "Yes, but we got it back. And anyway, we're sure to lose it if Hitler beats England and invades us."

Facts are not popular these days. They even become the tools of the fifth-columnist if they are used to muffle the beating of the war drums. And one of these facts which has been given suspiciously little publicity is the fact that of all the military experts testifying before the Senate committee on the conscription bill, not one said that a military invasion of this hemisphere was even feasible, let alone probable. Much as it may disturb the drum-beaters to look at such facts, let us once and for all forget this militarily, practically, and completely absurd fear of invasion of this hemisphere.

And let us not be too smug about getting our democracy back afterward. Let us remember the communist raids, the Ku Klux Klan, the Sacco and Vanzetti case, and the whole sickening series of post-war incidents that showed we never got it all back. And if it was hard after that war, in which we were

state what we mean, not merely in terms of some former age but for the present and the future. The largest defections from Democracy come from young people. Why? Because they have never seen Democracy at its best. Some are not able to describe its meaning at all, that is, in terms of actual day-to-day behavior. Academic interpreters of Democracy insist that this conception of life rests upon such beliefs as pluralism and personal dignity. But what is pluralism in action? How do individuals attain dignity? How will the young worker who spends each hour of each day throughout an entire year, throughout a complete lifetime perhaps, doing nothing except pushing a lever, reach dignity? How much dignity is left to the citizen who votes knowing that both candidates seeking election are bound to be controlled by corrupt party manipulators? What we are slowly beginning to learn is that we can expect persons to be loyal only to that which they have experienced and found good.

—Eduard C. Lindeman in *The New Republic*, December 2, 1940. Used by permission.

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"Have we freedom of speech and freedom of worship in this country?"

"We do have freedom to say what everybody else is saying and freedom of worship if we do not take our religion too seriously. But teachers who do not conform to the established canons of social thought lose their jobs.

"People who are called 'radicals' have mysterious difficulties in renting halls. Labor organizers sometimes get beaten up and ridden out of town on a rail.

"Norman Thomas had some troubles in Jersey City. And the Daughters of the American Revolution refused to let Marian Anderson sing in the national capital in a building called Constitution Hall. . . .

"What of the moral order and justice and supremacy of human rights? What of democracy in the United States? Words like these have no meaning unless we believe in human dignity. Human dignity means that every man is an end in himself. No man can be exploited by another.

"Think of these things and then think of the share-croppers, the Okies, the Negroes, the slum-dwellers, down-trodden and oppressed for gain. They have neither freedom from want nor freedom from fear. They hardly know they are living in a moral order or in a democracy where justice and human rights are supreme.

"We have it on the highest authority that one-third of the nation is ill-fed, ill-clothed, and ill-housed. The latest figures of the National Resources Board

show that almost precisely 55 per cent of our people are living on family incomes of less than \$1,250 a year. This sum, says *Fortune Magazine*, will not support a family of four. On this basis more than half our people are living below the minimum level of subsistence. More than half the army which will defend democracy will be drawn from those who have had this experience of the economic benefits of 'the American way of life.' We know that we have had till lately nine million unemployed and that we should have them still if it were not for our military preparations. When our military preparations cease, we shall, for all we know, have nine million unemployed again. . . .

"As for democracy, we know that millions of men and women are disfranchised in this country because of their race, color or condition of economic servitude. We know that many municipal governments are models of corruption. Some state governments are merely the shadows of big-city machines. Our national government is a government by pressure groups. Almost the last question an American is expected to ask about a proposal is whether it is just. The question is how much pressure is there behind it or how strong are the interests against it. On this basis are settled such great issues as monopoly, the organizations of agriculture, the relation of labor and capital, whether bonuses should be paid to veterans, and whether a tariff policy based on greed should be modified by reciprocal trade agreements.

"To have a community men must work together. They must have common principles and purposes. If some men are tearing down a house while others are building it, we do not say they are working together. If some men are robbing, cheating and oppressing others, we should not say they are a community. The aims of a democratic community are moral. United by devotion to law, equality and justice, the democratic community works together for the happiness of all the citizens. I leave to you the decision whether we have yet achieved a democratic community in the United States. . . .

"If we would change the face of the earth, we must first change our own hearts. The principal end that we have hitherto set before ourselves is the unlimited acquisition of material goods. . . .

"We must now learn that material goods are a means and not an end. We want them to sustain life, but they are not the aim of life.

"The aim of life is the fullest development of the highest powers of men. This means art, religion, education, moral and intellectual growth. These things we

never involved in a 100 per cent effort, it will be almost impossible in these days of total war that call for every man, every resource, and every atom of intelligence that any nation possesses.

And what becomes of democracy and sanity and human hopes when the last great democracy in the world at last abandons her effort to keep her people happy and marches them off to another holocaust to save the world for whatever it is you great men think it should be saved this time? Sure there are worse things than war; and war brings every one of them.

What do we find behind youth's anti-war stand? No selfishness or unreality or cowardice, but rather the highest kind of selflessness, the clearest kind of reality, and the truest sort of courage. For we are learning, we students, that against the tremendous pressure brought crashing on our heads from all sides, that "all but inmost faith is overthrown." It is a rocky, heartbreaking path we are treading; but we are treading it.

And what shall we say to these teachers of ours who have turned so bitterly against us? Here's what we'll say to them: *you* taught us skepticism toward any high-sounding phrases making the misery and devastation of war; *you* gave us enthusiasm for building democracy at home in place of shoving into other people with bayonets. If we are at fault, it is because we learned our lessons from you too well.

One more thing I would say to you; I give it to you in the words of one of your leaders in the days when reason and kindness ruled his words. He said last spring as did your whole generation, "I will never be one of those old men who send young men off to die and be maimed in war. I think that is the most immoral thing in the world."

Listen to that, Mr. Professor. And I tell you that only so long as you and I and all of us hold *that* inmost faith is there even a chance that one day all men will walk the earth with hope in their eyes and decency in their hearts.

I Take It Back

Mallory Fitzpatrick

IN the spring of 1940 I thought I solved once and for all a difficult problem. For months I had been feeling my way through the maze trying to find the Christian solution to the problem of war. Finally my logic simmered down to a conclusion which crystallized into a conviction: As a Christian I could have nothing to do with war. I had been deliberate and prayerful in laying the foundation for that decision and once it was reached I meant to abide by it. To seal the decision I signed a pledge stating: "I hereby record my mature and resolute determination never to approve of nor participate in any war."

A realistic appraisal of events has forced me to rethink my conviction about war. I do not believe that there is any inherent virtue in stubbornness. It is good or bad depending upon the circumstances. And circumstances have changed since the spring of 1940. I shall not present the limping logic that because circumstances change convictions must inevitably change. But I sincerely believe that world conditions today are crisis conditions and should exert pressure in molding—and if necessary re-molding—intelligently held convictions. I am aware of the serious injunction: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." But in the world today where so much that we Americans hold constitutionally and the priceless privileges of democracy is threatened, I do not believe that God's wrath is inevitably evoked by turning the plow.

I hate war. I yearn to see the day when Machiavelli's Prince gives way to the Prince of Peace. Under the influence of Jesus, I believe that ultimately the peoples of the world will abolish war. I desire to work effectively to that end; and this desire has led me to reconsider my position as a pacifist in a world that is very much at war. As a result of this honest examination of my pacifist position in the light of present circumstances, I say: "I wish to take it back." Fundamentally my position as a pacifist rested upon the desire to maintain my idealism at any cost. As I shall try to explain, I now think that kind of idealism is invalid and un-Christian. Mistakenly, I thought that I could further the ideal of world peace by separating myself from the world when it went to war. By thus dissociating myself from reality I would have denied myself the only practical means of promoting my ideal. This time of crisis demands that high idealism make some sacrifices to reality in order that any kind of idealism survive.

Call me a victim of propaganda if you want to, but I believe that the oh-so-faintly-Christian pattern of our democratic way is seriously threatened by Naziism. And regardless of how much I believe that Hitler is doomed to failure in the long run, I cannot very intelligently play ostrich to the fact that by proved word and tested action Naziism opposes practically all those elements of democratic freedom that I hold dear. Out of this situation there emerges an either/or decision. If I believe that the democratic way of life is worth preserving and that it is threatened by hostile forces which would wipe it off the globe, I must be willing either to defend that way of life or, by my unwillingness to defend it, surrender my right to share in its benefits.

As a pacifist I made great use of the obvious fact that force is productive of force, trying to prove that enduring peace cannot come by resort to arms. I believe that today; war will be abolished when men *want* it to be abolished. But I also believe that there is rampant in our world today a force that, if not checked by the only language it knows (the language of force), will give the cause of Christian idealism such a setback that generations will pass before it can regain its present position in the world—to say nothing of making advances. I do not think that our democratic way of life is perfect but I do believe that it is infinitely better than the order which opposes it in the world today. At least in our democracy one can maintain and strengthen high idealism without serious interference. And in my imagination I have tried to picture the Christian idealist under a Nazi-dominated world. How long would he survive if he were true to his ideal of a world brotherhood based upon the teachings of Jesus? There would be no free country left where his plight would be deplored. And I believe he would be hounded by the uncomfortable remorse stemming from his knowledge of the fact that the sad condition of the world might have been prevented.

So I come to the place of decision once again. I must choose to identify myself with my country in its danger and co-operate in the effort to defend it from that danger, or as a pacifist safeguard my high idealism about war while I watch others defend my right to enjoy that happiest of all combinations—life and high idealism. I choose the former course. By so doing I do not "liquidate" my ideal of ultimate and enduring peace. Instead I shall be doing what I can in a practical way to preserve the imperfect order under which I have lived in the hope that being thus preserved it can then be further improved.

have regarded as mere decorations or relaxations in the serious business of life, which was making money.

"The American people, in their own interest, require a moral regeneration. If they are to be missionaries to the world, this regeneration must be profound and complete.

"We must try to build a new moral order for America. We need moral conviction, intellectual clarity and moral action; moral conviction about the dignity of man, intellectual clarity about ends and means, moral action to construct institutions to bring to pass the ends we have chosen. A new moral order for America means a new conception of security. Today we do not permit men to die of starvation, but neither do we give them an incentive to live. Every citizen must have a respected place in the achievement of the national purpose. A new moral order for America means a new conception of sacrifice, sacrifice for the moral purposes of the community. In the interest of human dignity we need a rising standard of health, character, and intelligence.

"These positive goals demand the devotion and sacrifice of every American. We should rebuild one-third of the nation's homes. We must provide adequate medical care in every corner of the land. We must develop an education aimed at moral and intellectual growth instead of at making money. A new moral order for America means a new conception of mastery. We must learn how to reconcile the machine with human dignity. We have allowed it to run wild in prosperity and war and to rust idly in periodic collapse. We have hitherto evaded the issue by seeking new markets."

—President Robert M. Hutchins of Chicago University in a radio address over the National Broadcasting Company Red Network, January 23, 1941. Taken from *Information Service—Federal Council of Churches of Christ in America, February 1, 1941.*

There never was a good war or a bad peace.

—Benjamin Franklin.

Democracy is the name for the ideals which Christianity brought into the world as religion.

—Thomas Mann.

Dictatorship: A system of government where everything that isn't forbidden is obligatory.

—Manchester Guardian.

If we wish to make a new world we have the material ready. The first one was made out of chaos.

—Robert Quillen.

A CREED OF DEMOCRACY

Statement issued by the faculty of Teachers College, Columbia University, August, 1940

WE BELIEVE IN AND WILL ENDEAVOR TO MAKE A DEMOCRACY WHICH:

- [1] *Extends* into every realm of human association.
- [2] *Respects* the personality of every individual, whatever his origin or present status.
- [3] *Insures* to all a sense of security.
- [4] *Protects* the weak and cares for the needy that they may maintain their self-respect.
- [5] *Develops* in all a sense of belonging.
- [6] *Protects* every individual against exploitation by special privilege or power.
- [7] *Believes* in improvability of all men.
- [8] *Has* for its social aim the maximum development of each individual.
- [9] *Assumes* that the maximum development possible to each individual is for the best interest of all.
- [10] *Provides* an opportunity for each and every individual to make the best of such natural gifts as he has and encourages him to do so.
- [11] *Furnishes* an environment in which every individual can be and is stimulated to exert himself to develop his own unique personality, limited only by the similar rights of others.
- [12] *Assumes* that adults are capable of being influenced by reason.
- [13] *Appeals* to reason rather than force to secure its ends.
- [14] *Permits* no armed force that is not under public control.
- [15] *Implies* that a person becomes free and effective by exercising self-restraint rather than by having restraint imposed upon him by external authority.
- [16] *Imposes* only such regulation as is judged by society to be necessary for safeguarding the rights of others.
- [17] *Assumes* that all persons have equal rights to life, liberty, and the pursuit of happiness.
- [18] *Guarantees* that rights and opportunities accorded to one shall be accorded to all.
- [19] *Insures* standards of living in which every individual can retain his own self-respect and unabashed make his peculiar contribution to the society in which he lives.
- [20] *Does not* tolerate an enduring social stratification based on birth, race, religion, or wealth, inherited or otherwise acquired.
- [21] *Recognizes* a desire on the part of people to govern themselves and a willingness to assume responsibility for doing so.
- [22] *Holds* that government derives its powers solely from the consent of the governed.
- [23] *Tests* the validity of government by its effort and success in promoting the welfare of human beings.
- [24] *Lays* on individuals an obligation to share actively and with informed intelligence in formulating general public policies.
- [25] *Requires* that the responsibilities and activities of citizenship be generally held to be among the highest duties of man.
- [26] *Holds* that men deserve no better government than they exert themselves to obtain.
- [27] *Believes* that the decisions concerning public policies made by the pooled judgment of the maximum number of interested and informed individuals are in the long run the wisest.
- [28] *Weighs* all votes equally.
- [29] *Has* faith that an individual grows best and most by actively and intelligently exercising his right to share in making decisions on public policy.
- [30] *Permits, encourages, and facilitates* access to information necessary to the making of wise decisions on public policies.

Let Us Consider God

EDWIN EDGAR VOIGT

A SMALL English refugee boy, after praying for his Mummy and Daddy and his various friends, was heard to close his petition with these words: "But take care of yourself too, God, because if anything should happen to you we'd all be sunk." More specifically, we will all be sunk unless God becomes more than a mere name to us, and we learn to know him as an Abiding Presence. Professor Ligon, addressing the Methodist Conference on Christian Education in Nashville, remarked that his father used to say that "the measure of a man is the size of what gets his goat." All manner of worries, little and big, will frighten us and cause us to lose our grip on ourselves and our grip on life, unless we find some big thing to which we can hold. As we face the uncertain days that lie ahead, let us consider God.

It should immediately be pointed out that "considering God" means a great deal more than defining him. The definitions of God, ranging from the "First Cause" to the "Unknowable," can mean anything, everything—nothing. And after we have defined him, how much of him do we catch up in our little formula? In a sense, to define God is like dipping up a pailful of atmosphere. At the best, such statements about him pick up only a very little part of him, and in a deeper sense, even before our little verbal containers dip into the Infinite, he has already filled our lives. Our primary problem is not to say what he is, as much as to become aware of the "Beyond who is within."

Of course the mind desires, and has a right to ask for an intelligent and intelligible statement of what God is. But let us get things in their correct order. It is the experience, not the definition of God that comes first. As the scientist gathers his data before he ventures to put forward his hypothesis or theory, so the religious person should have the facts of experience of God before he ventures his definition. From that point of view, not a few find that to define God is like defining love. Before falling in love one cannot say what it is, afterwards one does not need to. Having found God to be a friend, many will not care to define him, and the rest will then be able to do so. But the abiding temptation is to talk about and try to define what is not known at first hand. In religion that practice has always led either to querulousness or to sterility. God must become more than a theorem or proposition, and religious life begins, not in definitions, but in experience.

* * * * *

Where, then, shall we commence? How do we make human friends? We begin with an introduction, and then, as Dale Carnegie insists, all goes well if we have the right approach. We have been introduced to God—only heaven knows the number of times—but nothing much happened and the friendship did not develop. The common testimony of the centuries is that God is more than ready for friendship with us. But have we approached him in such a way as to make friendship possible? Human friendship, we know, cannot develop if one of the parties sits back with a "now-prove-yourself" attitude. If we take the view that God must first demonstrate his friendliness, we are assuming an attitude which in itself erects a barrier to spiritual communion.

In human relationships we speak of that attitude as negativity. We find it strongly marked in children, among whom there seems to be a stage in which the first and instinctive response to any suggestion is negative. In one of the eastern universities an investigation was carried on several years ago inquiring into the operation of this trait. It was discovered that the attitude of negativity intensifies in the growing child until it reaches a peak, usually between the 36th and 40th months of the child's age. After that it subsides and gradually disappears altogether if the training has been ordinarily successful. In some instances, however, like vestigial organs, it does continue in the individual's life but under a different name and guise. If a big executive retains it, he speaks of it as "having a mind of his own"; if a Ph.D. shows it, he calls it "critical acumen"; if a student has it, he calls it a "growing in-

pendence of judgment"; and if we see it in the ordinary man on the street, we call it, what it is—just plain cussedness and obstinacy. Under whatever title, it becomes a cross that our friends, and families, have to bear.

Now if we carry over that attitude toward life, we will also show it toward God. And so we approach him not in the co-operative spirit of the young Samuel, who said, "Speak, Lord, thy servant heareth," but rather in a weary mood that approaches God as "one more burden to be borne," or in a rebellious spirit against what our consciences plainly tell us we ought to do. If we want the joy of a creative human-divine fellowship it must be built on something else than that. Last year the girls of Kappa Phi took as their motto, "I'd love to," indicating that when someone came to them with a request, instead of saying, "I'm too busy," which really means, I don't choose to, they would hold it as an ideal to develop an instinctive response of, "I'd love to." In the days that lie ahead, let us approach God in that spirit, and if we do we will then open channels of communication through which he will be able to do for us, as he did for St. Paul, far more abundantly than we can ask or think.

Moreover, we earn the blessings of friendship only if we are willing to work at it. Friendship, on the human level, as we often discover too late, is not a one-way street. We must give if we are to receive its joys. Human beings will not long extend the tokens of friendship unless there is a reciprocal response. The blessings that come from fellowship with the Divine, likewise, require an effort and undertaking on our part.

Many different individuals have ventured to state that where religion shows decline it is because we moderns were unwilling to take the time for it. We spend ten years of hard study in learning to get ready for our professional careers, and we give to God—how much time—to cultivate his presence. Education finished, we spend the major portion of each week carrying on our occupational pursuits, sometimes none too high ethically. In between times we have a good time, sometimes none too exemplary morally, and how much time do we budget for God?

* * * * *

Now, I do not believe that we neglect these highly important matters intentionally. We are busy, and we are under pressure, and a thousand appeals claim our attention and our interests. And before we realize it we fall in the way of doing our work first and seeking God's favor afterwards. We need to be reminded that that is not the best way. Martin Luther, so the biographers tell us, had the habit of spending at least two hours at the beginning of each day in meditation, prayer, and study of the Bible and other great religious classics. He consulted God first, and then went to his daily task, and the Presence who came to him at the beginning of the day went with him through the remainder of the day. I applaud that little band of students in the State University of Iowa who begin each morning with a period of thirty minutes in group devotions—that is giving God a chance. I also applaud those numberless individuals who, when the day is fresh and the mind clean after an honest night's rest, keep tryst with their God before facing the world. Oh, I know, all that can become a perfunctory and meaningless routine, but it does not need to do so. When it is done with a true and sincere heart, some of the perspective of the Eternal comes to us.

If in the days that lie ahead we respond to God and reach out to him, we will discover something else. The problems of life will not disappear, but they will appear in a totally different light. Knowing a Divine Friend, such troubles will no longer make us afraid, for we now will not be going at them alone. We will be conscious of one far greater than we are working with us, perhaps even using our human hands to work his will and overcome the ills that make life so difficult. To know that is to know reassurance and to have infinite peace of mind. St. Paul built on that, and what did he discover—"In all these things we are more than conquerors, for all things work together for good to them that love God." That betokens a saint's calm, and a hero's heart—and of such is the "new world" built.

[31] *Provides* free education from the beginnings of formal schooling as long as it may be profitable to society for each industrious individual to continue.

[32] *Attempts* a general diffusion among the people of the ideals, knowledge, standards of conduct, and spirit of fair play which promote a sense of equality.

[33] *Permits* the unhampered expression of everyone's opinions on public policy.

[34] *Guarantees* the right of free expression of opinions on all matters, subject to reasonable libel laws.

[35] *Implies* that all who are bound by decisions of broad public policy should have an opportunity to share in making them.

[36] *Demands* that minorities live in accord with the decisions of the majority, but accords the right to agitate peacefully for the change of such decisions.

[37] *Exercises* tolerance to others without sacrificing the strength of conviction favoring different notions and practices.

[38] *Accepts* representative government as an economy necessitated by the size of the population.

[39] *Delegates* responsibility to individuals chosen by the people for their peculiar competence in defined areas of action, but retains the right to withdraw this authority.

[40] *Develops* a steadily increasing sense of obligation to a constantly enlarging social group.

[41] *Induces* a willingness to sacrifice personal comforts for the recognized general welfare.

[42] *Stimulates* a hope of constant betterment and provides means which the ambitious and earnest may use.

[43] *Encourages* constant reappraisal of things as they are and stimulates a hope that leads to action for their betterment in the future.

[44] *Uses* peaceful means for promoting and bringing about change.

[45] *Holds* that the fundamental civil liberties may not be impaired even by majorities.

[46] *Permits* unrestrained association and assembly for the promotion of public welfare by peaceful means.

[47] *Recognizes* and protects the right of individuals to associate themselves for the promotion of their own interests in any ways that are not incompatible with the general welfare.

[48] *Grants* the right to labor at work of one's own choosing, provided it does not interfere with the interests of society.

[49] *Guarantees* the right to enjoy the fruits of one's honest labor and to use them without molestation after paying a part proportionate to wealth or income to the cost of necessary government and general welfare.

[50] *Encourages* individual initiative and private enterprise insofar as they are compatible with the public weal.

[51] *Maintains* human rights to be more important than property rights.

[52] *So regulates* the natural resources of the country as to preserve them for the widest use for the welfare of all the people.

[53] *Insures* freedom of movement.

[54] *Guarantees* a legal assumption of innocence until proof of guilt, definite charges before arrest and detention, and open and speedy trial before a jury of peers, with protection of rights by the court and by competent counsel.

[55] *Guarantees* freedom from persecution by those in authority.

[56] *Provides* that no individual be deprived of life, liberty, or property without due process of law.

[57] *Permits* worship according to the dictates of one's conscience.

[58] *Separates* state and church.

[59] *Provides* such security, freedom, opportunity, and justice for all of its members that they will be qualified and ready, if circumstances require, to sacrifice in defense of its way of life.

[60] *Renews* its strength by continued education as to its meanings and purposes.

Sermon of the Month

March, 1941

Toward a Philosophy for "Man Alive"

From *The Creative Adult: Self Education in the Art of Living*,
by Hughes Mearns

WISDOM is really a childlike quality. While outwardly conforming it secretly observes and concludes, unimpeded by group pressure. Feeling is under the control of a directing intelligence. Honesty of reporting the method, and truth is always the criterion and the goal. Deliberately the highest place is given to personal integrity. It is the most precious attribute of humankind. Our only hope lies in its continued preservation.

* * * * *

. . . . art is the search for the self, a lifelong job, and the fine achievement of such search is the thing made performed or thought, or its inspiring outcome may be simply something better loved. . . . Like the quest of the religious life, art is the search for the better self along the rugged paths that lead to personal perfection.

* * * * *

It takes courage, then, to lead steadily the individual life, to listen to the truth within, to act in accordance with that truth, decently, of course, but regardless of group disagreement. No one can attain that courage until he knows and believes that his greatest treasure is his unique personality.

* * * * *

Fear of the world's insistence that there shall be perfection at every step has led us to lean upon books. We give them an infallible and therefore undebatable sanction by calling them "the authorities," a vague quotation from Aristotle having more weight than a true, clear personal observation.

* * * * *

To be successful in building up an independent, resourceful and cheerful personality, something more is indicated than the removal of the fear of a lack of ability in self-expression. . . . if the creative spirit is ever to have a simple chance, one must slowly construct a new code of ethical values.

* * * * *

Self-education and self-mastery should be the aim of every system of personal training. . . .

* * * * *

To think with one's own mind, to see with one's own eyes, to come to independent judgment unafraid, to cherish individual values among human relationships or in the tricky region of artistic taste, these eventually bring in a personal treasure beyond price. Every day of living is thereby made finer and richer.

* * * * *

Whoever believes in me may lead me.

* * * * *

Effective personality is a native excellence which has been preserved and strengthened through the years by persistent self-belief. Character is a native excellence born of self-debate and firm resolution and of continued resistance to equally native weaknesses. Character is the courage of personality, the trained force that defeats the internal enemies in the struggle for a superior individual life.

* * * * *

Learning alone can be an empty cup. It can be the travel guidebook without the trip. Associated with experiences, it revives the spirit, sends one on further journeys.

* * * * *

. . . . what will eventually distinguish man from the beast is the more general diffusion, not of factual learning, but of sensitivity of spirit.

* * * * *

Discipline, then, means voluntary surrender of something personal for the sake of an eventual greater personal gain. And there is joy in such surrenders. The test of a right and fruitful discipline, indeed, is just that healthy happiness which comes in giving up voluntarily a part of one's individuality. . . . That free spirit is most free who has been taught to accept willingly the necessary restrictions of human living.

* * * * *

The peculiar contribution of the religious life is just that willing bending of the spirit before the Higher Will.

* * * * *

Our greatest enemy, therefore, is not the enslaving master, but, rather, man's easy seduction by mass loyalties and mass fears. The only gleam of hope in the darkness comes from the scientist, the artist and the poet; the scientist who has learned, and only within the last one hundred years, to look through self-deceptions to discoverable truth; the poet and the artist who, in the midst of clamor, are quietly faithful to the inner vision. So the battle will be won, if ever, and fraternité will come to the earth with sanity when, and only when, the individual has at last freed himself from himself.

