

# motive

**R**EQUIRED reading has an ominous sound for any of us. It recalls pages of textbooks, reading reports, and stupid or delightful hours in the library—stupid or delightful depending not so much on the book as on the person sitting next or across from us. We have all gone through it, and we hope we are wiser because of the pages we have read. At least we've conformed to the system and fulfilled the requirements.

In spite of this opprobrium, we'd like to be bold enough to suggest some more required reading. First we thought of suggesting *The Managerial Revolution* but even that doesn't seem to need necessity to make it important. Then we meditated on advising Adamic's *Two-way Passage* because it is so fantastic and so sadly unrealistic. Lastly we decided that the real cure for most of the muddled thinking of today would be found in reading and understanding Hitler's *Mein Kampf*. To this might be added Oswald Spengler and certain other German writers. These latter books are the books of the hour. They give us the clear picture of a paganism that is the direct cause of much of our misery today. It is a paganism that is rampant in America as well as in Germany and other countries. It is the paganism of Aryan superiority, seen in the British Imperial policy, German fanaticism, and American social and economic life. It is seen in Japan attempting to conquer China, to build up a yellow bulwark against this Aryan menace in the East. The Christians should understand this. It is a world-wide paganism calling for a world-wide program.

We are firmly convinced that this paganism cannot be eradicated by war, any more than the pagan practices of any country can be cured by killing the men who perpetrate them. Missionaries learned this long ago. The tragic consequences of our own war between the states, England's wars in India, Africa and the Orient, and now Germany's catastrophic blunder are all the frightful evidences of man's stupidity in this race superiority conception. We are fighting the disease which we all have by killing each other. To eradicate this kind of pagan action, this mania which has given Hitler a Messianic role, we must substitute something more worth while—another philosophy of life, another organization of action, another religion, and a superior loyalty and devotion to ideas and concepts of living that are precisely the opposite of the ones we are condemning. Unless we can substitute a religious equivalent for ideologies that are causing men to kill each other, we can fight all the wars that can be fought and still find our world unable to nurture the kind of life that must be nurtured if we are to live in peace. In the last analysis America cannot save democracy until she repents and lives democratically.

We are out now to fight men with an obsession—the German mission on earth—Aryan superiority, the superman idea that will enable them to take possession of the globe. This is more dangerous, more terrible than any imperialistic interests of the Anglo-Saxon in Europe or in the Far East. It is a disease, and like a disease can only be eradicated by building up strong, healthy cells against it. Many of the men and women who are crying loudest to defeat Hitler and what he stands for are the ones who in this country are the champions of the very philosophy of Aryan superiority and superman tactics that he is advocating. If we defeat Hitler we have only killed the germ in one person, and we shall find the disease has infected the majority of us in America.

It is our conviction that Christian life concepts are alone able to furnish a substitute for the paganism we are condemning. The New Testament must be our new required reading. And it must be read first and lived in this country. It must be lived on our campuses. We must practice here and now certain fundamental Christian concepts such as the brotherhood of man; we must make our country a country of racial harmonies, white, black and yellow, by demonstrating that all men are brothers; we must practice loving one another; we must heal the sick, care for the downtrodden, help the underdog; we must be witnesses for the greatest, the most radical and the most far-reaching way of life that has been proposed. It must underlie every world government, for it, alone, will allow world government. This is our mission, the mission of all who call themselves Christian, and it must start with us on the campus.

Christianity was born in December, born for life and life-giving purposes. Our Christmas wish is that this way of life may be reborn in us, the students of America, so that we may become the men of good will to whom peace was proclaimed the first Christmas—to live unselfishly, lovingly, and beautifully against the disease that infects the world. To this opportunity and this mission, motive calls students everywhere, to be brothers under God in the new world that will be new and permanent only as the newness of Christ becomes a living reality in the world through us.

# The Freshmen Tell Me

## *And I Ask Them---Says an Adviser and Teacher*

Marie Drennan

This is Freshman Week and time for a freshman really to look at life. Discarding our textbooks, our pencils and notes, we have settled before our typewriter for a few moments to consider the situation before us. What about it? Where are we heading—and why? What good is anything? And how can we ever hope for a solution to the problems that seethe in the world today? . . .

. . . Today in universities all over the United States, freshmen like ourselves are studying, and, if they are lucky, learning—absorbing knowledge and attempting, with inexperience as their only tool, to sort out, to catalogue that knowledge into some semblance of order and reason. World affairs baffle them, as us. Set as most of them are in an atmosphere of tradition and convention, they find it hard to exploit their initiative—to set forth on the multitudinous paths of life and find the one which is theirs. . . .

We are confident, with the confidence only youth can have, that the directing power of intellect initiates and preserves the worthy functions only in the congenial atmosphere of tranquillity—something we do not know today. Violent upheaval, be it spiritual or economic, must find solution and stabilization through the constancy of change to which all life is liable.

Observing, we were interested to note how delicately time tempers revolutionists into conservatives; we became convinced that it is time and time alone that can solve the pressing problems of the day. The scene before us is set in perpetual conflict: Aggressive Youth against Temperate Age; Turmoil opposing Order; Power contesting Equality; Justice and Knowledge debating Privilege and Ignorance.

It is because of the challenge of change and progress that going to college, in spite of the apparent hopelessness of the future, becomes such an exciting adventure to a freshman.

—Freshman Week editorial by Adele Truitt in *The Daily Bruin*, U.C.L.A.

I have learned much in this great University, and I am grateful indeed to the men and women of the faculty and the students who have taught me many things. More so than ever I have learned the value of being humble, tolerant, and democratic, to work hard, to appreciate leisure when it comes, to cherish human values—and yet to be critical and militant for the right, the good, the true, and the beautiful, if necessary. And I have learned to laugh and carry a light heart and to carry no bitterness for any man.

IF you are a freshman, you may have discovered already that your high school did not adequately prepare you for college. It may have been your fault; you may have failed to take advantage of skillful teachers and expensive equipment. In that case, the deed will bring its own just punishment. On the other hand, it may not have been your fault. You studied faithfully, or thought you did; you even enjoyed considerable publicity. And yet you see already that although you are rather well prepared in content, you are not prepared for a point of view about life and education which is quite different from that of high school.

I teach Freshman English at Ohio Wesleyan. I have read hundreds of confessional themes and have talked intimately with hundreds of freshmen. I am convinced from what I hear from other colleges that our freshmen are fairly representative. I am afraid that their ideas are those of the great American mind in general.

It is a natural outgrowth of democracy that more people should go to high school every year, that more incapable people should make revisions in the educational system, that teachers should be busier, that classes should be larger, that courses should be shallower. And since it is the passionate hope of the colleges to save democracy from its own weaknesses, I am trying to show my freshmen in what ways their thinking can be sounder from the very beginning.

When I ask my freshmen why they have come to college and what they expect to get out of it, I usually have about four kinds of replies. These are: (1) "To prepare for my life work," (2) "To find a philosophy of life," (3) "To develop Personality," (4) "To learn how to meet people and make friends." Now all of these appear on the surface to be excellent reasons for going to college.

### I.

Please notice that with us the least popular reason for going to college is "To prepare for my life work." I find that only ten or a dozen out of sixty freshmen have the least notion of what their life work is going to be. Of course Ohio Wesleyan is a liberal arts college and places its emphasis on the so-called "cultural" courses rather than the career courses. Yet I am certain that the thousands of poor people who are outside the privilege of going to college would suppose that we all go to college to prepare for a career. I grant that if a human being is ever to be versatile, if he is ever to taste all the springs, brooklets, even cisterns of knowledge, college is the place and youth is the time. I am convinced, nevertheless, that the freshman who has no plan for his life work is quite likely to hope that he will never be obliged to work very hard at anything.

When President Burgstahler preached his first convocation sermon, he advised each student to write down a statement of what he hoped to be at

the age of thirty. I took the idea for my next freshman theme assignment. And what did I get? Most of my boys and girls said that they hoped to be successful—in moderation. Only one admitted that he planned to be rich, and that was to indulge his particular interest in expensive mechanical experiments. Not one of them confessed a secret desire to be listed in *Who's Who*. On the contrary, most of them said explicitly that they did not wish for either wealth or fame; they simply wanted to be comfortable, to have an office and a business of some sort, to live in a pleasant suburban house, to belong to the community clubs, particularly the golf club, to give liberally to the local charities—in other words, to be “good citizens.”

There is something winsome in these statements. They have a background of good homes, kindly parents, and wholesome community relationships. And yet there is an implication of smug complacency and extreme social conservatism. Young people should have a natural passion to be great people, original, individual people, adventurers and geniuses, not merely “good citizens.” The acquiescent citizen might serve well in some pastoral Arcady, but he will be nothing better than a nuisance in a ruined world that must be rebuilt.

Citizenship with a capital C is the newest education shibboleth in the high schools. Boys and girls are urged to hate the nazis and the communists, to shout their allegiance to the flag, and to persecute Jehovah's Witnesses. But the average freshman cannot explain the Monroe Doctrine nor the basic principles of the Constitution. If they profess loyalty to a certain political party, they cannot give the history of that party nor the reasons for supporting its candidates. I have found but one freshman who was a communist, and he came to us when the Russian experiment was very new. The “True Americans” who write bitter letters to the newspapers about the “reds” in the colleges who may march any day with torches and dynamite to start a revolution are always very amusing to me. About the only revolution our students could conceivably start would be one against the college for not granting them an extra holiday for a football celebration!

## II.

The second most popular reason for going to college is “To find a philosophy of life.” And that, too, is a high-sounding phrase. To know ourselves and to discover the good life is certainly more important than fame or fortune or even friends. But what do the freshmen mean when they speak of a philosophy of life? Too often they mean just what some of the seniors mean—an easy formula for solving the emotional problems of youth, especially the problems of sex, and the gradual acquisition of a serenity for old age like that of Mr. Chips. Students expect the college to hand out this formula on a platter without any effort on their part to build a philosophy of their own. Our freshmen rebel against our required Bible course, not because they are skeptical about religion, but because they do not want the higher criticism and historical interpretation to upset their childish notions of theology. It takes hard thinking to work out a new theology. Even our upperclassmen do not rush into the philosophy courses in overwhelming numbers. The collateral reading is “deep.” The prof asks provocative questions. The term paper is a nightmare. And anyhow those Phi Betes make it impossible for anyone else to pull a good grade.