The Creative Adult. By Hughes Mearns. Copyright, 1940. New York. Doubleday, Doran and Company, Inc. Used by permission.

Hobbies for All

HARRY C. SPENCER

WHEN you're tired of the grind of school work, don't just go to the nearest movie, pick up your favorite hobby and you'll soon forget there ever were examinations." This is the advice of Albert O. Bassuk, President of the Hobby Guild of America and Editor of its official magazine, *The American Hobbyist*.

Mr. Bassuk has recently established



A miniature house crocheted from cotton by Miss Alice Beasley, Brooklyn. It has a garage, hedge, trees, and a woman on the back porch.

a hobby museum, the first of its kind in hobby history, at London Terrace, New York City. The purpose of the museum, according to the founder, is to show what hobbyists are doing and to encourage them to greater efforts. As distinguished from scientific and art museums, which assemble the work of the great masters, the hobby museum represents the activities of common people. Like democracy, it is by and for the ordinary person.

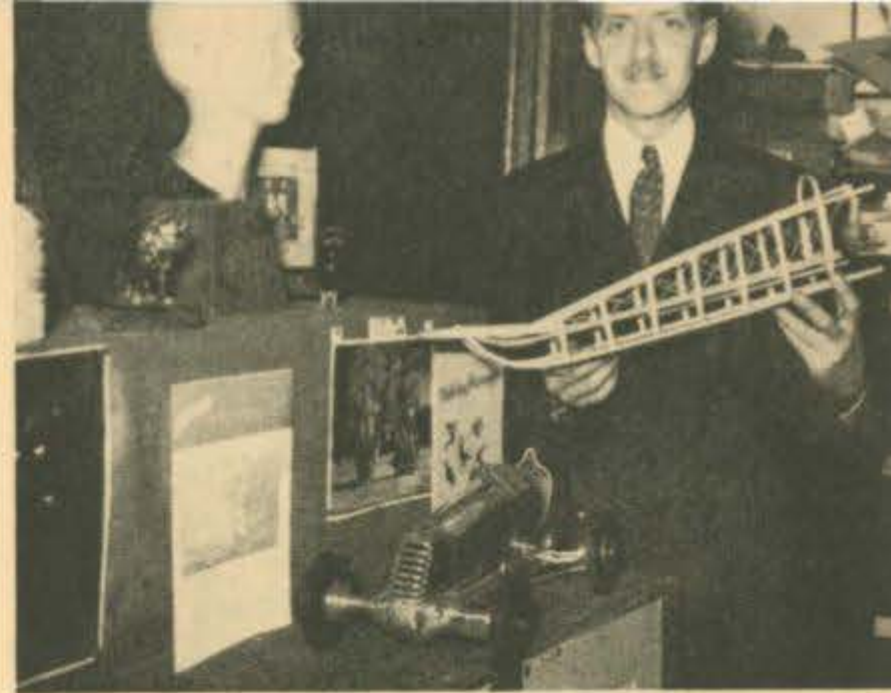
Not that the famous do not have their hobbies, too. Gelett Burgess,

who once wrote about a purple cow, has a nonsense machine here. Press a lever and an electric motor makes a mass of gears, belts, pulleys, cams, collar buttons, spools, manicure sticks and hairpins go into a jig. But nothing happens, and that is why it is restful. "Things with meaning bore you," says Burgess, who calls the machine, "A Woman Talking."

On the wall is a portrait of the world's No. 1 stamp collector—President Roosevelt—worked out entirely in stamps. The coat is made of 3-cent purples, face of 2-cent reds and 1½-cent browns, cut into small strips and pasted together with meticulous care.

HOBBYISTS can be roughly classified into three groups: collectors, game and sport enthusiasts, and craftsmen. The first includes J. P. Morgan, who amassed a treasury of paintings and rare manuscripts, and the fellow who has just begun a collection of match covers. The second includes the near-professional tennis champion and the dub who likes golf but will never break a hundred. The third includes the amateur photographer, the dabbler in water colors, and the man who recently finished a model bridge out of matches—each match being fitted according to a blueprint and the scientific principles of stress and strain.

There is a difference of opinion as to whether it is better to collect or make. One woman who has over 5,000 madonnas, including beautiful hand-painted specimens from the Renaissance and futuristic statues made from what appear to be pieces



Albert Bassuk, creator of the Hobby Museum in New York City, holding in his hand a model of an Alaskan sled.

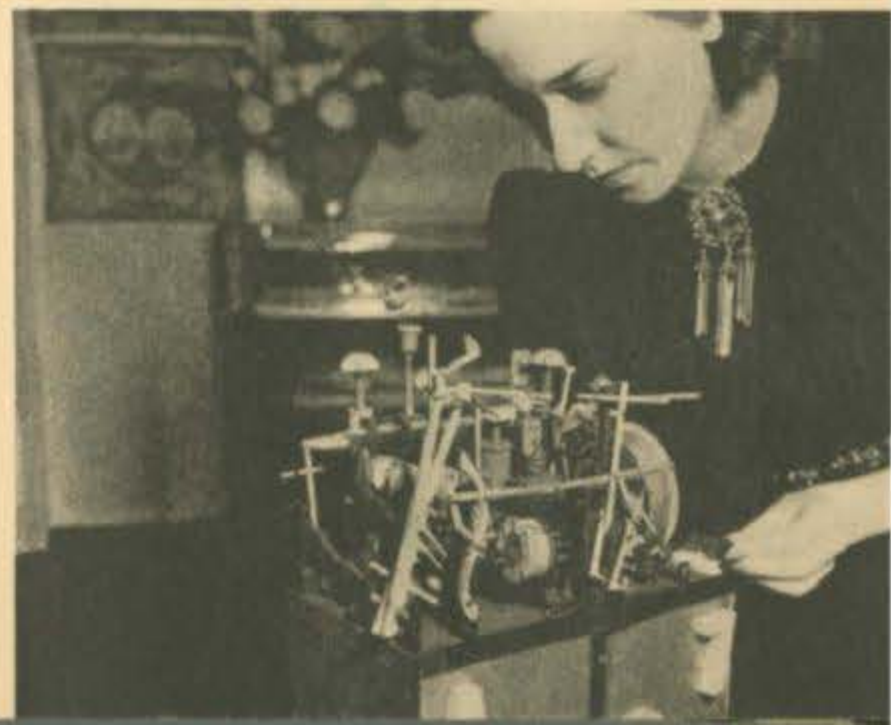
of scrap metal, says that no one should keep a thing he has made himself. Give it to someone else for his collection, she says. And in turn, she wants what other people have created. Judged by her array of madonnas, she has succeeded pretty well.

FOR college students, Mr. Bassuk suggests the craft type of hobby. Money is frequently required to collect items of value. But anyone can get hours of relaxation out of soap modeling or wood-block carving for a few cents.

To form a central exchange on the latest developments in hobbies, is the purpose of the Hobby Guild, located at 34 W. 33rd St., New York City. The advisory board of this non-profit organization lists among others Frank "Bring-'em-Back-Alive" Buck, Tony Sarg, and Robert "Believe-It-Or-Not" Ripley.

Mr. Bassuk does not say that hobbies are a cure for all the world's ills. But he does maintain that if the money used for destruction were used for hobbies, the world would be a lot happier. His own hobby is Gilbert and Sullivan—but that's another story.

The Nonsense Machine of Gelett Burgess.



Nor Are the Students the Same

University of Texas—*The Daily Texan* reported "mingled support, dislike, and ignorance" of the proposed bill that would bring a voluntary R.O.T.C. unit to the University, while its forum column drew fervent arguments, pro and con, from undergraduates.

Northwestern University—Panhellenic council voted unanimously to recognize Alpha Kappa Alpha, organized Negro sorority, and invited the sorority to become active in the organization's affairs.

University of California at Los Angeles—The same issue of *The Daily Bruin* announced a seminar discussion led by Kirby Page, pacifist leader, and the beginning of registration for national defense courses.

DePauw University—Eight recent DePauw graduates made up a panel for the second annual "I've Been Through the Mill" Conference. The purpose is "to give undergraduates the personal experiences of recent alumni in securing positions and in gaining a toe-hold in the field they wish to enter."

University of Chicago—Teams of debaters from the student forum recently invaded Chicago's West Madison Street to hash over social and economic questions with spokesmen of "Hobo College."

Cornell College—What students here are thinking about world and campus affairs, books, art, life—anything they are interested in—makes up *As We Are*, mimeographed magazine of student opinion published several times each year. Journalism students canvass the student body to make it truly representative.

University of Illinois—After a Quaker woman visited the Wesley Foundation and told of her experiences in child refugee work in Europe, a group of students decided to "adopt" a refugee child in England for one year. Over fifty students pledged their help.

State Teachers College (Kirksville, Mo.)—A course in "History of World Peace," taught by Dr. No-Yong Park, Chinese author and lecturer, has been instituted here. The course will "examine the development of peace ideals and men's struggle to harness the forces of war, from ancient times to the present, and look into proposed roads to peace."

University of Georgia—Religion-in-Life Week here included daily afternoon seminars on love, courtship, and marriage.

University of Wyoming—Coffee hours, at which students gather to discuss current questions, are held regularly in the main lounge of the Union. After a round table by a selected committee, the floor is opened to general student discussion.

College Isn't What It Used to Be

Charlotte Rossi

WHAT is college really like today?" a young high-school friend recently asked me.

Although I graduated from a business school, later enrolled at a co-educational university where I am now student-secretary to the director of publicity, I could not immediately think of an appropriate answer.

By asking what college is like *today*, my friend implied that college isn't what it used to be. With that I agree. Anything that lives, must change. College life has changed in the past few years. My observation is based on a daily peek behind the scenes. About 1,000,000 words of college news pass over my desk during the school year. I see thousands of college press clippings.

I'll grant that you can still read of rough-house and play-boy antics under campus oaks; you can read of college parties, college "isms," college class fights, and midnight pajama parades. You can hear rumors of glorious fun without classroom worries. You'll most surely continue to read and hear of these things. First, because they still exist—in places. Second, principally because the public in general has come to expect certain things on a college campus, things that were once thought typical.

But there's a change taking place. I shall not try to explain the change itself. I'll give you concrete examples, all actual happenings at average mid-western schools during the first ten weeks of the present academic year.

ON a near-by campus is a rich lad who lives in a dorm, sharing a small room with a poor boy. The rich lad one day dropped into the dean of men's office. He said: "Dean, my roommate doesn't have enough money to buy food and clothes. He's too proud to take anything from me. Won't you take money from me—and give it to him in some way or another—so he'll not know where it came from?"

At another school more than a thousand students turned out to hear Dr. Walter Judd, a medical missionary recently returned from China, give an eyewitness account of the suffering and privation in the war-torn areas. Within a week nearly five hundred co-eds had voluntarily signed pledges to go barelegged throughout the winter rather than wear Japanese silk hose.

The Y.M. and Y.W. organizations on one campus are undertaking to raise \$1.00 per student for a fund to be sent to young people in foreign countries who may be unable to continue their educations because of lack of funds or because libraries and schools have been destroyed by war.

On one college campus the biggest social event of the year is the Greek Conclave—when all fraternities and sororities combine to hold a Roman banquet and a formal ball. In former years, a "big-name" band had been hired to furnish the entertainment. This fall an inexpensive band was secured, the price charged for tickets remained the same as before, and the difference was given to Chinese relief.

Asked what course they considered of most value, students at a certain co-educational school placed well toward the top of the list a class which attempts to guide them in making a more successful marriage.

More young men in colleges are taking up courses which involve manual skill. There is increased demand for agricultural courses.

A "Creative Living" week has been planned by the students of a neighbor institution. . . .

No one definition will cover college life "today." College is what *you* make it. Thousands of young men and women are making it a very worthwhile thing.

Yes, colleges change as young people change.
America never had finer colleges.

Summers Are Different

WYATT JONES

IT was unique. At least I had never experienced a summer just like it. In fact, until I heard of Youth Caravans, I thought all summers were pretty much the same. But this one was different.

As I remember, it began much as any other. Those hurried days of preparation, books to read, clothes to pack, a late train to catch! That week at camp, studies, play, packing again! Then the dusty road, Mississippi, Missouri, or West Virginia. But when the Caravan actually got under way I began to sense the difference. It was nothing too obvious. There were places to go and things to do, but mostly, there were people. It wasn't the places, nor even the things—it was really the people that counted. It was the opportunity to get out to where men were living and working, to where humanity ate and slept and dreamed. Not just to learn but to live, to work, to eat, to sleep, and—yes—to dream.

* * *

"Deadening? What a name for a town!"

The young preacher laughed heartily.

"Deadening's not a town. It's a new-ground settlement. The government sold 'em the land cheap—that is, where the new levees had drained it. They came here from everywhere, every sort of men, to start over again."

I was about to ask another question when we came suddenly upon a plowed field. I noticed that each tree had been circled with a deep ax-cut. The young preacher nodded. "That's a deadening."

We arrived at a small clearing. An odd collection of men, women, children, and hound dogs were assembling beneath a rude structure of poles and thatched pine branches. Introductions were made and a young fellow in carefully patched denims began the singing. The song gave me a chance to observe the peo-

ple about me. They didn't look like the people Erskine Caldwell talked about, yet they were not as well off as many sharecroppers. They didn't look like the Joads, but the young preacher had said they were migrants. No, there was something else here. The thin faces of the mothers, many with children at their breasts, were tanned and deeply lined but their features were soft and kindly. A strange light seemed to play in their eyes, almost of merriment. A young fellow with a child on his knee noticed my searching glance. A three-day growth of beard did not conceal his embarrassment. He smiled wryly and smoothed the child's tangled hair.

The group listened attentively to the preacher's words. At the close they joined enthusiastically in a discussion of plans for building a church. They were anxious to begin. Each was ready to do his share of the work.

Slowly the group broke up. The father collected his family, called his dog and set out for his shack in the woods. As we drove back to town I thought about what I had seen. I tried to imagine what it was that held these unemployed migrants to the meager life they were forced to live—not only held them to it but let them enjoy it. Then I remembered the words of one young man as he planted his foot firmly on a fallen log, "Somehow or other, we're going to have a church."

* * *

"You see, the deaconess really started it. She came here to work among the families in the mining camp. We hadn't thought much about building a church. But with the increased wages after the depres-

Typical scenes in the experience of one caravan team during the summer of 1940. Pictures through the courtesy of Vivian Combs of Lexington, Kentucky.



March, 1941

sion we couldn't afford not to. We called it Prosperity."

We had been traveling steadily upward as he talked and I noticed as we made a curve that the valley lay far below us. We turned from the gravelled road and entered a veritable tunnel through the dense forest. The sound of a bell broke the mountain quietness.

"We're late, I'm afraid. But we're almost there."

A rift in the trees revealed the still-unpainted church house. It was of the style Grant Wood has so aptly termed "American Gothic." We paused for a moment on the steps and I looked out to the surrounding mountains. Far below, almost lost in the haze of twilight, three valleys came together. They seemed to converge at the very door of this little church.

"If mountains and valleys speak of God," I thought, "these people will never lack inspiration."

As we took our seats the small reed organ gave forth the closing strains of the Prelude. A strapping mountain youth pulled at his unaccustomed collar and began to read in a clear voice:

Who shall ascend into the hill of the Lord?

Or who shall stand in his holy place?

The group seemed to sense perfectly the significance of his question. The response was spontaneous:

*Oh send out thy light and thy truth:
Let them lead me;*

*Let them bring me unto thy holy hill,
And to thy tabernacles.*

One after another the young people made their contributions to the program. They discussed the place of the Church—their Church—in modern life. Their straight-forwardness was challenging. Their sincerity was inspiring. I thought of churches I knew with expensive equipment and well-trained leadership who could never equal, in a real sense, the work being done here. I left the meeting with a renewed sense of determination. I knew the service had been meaningful, not only to them, but to me as well.

* * * *

"That's funny," she said as I finished reading to her the paragraph above.

"Funny?" I saw nothing particularly humorous about it.

"I mean, the way you use the word 'meaningful.' I don't think I ever heard the word until last year. But now, every time I get near a Caravaner I hear it. I met Henry on the streetcar the other day and before we had talked five minutes about Caravans (I always get around to talking about them, because I want to go so badly myself this summer) he had described some incident or other as 'meaningful.' Mary Elizabeth is just as bad. Ask her what she thought of the Caravans and sooner or later she says they were 'meaningful.'"

I began to think. How many times I had done the same thing! It could be a sermon or a movie, a worship service or an evening of folk games, but if it accomplished its purpose I would invariably say it was "meaningful."

Maybe this was it. All my other summers had been as much fun; there were always places to go, things to do, people to know, but they all lacked purpose—direction. This summer had had just that. It was different. It was meaningful.

[*Youth Caravans, composed of four students and one adult member each, will be set up this summer in 90 annual conferences of The Methodist Church in 35 states. They will involve 400 student members and 100 adult counselors recruited from 110 Wesley Foundations and 80 Methodist colleges and universities. More than 1,000 communities will be visited by the caravans during July and August. For information write: Student Department, Board of Education, 810 Broadway, Nashville, Tenn.*]

Read a Story

*This is an acre of Wheat.
14 bushels per acre is an average U. S. yield.
Equals 840 pounds of wheat.
Equals 840 pounds of whole-wheat flour.
12 ounces of flour per loaf of bread
Equals 1,120 loaves of bread per acre.
Sell the wheat at 75 cents a bushel.
Get \$10.50 for the 14 bushels.
\$10.50 buys only 105 loaves of bread.
The story of the loaves and the Poor Fishes.
—From The Catholic Worker.*

Headline:

BIG WHEAT CROP OUTLOOK MAKES FARMER GLOOMY

Newsnote:

The deep subsoil of the high plains wheat area is soaked as it hasn't been for ten years and the outlook for the 1941 wheat crop is the best in a decade. Yet the wheat farmer is worried; he's afraid he'll raise too much wheat for his own good. He has been told he will by the government.—*Herald Tribune*, New York City.

Headline:

WHEAT DECLINES TO NEW LOW FOR 3 TO 4 MONTHS

Newsnote:

Bearing trade statistics, including availability of a surplus of 1,000,000,000 bushels of wheat in the United States, Canada, Argentine and Australia and the bright new domestic crop outlook, were depressing factors. Some experts pointed to the possibility of war or farm program developments that may affect prices.

Headline:

WHEAT PRICES OFF IRREGULARLY AS CROP REPORTS AFFECT TREND

Newsnote:

Hoover Food Committee cables from Belgium January 21: "Situation serious. Outside help badly needed. . . . Major food supplies to maintain any Belgian ration will be non-existent in a month. This means literal starvation—unless supplies are brought in from somewhere."

Newsnote:

Cable (via Berlin, delayed): "Belgium situation tragic."

What the Students Are Doing About It:

Sixty-three young men and women, representing many of the 200 universities, colleges, and theological seminaries throughout the United States which are organizing student committees on food for the small democracies, met February 1st in New York to choose a steering committee and outline a program.

According to Mrs. Betty Jacob, director of the student work, the purpose of the campus drive will not be to raise money, but to "help teach the American people that food can be distributed in Poland, Holland, Norway, Belgium and Finland without going to Germany."

Former President Herbert Hoover, honorary chairman of the national committee, who attended the morning session, thanked the delegates for their co-operation, and passed an hour and a half giving an "off the record" talk and answering questions.

The resolution adopted by the students reads in part as follows: "Whereas authentic reports from each of these countries show that the domestic supplies are rapidly nearing depletion and will be completely exhausted months ahead of the next harvest (in the case of Belgium, domestic supplies will be almost all used by Feb. 15), the national student executive committee of the National Committee on Food for the Small Democracies does hereby extend an invitation to every college student in the United States to affiliate with this committee for the purpose of arousing American public opinion to the desperate need outlined." . . .

Following the election of officers it was unanimously agreed to conduct a nation-wide membership drive in the colleges during the first week of March.

—*New York Herald Tribune*, February 1941.

Spring Vacation on a Garbage Truck

ROBERT S. BILHEIMER AND
EDWIN T. RANDALL



TWELVE Yale students spent eight days of their spring vacation last year collecting garbage in a single block in the slums of the city of New Haven. It happened this way.

These men, concerned with promoting peace and good will wherever they could, met together every week in a Christian fellowship. The buildings in which they lived and attended classes were more like the palaces of royalty than the monastic simplicity in which Christian education got its start. As they thought and talked of the meaning of the life of him who had not where to lay his head, they became troubled about the luxury in which they were more or less compelled to live while in the school.

As they talked about good will among men they began to realize that the talk was pure sentimentality unless it resulted in some sort of action. There they came face to face with the problem that confronts so many young people today: where should they take hold? But they had some examples to look to.

There was Toyohiko Kagawa. There was Albert Schweitzer. None of these students thought of themselves as Kagawas or Schweitzers. But they did want to do something even though whatever they could do would be insignificant and small.

Strangely enough, their answer was very close at hand. Within a few blocks of the Yale campus and its handsome buildings lay the slums, the worst part of which, as so often happens, were occupied by Negro workers. As also very often happens, services to the Negro section were limited, sanitation poor. Health Week seemed to be almost an answer to prayer. The boys went into a huddle with the authorities of the Negro Community House and came out with a real idea.

Garbage disposal in New Haven is provided for the benefit of the pigs.

That is, everything not edible by hogs must be removed from the garbage or it will not be collected. Now in the Negro slums great concrete bins, eight feet square and four feet deep, are provided for garbage. Garbage is customarily placed in these bins not by careful deposit but by hurling through the air from the back porch or the kitchen window or across the street. As a result it is customarily mixed with other things than hog delicacies and so is allowed to accumulate practically indefinitely. Waste matter of all sorts becomes generally strewn over front yards and back yards. Of course tenants could complain to the landlords, mostly white men. But landlords often have a way of being unpleasant to people who complain too much.

* * * *

So the Yale men decided to undertake as the project of their spring vacation work camp the cleaning up of the garbage dumps of the Negro slum's worst block. For the purpose the city provided a truck and driver.

The men found conditions unspeakable. Garbage and ashes had been collecting all winter long. The spring sun had thawed the top layers enough to make the odors and condition of the refuse extremely unpleasant. Under the thawed upper layers were frozen refuse and ashes. Not only was it necessary to break up the frozen stuff at the bottom of every bin, but ashes and other inedible matter had to be separated from what could be given to the pigs before any of it could be hauled off.

At first the local residents were dumbfounded, quite unable to understand what was going on. Many of them, having lived for years in the midst of such conditions, were still willing to take them for granted. But there were others who lent a willing hand, working side by side

with these practical advocates of peace and good will. Spades, rakes, hoes, picks, barnyard forks were all brought into play.

The men continued to live in their university rooms and ate together at the university Y. M. C. A. They began each day of work with a worship service. This, everyone agreed, was what gave the project its meaning for them.

For, like every sincere effort to be useful to one's fellow men, this project had deeper meaning for those who carried it forward than for those who seemed to be the beneficiaries. It knit them together in that strange mystery of fellowship that can only be accomplished by men who are carrying out their ideals in the real world at some cost to themselves.

The effect of the project on others was gratifying. It created a sense of fellowship in the community, which recovered its amazement in time to respond with real co-operation and cordiality. It created a widespread interest in New Haven on the part of other people, who found in this kind of garbage collection real spiritual values which they desired for themselves. Members of the group were called upon for speeches and explanations before churches and civic groups. It set other people to thinking about what they might be able to do of a similar nature. It convinced a number of observers of the intense sincerity of at least one group of believers in active good will as the Christian Way. It also removed eighty-four tons of garbage from this single section.

It is certainly true that it left the world richer in good human stuff as well as considerably cleaner.

What these twelve young men did puts a challenge before everyone who knows about it. How are you going to spend your vacation?

More for Your Money

How College Students Can Become Better Managers of Their Personal Finances

KATHRYN BLOOD

MY PLAN FOR SPENDING AND SAVING

WEEK: _____

HOW I PLAN TO SPEND AND SAVE

Item	Amount	Actual	Balance
tuition	100	yes	100
lecture ticket	1.00	yes	99
postage	1.00	yes	98
church	1.00	yes	97
tea room	1.00	yes	96
movie	1.00	yes	95
school supplies	1.00	yes	94
laundry	1.00	yes	93
social party	1.00	yes	92
Magazines	1.00	yes	91
phone	1.00	yes	90
laundry	1.00	yes	89
laundry	1.00	yes	88
laundry	1.00	yes	87
laundry	1.00	yes	86
laundry	1.00	yes	85
laundry	1.00	yes	84
laundry	1.00	yes	83
laundry	1.00	yes	82
laundry	1.00	yes	81
laundry	1.00	yes	80
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laundry	1.00	yes	77
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laundry	1.00	yes	12
laundry	1.00	yes	11
laundry	1.00	yes	10
laundry	1.00	yes	9
laundry	1.00	yes	8
laundry	1.00	yes	7
laundry	1.00	yes	6
laundry	1.00	yes	5
laundry	1.00	yes	4
laundry	1.00	yes	3
laundry	1.00	yes	2
laundry	1.00	yes	1
laundry	1.00	yes	0

SPENDTHRIFTS, beware! The latest dispatch according to a usually reliable source reveals that—contrary to all previous beliefs—there is no pot of gold at the end of the rainbow. If this has shattered one of your most cherished dreams—that of a golden future—take heart. Between conjugating verbs and attending basketball games, you know you would not have had time to go to the end of the rainbow anyway.

But you do have time to work out a practical plan for saving and spending that will make your funds perform heretofore unheard of feats. So let's get down to earth and try to find out how to make the coin you have do the seemingly impossible.

It's dollars to doughnuts that you've made a million resolutions to spend your money more wisely in the future—and haven't. But don't despair. If you really want to know how to encourage your dollars to lead a more lucrative life—here's how.

Budget and keep a record of your allowance. This doesn't mean chaining yourself to a ledger and renouncing all future frivolities. It means making a simple plan for the saving, spending, and sharing of your allow-

ance which will help you to get more rather than less out of every dime and dollar you spend.

If you are going to budget, your allowance should be set at a definite amount. If yours isn't—talk it over with your parents, and see if they can't decide on a certain amount which will fit in with their income, and which will take care of your needs. Be fair. Remember that there are other persons in the family besides yourself, and that your parents are doubtless having to make sacrifices to keep you in college. By being co-operative you can lessen the strain on the family purse.

Planning your expenditures, you will discover, is the best way to eliminate waste and to make your money cover the things you need and want. Before you can plan, however, you must make an estimate of your usual expenses, adding to this amount the extra expenses that are likely to come up during the next month. You can find this out by taking an inventory of all of your personal possessions, including clothes and school supplies, birthday and anniversary gift lists, church and charity donations, campus affairs, movies and

other programs which you plan to attend.

After you have taken inventory, decide how much you will need and can afford to spend for each of these things during the next month, including in your plan something for the unexpected and spur-of-the moment purchases. In all of your planning it is best slightly to overestimate your expenditures, for this gives you a comfortable margin in which to operate.

Since you can't depend on your memory to keep these many figures straight, you'll have to keep a notebook. Divide it into months. Reserve the first page in each month's section for your month's plan of what you expect to save, spend, and share. Then break this down into weeks, listing at the first of the month what you plan to save, spend, and share each week of that month. Always remember to take out the amount you want to save for the month before you start to plan your expenditures.

At the end of each week write down next to your estimated expenditures the amount you actually spent. In this way you can find out

your weaknesses in planning and avoid making the same mistakes next month.

If you are to have an accurate record of what you spend, you'll need to keep a daily record of your expenditures. Carry around a small pocket-size notebook and jot down expenditures as you make them. And then at the end of each day or week, transfer these notations into your larger notebook.

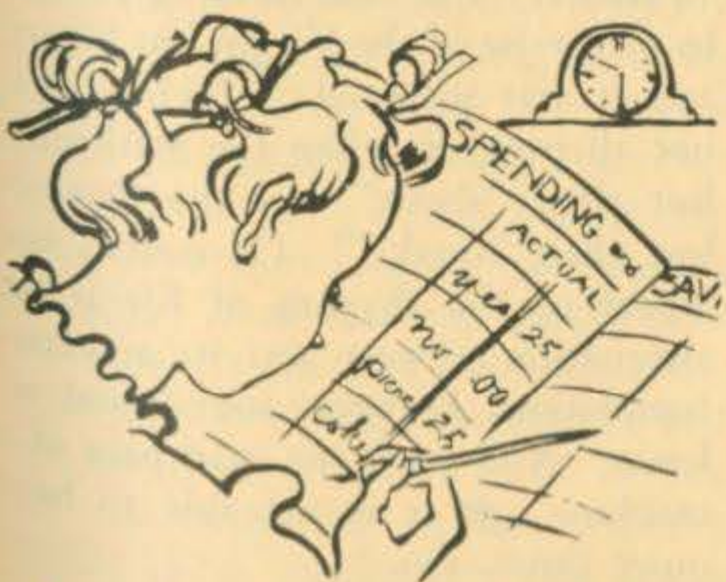
Don't be alarmed if you spend more one week than another. The reason for planning by the month instead of the week is that some weeks you are likely to have many more expenses than other weeks. By spending less the next week, you will be able to stretch your funds over the entire month.

Profit by your mistakes. If your plans have gone awry on some of the items, find out why. Was it through carelessness—or did you underestimate your needs? Next month use your last month's plan to aid you in making a more intelligent plan.

But since keeping solvent involves more than planning and record keeping, here are some tips that will give you a boost.

1) Look before you leap. Since you can't have everything, wise choice-making is the first thing you'll have to learn. This may mean making some momentous choices such as—a movie or half soles; a new jacket or a concert ticket; soda fountain snacks or a new book. The things that are most important to you will, of course, depend upon your philosophy.

2) Don't try to keep up with the Joneses—be yourself at all times. This will mean planning and spend-



March, 1941

The line drawings and the page of the accounting book are from the *Personal Finance Book* published by the Institute of Consumer Education of Stephens College, Columbia, Missouri.



ing according to your income and needs instead of the standards set by someone else's pocketbook and wants.

3) Live within your own income. When tempted to borrow, ponder over the words of Shakespeare's Polonius: "Neither a borrower nor a lender be, for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry."

4) Remember, buying can be wise or otherwise. If you make yours wise, you'll have to examine your needs and decide what you should have before you go shopping. Get as much scientific information on the article as possible before purchasing it. Then shop around for your best buy in terms of quality and price. If you're to succeed, you'll need to build up your sales resistance before you start out. Look behind the appeals of advertising, sales talks, and fancy packages, and make your purchase according to the real value of the article. Furthermore, don't buy at "special sales" and "bargain" counters just because the articles are marked down. Even when the article is a genuine bargain, it is a waste of your money if you don't really need it. Finally, when you buy—buy for "keeps." Returned goods cost both you and the store time and money.

Intelligent planning and budget-

ing of your money is not only the best insurance you can have for getting your dollar's worth, but also for getting the most worth-while things out of college life. By looking ahead you'll probably find you won't need to borrow, but can live on your own funds.

Planning of your funds also helps you to separate the unimportant from the important. You learn to be objective, weighing the merits of one thing against another, instead of letting your emotions or your friends be your guide. It helps you to look ahead and to provide for the best things that come to your campus. Instead of being "broke" when a special lecture, concert, or play comes along, you will have already set aside a fund for it. You'll learn that you can get some of the big things you've always wanted by leaving out the little things. In so doing you may find the reward is double. For, in staying home from a mediocre show, for example, to save for something else, you may discover a fascinating new book, or take time to make some new friends among the persons in your hall.

And finally—after graduation, you can take it with you! Once you've mastered the principles of managing your dimes and dollars, you'll be able to pay your own way whether you go it alone or start a home of your own.



J. Olcott Sanders, Editor

WE'VE GOT RHYTHM

IN the regularity of heartbeat and breathing and in the longer alternations of night and day and seedtime and harvest we in this world have discovered inescapably that rhythm is basic. The first thing an examining physician does is to check on bodily rhythms. Pythagoras believed that every living thing has its own rate of vibration and that the whole pulsing universe is a harmonic whole. Even today we speak of "two hearts that beat as one."

In addition to, perhaps we should say because of, the primal biological and natural rhythms, human beings normally shape their voluntary movements into rhythmic patterns. One of the most practiced rhythmic movements is walking; its simple duple-time alternation of falling forward on left and right feet is so soon acquired and so often repeated that it plays an important part in an elementary example of associated or sympathetic rhythm. Let a drummer begin beating out a march tempo, and soon all who hear him will begin tapping their feet because it reminds them so easily of the satisfying rhythmic response of walking. Visual associations are somewhat more subtle, but how early in your childhood did you try measuring your stride to the regular cracks in the sidewalk?

The next time conversation in a group lags, ask persons to recall their earliest noticed experience with rhythmic patterns—the first time they felt their pulse, the first time they imitated their grandfather's halting cane-supported walk, the first time they heard the clackety-clack of a fast-moving train and began to fit word patterns to it, the first time they thought of arranging blocks by alternating large and small or red and blue, the first time they

made visual groupings of elements in a wallpaper design or a tile floor, the first time they beat out a sing-song pattern on two water glasses. If you want to be a bit more formal in your exploration of rhythm you might have a "We've Got Rhythm" party and as one of the first events ask everyone to write down a list of these recollections.

The three steps in rhythmic education are (1) developing an awareness of familiar rhythms, (2) extending awareness to more complex patterns, and (3) applying this cultivated rhythmic sense to art and to life. Perhaps you saw in the newspaper recently the picture of a high-jumping co-ed, whose training in interpretative dance, says her instructor, will help her with her housework because "she can sweep with a swing tune in rhythm, giving her an advantage over an awkward girl."

At a "We've Got RHYTHM" party you could reach toward the arts in several ways. The fundamental way would be in whole-body experience—that is, in marching and skipping which leads to dancing. Have you ever noticed how quickly a disorganized group of people become unified when they start an activity like the French folk dance "The Chimes of Dunkirk" with its strongly accented stamp-stamp-stamp and clap-clap-clap? There is immediate and deep satisfaction in this elemental expression of rhythm. With very small children one does not need to go far beyond this first step, but with older people the greatest pleasure comes when, as rhythmic awareness becomes more and more acute, the patterns become increasingly intricate. As interest is directed toward new achievements in fancier footwork or in more involved group designs, the emphasis

can shift from almost pure biological to intellectual and esthetic and even to spiritual levels.

It could be a function of the church, I believe (and there are those who do not yet agree with me), to help people find these many levels of experience through whole-body expression as well as through usual forms of hymn, responsive reading, sermon, and offertory. There is an old French proverb: "What cannot be spoken can be sung, and what cannot be sung can be danced." Though I am a firm believer in the scientific method, I think a return to fuller human responses might have a salutary effect on our religious life, which too often suffers today from secularization through over-intellectualization. I say "return" because even that art with the fullest and most direct creator participation, dancing, has had its place in the history of religion, even Christian religion—though, sadly, very little among Protestants. The Psalmist cried: "Praise him with the timbrel and dance." (Psalm 150: 4.) The Hymn of Jesus, dating to the Second Century, which is the earliest known Christian ritual, was nothing but a sacred dance. And there is the familiar story of the medieval jongleur (a dancer) who had nothing to offer to the praise of the Virgin but his art, and it was accepted. Maybe it was not all progress when the Methodists lost their "shout" and the Quakers lost their "quake." Of course, one aspect of the rhythm of life is the alternation between activity and contemplation, between sound and silence. And with the mad pace of a machine age it is valuable to have quiet times, too.

MUSIC Besides dancing and play-party games, there are other rhythmic approaches to art. Most of us sing, at least occasionally; some dances even give us the chance to co-ordinate song and muscular activity. Rhythm is certainly an integral part of music. At a "We've Got Rhythm" party you could play a guessing game by having someone tap out the rhythm of a familiar tune; the one who first guesses right is "it." You will make some interesting discoveries this way; for instance, someone may tap out the Chopin "Funeral March," only to have someone else guess the "Wedding March" from Wagner's *Lobengrin*, since both start with the same rhythmic pattern. A step beyond this would be to make simple rhythm instruments—oatmeal box drums, sandpiper blocks, and the like; with a pianist (or even the radio) to provide a tune and maybe a conductor to "bring in" different instruments, you can have a fine time.

SPEAKING Choral speaking, which brings to poetry a group appreciation of rhythm and color, is something to try with a rather serious gathering. If you are a little patient, practice can overcome any phobias which you may have developed from rushed and mumbled responsive readings. Though choral speaking for public performance requires at least as much rehearsal as a singing ensemble does, small groups can get much enjoyment from reading poetry aloud together informally. Of course, the activity will have more meaning if you read a few things through several times instead of trying each poem only once or twice.

DRAWING Another elementary application of rhythm to art is to capture on paper the movements of the body. With finger paints, crayons, or heavy pencils, let yourself go on large sheets of paper. With media like finger paints (which are, actually, harmless washable paints to be applied directly with the fingers to a dampened sheet of paper) small children usually do a more artistic job than their elders, because they have freer movements and are less worried about small details. As was suggested in last month's article about familiarity with mate-

rials, a great deal of art instruction concerns itself simply with getting restrained older people to "be as little children."

Though all these activities suggested here—dancing, singing, playing instruments, speaking, and drawing—can be done separately, it is fun to combine them. If you dare turn yourself loose, you will be surprised at how you can move in relation to some sung or played or spoken rhythm. Have you ever seen a group dance a Negro spiritual? Or beginning from the other end, devise some pattern of walking, skipping, turning, and leaping, and then make up a simple tune to fit. Then try to put it down on paper—that is, the basic sensation of your pattern—with broad sweeping lines.

Beginnings of a Book List

The *Rhythm Book* by Elizabeth Waterman (A. S. Barnes, 1936) is written about children's education but is applicable for the most part to anyone with not too many inhibitions; it covers in detail and with illustrations (pictorial and musical) most of the things touched on in this article, and it has an excellent bibliography.

Dance: For a theoretical and creative approach try *Eurhythmic, Art and Education* by Jacques E. Dalcroze (A. S. Barnes, 1930). You will want to read the chapter on "Dancing in Church" in Ted Shawn's *The American Ballet* (Henry Holt, 1926) and Havelock Ellis's *Dance of Life*. Two of the most usable and

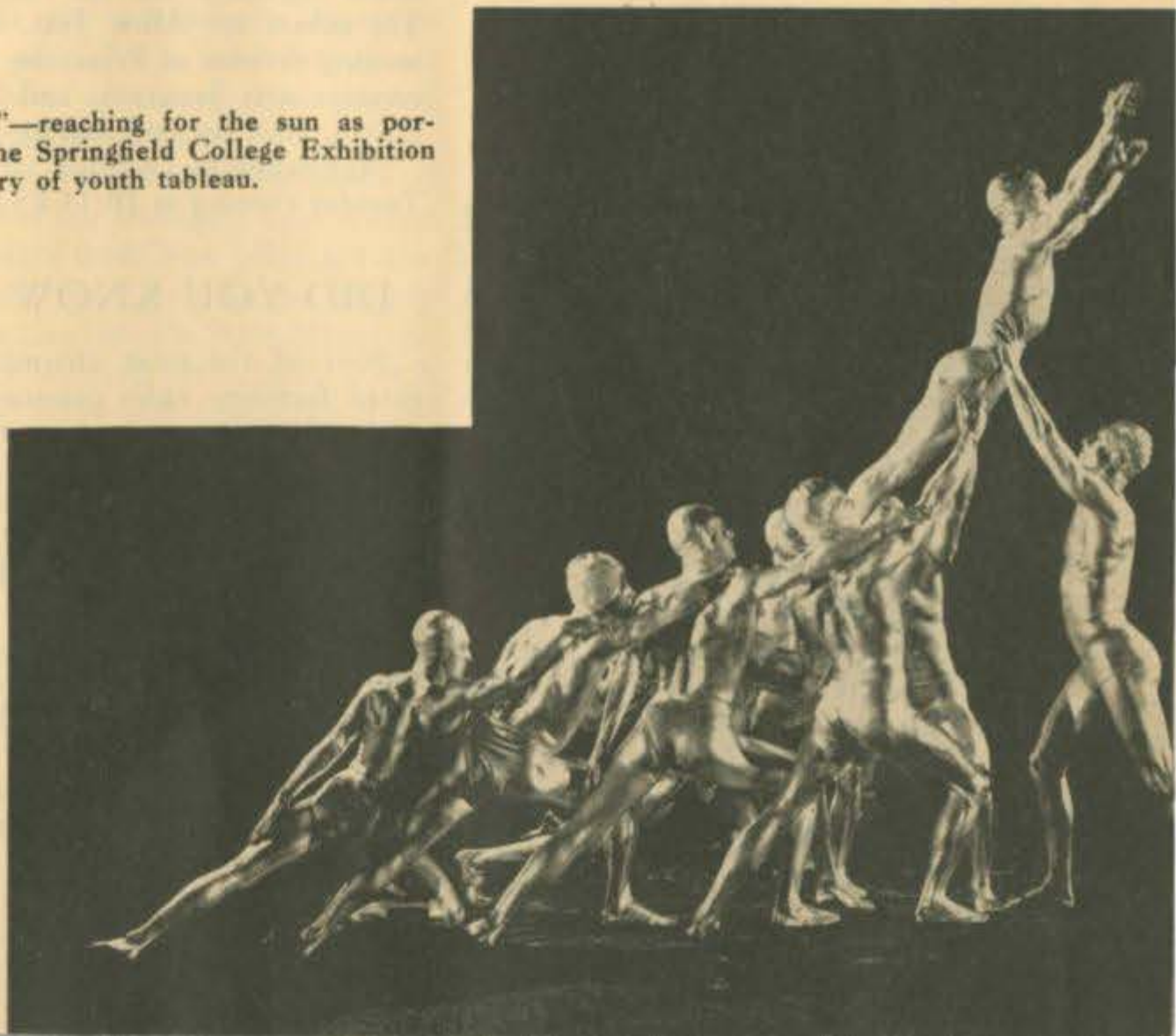
economical collections of folk material are the *Handy Play Party Book* and the *Handy Country Dance Book* published by Lynn Rohrbough (Co-operative Recreation Service, Delaware, Ohio; \$1 each).

Music: Brief but informational is Sigmund Spaeth's *Music for Everybody* (Leisure League of America, 1924; 25 cents). An original approach to music through making and playing simple instruments (first percussion and then ones with varying pitch) is presented in Satis Coleman's *Creative Music in the Home* (John Day, 1939; \$3.50). Incidentally, the *Handy Play Party Book* includes a section of songs. We shall not attempt to list numerous other excellent song sources here.

Choral Speaking: There are many good books, one of which is *Choral Speaking* by Marjorie Gullan (Methuen & Co., 1926). You can find poetry to read everywhere. Have you seen the *Pocket Book of Verse*, No. 62 in that amazing series of 25-cent books for sale at newsstands and elsewhere? It is cheap enough that every member of a group could have a copy to read from. The Psalms in the *Bible Designed to Be Read as Living Literature* are often arranged to be read antiphonally (as they were originally read).

Finger Painting: Ruth Shaw, the popularizer of the process, has written a book *Finger Painting* (Little, Brown, 1934). *Kit 50* (Co-operative Recreation Service, 25 cents) includes an introduction to this activity, together with suggestions for preparing your own materials instead of buying the somewhat expensive commercial products.

"Aspiration"—reaching for the sun as portrayed by the Springfield College Exhibition team statuary of youth tableau.





DAVE CRANDELL
 EDITOR

All This

RADIO MOVING DAY

If you own one of the eight million push button radio receivers in the United States, you will be involved in "moving day" on March 29 when 777 radio stations shift their wave channels. This means that your set will have to be adjusted, which will cost \$2.00 or less. If you own a dial set no expense will be involved, unless you have a new facing made for the dial. The public will have to pay from twelve million to sixteen million dollars to maintain its current listening diet.

The whole reallocation of new frequency assignments stems from the North American Regional Broadcasting Agreement made at Havana December 13, 1937, by joint action of the United States, Canada, Mexico, Cuba, and other nations of the continent.

All broadcasting stations will not be affected, but 777 out of the 862 stations now operating will be. One of the chief advantages of the reallocation of wave channels is that it will no longer be possible for super-powered stations beyond the United States borders, called "Cuban squatters," whose beam has been directed mainly at this country, to usurp wave channels used by the United States.

"Invitation to Learning" Broadcasts

"Invitation to Learning," a cultural series of programs designed for new exploration of the great classics of the ages and the ideas they advanced, provides the title for a new book which Random House in New York will release by May 15.

The book has been planned to meet the demands of thousands of listeners throughout the country who have requested copies of the broadcasts dealing with such works as those of Plato, Euripides, Shakespeare, and Rousseau. Many of the requests have come from professors of literature at leading colleges and universities for use in classroom discussion, reference material, and as a text.

Twenty-six discussions on as many dif-

DRAMA			PST	MST	CST	EST
HELEN HAYES THEATRE	SUN.	CBS	7:30	8:30	9:30	8:30
COLUMBIA WORKSHOP	SUN.	NBC Red	5:00	6:00	7:00	10:30
SUNDAY NIGHT PLAYHOUSE	SUN.	MUTUAL	7:30	8:30	9:30	10:30
LUX RADIO THEATRE	MON.	CBS	6:00	7:00	8:00	9:00
FIRST NIGHTER	TUES.	CBS	5:30	6:30	7:30	8:30
DOCTOR CHRISTIAN	WED.	CBS	8:30	6:30	7:30	8:30
CAMPBELL PLAYHOUSE	FRI.	CBS	6:30	7:30	8:30	9:30
KNICKERBOCKER PLAYHOUSE	SAT.	NBC	8:30	9:30	7:00	8:00

(For time and network on the following programs, see the February issue of *motive*: Great Plays, Silver Theatre, Gulf Screen Guild, Mr. District Attorney, Everyman's Theatre.)

MUSIC

NBC STRING SYMPHONY	SUN.	NBC	11:00	12:00	1:00	2:00
TELEPHONE HOUR	MON.	NBC	5:00	6:00	7:00	8:00
VOICE OF FIRESTONE	MON.	NBC	----	----	7:30	8:30
CHICAGO SYMPHONY	THURS.	MBS	----	----	9:30	10:30
MUSIC APPRECIATION HOUR	FRI.	NBC	11:00	12:00	1:00	2:00
PHILADELPHIA ORCHESTRA	FRI.	MBS	12:15	1:15	2:15	3:15
CINCINNATI CONSERVATORY	SAT.	CBS	8:00	9:00	10:00	11:00

(Listed in the February *motive* are: Radio City Music Hall, New York Philharmonic, Andre Kostelanetz, Chicago Woman's Symphony, Ford Symphony, NBC Symphony.)

LITERATURE

AMERICAN PILGRIMAGE	SUN.	NBC	11:00	12:00	1:00	2:00
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(During the month of March, Ted Malone will visit the following places in his AMERICAN PILGRIMAGE: March 2, Colorado Springs—Helen Hunt Jackson; March 9, San Francisco—Ambrose Bierce; March 16, Piedmont, Calif.—Jack London; March 23, Santa Cruz, Calif.—Bret Harte; March 30, Hollywood, Calif.—Hamlin Garland.)

(See February *motive* for: Between the Bookends, Meet Mr. Weeks.)

HISTORY

CAVALCADE OF AMERICA	WED.	NBC	6:30	7:30	6:30	7:30
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(See February *motive* for Pageant of Art, and for all programs dealing with EDUCATION, SCIENCE, PUBLIC AFFAIRS, and RELIGION.)

ferent great books are to make up the chapters of the new book. Each chapter will have an introduction by Mark Van Doren, Pulitzer prize winner in poetry, who is one of the three scholars heard regularly on the CBS program. The others are Allen Tate, head of the writing division of Princeton University's creative arts program, and Huntington Cairns, attorney and literary critic.

"Invitation to Learning" is heard every Tuesday evening at 10:15 EST, over CBS.

DID YOU KNOW ?

Four of the most charming and talented feminine radio commentators ever gathered under one roof are talking daily to Latin America, Italy, Spain, Portugal and their possessions in their respective tongues over the NBC International Shortwave Division in New York. They are called "The Four-Leaf Clover" by the 23 male announcers of the international staff. The staff chats informally eight hours a day in various languages to our distant neighbors, telling them about the latest news, how Americans live, life in New York, aviation, fashion, poetry,

politics, and so forth. The broadcasting of music to these peoples has proved of much importance in creating a neighborly feeling.

A college radio network is underway as a result of the efforts of delegates to a recent convention in New York sponsored by a budding Intercollegiate Broadcasting System. Students from fifteen Eastern colleges met for the second annual convention of college broadcasters and agreed that by March 1 they would be producing programs for all member stations from a central studio. The idea began in 1939 at Brown University, where a weak signal was wired from dormitory to dormitory and picked up on regular radio sets. Although powerful enough to be heard as clearly as any standard station, yet it was not powerful enough to be picked up off the campus. Professional broadcasters have displayed a great deal of interest in the new "network" and see in it a chance for educational circles to develop serious educational programs.



And Vision Too!

Dave Crandell

W2XBS OF NEW YORK THE NATIONAL BROADCASTING CASTING COMPANY

IN the heart of New York City is Radio City, and in the heart of Radio City is a void. There are sixty-five floors in the RCA Building, one of the busiest structures in the metropolis, but two of those floors are unfinished and unoccupied with their rough concrete and hollow tile. Echoingly empty, dark and deserted, those two floors patiently await their hour. Those two floors are destined to serve an important and unique function in the not-too-distant future when the National Broadcasting Company finishes and equips them according to the latest requirements of television. With the advent of commercial television, the "ghost" floors will be seething with the activity of the new electronics art.

A few floors below, in the midst of the NBC radio studios, is a studio designated as 3H. This studio, equipped with every advantage the combined sciences of architecture and engineering can afford, houses the television division of NBC, pending the opening of the floors above. Studio 3H measures 22 by 58 feet, and is built with the same floating "room within a room" construction as the other radio studios. The ceiling and walls are made of a special acoustical transite material and painted with bright aluminum which reflects the lights from the overhead grids. One's first impression on entering 3H is that of being on stage in the legitimate theater with the stage setting and properties and cast, but with much more intense lighting equipment, cameras, and production

staff where the footlights should be. Three cameras are in various positions, each focused on the scene from a different angle. In the control room near by are three panels which correspond to the three cameras and show the scene as it comes through each of the three lenses. These panels serve as the "cutting room" of television and the production director can edit his scene by choosing the best of the three angles to release to the air lanes. The selected picture goes through a coaxial cable down the RCA Building, under Fifth Avenue for a distance of fifteen blocks, and up to the tower of the Empire State Building where the NBC television transmitter is situated.

The year 1940 was a period of great activity for television engineers, and especially for the NBC engineering staff, who conducted over a thousand hours of transmission tests in addition to 600 hours of experimental programs. A lightweight suitcase transmitter was successfully tested on a number of pickups where compact size and ease of installation proved definitely advantageous.

One of the major developments of the year was the building and testing of a complete television relay system. At a point on Long Island thirty miles from the Empire State transmitter, booster stations were built which relayed the television images to a receiver one hundred miles from New York with virtually no loss of detail, thus effectively demonstrating that distant cities can be linked together in a television network.

Another very important development by NBC engineers was the successful demonstration of an enlarged television screen measuring four by six feet.