The pity of it is that when the freshmen come to us, they are already schooled in an American philosophy which makes any real philosophy almost impossible. I am afraid that the lower third of them could honestly write their Credo something like this:

*I believe that Life is all a game of chance. Some people get the Banknite prizes and some do not.*

*I believe that college is a game of chance. If the prof gives you a break and writes out a quiz you can pass, you get your grade. If you get enough lucky breaks, you walk out with a diploma.*

*I believe that cheating is bad business because you take a lot of risks; but if you find yourself in a jam, you may have to cheat to make your fraternity grade.*

*I believe you live one day at a time, and that after death there is nothing.*

December, 1941

Finally, I have learned that shallow is the stage on which this vast drama of human hates, joys, and friendships is played. And I have asked myself whence do men draw vanity and a passion for eternity, flung by chance as they are upon a scarcely cooled bed of lava, threatened from the beginning by the deserts that are to be and under the constant menace of the snows? Their civilizations are but fragile gildings a volcano can blot out, a new sea can drown them, and a sand-storm can bury them ten thousand years. . . .

I have known and loved this place. Many times has my heart been gladdened when I saw the light on its shining tower, when I have returned from home or another place. And whether the light on that Tower shall burn orange in token of victory or be white or darkened in defeat, no matter what the battle fought, I shall love this University, for love does not question the outcome. . . .

—From Boyd Sinclair's final editorial in *The Daily Texan*.

On first impulse I would like, on graduation day, to pick up my textbooks and throw them as powerfully as I could, right smack at the center of the center door of Angell Hall. In that gesture I should finally be able to express my disgust at the failure of the University to turn out thinking students. In that futile, foolish pitch I would articulate my contempt for an educational system which swallows adolescent children from the high schools and disgorges them unspoiled and unchanged after four years of so-called higher training.

When I look at the gigantic buildings of ————, when I watch the thousands of students filing merrily along, blankly oblivious to any purpose which could give their day-by-day existences meaning and direction, I feel a murky, black despair. Where can one start, what can one change, how can one overcome the all-permeating indifference which sabotages Spring Parleys and Student Senates, peace rallies and protest meetings, which permits an outmoded curriculum to persist in its ineffectiveness, which allows incompetent teachers to prattle away their ill-digested and disorganized subject matter, which carries along with the utmost nonchalance a time-wasting, if harmless, system of extra-curricular inactivities? . . .

—A columnist's valedictory in a university newspaper.

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Energetic underclassmen are still going to meetings, working on activities, beginning to grind for finals. But the seniors—ah, the seniors bear charmed lives, they think, and needn't bother doing anything but observing the life they love and have been so much a part of, and reflecting on what they are to leave. It's the time when "happy thoughts bring sad thoughts to the mind," and the seniors romantically nurse the longing regret which says, "I like it here. I don't want to go away."

There was a time when the senior was a freshman . . . some sly souls say he's spent four of the happiest years of his life in the freshman class, but that's slander . . . and he went to freshman camp because it said in the folder he would get started right . . . and he did . . . met the upperclass gods who started him off in that other half of college life (there are five halves), extra-curricular activities. . . .

An open house in old Willard's rec room . . . who to dance with? . . . wasn't that the gal who was on my geology field trip this afternoon . . . she looks quite different since she's combed the wind and the rain from her hair . . . let's dance . . . Didn't I meet you today out at Highwood? . . .

Venturing into a meeting of the Y.M.C.A. cabinet in the days when the Y.M.C.A. was THE Student building . . . the boys with the social consciences, where are they now? . . . why, tomorrow one goes to a work camp for conscientious objectors . . . last month another went the other way, down to Camp Forrest with the army and the mud. . . .

Learning how to study for finals with coke dates every evening before the last-minute look at the book and supposedly healthy eight hours of life-giving sleep . . . nights on the *Daily* when the paper is late, fourteen guys come out to be sure that junior prom story is running . . . the forty-five minute wait at 4 a.m. in Central Street station for an "el" to Chicago with its serious debate of the worth of the extra-curricular activities . . . maybe it would be great to study for a change. . . .

Football games, and Dad saying we were mighty lucky to win that one . . . a group of men at a sing where it didn't rain, haunting, sentimental dream girl songs . . . singing at St. Charles when the conference theme song is done just once more for the hundredth time . . . the stadium again and "Quaecumque Sunt Vera" . . . girls, girls, Northwestern's pretty girls whose skirts have progressively retreated and whose passion for perennial pastels has conversely increased . . . yes, Herb, that's good. . . .

*It is best to put off trouble as long as possible. This includes worry about studies.*

*I believe the job you get after college is all a matter of pull. Knowing the people who rate is more important than knowing your stuff.*

*I believe that youth is the only part of life that matters. If you don't have a good time before you are twenty-five, you never will.*

*I believe this nuisance of a war is going to upset all my plans. I'm going to have a good time this year if I flunk all my courses.*

This unworthy conception of man's life and destiny is prevalent everywhere in America. It is bred by our astrologers and palm-readers, by our lotteries and horse races, by the tone of our newspapers.

### III.

The third reason for going to college is a very popular one indeed—"To develop Personality." *Personality*, spelled with a capital P, is a big word in the American vocabulary. Commencement speakers used to tell us that education develops *character*; now they are saying that it develops *Personality*. The psychologist thinks of Personality as the total psycho-physical organism, which includes all one's native endowment plus all one's acquisitions in the way of habits and attitudes. Most educators, admitting that society imposed habits and attitudes upon us in childhood, believe that as adults we can choose habits and attitudes for ourselves and acquire them through education. All experiences are a part of education; in college the fundamental experience is study. But the freshmen tell me that they actually have to avoid study in order to have time to develop Personality. What does the freshman mean? What does the average American mean?

Our pleasant countryside is bill-boarded with posters which would lead you to suppose that Personality is the exterior charm which results from the use of a new lipstick, a new shaving soap, a deodorant, or a two-pants suit. Articles in *Mademoiselle* insist that a girl can acquire Personality in one day by having a haircut, throwing away her eyeglasses, and donning a slinky evening gown. My daily newspaper, in a column called "Your Personality," advises me to develop Personality by carrying a book on my head (instead of in it) and by kicking up my heels while I lie on the rug. Paid women "secretaries," advertising themselves as Personality Experts, travel around among the colleges lecturing to girls about the right and wrong way to eat a sandwich.

Our freshmen at Ohio Wesleyan have already acquired unusual physical beauty in the spinach-fed homes of their parents, and nearly all of them have civilized, though sloppy manners. (One good that may come out of military training will be the ability to sit up and to stand up.) What they seem to long for in Personality is *glamour*. They want radiance (in spite of late hours), witchery, hypnotic power enough to "knock 'em cold." A freshman girl wrote that her ideal man was Rhett Butler—although I think it was probably Clark Gable. Everybody wants to be a campus Clark Gable or a Duchess of Windsor. They want admiration, romance, jewels, orchids, not because they have noble minds and loving hearts to deserve them, but because they have Personality. And they tell me that when they get out of college they can walk into a good job through Personality alone.

I would not be misunderstood. I delight in clean, beautiful bodies and in artistic clothes. But I do not confuse them with Personality. To me the word should still be a synonym for *character*. As for glamour, I believe that Gandhi in his unadorned sheet would fascinate me far more than Mussolini in his gilt braid.

### IV.

But the reason most often given for coming to college is "To learn to meet people and make friends." My heart is always touched by the freshman's chronic hunger for lasting friendships. I know that youth can be tragically lonely and tragically misunderstood. The companionship of young people setting out together on a high adventure in things of the mind is

one of the most beautiful of experiences. Even the hearty comradery of two or three tourists perched on the stools at a hot dog stand is necessary for all of us sometimes. Yet I must tell my freshmen that no intimacy they will ever know can be entirely satisfactory, that each soul of us must stand under the stars alone and be himself in the sight of God.

Of course in a co-educational college much of the desire "To meet people" has to do with choosing and marrying the right mate. At Ohio Wesleyan nearly all of our marriages are happy ones. It is good for boy to meet girl in laboratories and classrooms, pitting his mind against hers, struggling together with her for the professor's passing grade. But to spend four whole years in nothing much except courtship and social life is economically wasteful. A long vacation at a good pleasure resort would cost papa much less and would be more real fun. In college the courtship is constantly interrupted by quizzes and thwarted by dormitory rules. In four years, social life alone can become jaded, and love-making itself stale and silly even to those entirely devoted to it.

As for the social experiences necessary to make us intelligent and sympathetic human beings, I wonder whether college is the best place in the world to find them. It is not difficult for middle class boys and girls from almost identical home environments to live together amicably. The big problem for youth is not to get along with youth but with old age and middle age and childhood. In normal homes, grandparents, father and mother, adolescent brothers and sisters, and baby brothers and sisters all work and play together, at least on holidays. In college, boys and girls between eighteen and twenty-two are shut up in an artificial dance-hall pattern with the result that their perspectives are sure to be short sighted.

Even then, the problem of social adjustment in America is to get along with people who are culturally different from us—the slum foreigner, the unassimilated Jew, the Negro, the Indian, the Chinese, the Mexican, the sharecropper, the millionaire. When these groups are represented in our student body, they are represented not by typical but by exceptional persons. I often tell my freshmen that the girl who sells ribbons in a department store or the boy who delivers groceries has far more opportunity to meet people than they do. Incidentally, I think a job between high school and college is one of the best educational experiences possible.

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I am trying to persuade my freshmen that whatever purpose they thought they had in coming to college, the only worthy purpose now is STUDY. Traditionally a college is built around a library and a chapel. Study is not all book work nowadays. Sometimes it is dissecting a frog, or cooking a stew, or building a set for a play, or sketching the outline of a face, or practicing on the clarinet. It may be running around the track until your ears sing and your heart cries out and then running still more. It may be worshiping in chapel, or visiting the children's home, or helping with a party at the Negro community center. STUDY IS LIVING A PLANNED EXISTENCE WITH AN ALERT MIND.

Out of study will come a philosophy of life, an enriched personality, an understanding of humanity, and a life work that becomes a sacred calling. For college is a place of discipline where mind and body get so thorough a work-out that the whole human being is able to face the toughness of life not only with courage but with effectiveness.

Upperclassmen at Florida State College for Women who have been successful in academic and extra-curricular life counsel individual freshmen, help them make out study schedules.

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And is that all college is? . . . . no thoughts, no ideas? . . . . no, of course not . . . . but the ideas are humanized through the people who give them to you, the faculty man who urges you to read that book, the bull session which makes you vocalize opinions and get them knocked down. . . .

. . . . *It is here within the fence that we can still bear beautiful music, read the best that's been written and said, get to know and love people and let down some of the traditional bars of society in order to allow more full development of each human personality regardless of race, color or creed . . . . and if Northwestern means anything, in spite of all its drawbacks and imperfections, it means the chance to form an ideal of social living, it means in the broadest sense, a liberal education.*

—Bob Rathburn in *The Daily Northwestern*.

A boy who is too much concerned with developing his talents for leadership often regards his humdrum work in college or later in the office as secondary, and neglects the immediate and sometimes uninviting task before him. The young man in college who . . . . devotes himself to the study of chemistry with the intention of penetrating the mysteries of nature will, after very many long years, perhaps when he is fifty, be recognized by other chemists as a leader. . . .

With regard to leadership, it is strikingly true that he who loses his life shall save it. We have put the cart before the horse and must unhitch and start over again. We must begin the necessary process of deflating higher education. One of our first steps, if we are to get back upon a sound-money basis, will be to get rid of this unfortunate and often pernicious nonsense about leadership.

—Christian Gauss, *Life in College*.



# Toward a Philosophy for "Man Alive"

From *Pray for a Tomorrow*, by Anne Parrish

YOU cannot right the wrong you did him, Andrew. Each chance comes once. Because you have hurt one, you must atone to many. Because you have hurt a friend, you must help strangers."

"Come and be saved from your safety."—spoken to a priest.

"It was too late to help them, Andrew. But they can still help us. If we remember them we will fight what killed them. Ourselves, first. The greed and fear in ourselves."

"I'll tell them that you have to do now, this very minute, what you can. I'll tell them to mind what they say about each other, for we can't change words we let go from us, no matter how we change ourselves."

"They owned nothing, but their difficult lives were rich and beautiful, purified by accepted discipline."—of the monks in the Monastery of St. Peter.

"You have seen men hurt one another in the name of God, but there are men who serve God not only with prayer and work, but by feeling the suffering of others, reaching out to help with steady patient love. Whenever the ugly love the beautiful, the old love the young, the dying love the living with pure love, with gratitude for beauty and life, they heal the hurt of selfishness."

But to Pierre (a real artist in love with his work) it was such a delight that he was continually troubled, afraid of being too happy in his work, afraid, in his joy of a wild strawberry's beautiful precision, in a raindrop's depths, of gluttony of the eyes, of forgetting the Creator in love of the created.

Quietness is the best voice, Andrew thought.

"Nothing ends. Your hurt or your helping goes on to people you will never know. Their triumphs and defeats shape your life. Andrew, remember, no one is alone and nothing ends."

"Today is the day of judgment," Peter said. "Yesterday was, tomorrow will be. There is no day for any of us that is not a day of judgment."

"Every one carries the two keys," Peter said. "You must let yourself out, first, from your own prison, before you let yourself into heaven. Each one of us makes his choice."

"Your friend is not lost while the love of his heart and the work of his hands praise God."

"Andrew, are you grieving for your friend? When he died, your grief for him opened your heart. You love, I know, but love with an open heart. Never let it close, holding only one other and you."

God gave him great honor, never to make him great, but to use him greatly.

"You are in the Holy Land wherever you are. You are at home wherever you are. When we traveled this road with my master and my friend, he taught us that, because we were homesick. We missed our neighbors, and he taught us that our neighbor was whoever we could help, or whoever helped us."

The man who must be alone because he had chosen to love all men.

Description of Peter: In the end he was led from the last prison and freed from himself, made free to love with infinite tenderness cleaned of desire; for the sake of a single soul he would travel the length of the world, or come down from heaven.

"Life isn't very long, and it's terrible careless to waste it by hurting each other!" Andrew cried.

"Andrew, I say what I said before. Remember how soon it is too late, and remember that you can be stronger than fear."

—From *Pray for a Tomorrow*, by Anne Parrish. New York: Harper and Brothers, 1941. Used by permission.

# Relationships Present and Future

## *A Symposium*

*on the top-ranking subject for student conversation*

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## *I Am Related*

### *Why and How---and for What Purpose?*

**M**ORE bunk has been written about boy and girl relationships than about any other personal problem. It is the cause célèbre that brings large audiences. It is so much easier to talk about it than to do anything about it in one's own life. We can all remember the sex talks in public schools, how our minds were aroused, the sessions in the barn or tree-house afterward, and the experiments a little group of boys conducted after that. We can recall easily the widening horizon that came in high school with the increasing bewilderment. Now in college the subject is top ranking with religion as the meatiest for bull sessions, and like religion, it is again so easy to discuss and so difficult to live. "You tell what you know and I'll tell what I know"—is the slogan of such sessions, where truth is embroidered with imagination to make up the fabulous accounts which have the uninitiated wild-eyed and eager for every word that is dropped. Pathetically enough it is the same kind of "back-of-the-barn-talk" of little boys. Giggle with it and it is the mixture one hears when girls spend the night together and talk until the wee hours of the morning. It is our surest betrayal of our infantilism.

Why all the obsession about sex? Surely for one thing it is an evidence of the thin substance that makes up our lives. If we lived deeply and thrillingly we would find so much else to get excited about. Then, too, it is the sickening proof that our primary education has been all wrong. Sex is still "taboo," no matter how enlightened we may be, and it is still undercover stuff. Only when it is made "natural," and can be discussed naturally, is it liable to be less glamorous.

But more than anything else the aura of interest around sex is due to our lack of feeling of importance in life, of seeing life wholly and as a great process in a still greater universe. It is due to our paganism as far as our physical selves are concerned, our lack of control and discipline, and our anti-Christian attitude on the most important Christian doctrine—the sacredness of human personality.

Is this again all words to most of us? What does it mean to the college student? This! If a student sees the wonder in life, if he is thrilled with the very fact of life, believes it is a part of a great cosmos and is aware of his role in this part; if he appreciates personality and enjoys living to enjoy personalities; if he believes that all energy should be spent in creative, building processes and that sex energy is as precious as any other, and often much more powerful; if he looks at life as a whole and knows that he has to live with himself and with others for a great deal longer than the thrilling evening he spent behind the stadium with his "date"; if he believes that he will sow what he reaps in respect, love and understanding of other people; if he is fundamentally religious—yes, that is exactly the word—be

will know that all relationships are important, that they are the evidences of adult life, that growing up is a process of understanding oneself and one's fellows; if he believes that deterioration can set into personality when one becomes a slave to habit, no matter what the habit may be; if he sees, believes and understands these things, then sex, like all other parts of life and all relationships, can become the most delightful, the happiest, and the most truly representative adult experience that man enjoys.

These are large "ifs." To help us tackle them motive presents this symposium on relationships. We believe that the student who solves this problem is a long way on the road to real living. This is one place where religion and a Christian philosophy of life must be lived if the student expects to grow into a person who has found himself at home in an intelligent and meaningful universe.

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source

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All his life long he had walked in solitude, in a private void, into which nobody, not his mother, not his friends, not his lovers had ever been permitted to enter. He felt himself cut off from much he would have liked to experience, but when he felt his solitude menaced he fought for it, as a choking man fights for air. He entrenched himself in silence, a fight without violence, a negative battle of retirement and defense. A kind of indifference, tempered by the more violent intermittences of physical passion—this was the kind of being which nature had made normal for him. His intelligence could understand everything, including the emotions it could not feel and the instincts it took care not to be moved by. Like a monkey on the superhuman side of humanity: the monkey trying to *think* up with feelings and instincts and Phillip trying to *feel* down with intellect. The amoeba when it finds a prey, flows round it, incorporates it, and oozes on. There was something amoebid in Phillip Quarles' mind. It was like a sea of spiritual protoplasm, flowing in all directions, engulfing every object in its path, and, having engulfed, flowing on. At different times and at the same moment he had been a cynic and a mystic, a humanitarian and a misanthrope; he had tried to live the life of detached and stoical reason, and he had aspired to the unreasonable-ness of natural and uncivilized existence. The choice of moulds depended at any given moment on the books he was reading, the people he was associated with. The essential liquidness that flowed where it would, the cool flux of intellectual curiosity—that persisted and to that his loyalty was due.

—Aldous Huxley, *Point Counter Point*.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.  
—Ephesians 2:19.

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## Creating a Better Society

### *A Campus Minister and Professor Reviews the Case*

James S. Chubb

FIRST, let us realize how practical and important the human relationship really is. When the University of Minnesota and Harvard made studies to discover why their graduates lost their jobs, they discovered that the number one cause was lack of ability to get along with people. When Investors' Syndicate made a national survey of the desirable traits in employees, they discovered that they were named in the following order: character, sociability, intelligence and skill. So, we are dealing with a vital need.

Now there are several basic causes for poor social adjustment. One is the carry-over of prejudices and fixations from the home, high school and community life. Many people are actually taught that people of other classes and races are peculiar, or that you must not trust other people. Because of the very age of college students, many of them believe that they cannot trust people, and so they do not get along well.

There is another cause which lies within the thinking of the student, and does not come directly from his background. That is his own prejudices and easily formed opinions about the people whom he meets. It is easy for people in the late teen age to handicap themselves by forming poor judgments of people. This can easily be cured if one learns to think twice, and even then be open-minded about the people he meets.

The greatest single cause of poor social attitudes is the smallness and unattractiveness of one's own personality. This is the chief cause of the loneliness and bungled human relations. There is always a large group of people who are confident enough of themselves and attractive enough that they make friends easily and quickly. There is a much larger group of people who do not know how to make contacts, nor do they know how to make the best of the contacts they have.

The accepted campus pattern is one of limited and provincial human relationships. The tendency is to overstress the importance of one's own groups and to underestimate the importance and value of other departments, groups, and schools. This makes one susceptible to the vice of sophistication, cynicism and the closed mind. Such limited contacts soon confirm one's prejudices, rather than jolt them, because one does not get out in the atmosphere of other men's opinions and ideas.