Two NBC television programs which were outstanding for their experimental value were the televising of the Republican National Convention in Philadelphia, and two airplane experiments. In the latter, pictures transmitted from the Empire State were received with perfect clarity in a plane flying twenty thousand feet above Washington, D. C. A portable transmitter in another plane flying above New York sent pictures of the ground and an accompanying plane to receivers all over the metropolitan area.

The National Broadcasting Company is doing more than its share in the development and perfection of television, and is preparing it for a very important role in the entertainment and education of the nation when the time comes that its full resources can be offered to the public.



Two pictures of Count Potocki, Polish Ambassador to the United States. Photograph and reproduction in the Iconoscope. N.B.C. photo.

March, 1941

March, 1941

Motive

	Your Dates	Church and Civic Days	Events That Shaped the World
1			1711 First number of the <i>Spectator</i> printed daily "to bring philosophy out of the closets and libraries"
2		First Sunday in Lent	1784 Francois Blanchard made his first balloon ascent
3		Hin-no-Sikku—the Feast of Dolls. Dedicated to girls in Japan	1861 The Czar decreed the emancipation of 23,000,000 serfs throughout the Russian Empire
4			1787 First Congress under the Constitution met in New York
5			1872 Act provided that foreign works of art be admitted to the United States free of duty for exhibition purposes
6			1919 The Irish National Assembly elected Edward De Valera first President of the Irish Republic
7	Ides of March begin—Beware!		1876 Alexander Graham Bell granted a patent for the first telephone
8			1854 Treaty of peace and amity gave American ships access to Japanese ports and opened commercial relations with Japan
9		Second Sunday in Lent	1922 Prohibition Amendment (18th) ratified by New Jersey, completing ratification of all states except Rhode Island and Connecticut
10			1804 Territory of Louisiana, today comprising a dozen states, purchased from France for \$15,000,000
11			1702 First daily paper, <i>The Daily Courant</i> , published in London—a single sheet of two columns giving only foreign news
12			1907 \$10,000,000 Russell Sage Foundation established by Mrs. Russell Sage for improvement of social and living conditions
13			1493 Columbus returned to Palos, Spain, with news of the discovery of the New World
14			(Early 16th Century) Manufacture of a coarse, strong pottery known as stoneware originated in the low countries
15	The Ides end! Income tax payable		44 B.C. Julius Caesar assassinated on the Ides of March
16		Third Sunday in Lent	1802 West Point Military Academy established
17		St. Patrick	Early English calendars pretend that on March 17 Noah entered the ark
18			1718 Inoculation against smallpox introduced. Lady Mary Wortley Montague permitted her son to be inoculated
19		St. Joseph	1918 Daylight Saving Act advanced time one hour from May 31 to October 27
20			1782 Lord North, Prime Minister, resigned. Freedom in England and America won against government of George III
21	Vernal Equinox—Spring!		543 St. Benedict, Italian monk, founder of the order of Benedictines, died
22			1874 First Young Men's Hebrew Association met in New York
23		Fourth Sunday in Lent Mid-Lent. Mothering Sunday	1790 Benjamin Franklin petitioned Congress to abolish slavery
24		St. Gabriel—the Angel of the Annunciation	1934 President Franklin D. Roosevelt signed the Philippine independence act, granting independence to the islands after a ten-year period
25		Lady Day—the Annunciation of the Blessed Virgin Mary	1634 Lord Baltimore's first colonists landed in Maryland 1687 Episcopal Church established in Old South Meeting House, Boston
26			1923 Sarah Bernhardt, the great French actress, died
27			1306 Robert Bruce was crowned King of Scotland at Scone
28			1380 Gunpowder is said to have been first used in Europe by the Venetians against the Genoese
29			1939 Spanish Civil War ended
30		Fifth Sunday in Lent. Passion Sunday	1880 The Metropolitan Museum of Art in New York City opened
31			1807 Slave trade abolished by the British Government

<i>Lives of Great Men All Remind Us</i>	<i>Lift Up Your Heads</i>	
<i>St. David</i> , 544-601. Patron of Wales <i>Augustus Saint Gaudens</i> , 1848-1907. Sculptor	Wherefore, if God so clothe the grass of the field . . . , shall he not much more clothe you, O ye of little faith? Matt. 6: 30.	1
<i>St. Ceadda, or Chad</i> . Introduced Christianity among the East Saxons. Died 673	And he saith unto them, Why are ye fearful, O ye of little faith? Matt. 8: 26.	2
<i>Alexander Graham Bell</i> , 1847-1922. Inventor of the telephone and promoter of education of the deaf	Jesus, seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. Matt. 9: 2.	3
<i>Rebecca Gratz</i> , philanthropist. Original of Scott's heroine in <i>Ivanhoe</i> Born in Philadelphia, 1778. Died 1869	Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. Matt. 9: 22.	4
<i>Gerhard Mercator</i> , 1512-1594. Flemish mathematician and geographer <i>Howard Pyle</i> , 1853-1911. American illustrator, painter, and author	According to your faith be it unto you. Matt. 9: 29.	5
<i>Michelangelo Buonarroti</i> , 1474 or 5-1564. Painter, sculptor, architect <i>Elizabeth Barrett Browning</i> , 1806-1861. English poet	If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence . . . ; and it shall remove. . . . Matt. 17: 20.	6
<i>St. Thomas Aquinas</i> , 1227-1274. "Father of moral philosophy" <i>James M. Thoburn</i> , 1836-1922. Methodist missionary bishop	All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21: 22.	7
<i>St. John of God</i> , 1495-1550. Founder of the Order of Charity <i>Bramwell Booth</i> , 1856-1929. Head of the Salvation Army	He said unto them, Why are ye so fearful? how is it that ye have no faith? Mark 4: 40.	8
<i>Americus Vesputius</i> , 1451-1512. Explorer <i>Leland Stanford</i> , 1824-1893. Founder of Leland Stanford University	Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight. Mark 10: 52.	9
<i>Good Bishop Duppa</i> , 1598 or 9-1662. Chaplain to Charles I. Founder of the almshouse for women over 50	Jesus answering saith unto them, Have faith in God. Mark 11: 22.	10
<i>Torquato Tasso</i> , 1544-1595. Italian poet	He said to the woman, Thy faith hath saved thee; go in peace. Luke 7: 50.	11
<i>St. Gregory the Great</i> , 604-668. First to establish Christianity in England. "Servant of the servants of God"	The apostles said unto the Lord, Increase our faith. Luke 17: 5.	12
<i>Earl Gray</i> , 1764-1845. English Prime Minister. Reform Bill of 1832 Bill abolishing slavery throughout the British Empire	I have prayed for thee, that thy faith fail not. Luke 22: 32.	13
<i>Johann Strauss</i> , 1804-1849. Austrian composer, father of the "waltz king"	Stephen, full of faith and power, did great wonders and miracles among the people. Acts 6: 8.	14
<i>Andrew Jackson</i> , 1767-1845. Seventh president	Perceiving that he had faith to be healed, [Paul] said Stand upright on thy feet. And he leaped and walked. Acts 14: 9, 10.	15
<i>James Madison</i> , 1751-1836. Fourth president	First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Rom. 1: 8.	16
<i>St. Patrick</i> , 383 (?) - March 17, 464 or 493. Scotland, England, France, and Wales claim his birth. Preached Gospel in Ireland	Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. 1: 17.	17
<i>Fra Angelico</i> , 1387-1455. Italian painter <i>Rimsky-Korsakof</i> , 1844-1908. Russian composer	Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3: 31.	18
<i>William Jennings Bryan</i> , 1860-1925. Politician, orator, and statesman <i>David Livingstone</i> , 1813-1872. African explorer and missionary	Because of unbelief they were broken off, and thou standest by faith. Rom. 11: 20.	19
<i>Henrik Ibsen</i> , 1828-1906. Norwegian dramatist <i>Charles W. Eliot</i> , 1834-1926. President of Harvard for 40 years	Your faith should not stand in the wisdom of men, but in the power of God. I Cor. 2: 5.	20
<i>Robert Bruce</i> , 1274-1329. King of Scotland <i>Johann Sebastian Bach</i> , 1685-1750. Composer	Stand fast in the faith, quit you like men, be strong. I Cor. 16: 13.	21
<i>Sir Anthony Van Dyck</i> , 1599-1641. Flemish painter <i>Rosalie Marie Bonheur</i> , 1822-1899. French painter	By faith ye stand. II Cor. 1: 24.	22
<i>Christopher R. Roberts</i> , 1802-1878. Philanthropist, founder of Roberts College, Turkey	We walk by faith, not by sight. II Cor. 5: 7.	23
<i>Fanny Crosby</i> , 1820-1915. Blind author of more than 6,000 hymns <i>William Morris</i> , 1834-1896. English poet and craftsman	They which be of faith are blessed. Gal. 3: 9.	24
<i>Richard Varick</i> , 1753-1831. Founder of the American Bible Society <i>John Winebrenner</i> , 1797-1860. Founder of "the Church of God"	The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Gal. 5: 22.	25
<i>Moses Stuart</i> , 1780-1852. "Father of biblical learning in America" <i>Robert Frost</i> , 1875—. Vermont poet	By grace are ye saved through faith. Eph. 2: 8.	26
<i>Wilhelm Konrad Rontgen</i> , 1845-1923. German discoverer of X-ray	Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Eph. 6: 16	27
<i>Sanzio Raffaille (Raphael)</i> , 1483-1520. Italian painter	Let us, who are of the day, be sober, putting on the breastplate of faith and love. I Thess. 5: 8.	28
<i>Isabella Thoburn</i> , 1840—. Missionary to India	Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. I Tim. 1: 19.	29
<i>Jose de Goya</i> , 1746-1828. Spanish painter	Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. I Tim. 4: 12.	30
<i>Rene Descartes</i> , 1596-1650. French philosopher and mathematician <i>Joseph Haydn</i> , 1732-1809. Austrian composer, originator symphony	Faith is the substance of things hoped for, the evidence of things not seen. Heb. 11: 1.	31



Journey to Jerusalem

A Review of a Play by

Maxwell Anderson

WITHOUT following Luke's narrative strictly, *Journey to Jerusalem* is an attempt to tell the story of the Passover Pilgrimage to Jerusalem, and to take the child Jesus to the threshold of His mission as He walks alone through the corridors of the temple. The action takes place in the year A.D. 8. The times are strangely like our own. The Jews are virtually slaves, heavily taxed by Rome. When Joseph protests to the Centurion that there are no slaves in Galilee, and that he can't be *made* to work on the Temple, the soldier replies that there are ways around this, too. Miriam, Joseph's wife, asks desperately,

The work's done better when it's done gladly.
What good will come of a building if the masons pour in a curse with the mortar, and the carpenters peg the beams with curses?

The Centurion: Curses won't hurt.
The empire stands on curses.

Herod's fear of the Messiah haunts him at the very beginning of the play. A Roman soldier on guard before the Temple at Jerusalem calls it the game of "Look, here comes the Messiah!" for he has been trying to catch this phantom person to ease the troubled mind of the king of the Jews. Herod's fear is further kindled by his consultation with a soothsayer who tells him that his star "has been attacked, and will be attacked again," by a comet returning every twelve years. Herod's method of capturing the one who is prophesied is to set guards at the gates of Jerusalem when the tribes come up to Jerusalem to attend the Passover. "I fear him only," says Herod,

Whatever else God sends a man can meet and face it like a king! But this seed of fire

that slumbers among the old books, this will breed a kingship that I cannot face and have no weapon for! I must take him while he is young! Before he knows his mission, before the people begin to turn to him!

Miriam and Joseph have a "doubtful guess" that their child, Jeshua, now twelve years old, is the Messiah. (Anderson dates the birth of Jesus as 4 B.C.) Joseph is more sure and would tell the boy. Miriam, on the other hand, believes

Whatever is in him he must find himself—
Whatever he is to be—he must discover—
We must never say it—never until he asks.

On the Journey, the group including Joseph, Miriam and Jeshua, meet up with a gang of outlaws—revolutionists who have been living in the hills. Their leader, Ishmael, is so called because his hand is raised against every tribe that sends up tribute to Rome. He has been waiting for the Messiah, keeping alive the spirit of the revolutionary band who have been expecting him. These are the men who have been forced to hide in the hills, to kneel among the rocks to worship God freely and "await that which is promised." When Ishmael sees the face of Jeshua, and learns that he is twelve years old and was born at Jerusalem, he exclaims:

Let me see your face.
Now blessed be the God of Judah, who has let me live to this hour.
Give back what we have taken, for this is a holy company. And go quickly into the hills, and bring news there we are gone to Jerusalem—for our waiting nears an end, and those who live shall have sight of him!

Ishmael gets the boy Jeshua, who is reading Isaiah, into Jerusalem in spite of the guard. The members of the Sanhedrin are still lingering at the Temple after their meeting. Their

talk is on the probability of the coming of the Messiah. Jeshua joins in the discourse to say that "the words of God cannot be undone." His wisdom and shrewdness impress the men. When Abbas challenges Jeshua saying,

The work of Maccabaeus was undone, you say, and therefore he was only a man, and therefore not the Messiah. But you also say the Messiah will be a man.

Jeshua answers

With the help of God.
A man with the help of God.
Abbas: Is that so different?
Jeshua: Isn't it all the difference in the world?
Abbas: Yes, if a man were ever sure he had it—it might be.
Jeshua: But a man would know if he had it.
Abbas: You think he would?
Jeshua: If God should speak to a man the man would know.

He hears of the prophecy in Micah and returns to Joseph and Miriam to question them as to why he had not read Micah. Joseph tells the boy the story and the dream they have that their son will be the Chosen One. Jeshua is left alone on the Temple steps and Ishmael comes in. He discloses his feeling to the boy saying that he had seen the Messiah in his eyes and had felt the coin as "immortal substance burning his clay."

... there's no turning back once I've spoken to you.
Because it is my mission to fill your soul with a torment that will become an exaltation—



because it is your mission to torment the earth, and exalt it. But tonight you will look with a child's eyes into darkness and not see beyond.

... after ten thousand. After these years the memory of his face and the words he said, and his unearned affliction will move among men—will catch and move among them like fire—and they will turn and follow him—seeing evil where he saw it.

... the guiltless must suffer for the guilty, that the good are those who live their lives for others—that those who are evil, those who are base, are lifted up and vouchsafed redemption through this suffering.

Jeshua goes into the Temple to pray—and he stays all night. His dream of Messiahship becomes for him reality. The Scribe tells Herod about seeing the face of Jeshua which has impressed him. Herod decides to stir up a rebellion among the Jews so that they will find a leader—that will be the man, the Messiah. Yet Herod wonders:

... Suppose the Messiah came like the voice of a bird, suppose he came like dawn across the earth? What man has turned back the morning? What King has taken the measure of the wind?

To his mother, Jeshua confides:

Mother, it has a meaning. Its meaning is that the death of the innocent will work in the hearts of those who murder them, till the murderers are sorry, and have changed, and never again take life unjustly! It may mean more, may mean even that our race is chosen, our poor race of Israel, to suffer for other races, as the Messiah must suffer for our own.

... there's to be no help come down from God. Our help must come from within, from our hearts, from those who are willing to die rather than accept injustice.

Jeshua reads to his mother from the last chapter of Enoch:

"A city is but the outer hull, or garment, of the faith which dwells within. Its palaces and walls that stand up nobly in the air and seem so tough and durable, are blown into these shapes by the spirit which inhabits—blown like a bubble, and will subside again when the spirit is withdrawn. And what is true of cities is true of kingdoms. For a cycle of years

they keep their faith, and this faith holds them steady against the winds. But when they cease to believe only a little while, the high roofs take rain, and the walls sink to the moat. There was once a city whose walls were destroyed by music blown against them, but the walls of every city are raised up by music, and are held foursquare in the sun by a people's secret singing."

When Shadrack asks Jeshua how far can a man serve Herod, the boy replies:

Jeshua: Until he asks of you what belongs to God.

(*Miriam rises and looks at Joseph.*)

Joseph: Until he asks of us what belongs to God.

Shadrack: What part of a man belongs to God?

Jeshua: His mind, his freedom, his freedom to find his way to God in his own way.

["*Journey to Jerusalem*" is published by Anderson House, Washington, D. C. \$2.50. (Dodd, Mead also act as publishers.) All inquiries regarding the radio, public reading, etc., rights must be made to Harold Freedman, 101 Park Avenue, New York City. Amateur rights are controlled by Dramatists Play Service, Inc., 6 East 39th Street, New York City. Speeches from the play are printed here through the courtesy of the publishers.]

Jeshua: "Tell me your heart. Say it now."

Sidney Lumet as Jeshua and Arlene Francis as Miriam in The Playrights' Company performance in New York.

Theatre-on-Film

Journey to Jerusalem, as originally presented in New York, may be secured in a 16-millimeter film reproduction for non-theatrical showings. A new enterprise, Theatre-on-Film, Inc., selected this drama as their first venture. For exhibition reservations and further details, write: Theatre-on-Film, Inc., 1619 Broadway, New York, N. Y.

For the Drama Library

HISTORY

A History of the Theatre. By George Friedley and John A. Reeves. New York, Crown Publishers, 1940. \$3.00

A history of the theater from pre-Greek times to modern America.

Arena. By Mrs. Hallie Furgerson Flanagan. New York, Duell, Sloan and Pearce, 1940. \$3.00

The entire story of the work and achievements of the Federal Theater—1935-1939.

PRODUCTION

A Primer of Acting. By C. Lowell Lees. New York, Prentice-Hall, 1940. \$1.50

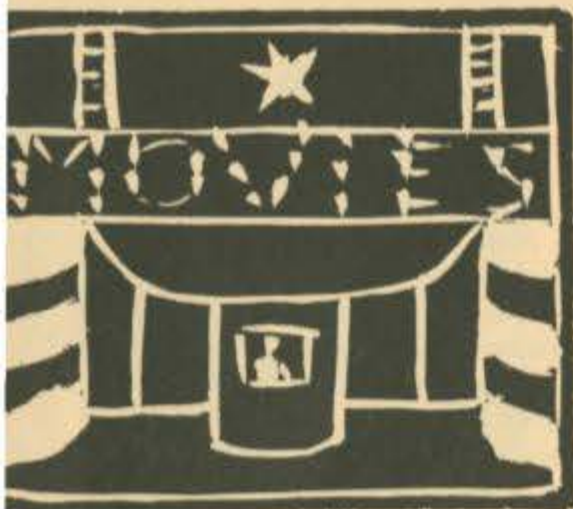
A book by the Director of the University of Minnesota Theater.

Producing the High School Play. By Esther L. Mace and Leroy Stahl. Minneapolis, Northwestern Press, 1940. Seventy-five cents.

A handbook for staging the amateur play.



March, 1941



The War on the Screen

MARGARET
FRANKS
EDITOR

THE whole problem of movies and war was brought into focus by Senator Wheeler's recent blast against war propaganda in films. "There is a deliberate campaign," he declared, ". . . to incite the American people to the point where they will become involved in the war."

Movies, of course, would provide an excellent channel for this purpose. They have been effectively used in Russia, in Germany, in Italy to whip up enthusiasm for the totalitarian program. Whether they are being used for that purpose here is another matter—one deserving of our investigation.

Twenty-five Years Ago

In the first World War, the movies did do yeoman duty in the preparedness drive and, later, in the prosecution of the war. Flaming pro-war films, among them *THE BATTLE CRY OF PEACE*, *WAKE UP AMERICA!*, *WOMANHOOD*, *THE GLORY OF THE NATION*, started it off by urging preparedness. Of the first named, its maker declared years later in a public address: "It was propaganda for the United States to enter the war. It was made deliberately for that purpose." This film set the style for later anti-German features. The "Huns" were shown as horrid, leering, mustached fellows whose instincts were rape and murder. Many Americans denounced the film when it was shown, pointing out that Hudson Maxim, author of *Defenseless America*, the book on which it was based, had vast quantities of munitions stock on the market just then.

Countless other war films were made. One based on Ambassador Gerard's years in Germany is credited with having sold more liberty bonds than any other propaganda effort. A motion picture producing company went to Belgium and made

films against that background, with Dorothy and Lillian Gish, popular favorites of the time, as stars. It was not until years later that honest war films, portraying the real suffering and the futility of war, were made.

And Today

Now, what of movies in the present crisis? The Senator intimates that he fears the administration is backing much of the propaganda in films. Let us see what the record thus far shows.

President Roosevelt has asked Congress to make \$38,700 available for film activities, but has not yet secured this sum.

Last June, United States Signal Corps officers assigned to the National Defense detail met with film company executives to determine what part the industry could play in boosting national defense.

At that time, producers were not enthusiastic. They felt that enough war material was being shown in newsreels. According to *Variety*, "producers . . . were inclined to fear the public's reaction to any outright propaganda in films, no matter how cleverly concealed."

Film Estimates Available

Groups wishing to include estimates of current films weekly in their local papers or bulletins will be interested to learn that the service prepared by Independent Filmscores may now be obtained for this purpose. (This is the service supplied to *The Christian Century*, *The International Journal of Religious Education*, and other papers.) Address: Independent Filmscores, Room 1030, 440 S. Dearborn St., Chicago, Ill.

Later, however, a committee was formed to advise producers about certain "angles and ideas" the government might want stressed in films, and officers have been detailed to Hollywood to check both on production and on the finished films. A number of films based on the training program have been announced.

As to Results

FLIGHT COMMAND (MGM) is the first of these to be released. While it was made "with the gratefully acknowledged co-operation of the Navy," we wouldn't classify it as propaganda for war. The chief interest in it is whether the young Pensacola graduate will prove that he is a swell guy and won't endanger his squadron's high standard of performance and personal conduct. There is no whipping up of hate for anyone, and little of empty emotional patriotism. It seems hardly designed to "incite to war." Compared with a bitter anti-German, obviously contrived film like the British-made *AFTER MEIN KAMPF?* it seems pure as snow. Incidentally, the skepticism with which that pseudo-documentary film has been greeted indicates that we are not as yet ready to swallow distorted propaganda material.

BUCK PRIVATES (Univ.), first training camp comedy, is an out and out effort to glamorize life in the camps. According to this, there are lovely hostesses to help pass the hours, and swing music sessions at every drop of the hat, comedians to liven things up, with spoiled sons of wealthy families being reformed all over the place and everybody gay and equal. Really, though, the whole thing is so ten-year-old in intelligence that we don't believe it will be very effective as propaganda—unless the potential draftees and enlistees are a lot more dumb than we think.

No, if future releases are like FLIGHT COMMAND, I don't think Senator Wheeler's charge is justified—at least as regards feature films. And the feeling such anti-Nazi films as THE MORTAL STORM and I MARRIED A NAZI leave is rather appreciation of freedom and regret that dictatorships have come about than determination to go out and kill every German in sight. In these, too, there is an effort to show how the whole thing came to be, and Germans of fine qualities are shown along with the Nazis.

It does seem, however, as if the newsreels can be justly criticized in that they have been given over almost entirely to war subjects. Surely other things of importance are happening today. In the argument on the lease-lend bill, too, it seems that most emphasis is on the "pro" side. Other arguments are presented, but in rather a hesitant, unfavorable light. The March of Time series on preparedness last fall was destructive in that the voice-of-doomish commentator emphasized in each release the part America is called to play in bearing aloft the glory of the democracies. A little more, and the series would have been open to the charge of jingoism.

In a one-hour program at a newsreel theatre we recently attended, 40 minutes were given to wartime subjects (bombing of Britain, Willkie's visit, the war in Africa, plane building in this country, The March of Time on the defense training program). About ten minutes went to a short on Curacao, with overtones of the island's possible importance to us in view of its nearness to the oil regions of Venezuela.

On Censorship

However, much as we may join with Senator Wheeler in viewing with alarm any tendency to use the screen for war propaganda, we recognize, too, a danger in his declaration that the condition is "reaching a point at which . . . legislation will have to be enacted regulating the industry in this respect unless the industry itself displays a more impartial attitude."

Such procedure would be a fascist way of handling the problem. Democracy means freedom of the

screen as well as of press and radio. And if we object to the government's influencing the content of films to *include* anything, we must object also to its influencing them to *exclude* anything.

How important is this matter of government censorship is indicated by what happened in Argentina when the government banned THE GREAT DICTATOR, apparently at the request of the Italian ambassador. Criticism of the action came from all sides—on the street and in the press. According to correspondents of No-Frontier News Service, "What the film could not provide in entertainment value because of the ban, it is more than making up in political consciousness among the people. For it is exposing the wide gap that exists between the Argentine people and their present government."

No, censorship is not the answer to objections we have to what the movies offer. It is up to us to make that June prediction of the producers that the public would object to

war propaganda, "no matter how cleverly concealed," come true.

An interesting form of private censorship is being demonstrated right now in Hollywood. Representatives of William Randolph Hearst saw a preview of Orson Welles' first film, CITIZEN KANE, and decided the central figure was too much like their employer for the resemblance to be a coincidence. So there was a great hue and cry, with threats by Hearst representatives of a newspaper campaign against the purported "redness" of Hollywood and the presence in the industry of "too many" aliens (refugee actors and directors—some of them the greatest technicians in the cinema industry). All mention of RKO, which is distributing the film, ceased for a time in the Hearst papers, and there are rumors of a lawsuit if it can be found that the company has mentioned the similarity of characters in its publicity. Some reports have it that the film will never be released. We can only hope they don't prove true.

Brief Glimpses at Some Current Films

Hudson's Bay (Fox). How Pierre Radisson and his pal "Gooseberry," trappers extraordinary, sold a group of decadent Englishmen the idea of a great fur company and put it into operation, and how Pierre succeeded in keeping the business honest in its dealings with the Indians. This is a *thrilling drama of the outdoors* and one film which could be heartily recommended as one to aid rather than confuse the study of history. Laird Cregar, Paul Muni, Vincent Price.