The terrible thing about this campus and school provincialism is that the student really does not know the broad field of human thinking and relations. Very few students even know their own school and own student body. This means that when they go to a community or an institution to make their living, they are so small and provincial in social attitude that they must resort to superiority complexes and egotism to impress people.

The Christians of the student body must reject this in totality. Our parish is the world. The whole realm of human affairs and experience is our field. We find all peoples both interesting and of vital importance. It is important that Christian students see this contrast between the accepted university mores and the Christian attitude and practice.

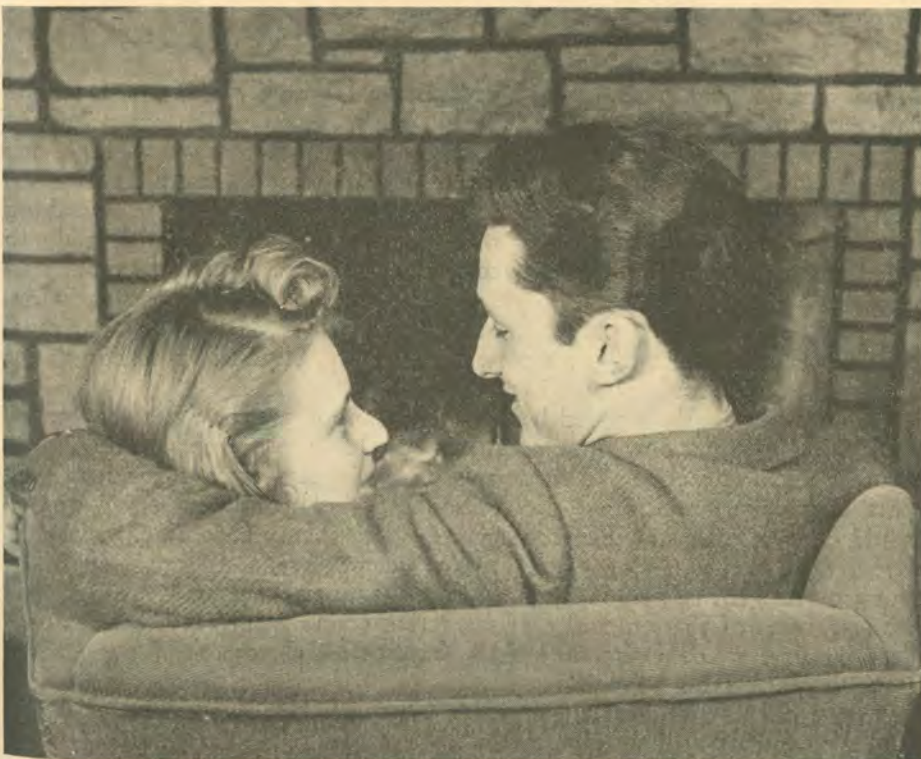
It is further aggravated by the large percentage of faculty members who themselves know too little about getting along with other people. They have compensated for it by becoming kings in their classroom, frequently using cynical wisecracks as a substitute for information and sympathetic understanding.

The very nature of the larger schools is such that it is easy to lose the human touch. When one goes all the way to class without speaking to anyone, sits down next to a student whom he does not know, and studies with a teacher with whom he is not on personal terms, the impersonal way of the stranger can easily be accepted. The loss of social attitude is bound to occur to many.

\* \* \* \* \*

Now what are we really striving for in our human relationship? Is it not this—to be able to meet people under any and all conditions; to make and keep an ever-widening circle of friends; to find a lover and eventually make a home with him or her?

A first step to these achievements is to get the attitude that people are interesting. They really are most interesting, even when they appear on the surface to be boresome and small. There is no field that offers more new experience, more real thrills of human discovery than this field of human relationship. People are ever changing, and each person, above the moron level, has distinctive traits of human interest that are well worth knowing and understanding. This attitude makes one easy to meet, and it makes one meetable. When two people with a stand-off attitude meet, neither gets acquainted. One or the other must be meetable.



December, 1941

From actual experience the girls of Greensboro College, Greensboro, North Carolina, have discovered these points by which a girl may know whether or not she is in love.

I know I am in love because—

1. I experience ecstasy in his presence.
2. I long for his company.
3. I think constantly of him.
4. I do things I know he likes.
5. I have an indescribable feeling of pleasure whenever his name is mentioned.
6. All plans center around him.
7. Our likes and dislikes are mutual.
8. He has the qualifications of my ideal.
9. He thinks of the "little things."
10. I am proud of him.
11. I feel free to discuss anything with him.
12. He has qualifications for a good father.
13. I am quick to defend him.
14. I want to take care of him.
15. I am quite absentminded.
16. I have faith in him and his opinions.
17. I am much concerned about my appearance when he is with me.
18. I am greatly worried when he is late or does not keep an appointment.
19. He expands my personality.
20. Domestic life now has a romantic appeal for me.

—Associated Collegiate Press.

Happiness! It is useless to seek it elsewhere than in this warmth of human relations. Our sordid interests imprison us within their walls. Only a comrade can grasp us by the hand and haul us free.

And these human relations must be created. One must go through an apprenticeship to learn the job. Games and risk are a help here. When we exchange manly handshakes, compete in races, join together to save one of us who is in trouble, cry aloud for help in the hour of danger—only then do we learn that we are not alone on earth.

Each man must look to himself to teach him the meaning of life. It is not something discovered; it is something moulded. These prison walls that this age of trade has built up round us, we can break down. We can still run free, call to our comrades, and marvel to hear once more, in response to our call, the pathetic chant of the human voice.

—Antoine de Saint Exupery, *Wind, Sand, and Stars*. Reynal and Hitchcock, 1939.

June Aalbue and Bob Osburn in front of the fireplace at Pfeiffer Hall, women's dormitory at Cornell College, Mount Vernon, Iowa. Picture, courtesy the Cornell 1942 *Royal Purple*.

With the opening of the seventeenth annual college body Parley last night, Wesleyan has furthered its leadership in the trend of modern education, fostering seminar and forum discussions under the leadership of experts on problems which present themselves to students of college age. In opening these meetings to guests from colleges in New England and New York, the merits derived from this Parley reach undergraduates outside the immediate Wesleyan community. . . .

The choice of "Marriage" as a subject for this Parley was made in place of the more obviously pertinent one, the international situation. This in no way places a stigma upon it for the latter would most certainly have resolved itself in a pro and con discussion of peace or war, a topic which is receiving national publicity through newspapers and radio, and finds its expression in the opinions of the nation's best informed authorities. That these people can reach no solution to the problem, would make a parley devoted to that subject informative but unproductive. For this reason, the discussion of marriage and marital problems is more suited to the aims and scope of the Parley. . . .

—*The Argus*, Wesleyan University (Connecticut).

"Hints on Social Conduct for College Students," a mimeographed booklet prepared and published by the Union for free distribution to students . . . is full of the latest tips on points of social behavior brought out by students themselves during the Union personal development series last quarter. It covers fundamentals on good manners, introductions, dating, dancing, entertaining, clothes for men and women and dining.

"The rules governing social conduct are not rigid, nor do they automatically fit all occasions," the book advises. "When in doubt, be natural, use good sense and consideration."

"A total lack of all formalities between a boy and girl frequently forfeits the basis for a real, lasting friendship; i.e., respect." . . .

Financial problems near to the pocketbook of every college male are settled in his favor.

"The man should indicate the state of his pocketbook. Suggest an inexpensive show, lunch, or dance if that is what he can afford.

"Dutch treats are becoming more popular. Men shouldn't be too sensitive about this practice.

"Any girl who wishes friends and fun should be willing to ride on street cars." . . .

—*The Minnesota Daily*.

The second help is, be interesting yourself. This is almost entirely up to the person involved. I think that the secret of being interesting is to be your sincere self, as often and as much as you can. Almost any personality is unique, interesting and capable, if one would but let himself or herself "go." Also involved in being interesting is being alive, sensitive, and responsive to the people around one. No one likes a "deadpan," or an overly reserved person who stands off, or a timid shrinker who is afraid to carry his part of the conversation. So be interesting in attitude, appearance, and habits of mingling with people.

There are also little things that are helpful in meeting and holding the interest of people. One needs to be neat and clean in personal appearance. One need not be expensively clad to be attractively clothed. Another little thing to notice is mannerisms of walk, speech and talk. Some people handicap themselves with slouchiness, carelessness in eating—such as eating with too big bites of food, or eating too loudly or too daintily; or in carelessly dressing the hair, care of shoes, and choice of color schemes. One's conversation habits should especially be watched. Loud talk, hysterical talk, exaggerated and obtrusive talk are symptoms of careless thinking and living.

Some study is required to make the best of one's build and voice, and color needs in dress. It is well to keep alert to the things that other people do. It would be well, also, to have good friends who give tips and helps in such things. This is especially true for girls.

Then, there is a deeper side to getting along with people. Religiously, we call it brotherly love. This is undoubtedly the deepest and profoundest attitude. The work-a-day world calls it understanding and sympathy. When we learn to put ourselves in the shoes of the other person, it is much easier to be interesting. It gives us a ground really to rub elbows together and to walk together as friends who have earned the right to know each other.

If I had the power to get one single idea over to students, the above would be the idea. Students pass harsh judgments on each other; they call each other mean names and jibe each other when it hurts. How much more valuable it would be to find out why people are like they are—to hear their own experiences first hand. I have found that such an attitude makes one bleed and weep with his fellows, rather than dub and damn them. Such an attitude enables one to discover that most people have a rocky and difficult time and that they are entitled to understanding and sympathy. If I understand Jesus, this was his great human secret. He knew the loads, sorrows, handicaps of people, but with it he also knew their potentialities, opportunities and the power of divine love to transform them.

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The specific field of boy and girl relations is highly important to the Christian student. The worldly attitude is that sex energies are primarily for personal pleasure, to be thrown about in a way that brings a thrill, if one can get by with it. The Christian view is that one does use his sex drives wisely—that these energies are divinely given for the social purpose of making a multitude of lasting friendships with the opposite sex, and ultimately to found a home and create an improved next generation. There is a close connection between highly sexed people and the broader field of creative living. The whole sex make-up is such that results are best when there is mutual respect, sublimation for high purposes, and, finally, physical expression in the atmosphere of the loving home life.

Girls are frequently worried because they cannot get the dates they want. Well, within limitations, most of that is due to a poor recognition of the nature of sex attraction. A woman's attractiveness, except for her early years, lies in her intelligence, her personality, her genuineness. A woman should become more striking as she grows older. Many girls, just moderately attractive at twenty, are very attractive at twenty-five, and more so at thirty. This growth is entirely up to them. When the inner life is made stronger and stronger, most of the remainder of attraction comes from very real neatness. Neat, natural women who take their share of social responsibilities are apt to be very interesting to men.

On the other hand, women who think first of their good times, and first of how to get by with their particular date at this particular time, are apt to

overlook their innate strength and power from which comes this lasting attractiveness. The original and sincere qualities of anyone are more attractive than a "front" or "sell-out" to the friend of the evening.

Popenoe \* points out that wide contacts have much to do with successful dating and home-making. Girls who are active, responsible, and mingle widely, find men more often than those who stay put and wait. The marriage rate of domestic science students is the highest in the colleges, while the lowest is among gym instructors. It is well for girls to know Popenoe's studies in this field, for they seem to be helpful.

\* \* \* \* \*

Real friendships must be earned and grown. They do not come all at once. When we have common experiences, common affiliations that are made more real by time, common tasks and common troubles, real friendships are made.

The campus offers a splendid opportunity for students who wish to develop socially. Through their Christian organizations, they can come in contact with the best of the campus and with the strongest visiting people, and find the kind of friends and acquaintances that inspire one to do his best.

By deliberately contacting their teachers and other social groups, developing wide interests and sympathy for the viewpoints and problems of other people, they can catch the attitude of the cosmopolitan person who is broad and deep in his understanding.

One other thing should be said, from a Christian viewpoint. Nels Ferre in a remarkable book, *The Christian Fellowship*, points out that it is the task of the church to build the model society. It should be exactly that, and so be a leaven to the rest of the world. This should be one of the projects of our Christian student groups and our other organizations. There, friendliness, understanding, information and discussions about getting along with others should be basic.

## There Is Nothing the Matter with Marriage!

### *A Professor of Law Makes Some Judicial Suggestions*

Harriet S. Daggett

THESE paragraphs are set forth with great humility and sincere doubt. So much has been written on marriage that more words seem futile and presumptuous. Books, journals, and newspapers' "agony columns" of yesterday and today are so full to overflowing with the sentimental and romantic, the philosophical and cynical, the sensational, the modern version of old-time "smut," the medical, legal, psychiatric, religious, social, and every other brand of utterance on the subject, that practically any statement seems obvious, trite, frivolous, or otherwise unworthy.

Preceding the Civil War, and particularly in the South, an agricultural area, marriages occurred much earlier than is the case today. Since transportation was more difficult and movement of individuals and families not so casual, young people ordinarily became interested in members of families well known to their own families and to the communities in which they lived. Parents expected to "set up" the young couple financially. Presents of land and slaves were customary. Even the daughters of humble parentage had a dowry of some kind—perhaps only a few linens, chickens, a cow, grand-

\* Hart, *Personality and the Family*, chapter VII.

## source

"The husband may have the privilege of bringing in the family income, but the wife should share equally with her husband in determining how it should be spent," was the unanimous opinion of students in "the Brides' Course" (officially known as Homemaking), at MacMurray College for Women.

"Married women holding positions outside the home cannot do full justice both to their positions and to their homes," they decided, "and their outside occupations are psychologically harmful to family relationships." The girls added that a wife's work outside the home was justified only by economic necessity or by the changing conditions brought on by war.

They agreed, however, that all married women should have a background of training that would make them capable of taking over the responsibility of supporting their families if circumstances make it necessary.

The Homemaking course is designed to anticipate the problems with which students will be confronted in establishing a home. It covers such factors as human relationships, selection of household furnishing, incomes, budgeting, child care, sex education, mental and physical hygiene, the worthy use of leisure time, and the buying, preparing, and serving of food.

—MacMurray College (Illinois) News Service.

Eight classes remain in the recently inaugurated marriage course.

"The Cost of a Child Through His First Six Years" will be taken up by Dr. Ackerley tonight. Mrs. Bruce will lecture on "Community Responsibilities of a Home" March 17. March 24, "Child Care" will be the subject and Miss Bickham will lecture.

"Attitudes and Adjustments in Marriage" will be Mrs. Bruce's subject March 31. "Birth Control," with a talk by a physician, will be the subject April 14. "Marriage Problems" will be taken up April 20 and 28 by a visiting psychiatrist. Dr. Napier will conclude the course May 5 with a summary talk on "Marriage."

—*The Alabamian*, Alabama College, the State College for Women.

Old friends cannot be created out of hand. Nothing can match the treasure of common memories, of trials endured together, of quarrels and reconciliations and generous emotions. It is idle, having planted an acorn in the morning, to expect that afternoon to sit in the shade of the oak.

—Antoine de Saint Exupery, *Wind, Sand, and Stars*. Reynal and Hitchcock, 1939.

"You can't always marry a sirloin steak, girls—more than likely you wind up with stew meat," Mrs. Harriet S. Daggett, professor in the Law School, told members of the Y.W.C.A. last night.

She based her discussion of "Domestic Relations" on the course which she teaches and advised co-eds on how to maintain smooth domestic relations. . . .

Mrs. Daggett accounted for the steadily rising divorce rate by saying that far too many young people enter into marriage with the idea of divorce as a way out if the contract does not succeed. "This is the wrong attitude, but," she emphasized, "get married even if you do make a mess of it, because marriage is the most wonderful experience there is and too good to miss. Every woman can get married if she wants to—when you see an old maid you know she is one by choice. . . .

"Girls must realize, however, that the beautiful courtship period doesn't last after marriage and they must not expect to find a man with all the desirable characteristics that women look for without exception. If you find a man that combines two or three of those many qualities you'd better grab him because you probably won't do much better," Mrs. Daggett advised.

She expressed the fact that it is always well to look over the situation thoroughly and if possible make your choice from several candidates. . . .

"Have a baby," she demanded, "even if you don't have anything else. Certainly, it's nicer to go out to the country club than to stay home with the baby, but what will you stay home with when you tire of country clubs?" . . .

Mrs. Daggett advised YW members, in looking the situation over, to "beware of uniforms which are numerous now—they do something for every man."

—*The Daily Reveille*, Louisiana State University.

The first two meetings of the seminar in Adjustments in Marriage have drawn a small but interested group. These meetings are held every Tuesday afternoon at 4:10 and are led by Bruce Gates of the Oakland Y.M.C.A. Mr. Gates' topics, "The Costs and Compensations of Marriage" and "Choosing Your Mate," have been presented in an exceedingly interesting and easy-to-remember style. The topics for the remaining four meetings of the group are as follows: "Sexual Adjustment in Marriage"; "Some Common Problems"; "Having Children"; "The Fine Art of Living Together."

—*The Growler*, Wesley Foundation, University of California.

mother's armoire. Under these circumstances, people married young, expected and often had large families and lived together, if not always "happily," at least more in the "forever after" tradition. Social conventions and many babies kept most wives faithful even against perhaps the inclinations of some of them. It was hard even for men to stray far. The love stories of that era ended with the wedding ceremony.

Today, most parents of college students seem to look with great disfavor upon early marriages. Administrators look with disfavor upon them. Students working their way through college look with disfavor upon them. The beautiful myth of two living as cheaply as one has been exploded. There are no more Prince Charmings. Both story and drama depict most fascinating threesomes and foursomes instead of twosomes. Many people, young and old, no longer think of marriage in terms of "until death do us part." The divorce rate has climbed and is climbing, and those who believe in the integrity of the family as a great stabilizer of society, as well as a great source of personal happiness, are deeply concerned. Young people are deeply concerned and confused. Nearly everyone writes about marriage, talks about marriage—philosophizes and analyzes. Courses in marriage are given in many universities, in sociology departments, psychology departments, in home economics departments, and elsewhere. There has been so much "viewing with alarm"—so many doubts have been cast—that thoughtful young people may justly wonder if the marriage institution has any elements of safety at all, though informed ones well know that there has been no successful substitute found, though many have been tried. Tensions have certainly developed—the tension of uncertainty, the tension springing from loss of an ideal, loss of a cherished dream—the tension of deferring a natural and desirable personal fulfillment, of attaining a proper status in a normal society. Can these tensions be reduced for college students?

\* \* \* \* \*

We have come from a period of ignorance and "hush-hush" about many important matters of marriage to an era of too much talk, too much discussion, to bad taste and some forms of exhibitionism. Sex, formerly ignored or whispered about, has now assumed a place out of proportion to its importance—in literature, in conversation, in thought—as a factor in marriage. It would appear that the pendulum has swung to an extreme and should be due soon to recede to normalcy. While it is to be hoped that it will never again be "fashionable" for "nice" girls not to know "where babies come from," yet it may also be hoped that intelligent girls and boys may create a fashion of not having every intimate detail of biological and emotional experience paraded. Sex might be dethroned and given its proper place—an important one certainly, but not a paramount one—in marriage or elsewhere. Some individuals who are exploiting what could be termed a fad in "education for marriage" might be discouraged. Sound courses in biology and economics with some emphasis on the human family might do as well as heralded lectures entitled "Marriage"—smacking much of "salesmanship." Books and pamphlets containing clear, simple, and scientific information might be placed on open library shelves to be consulted by those really and conscientiously in need of information, rather than so much emphasis upon lectures and courses and interviews, shunned by the timid and the sensitive (who doubtless need information worst) and sought oftentimes by the flippant and the salacious, who are harmed rather than helped. Is emotional vivisection a desirable or helpful technique for the subject? Is the data assembled in this research dependable or scientifically accurate enough to help others?

College people might wake up to the changed economic world. Girls and their mamas might stop believing in fairy stories and realize that they must prepare themselves to do something useful, both in their homes and out of them. The old-fashioned girl was taught to cook and sew and the new-fashioned girl might do well to learn how to do those things plus something else she may have to do outside her home, for in this era she ought to be able to do both. Young men and their papas might get rid of that old-fashioned notion that they lose caste or "face" by having their wives work outside their homes; that they must be able to support a wife before they can marry. Good



He answers reveille . . . .

. . . . girds himself for the fray . . . .

. . . . gets Wisdom . . . .