Jenny (Fox). This was apparently intended as a "B" production, but it turns out with more to it than to a dozen recent "high budget" films we could mention. There's no glamorizing of stars, no elaborate scenes. But it manages to be *quietly convincing, always interesting, human, real*. And the re-creation of the atmosphere—of a small town in the early 1900's has never, I believe, been better done. The story is about a high-spirited girl who marries into a family completely cowed by a domineering father, and who goes to work to stand her husband and his brothers and sisters on their own feet. William Henry, Virginia Gilmore, Ludwig Stossel.

Leave It to George (British film). A *delightful comedy*, with England's favorite comedian, George Formby, clowning and singing his catchy tunes. There's a "fifth column" orchestra signaling to an enemy submarine, chases up and down stairs, a wild ride beneath the waves, spies and counter spies, and, above all, George's fantastic dream of flying through the air to punch Hitler in the nose and win the acclaim of millions of Nazis. It is all done in such good humored fun that you wish the British would concentrate on war films like this and keep at home such atrocities as AFTER MEIN KAMPF? Phyllis Calvert, George Formby.

Night Train (Fox, made in England). A *thrilling melodrama*, with a Czechoslovakian

scientist and his daughter trying to escape from Germany with the help of a British agent posing as a Nazi official and with two bungling English tourists popping up now and then to confuse matters. The suspense is terrific, the action swift, the escapes narrow. (The final sentence in the review just above goes for this, too.) Rex Harrison, Margaret Lockwood.

This Thing Called Love (Col.) is the bedroom farce to end all bedroom farces. It goes on and on about a situation rather silly in the first place—a "career woman" determining to try three months of marriage "in name only" in order to insure against possible later divorce. Just how she thinks this might help is never quite clear. In fact, none of it is quite clear. There *are* some ludicrous situations, deftly handled by the principals, but the whole thing gives the impression of being built on sand. Ultra sophisticated, it frequently skirts the risqué, and manages often to be just *not quite in good taste*. Melvyn Douglas, Rosalind Russell.

Victory (Para.). The Joseph Conrad novel. A disillusioned man and girl, both of whom have suffered greatly at the hands of other people, seek escape from human treachery and deceitfulness on an uninhabited island. The leisurely building-up of atmosphere, expert delineations of evil by Cedric Hardwicke and Jerome Cowan, the sombre mood of the whole thing, have been well done. *Compelling*. Betty Field, Fredric March.

Western Union (Fox) tells a thrilling story set against the stringing of the "singing wires" from Omaha to Salt Lake City in the early 1860's. There are never-to-be-forgotten Technicolor shots of prairie and mountains, and authentic details of the day-by-day building of the first telegraph line west. The characters are real people. *An exciting story, and a grand historical panorama*. Dean Jaegger, Virginia Gilmore, Randolph Scott, Robert Young.



This Thing Called Jazz

WHAT makes good jazz good? What is the difference between Duke Ellington's *Mood Indigo*, Benny Goodman's *Night and Day*, Glen Miller's *Stardust*, and So and So's Rhythm Ramblers playing *Ferryboat Serenade*? In the case of one you usually drop what you're doing and give in to the music. In the case of the other, if you are within arm's reach of the radio, you usually flick to another station or the music drones on unnoticed. The question is not an easy one to answer, yet the musically inquisitive person constantly finds himself intrigued by it, consciously or unconsciously, particularly since the radio war between ASCAP and BMI has closed off much of the best popular music from the chains.

At the time of writing, early in February, there is no sign of a truce in the radio war being waged on the networks between the American Society of Composers, Authors and Publishers and Broadcast Music, Inc. This dispute, begun on New Year's Day this year, centers around the question of broadcast rights for the music controlled by ASCAP. Until this year the three big radio chains, Columbia, Mutual, and National, have bought the broadcasting rights for all ASCAP music in one "cover-all" contract, the terms of which entitled these networks to the use of any music in the ASCAP catalogue. This arrangement proved unsatisfactory to the chains, their preference being to pay for music as it was actually used. Last year the big networks set up their own agency, BMI, in order to control the music which forms the bulk of most of their programs. At the present time ASCAP refuses to meet radio's terms; thus the withdrawal from their networks of all ASCAP music.

There are other issues involved and there seems to be justice on both

sides of the controversy. Out of this clash many things have been brought to mind that we never considered very seriously. One is that most of the really good composers are under the ASCAP banner. When you strike out such names as Cole Porter, Irving Berlin, George Gershwin, Vincent Youmans, Rodgers and Hart (as well as other eminent composers such as Rachmaninoff, Sibelius, Strauss) you have narrowed down the field of available good music. This is not to disparage the work that is being done by young and lesser known men writing for other agencies. But the fact remains that there is a great difference between good popular music and ordinary run-of-the-mill composing.

What Makes Good Jazz Good?

All music is made up of rhythm, melody and harmony. The right combination of these three determines the margin between ordinary tunes of which there is a tiresome unending stream, and songs like *Night and Day*, *Smoke Gets in Your Eyes*, and some of Noel Coward's best songs. Part of this difference is in the composition itself, part comes in the arrangements—the way the song is played. The pioneering in harmony, rhythm and melody done in symphonic music by such composers as Debussy, Ravel, and Respighi and in America by such men as Aaron Copeland, has had its effect on the popular music of our time. More unusual harmonies, more varied rhythmic patterns can be employed when the music is in the hands of a talented artist. In the matter of melody the songs that have perennial appeal are those whose melodies do not become "old stuff," or commonplace, after one or two hearings. Tunes like Jerome Kern's *Old Man River* and *Make Believe*, or Hoagy Carmichael's *Stardust* remain fresh.

Glen Miller has made a specialty

of Ravel's music. Many of his arrangements are patterned after Ravel's ingenious devices of scoring and treatment of harmony. Benny Goodman's interest is in the classic and it has had much to do with making his band "tops" wherever popular music and jazz are in demand. One thing that makes Goodman, Dorsey, Ellington and Miller "stand-outs" in the field is the musicianship of both the arrangers and the men in the orchestras. Duke Ellington and Fletcher Henderson (who now arranges most of Goodman's music) are both enviable musicians. They put into their playing and arranging resources of music that most ordinary bands never touch.

This is also true of André Kostelanetz, Morton Gould and Raymond Paige who feature the same music in a different way. Kostelanetz has an orchestra of philharmonic capability which by virtue of his sweeping arrangements can make much so-called popular music seem classical and symphonic.

Bad jazz is today as terrible as ever, completely lacking in imagination; the good popular music on the other hand is probably better than it has ever been before. A discriminating appreciation of the best that has been done in this whole field of modern popular music can add immeasurably to our listening pleasure. For this music, whatever its shortcomings, speaks for our day as truly as the minuet speaks of Mozart's Austria and the waltz of Strauss' Vienna.

For a Record Collection

A very fine library of recordings can be assembled by those who care to pick and choose carefully from the stacks of popular records now in the catalogue. The following suggestions indicate a sample of the best.

For hot "virtuoso" jazz where the wizardry and musicianship of the top

instrumentalists stand out, try some of the Columbia Hot Jazz Classics sets—Bix Beiderbecke, Earl Hines, Duke Ellington, and the Austin High Album of Chicago Jazz. Ellington is the least "dated." His records of *Blue Ramble* and *Drop Me Off at Harlem* seem definitive of everything synonymous with the name Ellington—swinging passages for the whole ensemble, inspired solos for piano, clarinet, and muted brasses. Benny Goodman's new sextet is made up of six incredible artists. They play together in perfect harmony and singleness of purpose. Listen to *Rose Room* or *The Sheik* (both on Columbia). It's hard to single out for distinction any of Goodman's ensemble records. Best certainly are *Japanese Sandman* and Vincent Youmans' *I Know That You Know* and *If I Could Be with You* (Bluebird re-pressings of Victor master recordings). For seven minutes of excitement one should listen to Artie Shaw's *Concerto for Clarinet* (Victor), a tour-de-force for orchestra and soloist.

Glen Miller

For inspired rhythmic ensemble playing there is much to choose from. In this department, Glen Miller takes top honors. Hard study and careful work have established Miller as the most popular American favorite. Your preference for the music will determine your choice of records here. Classics in contemporary Americana are *Moonlight Serenade*, *Tuxedo Junction*, *In the Mood*. By all means hear his *Stardust*, *My Blue Heaven*, and *Little Brown Jug*. His list of records is a long and interesting one.

Typical of the best in American dance music are the two new albums of records by the late Hal Kemp. The appealing smoothness of Kemp's rhythms makes any of these records choice. And of course don't pass by the best of Tommy Dorsey.

Buying any music is such a matter of personal taste that recommendations are of little value. What should be apparent is that buying popular records can be done as judiciously as investing in the more expensive classics, and with lasting pleasure, if one looks for the real musical value inherent in the selections, the unconventional rhythms, fresh and unsentimental melody,

rich harmony, artistic and imaginative arrangements and for performance of high quality.

Two books that the reader will find fascinating as well as instructive in the understanding and appreciation of jazz and popular music are:

Jazzmen by Ramsey and Smith (Harcourt, Brace & Co., New York).

What to Listen For in Music by Aaron Copeland (Whittlesey House, New York).

New Albums of Importance

TSCHAIKOWSKY—*Symphony No. 6 in B Minor (Pathétique)*. The All-American Youth Orchestra, Leopold Stokowski, conductor. Columbia M 432 (\$6.50).

This performance and their New World Symphony recording leave no doubt that in the All-American Youth Orchestra Stokowski has assembled a musical organization of first rank. This recording is first-rate, though many may still prefer Ormandy's more dynamic reading with the Philadelphia Orchestra which is taken at a faster tempo, and with more tonal clarity and brilliance.

RICHARD STRAUSS—*Don Quixote*. The Philadelphia Orchestra, Eugene Ormandy, conductor. Emanuel Feuerman, solo cello. Victor M 720 (\$5.50).

Feuerman, Ormandy and the Philadelphians combine to bring us a thrilling performance of one of Richard Strauss' most delightful tone poems. Because of the limited repertory of music for the cello one turns to this set with enthusiasm. Feuerman is a great musician; his artistry is dramatically brought to life here.

BRAHMS—*Symphony No. 4 in E Minor*. The Boston Symphony Orchestra, Dr. Serge Koussevitzky, conductor. Victor M 730 (\$5.00).

The Boston Symphony is at its best in this performance. Its string section endows the haunting melody of the first movement and lyrical themes of the Andante with vibrant "singing" life. One feels that this interpretation sometimes lacks the energy and power that Weingartner brings to this Symphony on the Columbia set. But Dr. Koussevitzky's is an exciting reading and the tonal clarity is such that we hear many things that do not come out on any other recordings of this, Brahms' last symphony.

Appreciation of Chamber Music

Some very fine chamber music sets, in which most record collections are weak, have recently become available. It is unfortunate but inevitable that this should be true when most of the music we hear is music of symphonic proportions, music which is more immediately appealing dramatically, with its unlimited possibilities for rhythm and harmony. First-rate performances of good chamber music are hard to find on the radio (outside the range of WQXR in New York) and chamber music concerts are not popular. Consequently, records are the only means of coming to appreciate this more intimate form of musical expression. Here we face the problem that there is little inclination to invest in a quartet or sonata one does not know or understand.

Among the finest works to serve as an introduction to a field of music that will bring increasing joy as one lives with it, are the Schubert Quartet No. 14 in D Minor (*Death and the*

Maiden), Schubert's *Quintet in A Major (The Trout)*, and Mozart's *Quintet in C Major (K 515)*. In all of these the melodic element is ingratiating. A careful listening to any one of these, as well as to some of the great Beethoven quartets, will reveal the expressive resources of the string instruments in a way that is possible in no other medium.

Great news of this or any other year for music lovers is the release of the *Beethoven Quartet No. 14 in C Sharp Minor, Opus 131*. In the chamber music of Beethoven this great work is the counterpart of the *Ninth Symphony*. If you are a beginner with this sort of music you may find its heights somewhat lofty for a first flight. But sooner or later one comes to feel that in the lyric adagio sections of this quartet we meet the truest and most prophetic Beethoven, the Beethoven who has wrestled with the *Eroica Symphony*, the *C Minor* and *Choral Symphonies*, the *Missa Solemnis*, and comes at last to see from this summit of life. The new recording by the Budapest String Quartet is matchless, musically and technically.

March on the Radio

Opera

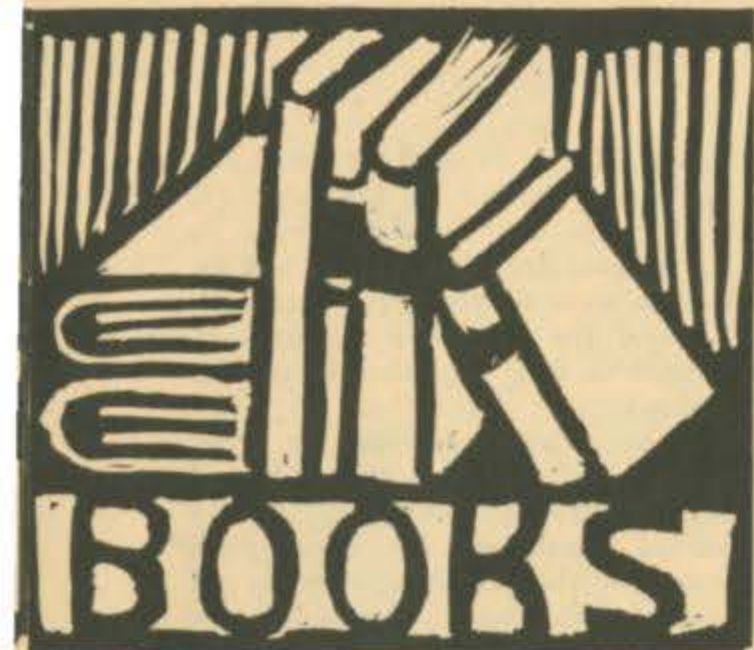
The Metropolitan's New York season comes to a close on March 22. Midway in January at the mid-season mark Edward Johnson was able to report that in the first year in which the Association has owned its own house on Broadway, it was meeting with unusual financial success. Artistically as well, things have been bright in that home of great traditions. Mozart, never popular at the box office, has this year been represented with *Don Giovanni* and *The Marriage of Figaro*. Edwin McArthur, accompanist for Kirsten Flagstad, is to conduct four performances of Wagnerian opera. The Metropolitan's tour commences immediately following the close of the regular season; it will carry them to Baltimore, Boston, and Cleveland.

Symphony

For four weeks beginning March 1, George Szell, noted European conductor, takes over Toscanini's place with the NBC Symphony on Saturday evenings. Mr. Szell is well known on the continent for his leadership of the Czech Philharmonic, as well as other musical organizations. Except for a few albums of records (notably a recent recording of the Brahms First Piano Concerto with Arthur Schnabel) he is relatively unknown to Americans. Barbirolli carries on the Sunday afternoon broadcasts with the New York Philharmonic, as does Eugene Ormandy with the Philadelphia Orchestra on Fridays at 2:30 C.S.T. on the Mutual network.



Glen Miller takes top honors.



Best Sellers of 1940

(For the Entire Year)

Fiction:

- How Green Was My Valley.* By Richard Llewellyn. (Macmillan) 176,280 copies (no book club)
- Kitty Foyle.* By Christopher Morley (Lippincott)
- Mrs. Miniver.* By Jan Struther (Harcourt, Brace)
- For Whom the Bell Tolls.* By Ernest Hemingway (Scribner)
- The Nazarene.* By Sholem Asch (Putnam)
- Stars on the Sea.* By F. Van Wyck Mason (Lippincott)
- Oliver Wiswell.* By Kenneth Roberts (Doubleday, Doran)
- The Grapes of Wrath.* By John Steinbeck (Viking)
- Night in Bombay.* By Louis Bromfield (Harper)
- The Family.* By Nina Fedorova (Little, Brown)

Non-Fiction:

- I Married Adventure.* By Osa Johnson (Lippincott)
- How to Read a Book.* By Mortimer Adler (Simon and Schuster)
- A Smattering of Ignorance.* By Oscar Levand (Doubleday, Doran)
- Country Squire in the White House.* By John T. Flynn (Doubleday, Doran)
- American White Paper.* By Joseph W. Alsop, Jr., and Robert Kintner (Simon and Schuster)
- New England: Indian Summer.* By Van Wyck Brooks (Dutton)
- As I Remember Him.* By Hans Zinsser (Little, Brown)
- Days of Our Years.* By Pierre van Paassee (Dial)
- Bet It's a Boy.* By Betty B. Blunt (Stephen Daye)

HE LOOKED FOR A CITY. By A. S. M. Hutchinson. New York: Duell, Sloan and Pearce. 1941. 408 pp. \$2.50.

He Looked for a City presents the unusual character of a vicar, Gordon Breque; his devoted wife, Laura; and their four children, three of whom are as different from each other as children can be. John, the oldest, is a "dreamer of dreams," a poet. Philip, the second son, makes of life a happy whirlwind. Ruth, the baby, is as full of joy as Philip. One wonders how Mary, the third child, could be the daughter of such loving and lovable parents.

The picture of the home would not be complete without mention of Minna, the German servant, who has been like a second mother to the children. Before the war ends she commits suicide rather than see and hear the abuse heaped upon the vicar for harboring a "Boche."

The chief character is the vicar. He has a naive, childlike confidence in the goodness of everyone. He believes that the acts of others are prompted by love and sincerity even as are his own. Throughout the trials and hardships of World War I and the reckless 20's he holds to his faith that love conquers all. He holds to "only one dogma, that God is love; that love, when all-embracing, is God." Hope Hubbard speaks truly in his funeral sermon when he says of the vicar, "This man of God all his life looked for a city, a city which hath foundations whose builder and maker is God."

Though humor is not absent from the book, the story as a whole is serious and contains much food for thought. ANNA BROCHHAUSEN.

THE FIRE AND THE WOOD. By R. C. Hutchinson. New York: Farrar and Rinehart, Inc. 1940. 440 pp. \$2.50.

Even though Hutchinson calls his novel, *The Fire and the Wood*, "a love story," it is not pleasant reading. It may be roughly divided into three parts.

The first deals with the experiments of a young, ambitious, Jewish physician, Dr. Joseph Zeppichmann, who is trying to perfect a formula that will cure tuberculosis. He receives permission to treat a servant girl, Minna, who is tubercular. Minna and Joseph fall in love with each other, and Joseph confesses to Minna what he has been doing and says he cannot go on with it because of her intense suffering. She insists that he should, saying, "I tell you it's my experiment as well as yours."

The second part pictures the suffering in the concentration camps to which Joseph is sent. Minna is taken to a hospital where they discover that her lungs are healing.

In the third part Minna escapes from the hospital, succeeds in getting Joseph—also in the last stages of tuberculosis now—out of the concentration camp, escapes from Germany, and crosses Holland into England.

One cannot help but admire the loyalty and devotion of the lovers and the marvelous determination of Minna to reach a place where Joseph's genius will have a chance, yet one wonders how two people whose physical condition is so serious can possibly endure the suffering and hardships of the journey to England. A. B.

FAME IS THE SPUR. By Howard Spring. New York: Viking Press. \$2.75.

The Viscount of Handforth, national Labour peer and minister of His Majesty's government, drummed on his desk where lay a half-opened, lavishly wrought sheath from which gleamed a highly polished saber. As he looked at it he recalled how, years before when he was a lad, it had been given to him. It was picked up at Peterloo Massacre, a Manchester labor meeting which had been harshly dispersed by troops. During the excitement the heavy arm of a dragoon had driven the sharp steel through the skull of a young girl. Falling to the ground in the mêlée, the saber later had been spirited away.

As a lad, when he was still plain Hamer Shawcross, he had despised and hated that saber. It was cold and ugly, as revolting as the bloodstains encrusted on a lock of its victim's hair. But slowly he had transformed it from an instrument of hate to a symbol of success.

Shawcross had been born into a middle-class Manchester home. Early in life he became conscious of his class; he identified himself with its cause, with labor reform, with relief to the oppressed classes. But to these humanitarian motives was added the spur of fame—a drive for power, for achievement, for the adulation of men. Through strict application to business he achieved wealth, prestige; he became interested in the British Labour party and now was a national Labour peer. As a rising politician Shawcross had flourished this saber as a symbol of those wrongs he would right. Now success was here. The saber lay before him as a polished instrument of pride, the symbol of a life which had been lived worthily and to its full—or so the Viscount of Handforth believed.

But Shawcross did not see the contradictions within his life. He was unaware that he had combined a sincere interest in the welfare of the common man with a lust for power and prominence. He assumed that his absorption in labor reform and relief were motives which controlled all his life, and he was unable to understand the contradictions within his own life which vitiated his humanitarian desires, cost him his integrity, and caused him to use and to discard his friends to forward his purpose. To the last Shawcross is convinced that he is championing the cause of good.

Fame Is the Spur is a remarkable analysis of the evil which good men do. It surpasses the author's *My Son, My Son*. It is Dickensian character portrayal, save that it has more understanding of human nature than Dickens sometimes demonstrates. This is a rewarding and unforgettable study of the contradictions in life which snare the judgment of good men.

RAYMOND P. MORRIS.

RANDOM HARVEST. By James Hilton. Boston: Little, Brown and Company. 1941. 32 pp. \$2.50.

Random Harvest deals with the period between the first World War and the present war. It gives "random" glimpses of the harvest of the first war: an apathetic indifference to the coming new catastrophe on the part of some; the restlessness of many young people; reckless speculation by financiers followed by the usual panic; but especially important, so far as the story is concerned, the result of shell shock to the mind of an ex-soldier, Charles Ranier, who suffers from amnesia.

"Random" views of English life during this period are pictured: the slums, Parliament, weekend parties at Ranier's magnificent country estate, the life of a traveling theatrical company.

"Random" experiences "strike a chord in the submerged memory" until the whole of Charles Ranier's life is clear.

Since each episode is interesting, the whole book is interesting; and in spite of its "random" touches, which include some shrewd "random" comments on people and some phases of life in general, the book is a unit because all these "random" touches are necessary to evolve the character and develop the story. A touch of mystery throughout the book heightens the suspense and holds the reader's attention. A. B.

Clever Project

There's no place in the world, probably, with as many places-to-go and things-to-do as New York City. But most of them take more money than a pleasure-bent swain and his date are equal to every week. Hence a little booklet called *Where to Take Your Girl in New York on One Dollar to Twenty Dollars*.

Just about everything is here, and easy to find—rubberneck bus trips, group tours, places to swim, skate, ride, *et al.*; eating places—foreign (the details in this section are mouth-watering) and domestic; museums of art, science, and history; foreign cinemas; night spots; and out-of-the-way places (including the city dump, where "you can sit and talk to all kinds of people all night"). The booklet is informally written and contains valuable tips on when to get there, when to call if appointments are needed, who comes, things to watch for, etc.

Where to Take Your Girl, etc., was compiled with the help of students of the College of the City of New York, where the idea originated.

Little Magazine, What Now?

EDWARD G. McGEHEE



THE little magazine has once more found its place in American society. For several years it seemed obvious that they were rapidly on the way out, and for those interested such a belief became a sad requiem. However, with renewed vigor during the past few months there has been an unusual revival all over the country. With the death of the *Criterion*, the cause of little magazines in England seemed to be lost; yet even in the face of war, *Horizon*, edited by Cyril Connolly and Stephen Spender, has been able to pass the first few months successfully. Some of the new little magazines in America may last for only one or two issues. There is no need to look at their precarious success from a pessimistic point of view, for despite their certainty of longevity, the little magazines do reflect the needs and the temper of the times.

The purpose of the little magazine is definitely not to make the editors wealthy, for in the first place its actual existence is quite often due to some backer who does not mind a financial loss. It is edited rather to satisfy the writer's need for a suitable audience. Most of the little magazines have a specific aim and policy, although they may not always be as clearly defined as they are for *Decision* and for *American Prefaces*, which is now being published as a quarterly in new format. The little magazine deserves its due notice; ordinarily it does not have the extra financial ability to advertise in the leading journals and it must usually be discovered by word-of-mouth method. If for no other reason than this, it deserves some notice in *motive*.

Of the new group *Decision* has by far the most notable board of editorial advisers with Klaus Mann, the son of Thomas Mann, as the editor.

It is a rare occasion when one can find such a group of distinguished men standing behind a new literary venture, and yet the result, as gaged by the first issue (January, 1941), is extremely disappointing. The editors assure the readers that they do not want in their magazine an Ivory Tower at a time when decisions should be made; they want "to approach the great problems of modern life, not with the perfunctory curiosity of reporters nor with the routine pathos of politicians, but with the consuming fervor a good philosopher experiences in examining the intricacies of some vitally significant moot question, a good soldier when fighting for the cause he believes in." If the reader looked only at the table of contents he might think that the magazine was primarily conceived of as being a "'mouthpiece' for European refugees" with a few Americans added to give it an older background. But the editors, feeling that a note of assurance might be needed, say that the magazine "is designed to become instrumental in intensifying the relations between the American and European spirit—in proving and improving a solidarity between progressive minds that transcend all national boundaries." The individual reader will have to ask himself if the somewhat-high aims are carried out in the printed material. *Decision*, without any doubt, does give a place for the cosmopolitan voice, but the voice says comparatively little. What Benét has to say can be easily passed over; the same for Walter and Gregory, except to mention that Gregory's ideas on poetry seem to be floating in nonsense that is not even beautiful or logical. The established names are represented, but the quality necessary for a good "review of free culture" is sorely absent.

James Laughlin of *New Directions* is launching a "poet of the month" series which should prove to be of interest and value. The twelve poets go from Herrick to the late John Wheelwright, from Rilke to Delmore Schwartz, Schwartz being represented by a new verse play—*Sbenandoab*. *The Broken Span* by W. C. Williams and *The End of a Decade* by Harry Brown have already been released. The poems are being published in distinguished format, each volume being printed by a different press, and very inexpensively.

Harry Brown, besides being represented in the new poet's series, is one of the editors of a new bi-monthly magazine. *Vice Versa* does not have the impressive board of *Decision*, but it has the quality that *Decision* lacks, and of all the group of new little magazines it is perhaps the most interesting. It is devoted to poetry, carrying out its *raison d'être*, to be "a means to attack the smugness, the sterility, the death-in-life which disgrace the literary journals of America." Its contributors have something to say and the poetry is of remarkable quality. "It will have no room for cliques and claques of critical hacks. Whatever be the poet's race, creed, color, or previous condition of servitude, the sole standard will be whether his verse is publishable as poetry." *Vice Versa* has made no great splash for it is intended for the small but interested group. Its reviews, and especially of *View* ("A Monthly Newspaper for Poets" edited by Charles H. Ford) which is a society sheet for the supposed literary clique of New York, have a seriousness alleviated by brilliant wit. Of all the new magazines *Vice Versa* seems to show the greatest promise for the future.

Diogenes and Experimental Re-

view appear to be the organs for their more particular group of contributors. *Diogenes* has some of the better-known poets for contributors; its fiction is quite definitely on the weak side, but its attempt to be an outstanding little magazine at least seems to be sincere. It includes the work of such men as William Carlos Williams and Wheelwright. The *Experimental Review*, on the other hand, seems to be on the mad and formless side of creation. It includes a new work by Durrell, the author of *The Black Book*, a novel banned in America.

Accent has been able to use names, but it falls into the same category with *Decision*. Farrell's short story is on the poor side, and none of the other contributions seems to be of exceptional value, although there are some good ones.

The only safe thing for the reader to do is to try to read part, if not all of these new magazines and then ask the question: How much of real value is included in this magazine? After reading them the reader will be able to see that the little magazine definitely has a place in the literary world of America.

Facts About Books in the United States

1940

In 1940, American publishers issued a total of 11,328 book titles. Of this, 9,515 were new books, and 1,813 were new editions.

Major increases in 1940 were in technical books—35 per cent; religion, 21 per cent; poetry and drama, 13 per cent; fiction, 12 per cent. Seven hundred eighty-one books on religion were published in 1940.

Losses were registered in books on science, domestic economy, fine arts, games and sports, general literature, and geography and travel. Fine arts dropped 23 per cent.

Macmillan led the list of publishers with 469 titles; Grossett had 370; Harper, 271; Doubleday, 210; Oxford University Press, 181; McGraw-Hill, 169; Scribner, 165; Farrar and Rinehart, 163; Longmans, 145; Dutton, 133; Appleton-Century, 131; Dodd, Mead, 127; Harcourt, Brace, 115; Houghton-Mifflin, 105.

1920-1940

One hundred seventy-six thousand four hundred ninety-six books were published in America. The largest groups were: Philosophy and ethics, 4,546; Religion and theology, 14,026; Sociology and economics, 11,174; Fine arts, 3,915; Poetry and drama, 12,404; Fiction, 32,871; Juvenile, 14,536; History, 10,609; Biography, 11,382.

Categories increasing over 100 per cent in the last twenty years were: religion, education, science, medicine, agriculture, domestic economy, business, fine arts, music, games and sports, juveniles and biography.

Browsing in a Book Store

Bargain of the month! Roget's *Thesaurus* for forty-nine cents. There's no reason now for lack of variety in anyone's vocabulary—words are cheap at this price—but the right one? Well, that's another matter. . . . Which reminds us that the **Tower Books** of the World Publishing Company are all forty-nine cents. The variety and subject matter is, shall we say, astonishing? A book for every need and purpose. . . . We are looking forward to Hermann Rauschning's **The Redemption of Democracy: the Coming Atlantic Empire**. Words we like—*Redemption* and *Democracy*. Words we dislike—*Empire*. A young firm's contribution to the books of the spring, Alliance Book Company will publish it. . . . We who live in Nashville, Tennessee, are looking forward to **Fares, Please! From Horse-Cars to Streamliners** by John Anderson Miller (Appleton-Century). We, that is, Nashvillians who don't pilot our own have just put away the last streetcar in the city and we're feeling all bussy and modern. . . . Looking forward to **The Good Shepherd** by Gunnar Gunnarson which will be distributed by the Book-of-the-Month Club soon. Cagney publicity man from Bobbs-Merrill says it is "not strictly a religious book, but it is expected to appeal to the religiously minded." All of which was said about this magazine and we didn't like it. We wonder if Gunnarson does! . . . We are intrigued with the books of letters which have been flooding the market. We who have always loved to read and not write any kind of letters have opened Scribner's **A Treasury of the World's Great Letters** and have been lost in it. But have you seen **Will You Marry Me?** proposal letters of seven centuries? Charmingly enough the letters included in this volume for 1930-40 are anonymous—and that's too bad. (Book from Island Worship Press Co-op, 470 W. 24th Street, New York City, \$1.50.) If you are inclined to be more business-like, Edward Jones Kildriff has written a pamphlet called **How to Write Effective Business Letters** and Harpers is charging \$1 for it. It is filled with illustrations of good letters. . . . Pierre Van Paassen whose **Days of Our Years** threatens to be on the *must* list for our children has been touring the country. **In the Shadow of Tomorrow** is the delightful title of his impressions and the Dial Press is responsible. . . . And speaking of titles, Dutton's book list has one that held us—**The Search for God** by Machette Chute. How would you like to join us? . . . We can scarcely wait for Harcourt, Brace to publish Ellen Glasgow's **In This Our Life**; 50,000 copies is the first printing, and we hope to have one. Without question, one of our major novelists. . . . We feel as if we were being exposed when we read the advertising blurbs on **How America Lives**. Not often do we read such definitely feminine magazines as the *Ladies'*

Home Journal, yet curiosity got the better of us when we found we could get the inside dope on how the rest of you live. It was the most successful series ever run by that magazine of success, and now, with additions, it's in a book that Henry Holt is publishing. . . . Book stores and store windows are expected to enlarge their quarters if publishers keep on sending out giant books for publicity. It's the latest fad—why not make these books up as boxes and use them for a novel stack of packing boxes in storeroom, offices, and bedrooms? Odds and ends could be stored away carefully—just look in **The Giant Joshua** for last year's lot, and **In This Our Life** for the more intimate things one hesitates to part with. Carefully indexed files will keep these titles before the public—and every home will have its book boxes. . . . Not to be missed—**Toward Freedom** by the Indian leader Jawaharlal Nehru. We shall probably learn something about democracy and its practice by the British. . . . Much as we hate to admit it, our first thrilling reading, done surreptitiously, was in an old medical book—this and the Bible furnished us with much to wonder at, for both piqued our curiosity. The younger generation is more fortunate. Now we can put aside **Devils, Drugs and Doctors** which has been one of our pets, and open Arturo Castiglioni's **History of Medicine**. It contains 1,088 pages and 443 illustrations. Unfortunately, it costs \$8.50, which is rather steep just to get the low-down on the trial and error method of medical science (Alfred Knopf). . . . Now that the definitive biography on Cornelius Vanderbilt is published and a certain university near us is all the wiser as to the wherefore of its name, we are looking forward to **The Astors** by Harvey O'Connor (Alfred A. Knopf). Perhaps we shall know where the hotel on Times Square gets its name. . . . Carrick and Evans were interesting publishers until the war came—now the man by the name of J. Evans gives up his interest in the concern to go into service, and the other joint Lippincott—which we believe is the first casualty of the war in the publishing business. Lippincott will carry on with both firms' titles. . . . Still speaking of titles—how are these from the spring lists? **Sombreros Are Becoming** (for our Texas friends), **The Telephone in a Changing World** (not to be confused with the juvenile **Hello! Hello! The Song of the Talking Bird**), **Dictators and Democrats** (notice the conjunction!), **Not for the Meek** (which is prophetic), **Magic in a Bottle** (which is not what you think it's about). . . . And just before we sign off, Oxford University will publish its 1,100-page **Oxford Dictionary of Quotations** which has been in the process of compilation for twelve years. We shall look anxiously for one or two quotations which we cannot locate—not even in Bartlett.

Social Service Projects on the Campus

At Purdue

Purdue students through the social service committee of the Wesley Foundation are not only helping underprivileged people in Lafayette, but they are also educating themselves in the conditions under which some people have to live and in the best ways of helping these people. The committee is interested not only in giving material necessities but also in giving love and friendship to these individuals.

The committee sent milk to families, bought and canned tomatoes in the fall, spent money for school books for children who cannot afford to buy them, and has furnished Thanksgiving baskets to be given to needy families. Committees are working with families which for some reason cannot get help from one of the various recognized social agencies. Christmas trees from the co-op houses, deserted because of Christmas vacation, were taken to needy families in Lafayette. In a very interesting but unattractive community in Lafayette the freshman commission of the foundation held a Christmas party for the children. Various social service committee members sponsor boys' and girls' clubs for grade school children in poor districts.

ALICE COLLINGS.

At the University of Texas

For four years the Austin-Travis County (Texas) Welfare Department had welcomed the needy of the community to a dingy, bat-infested section of what used to be an old planing mill. Clients gazed at mottled walls and the staff worked in artificial light within a patchwork of planks, beaver-board, and prune boxes. Then a group of University of Texas students, members of the Wesley Foundation's Social Action Group and of the Fellowship of Reconciliation, saw this uninspiring waiting room and efficiency-reducing offices.

One Saturday afternoon soon afterwards thirty of them descended upon the Welfare Department with brooms, mops, hammers, nails, an electric saw, lumber, paint, paint-brushes and two radios (a football game was on the air). Recipients of relief stood in the doorway and marveled at the transformation which paint

could make. Several commented, "Well, people do care about us, don't they?" A month later the students returned to paint the offices where the staff labored. Which demonstrates what vision, a few dollars, and many eager hands can accomplish.

ABIGAIL CURLEE.

At U. C. L. A.

"Alternate service in rural rehabilitation or in slum areas or in reforestation is the thing for the religious C. O. to do, but we college students can do nothing until we are called to be classified or until our deferment is up in July, 1941." So goes the typical student reaction among C. O.'s. But do undergraduates have to wait until the axe of Selective Service classification falls to begin their constructive service? A handful of students at the University of California at Los Angeles answered this question with a resounding "No!"

As early as last August, a few of them quietly laid their plans for a year-round part-time "work camp" near the university for students interested in forming and leading boys' and girls' clubs in the underprivileged Sawtelle area in West Los Angeles. The work camp idea finally found reality in the youth co-ordination committee of the University Religious Conference. This committee set out to provide leadership for the Sawtelle children in school, church, and playground club organizations.

One outstanding result of this project is the University Campers' Club of some forty boys from the ages of ten to fifteen led by six U. C. L. A. men—a Jew, an Episcopalian, two Presbyterians, a Baptist, and a Methodist. Twenty girls have formed a club under the leadership of a Presbyterian woman student. Two Quakers and a Jewish girl are assisting in the grammar school clubs at the Sawtelle School.

These students have come to feel that participation in community life is an essential part of a college education. Pacifists and non-pacifists are getting actual training in the skills needed for lives of constructive service. The group itself has never discussed pacifism as a motivation for its activity.

BOB KERSEY.

You Should Know

Propaganda Analysis is a reprint of *Personal Growth Leaflet* No. 114, published by the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C. Students and teachers should acquaint themselves with this series of pamphlets. The subject matter of these leaflets first appeared in *The Journal of the National Education Association* as commencement messages to young people. A demand for copies led to leaflet editions. Mr. Hugh Taylor Birch gave a revolving fund to extend their publication through mass production. Sales are now over a million copies yearly. To get acquainted with the entire series of leaflets, send for *Special Offer No. 1* enclosing a \$1.00 bill. This offer includes 100 or more leaflets.

Student groups will find the leaflets excellent study material. They sell for one cent each in quantities of 25 or more. Some of the topics in which you will be interested (the numbers indicate the serial numbers of the leaflets)—*Your Life in the Making* (1), *Your Mind in the Making* (2), *Your Health in the Making* (3), *Your Home in the Making* (4), *Your Personality in the Making* (7), *The Planning of Your Life* (9).

The *Golden Treasury* series contains material on *Beauty and Wisdom* (21), *The Bible* (22), *Art of Living* (23), *Friendship* (30), *Horace Mann* (28), *Emerson* (26), *Lincoln* (27), and *Washington* (25).

Shall I Go to College? (31), *The College of the Future* (33), and *How I Found My Job* (125) are all good.

The series on leadership is likewise excellent. *Franklin's Plan of Self-improvement* (42) and his *Personal Growth Recordbook* (43), are especially good.

The Parliamentary Primer (45) is a very concise and up-to-date compilation.

Bertrand Russell's *Education for Democracy* (17), L. P. Jack's *Education in a Living Universe* (18), John Dewey's *Pedagogic Creed* (19), *American Youth Hostels* (66), Harry Overstreet's *Seven Adventures in Pioneering* (91), Louis Brandeis' *True Americanism* (92), John Dewey's *Creative Democracy* (148), Charles Beard's *America's Foreign Policy* (174) are especially recommended.



A DEPARTMENT EDITED BY
HERMAN WILL, JR.

History in the Making

As Congress devotes its attention to the lease-lend bill, the general opinion in Washington is that the enactment of this measure would be tantamount to committing the United States to a policy of involvement as a belligerent in the European War. The advocates of this course in reality are pessimistic about Britain's chances of surviving the German attack expected sometime this spring, though publicly they affirm their faith in an eventual British victory.

It is generally admitted that no further material aid can be given to England during the next five or six months than is now being given. The purpose of the bill is to prepare for the possible downfall of the British Isles, by making possible the sending of American assistance in whatever form may be deemed necessary to Africa, Australia, and any other British colonies or dominions which may appear to be in danger.

In essence this would mean the merging of what is left of the United Kingdom with the United States, its territories and possessions, and would create the most powerful economic, political, and military bloc the world has ever known. To many of the American people this may seem fantastic, but it is a real possibility in the thinking of Washington circles.

A Year and a Day

THE TIME: Friday, January 10, 1941.

THE PLACE: The District Court of the United States for the Eastern District of Pennsylvania.

THE OCCASION: The trial of the case of the United States of America vs. Arle Brooks, a conscientious objector charged with failure to register under the selective service and training act of 1940.

Of interest are excerpts from—the remarks of Arle Brooks: "Democracy does not mean a blind following of the will of the majority. In a democracy the minority has a right and a duty to follow its ideals. Sometimes the ideals of the minority have eventually been adopted by the majority. . . . I believe in and have worked for the brotherhood of man, which is the highest form of democracy. . . . Conscription is a denial of the democracy for which I have worked. . . . I am not evading the draft. I am opposing it. I am defending democracy."

the remarks of counsel for the defendant: "Arle Brooks has never injured any fellow man, and his sole crime is that he is unwilling to enroll himself among those who may be called upon to learn to kill their fellow men."

the remarks of the district attorney: "It would be unthinkable, to my way of looking at the problem, if each and every one of the one hundred and thirty million people in this country would have the right to say which law they shall obey and which law they shall not obey. What the judgment of the next generation will be of us who are the officers of this Court, we can't allow to interfere with our course of duty as we see it today."

the remarks of the judge: "But America is not normal today, and you must be charitable with the rest of us. Now, here is where you have got to exercise some charity. Those ideals that you have expressed are more deep-rooted in our people than you think. I believe countless millions in the United States feel just as

you feel. . . . I am going to sentence you; it is hard for me to do it, but it is my duty, and I feel like Pontius Pilate."

Printed copies of the entire proceedings have been prepared by the American Friends Service Committee and are available at five cents each from the Commission on World Peace of The Methodist Church, 740 Rush Street, Chicago.

Interesting Reading

THE House and Senate committee hearings on the lease-lend bill have been both colorful and informative. Copies may be obtained for a very reasonable amount from the Superintendent of Documents, Government Printing Office, Washington, D. C., or may be secured free from your congressman if he is obliging.

Copies of the selective service regulations are also available from the Superintendent of Documents. Of particular interest is Volume Three, Classification and Selection, which may be obtained for ten cents.

Draft Deferment for College Men?

SPECIAL provision for all college students as a group is contrary to sound public policy, and is contrary to the best interests of educational institutions in the long run. There is no sound reason why young men of draft age as a group should be permitted to defer their military service simply because they happen to be students in an institution of higher education.—From the report of the Committee on Military Affairs of the National Association of State Universities.

The Rochdale Principles

- open membership
- democratic—one member, one vote
- limited interest on capital
- patronage dividends on purchases
- sell for cash at market prices
- neutral in race, religion, and politics
- educate constantly
- expand continuously

These are the principles of co-operative economics as established by the Rochdale pioneers of England in 1844.

In various discussions of the co-operative principles of organization they have been upheld as sound principles of economics and good business principles. Each one has been considered individually many times and they continue to be analyzed in that way.

If you will examine these principles, consider their actual application in the co-operative movement today, and look at results where the movement has become important enough to be an effective force, I believe you will note some intangible but very important results. I think you will find there is a spirit of friendliness and consideration of others; there is economic and political democracy—a lack of the practice of political, economic or social domination of one person or group by another person or group; there are common objectives which cross all lines of prejudice caused by race, religion, or nationality, false and incomplete information, or domination; there is a desire to learn, and to teach others in order to reduce misunderstanding and prejudice; there is a spirit of love and understanding toward one's fellow-men; there is a long-range view—planning and conducting current activities in the light of what the results ought to be for ourselves individually and as members of the co-operative movement, and for future generations. What is this but an economic application of Christian principles?

Campus Co-op News

Another Phase of the Co-op Youth Movement

The Northern States Co-op Youth League was organized as a parallel to the co-operative movement, to give co-operative educational work an early start through actual participation in co-operative activities by youth in local and rural communities. Campus Co-ops, at the Chicago meeting, recognized their close ties with this group.

Campus Co-ops Stress Recreation

At various campus co-op meetings throughout the nation co-operative recreation has been stressed as an important factor in the advancement of co-operatives. Need for recreation which makes possible actual participation by all, rather than the typically American sports in

which nearly everyone becomes spectator to a few participants, is emphasized.

Campus Co-op Directory

A *Campus Co-op Directory* is to be published by the National Committee on Campus Co-ops, William H. Moore, Hanover, Indiana, chairman. It is intended that the publication will include all possible information on campus co-ops: various activities they have entered, methods of organization, growth, etc. It is hoped that a short account of important facts about each co-operative might be included.

Campus Credit Union

Although several groups have considered organizing student credit unions, the only one known to exist at the present



A DEPARTMENT EDITED
BY GERALD L. FIEDLER

time is the one at Friends University, Wichita, Kansas, organized last year.

Bibliography on Student Co-operatives

The following publications and others on the co-operative movement in general may be secured from the Co-operative League of U. S. A. at 167 W. 12th Street, New York City:

- "Campus Co-ops," by William H. Moore, 5 cents
- "Report of the Pacific Coast Conference on Campus Co-ops," 10 cents
- "Co-ops on the Campus," 3 cents
- "Campus Co-ops," in "Periodical News"

Complete Vocational Training in Co-ops Offered at University of Maryland

A complete vocational training program designed to equip qualified students for work in the co-operative movement is now available at the College of Commerce of the University of Maryland. In charge of the program is Dean W. Mackenzie Stevens, formerly technical adviser on marketing and finance to the Chinese national government.

The program covers the junior and senior years. Courses offered include: co-operative financial control, history, theory, organization, management, merchandising and accounting, quality, standards, grades, informative labeling. Practical co-operative experience is included; a campus co-op will be organized and students will work week-ends and summers in near-by co-ops.

"War lays upon the university no obligation to surrender its essential functions of truth in teaching and the enlargement of the borders of truth. Only as those who feel confident that they can express the truth as their minds see it . . . can either the perpetuation or the expansion of knowledge really be effective."

—President Henry M. Wriston, Brown University.

Is Education an Opiate?

Kenneth I. Brown

THE personnel director of one of Ohio's major industries was riding in an engine of a train. The engineer shouted to him, "I've got a son, twenty-one. Any chance with you?"

"Is he a college man?"

"Naw, not my boy."

"O.K.," the director answered. "Send him around."

A prominent Cleveland attorney recently commented, "I have this fault to find with professional educators. They seem to take all the starch out of some of our youngsters. When they get out of college, they have no fight in them, no zest for struggle."

The lawyer was not asking, I assume, that our colleges inaugurate courses in Contemporary Unethical Practices in Business or arrange for pep talks on how dog-eats-dog. He was saying that the college experience serves some young men and women as an opiate, soothing where it should arouse.

Janie and Johnny

The American mother is still certain that her Janie and Johnny must go to college; the American father, however, especially if he is a business man, is not so sure. Mother will win; Janie and Johnny will matriculate at whatever college will receive them; and Dad will pay the bills. But Dad will wish that he could be more optimistic in believing that Janie will learn common sense in Goodlittle College, and that life in a classroom—and a mortgaged fraternity house—at Greatbig College will strengthen the none too large bump of industry Johnny possesses, and quicken to life that will-to-succeed which will distinguish Johnny-the-man from Johnny-the-boy.

This distrust which the personnel director and Janie's dad have in common has certain definite causes. One of them is that with the cry of "Col-

lege for Everyone," the college presidents sent their janitors to push wide the creaky campus gates, for centuries left gently ajar. When the hoard of American youth came pouring in, the general level of learning throughout the country may have risen, but the proverbial day of the college as an aggregation of super-men ended in a dull sunset glow.

The second cause is an error of judgment, almost traditional in America, that the college experience is a wonder-working process, making kings of cabbage heads. As long as the personnel director and Johnny's progenitor discount the importance of the quality of the raw material and believe that the miracle must happen or education has failed, so long will their expectations be unrealizable.

And the third cause may be that in certain situations and for certain groups, education—or should we say, the act of living in the shadow of the college—has become an opiate.

Of Opiates and Starch

Education, like religion, can be either a stimulant or an opiate. One need not look far to see it performing these opposite functions. Education, like religion, is able both to quicken and to deaden, to arouse and to allay.

Education is most likely to become an opiate when standards are ignored and "getting by" becomes easy. Human nature is never averse to a stolen snooze, whether it be the mental siesta on a college campus or the forty winks in the factory corner.

Education is most likely to become an opiate when the pressure of poverty or inadequate leadership, administrative or faculty, befogs the college objectives. Not being certain where one is going, one ceases to care.

Education is most likely to become an opiate when the student fails to

recognize the relationship between the process of learning and his own personal future, both vocational and avocational.

Is the human fabric incapable of being starched? Perhaps some of it is. Is the brand of starch the colleges use weak or incorrectly applied? Perhaps so. Could it be that some of the laundresses and launderers do not handle their starch—and the pliable textiles—skilfully? Who shall say? Or could it be that the obvious failures have caused the patrons to forget the successes?

At least the college of liberal arts dare not be complacent in the face of accumulating evidence that for some, education is an opiate—or a laundering without starch.

"It must be remembered that, contrary to popular opinion, the great universities of the world have been more often fields of battle than ivory towers of contemplation. And the opposing parties have rarely, if ever, quarreled as to whether or not the universities should be guardians of the eternal values. They have in each century assumed the guardianship as a premise and then proceeded to violent quarrels, and at times mortal combat, over the definition of the values they were guarding, and the nature of truth itself. . . . The martyrs' monument near Balliol College marks the spot where one group burned the distinguished representatives of an opposing view in order to emphasize a disagreement in this matter of eternal values."

—President J. B. Conant, Harvard University.

"The college or university teacher is a citizen, a member of a learned profession and an officer of an educational institution. When he speaks or writes as a citizen he should be free from institutional censorship or discipline, but his special position in the community imposes special obligations. As a man of learning and an educational officer, he should remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others and should make every effort to indicate that he is not an institutional spokesman."

—The Commission on Academic Freedom and Academic Tenure of the Association of American Colleges.

Civil Service Jobs



Randall B. Hamrick, Editor

The expansion of governmental operations will mean that increasing employment opportunities will be available through civil service appointments. Nearly seventy-one per cent of the civilian positions in the executive branch of the Federal Government are now required to be filled through open competitive examinations held by the United States Civil Service Commission.

Virtually every type of occupation and profession is represented among the 660,000 positions in this group. In addition, appointments to many other positions are voluntarily made from civil service lists.

If you are interested in taking some specific examination, you should write directly to the United States Civil Service Commission and ask to have your name placed on file for announcements concerning the date and place of the examinations.

If you are not interested in a specific examination, but would like information concerning all examinations, you will find the examination announcements posted in all post offices, federal buildings, and on file in public libraries. Your college library or personnel office will probably have a complete file of announcements. For further information, consult your postmaster.

The Commission publishes an annual report that describes all of the examinations offered, and all of the types of jobs available. This report will also be available in your library.

Be on your guard against the misrepresentations of certain so-called "civil service schools" which claim to give training for civil service examinations. None of them has any connection whatsoever with the Civil Service Commission or with any other branch of the government, and none is given information about examination questions or any other information that is not available to the general public.

Movies About Jobs

There are more than nine thousand educational films available to colleges and universities for use in their visual aid programs. More than one thousand of these are specifically vocational, while many more are helpful in providing the student with useful information concerning vocations.

An increasing number of colleges and universities are sponsoring movie clinics of job opportunities and are finding them a worthy substitute for vocational inspection tours.

The following list is indicative of the comprehensive range of this type of helpful vocational information:

Aviation, Automobile mechanics, Advertising, Agriculture, Art, Bacteriology, Bookbinding, Boys' work, Cartooning, Chemistry, Child welfare, City management, Commerce, Consumer education, Criminology, Education, Electric welding, Factory management, Fruit farming, Finding Your Life Work, Firemen, Fishing, Food inspection, Glass making, Hair-dressing, Housing, Insurance,

Journalism, Laboratory technicians, Leather working, Library science, Lumbering, Machine Tooling, Meat packing, Medicine, Metal work, Mining, Music, News broadcasting, Nursing, Nutrition, Painting, Photography, Personnel work, Pottery making, Printing, Quarrying, Radio, Sanitary engineering, Sculpture, Social rehabilitation, Steel manufacture, Teaching, Television, Textiles, Transportation, Twenty-four Jobs, Wood-carving, Zoology.