## FROM MORN 'TIL MIDNIGHT . . . .

*Editor's Note: Ever since motive came into being, we've been wanting to give you, in pictures, the daily life of a not too un-typical college student. Recently we found what we were looking for, in a yearbook—the 1942 Royal Purple of Cornell College, Mount Vernon, Iowa. Here then, and on the following pages, through the courtesy of Marjorie Baker, editor of that publication, we reproduce *The Life of a College Student*. The leading man is Fred Bishop; the co-ed, Eileen Elliott—both Cornell students.*

wives have always worked and many times the work outside the home is easier than that in it. The husband-to-be might be trained or train himself to do a little carpentry, electrical work, cooking, and the like. A man who cannot put up a shelf or fix a simple malady of an electric iron or cook a simple meal should be as ashamed as a woman who cannot look after the ordinary affairs of a household. If both husband and wife need to work outside their home, both certainly need to work *in it*.

Parents might be educated to the idea of permitting their college-student children to marry while in college and continuing their contributions for support and education. If college students knew that they need not defer marriage because of college or because of the economic aspect, they perhaps would not be so tense about the whole matter and might make fewer mistakes. That which is prohibited seems more desirable to many just because of its prohibition.

Business, both private and governmental, might be taught the value of the married woman worker and that she has a right, as has her husband and children, to the economic returns from a job for which she is qualified. If outworn rules regarding married women workers, perhaps desirable once, are not discarded, marriage under present economic conditions will be hampered and may often be deferred past the time for its best chances of success. It would appear that the number of married women workers is increasing. Present conditions point toward a larger increase if the experiences of twenty years ago are to be repeated. The community, as well as the individual, must adjust to the changed order.

The emotional needs of the individual for companionship—for a family—are the same. The isolation of the human spirit is perhaps greater than ever. The environment of the individual and his family has changed and apparently only the fittest—the luckiest—the most adaptable—are surviving for a happy and permanent and secure family life. The individual's attitude toward marriage is most important. Might it not be that of an honorable individual to a long-term contract—only to be signed thoughtfully and terminated for a most serious cause? True friendship is a firm foundation upon which to establish a permanent marriage. Understanding—congeniality—faith—loyalty—similar culture and taste—mutual sense of responsibility—tolerance—all of the attributes of real friends or true partners are well known. They are the same in every generation, in every civilization. The real virtues do not change—only those so-called, confused with custom.

Why so much ado about marriage right now anyway? Is it not because of confusion, doubt, and uncertainty about *life* in a world torn asunder by war and weighed down with conflict about governmental, economic, and social problems? Marriage is a precious thing and can be the greatest solace to those so heavily burdened by the struggle and turmoil of this era in which we are living. The home will always be the "castle" of the heart. There is nothing the matter with marriage!

## source

The Home and Marriage class meets again next Wednesday from 7:30 to 9:00 p.m. All the students should bring a budget for the first year of married life. A medical doctor will be here to answer any questions which the students may have.

On February 20, there will be a "Voice of Experience" program. It will be presented by a panel of married people. There will be one newlywed couple, one couple with small children, and one couple who have had many happy years of married life.

—*The Wesley Friend*, Purdue University.

Love at first sight is just about a myth, a panel of six faculty members at North Texas State Teachers College has decided.

The six—four successfully married, the unmarried director of the college nursery school and a home economics instructor—led a discussion of "Love, Courtship and Marriage" at a meeting of the Psychology Club.

The panel agreed that young people should choose their mates with their intelligence and not with their emotions, and added that it is a juvenile mistake for one to think there can be only one love affair in his life.

They set the best marital ages at 22 to 26 for women and 25 to 33 for men.

And they concluded with the advice that, if necessary, parents should subsidize their children's marriages for a while to enable the young folks to live in a home of their own.

—Associated Collegiate Press.

Many college romances have robbed the boy friend back home of "everything" he ever had.

His little Sophie now goes to college and falls in love with a boy from St. Louis county, or maybe from Albuquerque, and the boy on the farm next door has suffered another loss.

It has been proven in a survey made for publication in a sociology magazine by Donald Mitchell, research assistant in rural sociology. . . .

—*The Minnesota Daily*.



. . . . gets Chow . . . .



. . . . rehearses for the big battle . . . .



. . . . pauses to refresh . . . .

FROM MORN 'TIL MIDNIGHT . . . .

*source*

It has always been a question as to just what putting out a pin means. Since planting a badge is a rather personal thing . . . there are bound to be several motives back of the auspicious step. I have attempted to analyze some of these and shall present them to the public so that girls will have some idea as to what the boy means when he offers his pin; and so the boy may have some idea what the girl thinks when she says, "Oh, Bill, this is so sudden, and I hope I didn't tear your vest."

1. First on the list come those who plant or accept pins just for the experience. They've never done it; they might never get the chance again; so what is there to lose? Of course neither admits this fact to the other until the pin goes back.

2. Next class is that of the "Keep off the grass—This is my yard" variety. It is a mark of ownership like a cattle brand. But cattle rustling may develop here.

3. The "Ah, young love" type is rather common. Here a boy and girl are carried away by the rapture of the moment (possibly on the fourth date) and the pin is hung before either party gets conscious.

4. Many pins are symbols of a successful conquest, the physical manifestation of a job well planned and cleverly executed.

5. Sometimes pins are offered and accepted so that the couple can continue to neck with a clear conscience. This is kinda cheap, if you ask me. But it's being done.

—John Kemp in *The DePauw*, DePauw University (Indiana).

To be a man is, precisely, to be responsible. It is to feel shame at the sight of what seems to be unmerited misery. It is to take pride in a victory won by one's comrades. It is to feel, when setting one's stone, that one is contributing to the building of the world.

—Antoine de Saint Exupery, *Wind, Sand, and Stars*. Reynal and Hitchcock, 1939.

# Learning to Think, Work and Play Together

## *The Head of the Department of the Home and the Dean of Men of Asheville College (North Carolina) Tell Us How*

Mildred Inskip Morgan and William H. Morgan

**I**N this confused, mass-production, war-mad world young men and women need real companionship with each other as never before. Moreover, it does seem possible to achieve such companionship, even though the stage may be set against it. If young men and women learned to work, think and play together in groups, that would go far toward stabilizing marriage choices.

Comradeship, however, in work and thought is a far bigger thing than something making for a larger number of happy marriages. The problems of society at large as well as those of society in miniature as found in the home need the co-operative thinking and planning of both men and women. If the members of each sex feel free to contribute to the thought and life of a group, they can, because of their different kinds of training, more nearly approximate true solutions of problems. And along with this comes growth of personality for both.

A university class of approximately one hundred members dealing with the subject of marriage and family living was divided into smaller discussion groups for some sessions, with a man and a woman as co-chairmen of each group. One brilliant male member of the class requested the instructor to appoint him one of the leaders. The instructor hesitated, because Joe was known on the campus as an anti-feminist, but finally decided it might help the student to grow in appreciation of women as persons. The man's paper at the close of the course showed decided growth along that line:

" . . . I was glad over and over again that I had a woman partner as a group leader. . . . Many times she was able to bring out a girl's viewpoint better than I. Always there were things that I would never see and which another male leader would probably never see either, for the same reasons that I was blind to them. There was no jealousy or domination between us, although there might have been had we both been of the same sex. . . . It is further evidence that men and women can work together as equals. One person in our group told us it had been the best discussion group he had ever been in."

It is probable that Joe's conviction that men and women can work together



... cuts a rug ...

... pitches a little woo ...

... and calls it another lovely day ...

## FROM MORN 'TIL MIDNIGHT . . . .

as equals will not stop with this group. He now has an important position with a big firm and it is likely that his conversion will function in his relationships there. He plans to marry this year and we feel certain that his marriage has far greater possibilities for lasting satisfaction and growth than would have been possible even a year ago.

What such a group can mean for women is suggested by the statement of one woman: "The idea of co-operation has been pressed home so strongly that it shall never be erased."

### THE DATE PROBLEM

"But," asks an undergraduate, "what does all this have to do with getting a date for Saturday night? I'm not interested in joining a discussion group. I want to have a 'whale of a time' and to forget the grind. There are more important questions than companionship: Is she a good dancer? Does she make me feel important? Is she a member of sought-after social groups? Will she neck if I'm in that mood?"

This is the trouble with a lot of campus social relationships of men and women. The strain of work during the week makes week-end dating an "escape," a time to "blow off steam" rather than a more moderate change of tempo and a period of satisfying, re-creating experiences which will make one more able to start the new week's work with zest. Too many week-end experiences leave a bad mental and emotional hang-over!

Each campus seems to have some patterns of dating, the pressure of which is felt by freshmen even before they are on the campus a month. These patterns are sometimes splendid, releasing customs, but far too often among them we find men feeling if not saying: "One must have a lot of money to date the girls of this college," or "I would not think of trying to date a girl here if I didn't have the use of a car for the evening." And the girls say: "Only the girls who neck are dated here," or "You have to pocket your brains to have boys date you on this campus." One girl has even confessed to giving up all intellectual interests and flunking a few courses in order to fit in with the prevailing mode.

Again, there are often countless men and women sitting in residence halls over the week-end witnessing the more socially adjusted or financially able men and women go off for dates. These people who do not have social contacts with the other sex confess to a growing feeling of frustration and failure regarding their whole college experience, no matter how brilliant their academic record may be. It is a fundamental need of us humans to be wanted as members of a group, to love and be loved. And if we are emotionally as mature as college age youth should be, we are beginning to look toward making social contacts which in time, we hope, will lead to the choice of *the one* and the establishment of a home.

What can one do about the dating patterns which we do not approve but which many of us follow? What to help those fine but at present unappreciated non-daters? Some of them are far better choices than some of the over-popular men and women on the campus. It means more than equipping Sam with a well-fitting suit and five dollars in his pocket, or softening Mamie's loud laugh and supplying higher priced cosmetics.

It would seem that the ideal situation for a growing personality to achieve its fullest possibilities is in religious groups including men and women. Therein lies one of the great opportunities of church groups—they generally include

### source

Over half of the fifty girls we interviewed on their most original dates were at a loss for an answer. Averaging two and three years of campus dating, they could also average little better than two or three varieties of campus dates.

"We always do the same old thing," they admitted. "Movies, dances, cokes, maybe a study date once in a while." But the other twenty-five had ideas that varied from eating bird's nest soup to feeding peanuts to the campus squirrels.

Jane Utley, who met the bird's nest concoction on a Chinese restaurant date, has also provided variety to some of the traditional dates. She and her escort varied "taking a walk" by punning through the graveyard. They wandered among the markers and tried to outdo each other in puns on the names.

"For a dreamy date sit in the golf course and watch the trains go by," offered Mary-Jean Szyz.

"There are lots of active dates," she maintains. She gave for example the time she and her date started playing baseball in the streets with another couple, and ended up with two complete teams.

The general opinion was that there are far more facilities for the athletically inclined than daters realize.

"The folk dances are fun!" said Jane Sargent. Other suggestions for the active were supper horseback rides, date night at the intramural building for mixed swimming, bicycle hikes and roller skating at the rink.

"A different sort of double date is badminton at Barbour Gym," suggested Lorraine Judson.

Study dates usually end when the library closes at 10 P.M., and the general procedure is to dissolve it into a lingering coke date and then dash to the dormitory before the night chaperon flashes the porch light. Varieties of the coke aftermath were offered by June Karker.

"We like to split a banana split," she said, "and sometimes we toast marshmallows."

—Margaret Avery in *The Michigan Daily*.

What trait would you desire most in your husband, or in your wife, as the case may be, assuming that the trait would help make for a successful marriage? Dr. C. W. Hall's marriage and morals class attacked the problem objectively recently, obtaining some interesting statistics.

Sixty-two young men were asked to list "ten outstanding characteristics desired in their future wives," and 114 young women were asked to give the ten outstanding characteristics desired in their future husbands. The results afford an interesting picture of "the perfect mate."

A good personality was ranked first in the list of the wife's characteristics. Closely following this was beauty. Great demand was also accorded intelligence, mutual interest, good housekeeping ability, and desire for children. Of less importance were good disposition, co-operation, good health, and common sense. Two young men required that their wives should have intelligent relatives. . . .

On the other hand, young women rated consideration and ambition above good looks. They ranked as highly desirable in a husband love for children, ability to provide, grooming, and intelligence. Following were personality, honesty, sense of humor, and good background.

"Tall and dark and owning a convertible" was the request of one young woman. A husband making \$175 a month was listed on one paper. One damsel listed as the tenth characteristic "Walter."

Such traits as good character, sense of responsibility, and religious affiliations were common demands of both sexes, although these occupied more generally the end of the list.

—*The Daily Texan.*

It follows logically . . . that a successful human being must be a member of a group. The well-adjusted member of the social group as nearly attains complete security as any human being can. The converse is likewise true: the isolated human being—and it makes little difference whether he is isolated physically, mentally or emotionally from his fellows—suffers man's sense of inferiority the more keenly because he has not availed himself of the protection of his group, the only device that man has found an unflinching bulwark against nature.

One of the first rules, therefore, in the art of being a complete human being, and thus attaining the sense of happiness which accompanies the good life, is to make yourself socially adjusted. Look around you, in your office, in your club, in your church, in your family circle and

both men and women, thus making it possible for contacts to be natural and not for dating purposes alone. There are issues to think through and work to be done, as well as social times to be had, so that those who make a better contribution in one field than in another may have a wider opportunity to capitalize on their talents. Again, a church group is a small group, thus affording an opportunity to meet the need for companionship much more effectively. Moreover, church groups have continued contacts week after week during the year rather than the hurried ones of Freshman Week, when, as one girl put it, "If you don't 'get yourself over' during those first contacts with men, you won't have a chance for a date all year. It leads to overplaying your hand and making a fool of yourself."

Another advantage of church groups is the adult guidance in planning the joint projects of men and women. Of course there are fearful adults who inhibit all social experiences of men and women students. They should not be in places of leadership, and by and large they are not. In growing numbers husbands and wives are together assuming responsibilities of guidance of student church groups. This is a splendid step toward achieving the goal of truly Christian democracy between the sexes. Students see it lived by others whom they admire and with whom they work.

Most important of all is the chief purpose of student Christian groups—the development of creative and abundant living for all members of the group. The contacts of such groups start on a companionship or fellowship basis; they may continue on the same basis into marriage for some, and out into community relationships beyond the home for others—couples who live a life beyond their own selfish desires for happiness.

Does this partnership in work and thought mean less of romance? Yes, if friendship (or even marriage) choices are assumed to be based on sex appeal alone as a ruling passion. No, if as we believe, friendship and marriage mean the recognition of sex as a rich and contributing factor in personality development, but not that alone. It means not less of romance in our relationships, but rather the founding of our friendships on such a fundamental and sound basis that romance will be as strong after twenty-five years of marriage as it is at the senior college level—perhaps stronger and more real!

## Rears Its Ugly Head!

### *A Wesley Foundation Director Faces a Dilemma*

C. W. Hall

OF course each of us wants a virgin for a wife, but under the present conditions we do not feel that we can expect this."

This was the comment near the close of an after-dinner forum at which the writer was the leader. In the statement of the young man there was a note of disappointed idealism. The other members of the group attempted no refutation.

As a result of an intensive study of the premarital experiences of 760 husbands and 777 wives, Lewis M. Terman comes to this conclusion: "In contrast with the slow tempo of many cultural changes, the trend toward premarital sex experience is proceeding with extraordinary rapidity." It may have been a recognition of the rapid increase in premarital and extra-marital sex experiences that prompted John B. Watson to predict that in fifty years there would be no such thing as marriage, and H. G. Wells to say that "The time may come when the ministrations of the clergyman, the orange blossoms and the robe of white, the voice that breathed o'er Eden, the hired carriages, and the white favors will be quaint survivals of backward suburban towns."



Have these individuals sounded a note entirely too pessimistic? When a student calmly and with no apparent sense of shame says he and his fiancée spent the week-end on the shores of a nearby lake and that he saw at least twenty college acquaintances doing the same, one may be inclined to think these individuals are correct in their predictions. That the past and present generations have gone a long way in this direction must be acknowledged. A deeper insight, however, into the urges, the desires, of our college young people leads one to feel that the over-emphasis upon sex which has characterized the last two decades has by no means smothered other fundamental and basic urges, such as that for love of companions, for homes of harmony, and for a family of children.

In the spring of 1934 the writer offered a course dealing with marriage and home-building with an enrollment of three. During the last school year, the enrollment in this course for the two semesters was 304. As an aid in meeting the needs of the pupils enrolled in the course, the instructor has at times asked for anonymous answers to the question, "Why did I enroll in this course?" The following are a few typical answers:

"I enrolled in this course because I plan to marry the first of the coming year. I want all the help I can find to make our home a complete one. I want more than anything else in the world to have a happy, complete, and wholesome home. I know there is much I can learn that will help to make this possible. We have read some books together, but I felt that a course like this might help, too. My only regret is that he is through school and cannot be here, too; for I feel sure that this will help worlds. I know you can get out what you put into it—so I shall do all I can."

"I took this course to try to find the answers to some questions that have been in my mind—mainly about men and women relations. What kind of mate should I look for? How old should one be at the time of marriage? Why chastity?"

"I am contemplating marrying around the first of June and will probably never finish my other college year. I feel, therefore, that this course is of more value to me than any I am signed up for. My mother's marriage failed—hence I have heard for many years that they can't last. I am depending on this course to straighten out my attitude and give me a wholesome and natural view of marriage. I want to succeed where she failed."

Not only do college students want homes of love and harmony; they want children. 585 students were asked to express their attitudes toward the number of children they wanted. Twelve, six boys and six girls, said they desired none. The remaining 573 wanted 1,930, or an average of 3.2. No student desired only one child.

When asked to project themselves into the future thirty years and measure the success of their marriages, they again gave expression to their hunger for these basic human functions.

"Yes, my marriage is undoubtedly a success. . . . In marriage we have both found a real opportunity for mutual affection. We have been able to love and to be loved. Each of us had and has a strong love for the other. Being together was, in a sense, all we wished and about all we could expect. Three nice strapping children have blessed us—two boys and one girl. . . . In marriage I have found security and well-being. The family is my world. We stand as a unit; we are fortified against a transgressor. We are bound together by an overwhelming love."

"An affirmative answer to these questions would mean that our marriage has served its purpose well—that of giving to two individuals a life of love and understanding together; that of bringing into the world and raising healthy, happy children."

In the light of the increasing numbers enrolling in college courses dealing with successful homemaking, and in the light of many student expressions similar to these quoted, we may view the future of marriage and family life, if not with unquestioned optimism, at least with less pessimism than do the authors mentioned above.

count the number of people who are well-poised and happy in the companionship of their fellows. The majority of human failures make their first mistakes in this important human activity. As a matter of fact loneliness is the most dangerous plague of civilization. Compared to the ravages of social isolation, cholera, bubonic plague, tuberculosis and venereal diseases are insignificant annoyances.

The communal life of man has evolved a special technique of adjustment as varied and complex as the needs of human life itself. Nature, again with lavish hand, has bestowed on you the capacity for making a variety of bonds with which you may effectively link yourself to your fellows. One of the most important of these bonds is speech. Common sense, whose very etymology connotes its social origin, is another of these fundamental bridges which serve to connect one human being to another. Love, sympathy, friendship and pity are emotional links; music, painting, sculpture, and writing in all its forms; drama, play, sport, religion, ethical codes, social responsibility, honesty, laws, science, politics, philosophy, hygiene, clothes, commerce, the whole world of technique, are but further devices which nature has placed at the disposal of man for effecting his social solidarity. That human being who most completely utilizes these bonds is most secure in his humanity; and conversely, the more links any individual excludes from the practical conduct of his life the less secure, the less effective, in a word, the less humanly happy he will be.

—W. Beran Wolfe, *How to Be Happy Though Human*. Farrar and Rinehart, 1931.

An extra-curricular interlude at Baker University  
Photo by James Hadley



If a student has an emotional problem he should do what 439 students have done in the past two years—consult the mental hygiene department in the health service.

That is the opinion of Dr. Robert G. Hinckley, head of the health service mental hygiene department.

Students who make use of this department, according to Dr. Hinckley, represent an almost mathematical cross-section of the university. Two-thirds of the students treated at the mental hygiene department are men and one-third are women. This is almost directly proportional to the sex distribution of the student body. Most students seek psychiatric advice without suggestion from anyone, says Dr. Hinckley.