The H. W. Wilson Company first published an educational film catalogue in 1939. They also are publishing a yearly Educational Film Catalogue, and four quarterly supplements. These catalogues provide a complete index of educational and vocational films. Information concerning title, length, width, sound, stock, price, date, producer, and nearest distributor of each film is indicated. You will find these catalogues in the library. Why not sponsor a movie clinic of job opportunities at your college?

The Letter of Application

"I am about to graduate from _____ College," "I am writing in hopes—," "I think I would enjoy working with your company," and similar stock phrases, will start your letter on its way to the wastebasket.

Plan your letter of application very carefully. Have several friends criticize it. Make it brief. Do not attempt to cite all of your qualifications and experience. (Your experience record sheet will do this.) Remember that your prospective employer is interested only in those facts that indicate your value as an employee.

It is wise to be different to get attention and to give individuality to your letter—but use discernment. Your first sentences are important. They should be arresting and interesting, and should convince the reader that you have something he needs. Be direct and specific about the job you want.

The letter should be limited to one page, but should make some reference to the training, accomplishments, and personal traits that are directly related to the work for which you are applying.

End your letter with a request for an interview stated in the form of a question.

P.S. And don't say, "The Writer."

How to Discover Good Vocational Materials

Ten years ago there was an inadequacy of good materials dealing in any comprehensive way with vocational problems and opportunities. Five years ago there was an inadequacy of good bibliographies and index lists of vocational materials.

Happily both of these inadequacies are now supplied in abundance.

If you are having difficulty in locating good vocational materials, these index tools will prove helpful.

1. *Books about Jobs.* By Willard E. Parker. American Library Association, Chicago.

Contains 8,000 references to more than six hundred job classifications. You will find this in the library. It is well classified and easy to read.

2. *Selected References on Occupations for Girls and Women.* Federal Security Agency, U. S. Office of Education (Vocational Division), Washington, D. C., 1940.

Contains more than one hundred descriptions of vocational books for girls, and one hundred magazine references. The newest and best index of vocational materials for girls.

3. *Guidance Bibliographies.* Office of Education, U. S. Department of the Interior, Washington, D. C., 1937. Ten cents.

Annotated lists of books, pamphlets, and periodical references on guidance, covering in detail the vocational subjects.

You will find bibliographical references in the following magazines: *The Occupational Index*, *The Vocational Guidance Digest*, and *Vocational Trends*.

The Reader's Guide will also be a helpful index to valuable materials on vocational subjects.

Finding the Job Markets

Many of you seniors are just about ready to begin planning your job campaigns. You are probably wondering what industries provide the best market for your services. You may also wish to know more about

the companies to which you are submitting applications for employment. It is greatly to your advantage to know all you can about the company, and especially the names of the persons who will be directly responsible for consideration of your employment. Libraries, banks, and law offices will have available copies of these helpful reference tools:

Poor's Register. Gives a complete list of industrial firms in the United States, the names of their officers and directors, their financial status, and other pertinent material.

Kelly's International Industrial Directory. Is what the name implies.

Moody's Manuals (investors, railroads, industries, insurance, real estate, banks, etc.). Comprehensive and classified information.

Thomas' Register of American Manufacturers

McRae's Blue Book

The Standard Advertising Register

McKittrick's Directory of Advertisers

You will also find it helpful to consult the trade journal that represents the industry in which you wish to find employment. *Ayer's Directory of Periodicals* (published annually) lists every newspaper and magazine published in the country, including trade journals.

If these sources do not provide you with plenty of leads, write to the national association representing the industry and request a roster of their

membership. You will find the names and addresses of the various national vocational associations in Chapter 12, *How to Make Good in College*, by Randall B. Hamrick, available in your library.

A "Career Institute"

During the course of the school year six representatives of different vocational pursuits spend a day each on the Iowa Wesleyan campus, addressing the student body in the morning and having individual and group conferences during the remainder of the day. This plan provides an opportunity for each four-year student to hear presentations of the opportunities in twenty-four vocations during his stay on the campus.

The activities of the vocational guidance counselor and the social welfare worker have already been presented, and the remainder of this year's series will include discussions of the vocational opportunities in engineering, journalism, advertising, and politics.

The response of both students and faculty has been enthusiastic. Other colleges may find this plan adaptable to their own situations.

The Door Is Open

THE door is open! The thought that the parental point of view might be expressed freely with less than the usual amount of "I-can't-understand-the-youngsters" attitude, and that the students might present their viewpoint on problems involving parental relationship, is the ambition of this department of *motive*.

Obviously no unusual laws rest in the student-parent relationship in spite of Mothers' and Fathers' Days. Some parents have done better than others in maintaining the love, respect and comradeship which all desire. Economic, educational and social backgrounds of parents differ from those which their student sons and daughters enjoy or aspire to possess. The mere act of becoming a parent is no guarantee of ability to rear properly or to see more clearly than those who have not been parents.

LET'S TALK IT OVER

A department for parents and students

CONDUCTED BY A PARENT

However heavily parents seem to settle into a mold of their conservative ideas, resisting the quick learning influence of their offsprings' confident plans to remake the world, it must be admitted that parents, too, have passed over younger dream-lit trails. We need each other tremendously!

Many parents who have students in college today experienced so many of the problems that their student children face that it seems almost recapitulation. The war, the interrupted college life, the eager waiting, the disorganized plans, the uncertain future, even the questions of getting

engaged and married were ours in what are now termed "bull-sessions." Each time a decision was walked and talked over, almost wept or sworn over (depending on the sex in those days), carried through the analysis that logic taught us and tossed over on sleepless nights—each time all this was done with the conviction that "after I get through this, surely nothing will be hard again," we turned to face another problem.

The editor, once of the war-bride problem class, now the mother of six, has faced many problems in her own life as well as those of her collegiate children, the worst of which appear thus far to have reached happy solutions. She feels that on the whole a new kinship appears in the parental relationship when the student goes to college; on the parents' part, more respect mixed with love for the new

adult and wonder that he meets the new world so well; on the student's part, a new appreciation for home and the brave gaiety with which its problems have been met and a new concept of the family's economic difficulties as he faces self-support.

The door is open to students and parents. Let's have a cup of tea. No pretense of omniscience is made on the editor's part. Problems and suggestions or the story of "happy endings" will be welcomed here. So much faces us that we can work out together—work camps, summer jobs, military service, graduate work, vocation choice, yes, even matrimony.

Communications will be kept in strict confidence and, if published, anonymous. The editor's limitation will be supplemented by consultations with authorities where possible or published with the hope that helpful suggestions will be offered by both parent and student readers.

Your co-operation is invited!

[*Editor's Note—We feel that one of the major problem areas in student life is to be found in the understanding that exists between young people and their parents. This department will attempt to present both sides of the problem and to offer solutions when possible. To be successful, we must have the problems—so, students and parents—let's hear from you!*]

Think It Over

THE World War, all told cost—apart from thirty million lives—400 billion dollars. With that money we could have built a \$2,500 house, furnished it with \$1,000 worth of furniture, placed it on five acres of land worth \$100 an acre, and given this home to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia. We could have given to each city of 20,000 inhabitants and over, in each country named, a five million dollar library and a ten million dollar university. Out of what was left we could have set aside a sum at five per cent that would provide a \$1,000 yearly salary for an army of 125,000 teachers, and a like salary for another army of 125,000 nurses.—*Nicholas Murray Butler.*

March, 1941

Words and Their Ways in Religion

Harris Franklin Rall

WHAT is Christianity?

That is an especially important question today. We want to know for ourselves what this religion is in which we have been brought up. We believe not only that it is the truth for our own life, but that it has the only faith and way for human society; yet we see it being challenged today by such a new religion as nationalism, or fascism, which, with communism, has swept whole nations before it. We must know what it is for which we stand in order to set it forth and defend it.

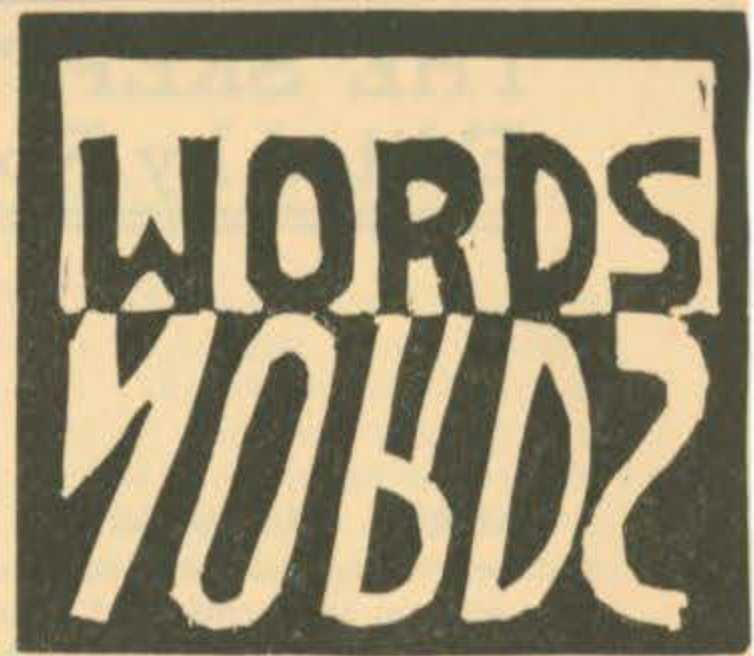
When you ask what Christianity is, however, you get many different answers. It is the church, says one (and he generally means *his* church). It is a certain set of beliefs, says another, and he points to some creed or set of "fundamentals" or to the Bible. A third pushes both these aside and tells us that it is simply a right way of living. Still another may think of it as an inner experience which each man has for himself. Surely part of the mistake which all these make is that of looking at a part and calling it a whole; and when you look at a part torn away from the whole, then you do not even understand that part.

We can say, first, that Christianity is a fellowship—if you will, a church. It was never a mere individual affair or set of beliefs or ideal of how to live. From the first and through the centuries, it has been a fellowship of people, a community looking to Jesus as its Lord, living a life of faith and love and service, joining in worship, bringing a message which they called the gospel. Perhaps you can be a Christian off by yourself, but you cannot be a complete Christian, and you cannot as an individual express all that Christianity is.

Second, Christianity is a faith and a way of life. We believe that it is an answer to the great questions of life which God has given us in Jesus. It sees in Jesus what God is like, and believes that the Power that is over all and in all is a living God of truth and justice and love. It believes that men should live after this same spirit, as children of this God: live with God in trust and loyalty, live with men in the spirit of good will that takes in every race and class.

Third, Christianity is a hope and a way of help. It believes that love is mightier than hate and greed and selfishness, that the greatest power in the world is not force but the spirit of truth and good will, that sometime the God of love and truth will rule in human life; and so it prays, "Thy kingdom come; thy will be done on earth." And it is a way of help. It holds that the God of mercy forgives men and takes them into fellowship with himself; that when men and nations give themselves to him, the great forces of life and strength and help are theirs. It offers to man not only life beyond, but a way by which he may have life here and now.

To sum up: Looking at history we may say, "Christianity is that fellowship which had its beginning in Jesus and which has found in him its continuing inspiration, direction, and center of loyalty. Looking at its inner nature, it is the religion of creative good will; creative good will, as seen in Jesus Christ, is for it at once the revelation of what God is, of what man's life should be, and of the way by which this world is to be saved."



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

THE SKEPTICS' CORNER

Edited by Robert H. Hamill

TAURUS: When we left off, you remember, we had just opened your letter. You say you are skeptical of throwing in your lot with the church. "My only answer is 'no go,'" you said. "Maybe it's because the personalities that have really been an inspiration to me have been revolutionaries concerning the church, such as Lincoln, Gandhi, 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." That's putting it strong.

SKEPTIC: If you think that is strong, you should hear what I read for religion class yesterday. It is here in Macmurray—the prof says he rates high up among Christian writers. He says that a man is Christian not because he accepts the beliefs and ideals of Jesus, but because he belongs to the movement that Jesus began. Let me find the exact words. "Christianity is primarily the movement that Jesus founded rather than the doctrines that he taught."* That means a guy can be a scoundrel, but if he belongs to some church he's a Christian. That's nonsense.

TAURUS: Well, what does it mean to be a loyal American?

SKEPTIC: Why, to believe in the democratic rights of men, and to give every fellow an equal chance, I suppose.

TAURUS: Then, a man in Borneo who allowed all his neighbors to have free speech and free worship and all the rest, and who gave each of them a fair chance to prosper—he would be a loyal American, by definition?

SKEPTIC: You've twisted my meaning. Of course, an American has to be a citizen of the United States.

TAURUS: Then, even if this man believed and behaved like President Roosevelt, he wouldn't be an American?

SKEPTIC: Of course not. He can't be an American unless he is a citizen.

TAURUS: How, then, can a man be a Christian unless he is a "citizen" of "Christendom"?

SKEPTIC: I laid myself open for that one, I see. That puts a new slant on it. You mean that a person should belong to an organization in order to wear its name? How about Jesus? He didn't say so; he taught men to love God and their neighbors, and said that was the

(Unless it is too far-fetched, and the public is heard from, the Corner chooses to call himself Taurus, meaning the Bull, and having something to do with those sessions held between midnight and sunrise behind closed doors in college rooms, in which religion comes in for a thorough overhauling.)

whole law; Jesus is a better authority on Christianity than Macmurray.

TAURUS: You're right. He ought to know, if anyone ever did. And he never said a thing, so far as we are sure, about a church; he didn't organize a church, and never staged a "Go-to-Church Sunday" in Nazareth.

SKEPTIC: No. He said a lot about being a decent and honorable fellow. The church was unimportant. I can't swallow any definition that allows a moral hypocrite to be a Christian just because he belongs to the church.

TAURUS: Let's try to get at this another way. Have you read what Einstein said about the church? He fled from Germany as a refugee, you know. He said that the press and the universities and business all gave in to the Nazi regime without a real fight, and what impressed him was that the only effective resistance to Hitler in Germany came from the church, even though it wasn't very free. I cut out his statement from a newspaper: "I never had any special interest in the church before, but now I feel a great affection and admiration for it because the church, alone, has had the courage and persistence to stand for intellectual truth and moral freedom." That's something.

SKEPTIC: I don't exactly see your point.

TAURUS: The point is that those church people in Germany may be "moral hypocrites," as you put it; at least, they aren't saints. But together, they had solidarity that made it possible to stand against a tremendously powerful government. Only last month I got a letter from a fellow I met in Germany just before the war; he's in the army there now, but he said that he and I have a channel of friendship that is stronger even than our national hatreds, because we are Christians. He didn't mean that we both are fine, honorable, moral characters; not at all; he meant that we both belong to the Christian movement in the world, and that ties us together.

SKEPTIC: But what good is it for people to be tied together in the church unless they are like Jesus in their ideas and behavior? That's what's important.

TAURUS: Precisely. The church has no value in itself, except that it promotes the Christian quality of men's lives.

SKEPTIC: So what? Here we are back where we started.

TAURUS: Why are you here in college?

SKEPTIC: To get educated, I suppose.

TAURUS: Why don't you educate yourself? Why don't you go bury yourself in a library back home? Except for the laboratory work and an occasional talk with some prof, all the wisdom you ever get in college is packed on a few shelves in any public library.

SKEPTIC: I could do that. But here it is stimulating because all the people are going after the same thing. It's easier to get it when the set-up is designed to help you.

TAURUS: Exactly. The university has no value in itself, except that you come here ignorant and leave a little less so. The important thing is that this is a favorable atmosphere for intellectual growth, and its only value is that you do really grow while you're here.

SKEPTIC: I suppose you're trying to catch me in an analogy, and draw a little moral: go to church, where you can learn to be good, just as you go to college to learn to be wise. No, sir; that doesn't hold. There's a big difference. In school we handle facts, with precise content; but religion is vague, and has to do with meanings and values. You learn these things in experience.

TAURUS: Would you say that a person can maintain his religious health apart from the agencies concerned for religion easier than a man can maintain his physical health apart from the doctors, medicines, researches, and sanitary facilities that are concerned for physical health?

SKEPTIC: Sure I would. Much easier. Religion is different from other things. Besides, Protestants always have insisted that an individual man can understand God by private methods: through the Bible, in prayer, in his conscience, and by understanding the moral laws—not just through the church.

TAURUS: I'm afraid we have to be in this hang, unsettled, because I am not convinced that there is a valid distinction

* *The Clue to History*, p. 4.

tion between the concreteness of education and health and the vagueness of religion. I would contend that any person who wants to grow, in health, in mind, in character, must depend upon those people and those agencies which promote the thing he is concerned about. Old Sam Johnson once said, "To be of no church is dangerous. Religion will glide by degrees out of the mind unless it is invigorated and re-impressed by external ordinances." If you don't mind the eighteenth-century language, that does point out the present danger.

SKEPTIC: But it is dangerous, too, to give in to the moral level of most churches.

TAURUS: So, you're damned if you do, and damned if you don't, eh? Just what is your honest reaction to most churches?

SKEPTIC: Frankly, the moral tone is just about that of a Chamber of Commerce or Farm Bureau. There is nothing distinctively Christlike in the attitudes of most church people; their opinions on moral issues are made up by the newspapers and by their jobs, not by the New Testament.

TAURUS: Then why has the church survived these many centuries?

SKEPTIC: That's easy. It appeals to the masses. Get me straight, now. I'm not complaining about the church; if it has what the masses want, let them have it. I only said that it doesn't fit my needs.

TAURUS: Go on. What about the masses?

SKEPTIC: Well, in our History of the Novel class, we had to read Dostoyevsky's book about the Karamazov brothers. The second brother wrote a story about the church; he said it had three powers—miracle, mystery, and authority, I think they were. These are what the people want, he said; and that is why the church has won so much loyalty from the people. Jesus couldn't win their following with his impossible ethical demands; he expected too much of them, and they don't want the psychological burden of freedom and high moral demands. They want comfort from their evils, not courage to fight them; they want to be told what to believe and what to do. That's what Dostoyevsky says, and I think he's right. It surely explains why the church has been so strong, and why it's so different from Jesus.

TAURUS: Would you say that the modern Protestant church is using mystery and miracle and authority as whips over people?

SKEPTIC: Oh, those are just poetic symbols for the moral indifference in the churches; they stand for comfort and security. What appeals to me, instead of that, is the lives of men like Gandhi, Tol-

stoy, Lincoln, and Jesus—and not a one of them was a good church member. The church couldn't hold them. And they had to get outside the church to do their work. The church cramped them.

TAURUS: They were great pioneers, no doubt about that. They did tremendous good. It is a thrill just to remember them. You said in your letter that a man's influence does not depend upon his strategic position in the world, but upon the amount of Truth that he stands for. I don't know much about you; what are you planning to do in your lifetime? What do you intend to stand for?

SKEPTIC: As I see it, the world is in a mess, and my life won't be worth living unless I can make it a little more just and peaceful. I can't be specific yet; it may be a career, or just a hobby kind of thing, but I am anxious somehow to increase human compassion and understanding.

TAURUS: I'd like to wave my shirt and shout Hurrah! for that. It surely needs to be done. Nothing is more necessary. Do you remember that Millikan once said that ninety-five per cent of the humanitarian work in the world is coming from the influence of the Christian churches?

SKEPTIC: That's too high, but it would be a lot, I know.

TAURUS: You will have to depend upon that general humanitarian background in whatever work you do, won't you? You will depend upon church people even though you yourself are a lone ranger, working outside the church.

SKEPTIC: It looks that way.

TAURUS: Then why don't you work through the church, where people are already selected somewhat on a basis of their humanitarian sympathies? That would give you a running start on whatever work you do in that direction.

SKEPTIC: The church is too big and bulky; it moves too slowly. I'd rather see real results, even on a small scale, than work a lifetime on some sleepy monster.

TAURUS: Power to you. The world needs a few people to free-lance. I am a bit troubled, though. For myself, at least, I don't feel confident that I am of the caliber of Tolstoy or Gandhi or Lincoln. If I were a moral genius, I would rush out where angels fear to tread, and lead my fellow men where they ought to go. I would do it on my own hook, precisely because it is truth that will endure, as you say, and not a mere position of influence, in church or out. But I hesitate to be that sure of myself.

SKEPTIC: Don't get me wrong. I'm not cocky, boasting of my superior moral

insights. But I just feel restless with the slowness of the church.

TAURUS: Did you see that article in the *Reader's Digest* last January, about the church? The writer said he found himself looking for something permanent, beautiful, and unselfish, and he found it in the churches, however imperfect they were. Look it up; it was good.

SKEPTIC: I'm not boasting, either, that I don't need some permanent and unselfish influences on my life. But I find them in a few great Christians more than I do in the bulk of church-going Christians. Well, after all of this, where did we get?

TAURUS: Did we agree, first, that there may be good reason for feeling that a person must belong actively to a movement, such as a nation or a church, to deserve its name?

SKEPTIC: Yes, I stuck my neck out on that point, but never again. We agreed, too, that people who are organized are stronger than any individual standing alone.

TAURUS: That was obvious.

SKEPTIC: Then we concluded that agencies are built up to provide for specific needs, such as health and education, and that whoever wants to grow in body or mind gets along better if he uses those agencies. But I had some doubt whether that applies to the religious life, because in that case there are many helpful influences outside of the organized churches.

TAURUS: I remember your doubt on that point.

SKEPTIC: I still contend that the church is a fine thing for the masses of men, but that some great leaders have to break away from the church to do their greatest work.

TAURUS: I agree, provided that we recognize that even the great individual, working alone, depends upon the masses in the churches to accept his insights.

SKEPTIC: But the immediate acceptance of his insights is not the point; if his ideas are true, they will be accepted sooner or later, and that is what counts. Finally, I did confess, when you hinted none too gently, that none of us ought to boast about his own ability to stand alone and be a free-lance in religion, because it would be mighty tough going. That about covers it, doesn't it?

TAURUS: I think so. Where shall we pitch in next time?

SKEPTIC: I'll write you soon.

(Readers may address *The Skeptics' Corner*, motive, 810 Broadway, Nashville, Tennessee.)

Everystudent

A Dramatic Service of Worship

A WORD OF EXPLANATION OF THE CREATIVE PROCESS

A Democracy should produce great dramatists because in theory it leaves individuals free to follow their own inclinations. In a democracy new forms of art might develop because it throws together various sorts of persons; and, through the whetting of personality on personality, a true form of art might be created. If such process limits the freedom of some individuals, it conserves the creative energy of many persons who would otherwise find outlets for their energies in more transient ways.

The highest type of religious movements use the creative process for their basic methods of work. Groups plan and execute recreational activities, social action projects, worship programs and dramas. A group in the Wesley Foundation at Denton, Texas, found itself responsible for creating the worship materials for a State Conference. In discussing what might be done at the opening of a Conference on *Christian Students in the Modern World*, techniques borrowed from drama seemed useful to state vividly some of the issues which every student must face. About fifteen persons wrote down actual conversations in dormitories and classrooms. Contacts with persons like Georgia Harkness, Walter Judd and Charles Wells produced ferment of thought and specific phrases. "I listen to the agony of God," for instance, was quoted by Miss Harkness from Kagawa, and was so impressive that it came out as a sort of refrain through the thinking of the group.

The following worship drama has been produced by the Denton Foundation some twenty-five times in four states with all sorts of congregations and in several types of chancel and stage arrangements. Every congregation has contributed something to its present form or content. Every further discussion initiated by any member of the producing group has led to reanalysis of its theology or form or effectiveness. Harold Ehrensperger, Mildred Hahn, Roy Hendricks, Don Schooler, Mr. and Mrs. Joe Brown Love, Dr. Winship of the Texas University Drama faculty, students at Simpson College and the University of Kentucky who have produced it, all have made specific and valuable suggestions. Any group who uses this drama is free to handle it in any

fashion. The Denton group would like to know how it was done and how it was received. Those who set themselves upon this adventure in the creative process would like to know that others are joining them.

Everystudent

(Seated in the choir loft is a speaking chorus of about twenty voices. Many of the varied and confusing ideas which beat upon the minds of students are repeated by individual voices from the chorus, or by the chorus as a whole. The organ plays hymn tunes or classical music as worshippers enter. O Love That Wilt Not Let Me Go is played through and then repeated very softly as the Prologue begins to speak. This voice comes from the speaking choir.)

Prologue: Everystudent feels confused about the things he hears and sees. Everystudent wonders what sort of life he will have, what he wants most. Everystudent wonders how he can live as he wants to live in the strange and difficult world he finds around him. In our imagination let us go to a college campus—every college campus—and watch Everystudent as he hurries to class, a meeting, or to a date.

(As the Prologue finishes the organ comes up again with the last phrase of O Love That Wilt Not Let Me Go, modulates to Ah, Sweet Mystery of Life, runs some arpeggios on the clarinet stop, plays a chorus of current popular music, as if a person walking across a campus were hearing snatches of all sorts of music. Everystudent comes from the side. He wears the informal dress of a student on a campus. He carries a book. Near him to the rear walks another boy in a dark suit. He is the student's Trueself. They move together. The student sits in a chair at the center of the chancel as his Trueself steps behind the chair. The boy sighs, opens his book, and tries to read through the first speeches of the chorus. He is trying to make some sort of rational arrangement of the ideas expressed by the chorus under the influence of his emotional or institutional reactions. The student and his Trueself respond in movement to the speeches of the chorus as if the three were really just different phases of the same personality. The organ fades gradually. If a piano is used, let it stop when voices begin. Stringed instruments are also effective as background.)

Chorus: Rush! Rush! Rush! *(Low and drawn out.)*

Girls: I haven't the time.

Boys: I haven't the time.

Both: I haven't the time.

Solo: Hurry! Hurry to the Library—No, I've gotta go to a meeting.

All: Rush! Rush! Rush! *(Faster and bigger.)*

A Boy: A person can't call his soul his own.

A Girl with a whine: Telephone—who wants me now? Hello, hello. Double date? But I haven't time—I've a meeting and a quiz already. Haven't time, I say; why aren't there forty-eight hours in a day?

Chorus: Rush! Rush! Rush! *(Faster and still bigger.)*

[Everystudent squirms in his seat, trying to keep his eyes on his book. Trueself is gazing at the book, too.]

A Professor's Voice: Now this phenomenon, young ladies and gentlemen, is one of long and constant manifestation in the biological sciences. . . .

[The face of Trueself assumes a rapt look as if concentrating.]

Professor 2: You must know the difference between community and society and the relation of institutions. . . .

Professor 3: The resemblance of a frequency distribution to a normal curve cannot be determined by a mere inspection of the data of a graph of the results. . . .

[The face of Trueself begins to look confused. The student throws his book on the floor.]

Everystudent: What is this all about? Why am I in college anyway? What does all this stuff mean? I cram facts in, but what good are they?

Chorus (quietly but firmly): Think! Listen! The tools of the ages are in your hands.

[The head of Trueself lifts in joy, Everystudent slowly raises his hands to look at them. There is a pause.]

Professor 4: In a frontierless democracy we find ourselves with fascism on one side and communism on the other.

A Voice from the Chorus: Ten million people are out of jobs; they know the realness of an empty future—desperation. What man wouldn't listen to the voice of strange doctrines?

[Everystudent moves forward on his chair, then jumps to his feet.]

Chorus [strong]: Communism! Fascism—Suicide—Strike—Fight!

[Everystudent takes large steps away from his chair. Trueself, remaining, wears a tortured look. Everystudent's face is turned away from the audience.]

A Girl [bitterly]: They go by in their huge cars—sleek and selfish—wearing the clothes my child should wear. I've worked till my fingers burn; I've earned my children's clothes, but another man's child wears them. O God, I don't want to hate, but I love my child—how can I help hating what takes the food from his mouth, the clothes from his bony back?

[Everystudent turns and with bowed head moves back toward his chair.]

Chorus [smooth, with exaggerated consonants]: Poverty and Greed; Poverty and Greed.

Preacher's Voice from the Chorus: And I listen to the agony of God.

[Both Trueself and Everystudent look up, as if they had not thought that God suffers. There is a pause. Trueself keeps his expression as the student shrugs and sits again.]

Everystudent: Oh, let me alone. I'm young. I don't want to suffer. Let people work out their own problems; what's it to me?

Chorus [whispers]: Listen! Think! Think! The tools of the ages are in your hands.

[Everystudent listens intently.]

Preacher's Voice from the Chorus: No man liveth to himself alone. While other men suffer, can you have joy? While others are bound, can you be free?

[Pause. As the next section is done Everystudent sits staring off as if recalling the conversation he had overheard. Trueself drops his head, finding nothing to interest him in these trivialities.]

A Girl's Voice in the Chorus [high and

whining): What time is it? I'm starved. Hope we don't have liver and onions.

Another Girl: Come on; let's go and stun the stags—My trouble is, I like Wayne better when I'm with him and Frank better when I'm with him; can they "pitch woo"?!
A Girl: I don't care anything about any of 'em—but is it fun to get them all worked up! [*Several girls laugh.*]

A Girl: Gee, I look like a hag—I'm not gonna eat supper 'cause I've gotta lose five pounds.

A Girl: One week, two days, three hours, and twenty-five minutes till school's out.

A Girl: What's the difference? Oh, gee, I'm so bored—with everything.

[*During the next speech Trueself first lifts his head in recognition, then Everystudent lifts his.*]

Another Girl: But you've no right to be bored. You're in college. In your ears is the wisdom of the world, at your feet winding paths to Truth and Beauty. "I ride on the mountain tops; I ride . . . I have found my life and am satisfied."

Everystudent: That's what I want—I want to find my life and be satisfied. How can I know how much of all this really belongs in my life?

Trueself: We must know—we must know soon—Listen—Think—

Chorus [*quietly*]: Listen! Think! The tools of the ages are in your hands.

Everystudent: I know one thing I want. I want to be loved and a lover—a glorious, laughing, joyous lover—but where shall I find my beloved, and how?

Trueself: That is my longing in you. Not just the craving of your body. I know that you and your love can build a beautiful and glorious life together, a life of poise and release, of creative and created power. You keep clean and strong. I can tell you when your eyes see your beloved. I shall know.

[*Pause. Everystudent is tense and concentrated, but as this next conversation crashes into his consciousness he shivers and sits back. Trueself drops his head again after the first speech, which revolts him.*]

A Boy: Was Harry lit last night! He hung onto the door and looked in the room. Then he said, "The next time that bed comes by here, I'm gonna jump in it." [*Boys laugh.*]

Another Boy: Oh, well, that's his Saturday night fun—can he cuss! When he's sober, he knows enough, but one drop of liquor and he can go for hours without repeating a word.

Third Boy: He's a good military man, though. Knows how to take orders and give 'em too. The fellows all like him, except maybe old pious Pete. He's so good he doesn't even cuss—he's just incorrigibly Christian.

Boys: Incorrigibly Christian?
Girls: Incorrigibly Christian?

Chorus [*with increasing volume*]: Incorrigibly Christian!

[*Everystudent and Trueself both look puzzled by this phrase. Everystudent reaches slowly for his discarded book, but never really looks at it, as his attention is arrested by the story. Voices from the Chorus repeating the names of the characters as they read are heard.*]

Judge: There stands before the court one Philippe Vernier, charged with opposition to war. What do you have to say for yourself, Vernier?

Philippe: It is not theory that makes one Christian, but integrity of heart; and I know many officers and soldiers are much better men than I. But I believe it my duty this very day and on this particular point to declare clearly my conviction that the Bible cannot sanction war and that it is impossible for me to kill. I am convinced that, if Christians and people generally do not change their minds with regard to war, they will all perish. I take my stand on that Christian principle. . . . I should like to say that, in spite of the dark-

ness in which we find ourselves, there is in my heart a very great hope and this hope is in the power of God. I pray God that Christianity may still have enough witnesses to prepare for the return of the Gospel and the reconciliation of the nations.

Judge: And you, Pierre Vernier, have you anything to say?

Pierre: I do not want to be a martyr. I wish I could be acquitted and live free like other people; but I cannot, I cannot take up arms. In the name of all the young men, I declare our anguish to you who are older and wiser. There is nothing but night before us. [*Everystudent jumps up, Trueself watching him closely as he paces back and forth.*] We hear of nothing but death and again death. We want all to live. But one thing alone will save the world—and that is God. But at this moment I can only go to prison; for I cannot fight, except with the weapons of the spirit.

Judge: You Verniers are incorrigibly Christian. The time has come to close the Bible and open the Statute Book. I give you a final warning. Take care lest you are sent to the front. If you refuse, you will run the risk of dying, not by a German bullet, which would be honorable, but by a French bullet, which would be a disgrace. At the present time the weapons of the spirit are not sufficient to defend our homes. The court sentences Philippe Vernier to four years' imprisonment and Pierre Vernier to two years' imprisonment. You men are incorrigibly Christian.

Everystudent: The weapons of the spirit . . . incorrigibly Christian.

[*Everystudent is still standing as he recalls a conversation he heard on a bus the day before. He stands thoughtfully. Trueself moves a little toward him, as if to comfort him in his confusion.*]

A Woman: Not another war! We gave our sons in the last war to save civilization.

Another Woman: Save civilization, huh, and in twenty-two years we butcher each other more savagely than the darkest dark ages ever could imagine.

Another Woman: To use the weapons of iron and steel we call infamous in our enemies' hands is to put our trust in those weapons too.

Fourth Woman: Do you mean you just want to lie down and let people run over you?

First Woman: No one can do anything to my soul—it is mine and God's, and cannot be touched by man-made governments and systems. Jesus lived under political domination of a foreign country, and his soul bears no marks of it except a large forgiveness—"If a man compel you to go with him one mile, go with him two."

Fourth Woman: Look out; you'll be called a Fifth Columnist!

First Woman: In all the years since the last war I've said these things, and shall say them. Perhaps some future generation can rightly read the bloody pages of history and see the insanity, the stupidity, the futility of war. For myself and mine, I'll have none of it.

Fourth Woman: Then you, the mother of little sons, would not lift a finger to protect them?

First Woman: My fingers could not truly protect them, nor could a million fingers. Only the weapons of the spirit can win at last: love, faith, hope, kindness, generosity, understanding. If I kill these in my soul my sons are already undefended. I must love. As one who has borne new human life I am bound to love. I cannot hate: I will not hate, or stab to eternal death my own little sons' souls.

Fourth Woman: Sounds pretty, but it won't work. I'll take a gun to defend my boys, and give them guns too.

All the Other Women except the First: I'm no sissy. I'll fight for mine.

[*Everystudent and Trueself cringe, the stu-*

dent staggers back to his chair on the next lines.]

Chorus: War—War—Lust for power—Lust for colonies—Fear—Fear—Hate—Hate—War—Hate—Fear—Fear—Hate—War!

Minister's Voice from the Chorus: Love casteth out fear. You have heard: You must love your neighbors and hate your enemy, but I say, Love your enemies—Love.

Everystudent: The weapons of the spirit—the tools of the ages—

Trueself: Love—Love your enemies.

Minister: Jesus, the Son of Man and the Son of God. He walked the roads of Judea and found God in the quietness of the hills. Upon the sea, with the wind and spray in his face, he felt the mystery and majesty of God. Beneath the stars he looked into limitless space and realized the infinite reaches of the Divine. He knew God as a father and all men as his brothers. To each he gave understanding, to all he gave love. In the wells of his eyes shone the world's loneliness and its laughter; his heart knew the world's sorrow and its singing. In the rush of crowded ways he knew peace; in the shadow of the Cross he maintained the integrity of his spirit. Crucified by the sin of his day, he presented the sacrifice of his own suffering that through his agony God's redeeming love might flow.

Trueself: Listen: There is compelling beauty in Jesus.

Everystudent: Yes, but modern life is so complex and different from the world he lived in—can his ideas work now?

[*During the next speech, the student crumples up in horror—Trueself drops down toward Everystudent as if to protect him from the facts.*]

A Woman:
"Dey tuk him frum de Sheriff, quick as dat!
Dey had a rope about him fo' he knowed;
Dey dragged him t'rough de streets—
Dey hanged him to a tree! Oh, Jesus, Lord,
Remember yo' own hands and bleedin' feet,
Dat time dey nailed you to a sort-o tree!—
Dey taught him to git crazy mad, an' den
Dey swung him up f'r hit—Oh, Jesus, Lord,
He mought 'a' not had time to think o' You.
Dey dragged him off so fast!
Face downward t'rough de street!
His hands an' feet wuz bleedin' frum de
rocks;
His cheeks wuz pulp;
His mouf wuz full o' dust;
He mought 'a' not had *breaf* enough to
pray!
You had a mother onct;
She must 'a' prayed
Dat time dey hung You up;
I'm prayin' now—
Oh, Jesus, let my little Reddy in!
Lord Jesus, if he didn't ax You, save his soul—
Forgive my boy!
(*Tallulah Ragsdale—"The Lynched Man's
Mother Prays."*)

Preacher: And I listen to the agony of God—
[*Everystudent slowly raises his head.*]

Everystudent: There are terrible things in this world.

Trueself: I am sick with them, and yet we must live.

Everystudent: And in such a world—

Preacher: And I listen to the agony of God.

Trueself: You hear it too—listen—
[*Everystudent sits upright, his face showing his concentration. His expression and that of Trueself grow more and more harmonious from this point on through the prayer.*]

Preacher: You are the sons of God—You are his friends. He called you his friends, and he spoke so much of joy—"Now is my joy fulfilled," and that was the night before he was crucified.

Everystudent: Joy! Joy! The night before he was crucified?



Campus Talk

Research by Clifford Zirkel

Trueself: Joy in suffering—I begin to see. There is joy in pain if it is for something more important than oneself. To suffer for oneself is—ignoble and disgusting, but to suffer for a loved one is glorious.

Everystudent: Suffer—Agony—Agony of God—Because we are like Him we suffer too; we share His agony.

Trueself: The more we share His agony the more we understand Him, and love Him—the more we belong in His universe—a universe of suffering, and the glorious joy it generates. To create a poem, a symphony, to discover a scientific law requires suffering, discipline; but is joyously glorious. We are His sons—we belong to Him and in His universe, and may share in his process of joyously painful creation.

[*Everystudent begins really to understand. He stands to the right of his chair. Trueself steps up to him.*]

Everystudent: I want to help God build a world of justice and love and brotherhood. We must find ways to do it. Stay close to me, **Trueself.** You see things more clearly; help me think and feel. If we agonize over the needless and degrading suffering of our brothers, how much more must God suffer. Oh, my **Trueself,** let us talk with Him—you and I both.

Trueself: O God, our Father, out of the depths we cry unto Thee.

Everystudent: We cry unto Thee.

Trueself: Forgive our confusion, our stupidity, our selfishness. Hear our cry to Thee, our Father.

Everystudent: Forgive and hear our cry to Thee, our Father.

[*They step forward together.*]

Both [*speaking together*]: Out of suffering we cry to Thee. We know that Thou hearest because we have heard Thy agony. We share Thy agony; we are Thy Son, and know Thy pain. We long to be hands and feet for Thee. The tools of the ages are in our hands. [*Pause.*] Help us use them, O God. We care not how much the hurt, how deep the pain; we are Thy Son—we have no fear—only love. Our only weapons are those of the spirit. Use our love to redeem our miserable world. Upon the cross of our national and racial sin crucify us, O God, if our pain may atone for the agony of our Negro brothers, of a child digging in garbage, or of a Chinese killed by an American bullet. Give us clear heads to find clean, beautiful ways for men to live. Show us ways to love through love, ways to peace through peace, and ways to life through life. [*Their arms have gradually risen until they make a cross at the end of the prayer.*] This is thy Son crying to Thee, O Father, a son unafraid even of a cross.

[*The music of "O Love That Wilt Not Let Me Go" comes up. If the audience is not entirely familiar with it, the chorus might sing softly the last verse as Everystudent and Trueself slowly lower their arms and move off with upturned eyes. If there is a central aisle, let them go down that, while the music continues, the choir humming, then just the organ gradually fading. The voice of the Prologue is again heard over very soft music*]:

Prologue: May the agony of God drive you and every student to use the tools of the ages to build a new world of justice, beauty and love. Amen.

An Aid to Worship

OUR DWELLING PLACE. A Book of Private Worship. By Clarence Seidenspinner and Gilbert Larsen. New York and Nashville: Abingdon-Cokesbury. 1941. \$2.

What a beautiful book! From its glazed and pictured cover with its red loose-leaf binder to the last exquisite photograph and its accompany-

WELL, well, we're in the state of despair. We thought it'd be fun writing a column. Now we're in a state of despair! Or hasn't that been said already? For the first issue, we sent the editor a lot of stuff he might be able to use. But he only used a small part of an amount that could have sufficed for three or four issues. What he sent back may be more or less classed as "cheap drizzle"! "Cheap drizzle"?

"Cheap drizzle"! Maybe—er—ah—
Cheap drizzle? Possibly—might be—no—
Well, let's try!

"Cheap drizzle" is a phrase first heard (by our ears) on the University of Texas campus. It is frequently used by persons indigenous to that campus when conversation between one (provision is made for the split personality), two or more aborigines becomes mere patter, persiflage, balderdash, folderol, or silly! Speaking formally, we mean—

Come, come, Gate, dig me some of that solid jive, and make it known in a mellow manner. That E-flat stuff is strictly schmaltz.

What is this? A column for the cats? No, not this time! Maybe next issue, Editor?

Here's one that may be quite old—it's new to us! Charlie said it was old. He asked for a "coffin nail." We inquired and found that morbid phrase to stand for a cigarette! We can stand for a lot of things, but that is just too gruesome. Maybe it will grow on you, just like it grew some on us!

For a long time we tried to explain to a friend the meaning of "coffin nail." But the explanation just wouldn't take. When he finally began to see the light, someone remarked, "Now you're cookin' with gas!" Just a trick way of saying, "Now you're hitting the nail on the head!" In other words, we were getting to the point!

During final exams, we understood that one professor used the "siphon method"! During the semester, he pumped his students full of the subject. Then he used the final exam as a siphon to pull it out of the student. He's one of those (you fill in here) professors who places everything on the final exam grade. (We'd like to insert a couple of other picturesque words we learned in the Foreign Legion before "method"!)

Since spring is almost here—need we go further? One disillusioned grad at Northwestern University said, "I came to Northwestern to see Lake Michigan, but didn't know I was going to have to go out with drips." Drips meaning: dopes, gumps, droops, etc. (We could use a lot of synonyms like those—please send 'em along to *motive*, 810 Broadway, Nashville, Tenn.)

As a P.S. for spring: remember, boys, when you hear a girl mutter "cabbage"—do you know what to do? Walk on the other side; not between her and the buildings or whatever there may be, but between her and the curb—or if elsewhere, between her and the line down the middle of the highway.

ing devotional patterns the book is both stimulating and satisfying. The full-page photographs (the book is about nine by twelve inches) are arresting. They are on the right leaf so that they greet the eye quickly as the pages are turned. On the left are simple, direct suggestions that lead from the impressions of the pictures to spontaneous expressions of the reader in prayer.

The cover will fold back completely so that each picture may be held up for a small group

to see, and a leader may read the suggestions. The book has been used to open worship committee meetings and rehearsals for worship dramas. Every student group should have at least one copy. It would be just the thing for ill and lonely students. Any individual who is sincere about developing his own spiritual sensitivity, and who needs daily resource for daily living, will want this volume.

RUTH WINFIELD LOVE

motive

For of Such Is Meaning in Life

H. D. Bollinger

THE college student of the present generation finds himself in a situation that becomes increasingly bewildering. He is in a social scene in which world events are shaping to a crisis. The industrial revolution, the misuse of the scientific method, the religion of nationalism and a blighting wave of secularism all seem to conspire to a decision of destiny that fate seems to require settled within the period of his college experience. In addition to questions that life ordinarily asks him concerning vocation, a life mate, a job and his place in society, larger questions of the very fate of civilization and of society itself crowd themselves upon him. Decisions are forced upon him that he seems incapable of making. The chaotic characteristics of a turbulent world serve to add to his indecision, his feeling of helplessness and his sense of insecurity.

Let us examine the factors of his campus experience with the world situation in mind. Campus days are critical days. When one considers the needs of the student, there are many aspects of the American college that are not healthy to the best interests of the student.

From the standpoint of the needs of the student, the American college campus is overorganized. Students have caught "Americanitis" which means that when two or more Americans get together they elect officers, draw up a constitution and appoint a committee. It would seem that every major interest or group in college life is organized. The facetious remark of one student who said that as soon as he received his diploma he hoped to begin his education is apropos. Asked why, he replied that he had spent four years in college but had not yet had an opportunity to think; he had been too busy participating in activities and meeting requirements. He had gone through college but the values of the college

experience had not gone through him.

Another factor in college life that intensifies the needs of students is found in the unfortunate residence situation. There are great numbers of fraternity and sorority houses as well as dormitories that are not conducive to the integration and devel-

opment of personality. In instance after instance these residence groups contribute to loneliness, indecision and even character disintegration.

Perhaps a third condition that has to do with the religious needs of the college student is the fact that the campus in itself is a highly organized

Calendar for Methodists

State and Regional Student Conferences

Pacific Northwest
Alabama
Montana
Texas

Tacoma, Washington
Auburn
Butte
Fort Worth

1940
October 25-27
October 25-27
November 1-2
November 22-24

Florida
North Carolina
Georgia
Louisiana
Mississippi
South Carolina
Tennessee
West Virginia
New England
Arkansas
Kansas
Kentucky
Virginia
Michigan
Iowa
Indiana-Illinois
Twin Cities (Minnesota)
Oklahoma
Ohio
Missouri

Lakeland
Greensboro
Atlanta
Natchitoches
Wesson
Orangeburg
Nashville
Camp Jackson's Mills
Boston, Mass.
Conway
Salina
Bowling Green
Charlottesville
Ann Arbor
Mt. Vernon
Evanston, Ill.
St. Paul, Minn.
(To be announced)
Delaware
Pin Oak Camp

1941
February 7-9
February 7-9
February 14-16
February 14-16
February 14-16
February 14-16
February 14-16
February 21-23
February 28-March 1
March 22-23
March 28-30
March 28-30
March 28-30
March 28-30
March 28-30
March 28-30
April 18-20
April 25-27
April 25-27
April 25-27
April 25-27

Student Leadership Training Conferences

Lake Junaluska, N. C.—June 9-14
Baker University, Baldwin, Kansas—June 16-21
Epworth Forest (Leesburg), Indiana—June 16-21
San Anselmo, California—June 30-July 5

Lisle Fellowship

Lisle, New York—June 18-August 1

Second National Methodist Student Conference

University of Illinois, Urbana, Illinois—December 29, 1941-January 2, 1942

Caravan Training Conferences

Lake Junaluska, North Carolina—June 14-21
Senatobia, Mississippi, Northwest Junior College—June 21-28
Berea, Ohio, Baldwin-Wallace College—June 28-July 5
Abilene, Texas, McMurry College—June 7-14
Sioux City, Iowa, Morningside College—June 14-21
San Francisco (vicinity)—July 5-12

social unit that is set apart too much from the rest of society. This tends to throw a cloak of unreality about the student in what he is and what he does to the rest of society.

College days constitute a most critical period in the lives of the young people who will be the leaders of the future. These are days of important decisions, days in which skills are developed, ideas created, attitudes molded and destinies determined.

Religion, if it is worth while, should be effective for a human being at the point of his need. It helps him to make decisions, achieve integration, implement his idealism, perform evaluating functions, discover his sense of mission, and realize the presence of God.

Never was there a better opportunity for the ministering function of religion to meet the needs of college students! The Church has a superb opportunity in the campus scene at the present time to mold the future in the direction of truth, democracy and Christian ideals.

What, then, is the Church doing for the religious life of students?

In the American campus scene is the Student Christian Movement which means the Young Men's Christian Association, the Young Women's Christian Association and the Student Volunteer Movement. These organizations have rendered and continue to render a great service in the prophetic interpretation of religion in college life.

Within the past thirty years a program of student work has developed within the churches. Nine denominations are ministering in a special manner to the religious needs of their students. The Roman Catholic and Jewish faiths likewise give special attention to their college students. Frequently the question is asked about a United Student Christian Movement in this country. Such a movement now exists except in name. In numerous projects all Christian agencies of the nation co-operate and in many instances there is the inclusive co-operation of the interfaith agencies.

The strength or weakness of national or international, interfaith and interdenominational movements is greatly dependent upon the extent or value of co-operation that is achieved in the local campus situa-

tion. Reports show a gratifying increase in this type of work.

To secure a more effective Christian emphasis on the campus, the following suggestions are offered:

1. Student Christian work must meet the student at the point of his need. It must help him meet life situations on the campus, in the community and in the world.
2. The program should be student centered, not program centered or adult centered. It must be of, by and for students. This is a fundamental principle of good religious education in creative personality development.
3. Student Christian groups are now emphasizing in a very significant way the use of small fellowship groups as a practical method for the project expression of Christian idealism.
4. Our student Christian work must continually offer content material of the Christian faith that is scientifically sound, intellectually respectable and valid in reality. Anything less is shoddy and cheap and is usually rejected by students.
5. The strength and weakness of our student Christian work is greatly dependent upon the student and adult leadership. This leadership must be specially trained for campus Christian work.
6. Student Christian work should ever be related to the world at large and never succumb to that campus isolation that keeps students apart from the living issues of the social scene.
7. Student Christian work should be church centered. At the very moment when national, political and economic systems are falling apart, the church is being rediscovered. In the past in student Christian work the church as "the universal fellowship of Christian believers" has been emphasized at the expense of the church on the corner. Let the church be the church as the universal fellowship of Christian believers *and* as a legitimate unit of society functioning in human behavior for the growth of good men and for development of a society in which goodness may be practiced. Let the church be the church and forbid not the students to enter in, for of such is the building of the Kingdom of God.

Lines Composed with Gesticulations

John F. Matthews

I seen a man t'other day
A' settin' in a pile o' hay.
Fer all I know he's settin' still
He allus has, and allus will.

This lazy, good-fer-nothin' lout
Has chose to take th' easy route.
He's sunk so low—he's drained the
dregs—
They use him now fer hatchin' eggs.

Does he sometimes dream of mother?
Father, sister, uncle, brother?
Long fer home's domestic blessing?
Turkey roast with aspic dressing?

Hope there is fer this poor shirker:
"Buckle down and be a worker.
Sell insurance like your Pop,
Be successful, hit the top."

Thus the wise man to the loafer;
Maybe you should think it over.
One suggestion is enough
Fer a man who's got the stuff.

(Mother-love and simple language—
How they ease financial anguish.)

NOTE: These sublime lines were penned by a certain Mr. Nedgar Blest, of Asp, Minnesota. Mr. Blest is one of America's foremost poets, a man of profound insight and tremendous income. An intellectual, his work is the subject of great admiration among a little band of mystics, prophets, surrealists, abstractionists, etc., although it has never been sufficiently appreciated by the general public.

The manuscript here has an interesting history. While the Bard was visiting Mrs. Lawrence Gneefle, of Little-Blidget-on-Schmord (N. Y.), he was asked by a local Communist official to compose a Workers' Anthem, treating in poetic fashion the great drama of class struggle. Mr. Blest, being a scholar of history, and a mean economist, directed the above blast at the radical beast who made the request. This brilliant satire on Left-Wing politics is one of his finest works.

The manuscript dropped out of sight for a time, but was later discovered fermenting in a pot of raspberry jam. By means of a little chicanery, Mrs. Gneefle managed to extract the epic from among the raspberries, and sent it along to us. We are proud to present, complete with raspberries, something which we are afraid will probably live.

In the arts of life man invents nothing
but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter, plague, pestilence, and famine.

—Bernard Shaw.