Next in order of frequency are those who are referred to the mental hygiene department by health service doctors. Emotional problems, he explains, often have a physical basis while at other times symptoms indicate purely physical disorders. . . .

"The peak time for students to come up here for help," says Dr. Hinckley, "is winter quarter. And midquarters and finals bring large numbers of students too. Things start piling up and they need advice." . . .

—*The Minnesota Daily.*

The whole conviction of my life now rests upon the belief that loneliness, far from being a rare and curious phenomenon, peculiar to myself and to a few other solitary men, is the central and inevitable fact of human existence.

\* \* \* \*

The most tragic, sublime, and beautiful expression of human loneliness which I have ever read is the Book of Job; the grandest and most philosophical, Ecclesiastes.

\* \* \* \*

The central purpose of Christ's life, therefore, is to destroy the life of loneliness and to establish here on earth the life of love.

\* \* \* \*

And Christ himself, who preached the life of love, was yet as lonely as any man that ever lived. Yet I could not say that he was mistaken because he preached the life of love and fellowship, and loved and died in loneliness; nor would I dare assert his way was wrong because a billion men have since professed his way and never followed it.

—From "God's Lonely Man." By Thomas Wolfe, in *The Hills Beyond*. Harper, 1941.

# "Please Advise!" What Would You Have Said?

## One of America's Popular Campus Lecturers Gives Her Reply

Grace Sloan Overton

### ONE—*That soldier-fiancé-question.*

A very intelligent senior woman, she was. June was to have been the wedding month. Was to have been!—but could it be? For now her fiancé of two years had been inducted into the service. "Shall we go on and get married as planned?"—thus their natural question. And for me—I confess it freely—the ready rejoinder might have been: "Why not?" For I'm an incorrigible believer when it comes to Family. The more couples who go on from the undergraduate fellowship of engagements into the graduate achievements of marriage, the better for our nation.

But could I say it exactly that way to this anxious senior? Frankly, no. For there are always relatives to consider. Either before *or* after—but preferably before. And her parents were saying: "Wait until things are more certain." Trying to be realists, as it were. This college woman, however, had her own realism. Said she: "My people don't seem to realize that you're never the same, once you've loved." And I listened—while something in my own emotions gave her a great big hand.

Not complaining though! Like every high calibred master-of-his-own-fate, she had something positive to say—something psychologically realistic. "Jack and I," so she put it, "have together created an understanding and comradeship that is just as real, in its present stage of development, as what my father and mother have created between them."

Now, one simply doesn't treat such fortification of position lightly. I advised marriage—if! That term of army service may be given more stretch-outs. There is the grim possibility of young widowhood—possibly with a child to support. "Consider it all—then, if you two still feel the same, *work on those parents*. I hope they see it in your fine, truly sound way"—thus ran my suggestion.

How would you have counseled?

### TWO—*That troublesome-college-debt.*

"I am twenty-one and engaged; my fiancé is twenty-three. He has been teaching two years. He wants to get married immediately after I graduate next June. But I am honor bound to teach awhile and pay off my \$750 college debt. What to do? Should we get married and together pay it back? Should I teach a couple of years and meet my own obligation? Should I get married with the understanding that I am to work and repay my own loan?"

Here's high sense of money-honor; a feeling regrettably *not* universal as between either persons or governments. And also the engaged person's very usual hesitancy about bringing handicaps to the new venture in home-making. Both are to be prized—and saved, of course!

Finally I suggested: "If that debt is the only thing delaying your consent to marriage in June, why not trust your man to tell him so?" For as I sensed the fine distinguishing lines in her ought-system, I rather guessed any real fellow with a job would swell with pride that his woman-to-be trusted him sufficiently to list such a liability the new firm would have to handle!

Suppose, though, he wasn't of that high grade personality. Eh? How would you have advised?

### THREE—*When-a-girl-has-a-drink-or-two.*

In a discussion a senior man said: "Drinking on the campus is influencing men and women relationships as much as any one thing. If a girl has a few drinks, you can get anything you want from her."

*Anything?* Yes, that's what he said. Well, that puts it up to the man, doesn't it? *Anything?*—I wonder.

Just what does a high grade college man see available in such a situation? His chance to get her home—or into the hands of friends—before she makes a fool of her already befuddled self?

He is certainly a very poorly informed man who would see there a chance to make love-passes! Without opportunity for the sober, full-energied mutuality which alone can bind into a lasting oneness the individual selves of a man and a woman. And which alone can make the recurrences of the love-experience—in the socially approved exclusiveness of the place they are together as man and wife, and so call "home"—the progressively beautiful experiences they may be.

What, then? About the man who has on his hands the woman with a drink or two, I mean. Should he face it as he would any other personality-test?

How would you lay out his program in such a case?

### FOUR—*When "we-have-gone-too-far."*

"My fiancé and I have gone too far—it is making a difference in both of us. We both are student leaders in religious work. We supposed we had thought it through, so that we would understand and not have inner conflict. But we now—both of us—meet so many situations in which we automatically feel like cheats and hypocrites! We find that we have entered into a relationship which we can't take. We honestly thought we were adequate to manage it; but we're not.

"We love each other; but every day that love is slipping—and it frightens us!

"We do not seem to know how to put our relationship and courtship back on the basis where it was before—that seems a psychological impossibility. We don't see how we can marry now. Shall we 'quit'—not see each other? Shall we go on as we have been, still seeking to adjust ourselves emotionally? Shall we seek to change our relationship, and try to go on with our courtship and engagement after the socially approved pattern? What are our chances for a happy marriage after this?"

Obviously, such a man and woman do not need to be told they've made a mistake—they both know it, and are paying for it. Paying by losing something really unique they had built up together out of the materials their individual heredities and social cultures had given them. Quite as clearly, what they do need is help to keep them from continuing their blunder. Or, perhaps, from making a series of much worse ones.

So I query suggestively: "Do you two agree that you must be freed from the heckling of insistent conflict? Do you realize now that other complete sharings must go along with the one you've tried—sharings of home and standing and money and strains and name?"

Then—"You agree you cannot—and should not—marry now. Well, then—do you have the sheer courage and stamina to give your times-together a new slant? With others more—less alone. Each helping the other to stop short. Active projects shared, such as skating, walking, riding—not sitting.

"How much courage and stamina that will take—now! But anything—even seeing each other less—is better than that defeating conflict. It's your own problem—this saving for your future fully-united life, all the love you've built between you. And all the quick understanding of each other's moods and impulses. You'll have to decide between you—decide whether you can 'take' the sternest self-discipline to which a man and a woman can ever submit themselves. I mean the discipline of impulses which is necessary even in marriage—if it is to be a long term success."

But—how would you counsel this couple who promise so much, yet are gripped by inner conflict over one error in playing this courtship-marriage game?

### source

There was such a close relation between high rating in personality and high achievement in the social area that they [the students studied] might almost as well have been combined into one area. . . .

. . . . "Bull sessions" were . . . . a kind of thermometer, the better-adjusted boys being the ones who participated in the large sessions and the less well-adjusted in sessions with very small groups. Those who didn't participate in off-campus activities were less well adjusted than those who did. Continued association with parents, relatives, and friends was a good sign, as was the keeping up of former friends, especially through occasional dances and parties. . . .

Boys who said they liked girls, especially if they had a "steady," made a showing superior to those who didn't like girls or who declined to commit themselves on the point.

Athletics, club, and social and religious activities were associated with higher social rating.

—Samuel L. Hamilton, *What It Takes to Make Good in College*, a Public Affairs Pamphlet.

"Keep your eyes open and look for your own dates!" was the general opinion of a number of those much-publicized "Michigan men" who were questioned as to their ideas on the highly controversial subject of blind-dating. . . .

That the feeling against blind dates is pretty strong in some quarters was shown in this bit of wisdom offered by a young man with a particularly well-developed vocabulary: "I am firmly convinced that blind dates are the most potent factor contributing to undergraduate insanity! The only sane method to properly assure stability on campus is to make more general social mixers possible."

On the other hand, another optimistic and good-natured fellow said that he thought blind dates were "O.K." because the girl is just as likely to be disappointed as the boy. He also said that the date may turn out well for both concerned, and if so, they have gained by taking a chance. . . .

One young man insisted blind dates are just like anything else you pick with your eyes closed, while another one came forth with the strong statement that, "Blind dates are just like playing Crosby's horses—you're almost sure to get a nag!"

—*The Michigan Daily*.

With the increased realization of the importance of the psychologic and emotional aspects of health, more students are seeking advice spontaneously for such matters as objectively as they would for a common cold or an infected finger, Dr. Theophile Raphael, health service psychiatrist says.

Speaking of the objectives of the work, he explained "that it was concerned fundamentally with the problems and adjustment issues to be expected in a highly selected and, in terms of the general population, superior grade of young men and women, with the aim of aiding these individuals toward the fullest realization of this superiority.

"It is essentially a matter of assisting individuals with the problems of everyday living, particularly collegiate life, which have come to cause perplexity, tensions and concern. The bulk of the work is with problems pathologically simple and relatively minor, comparable to the so-called cold of medium or less severity. Of course, as with the neglected cold, more serious results are potential," he stated.

Many individuals are meeting life on this campus for the first time independently and faced by adult standards away from family ties. Many need orientation at this juncture, he said.

Frequently, concern and anxiety are evoked by scholastic matters, family difficulties and financial problems. Also at this period problems relating to sex adjustment are naturally not infrequent, the psychiatrist pointed out.

"Persons, too, may be unusually shy for one reason or another. They may become troubled with a social and academic inferiority. The whole effort of the mental hygienist is to remove the anxiety element so that the person can deal with the problem objectively and enable the working out of a constructive solution, and such solutions there are."

There is a great deal of interest which has been steadily increasing in colleges all over the country in this problem. Over 90 per cent of the schools are interested and 41 per cent have already set up facilities to do this work. From general experience, it is estimated that at least 10 per cent of the student population all over the country would derive benefit from such services adequately given.

—The Michigan Daily.

FIVE—"What kind of family life is worth fighting for?"

"When I think of some of the things I do on the campus, I wonder if the kind of home and family life they promise is worth my dying for."

A sample, this, of what a decade like our "thirties" brings to voice in campus discussion. Reflection, confession, criticism, search for articulation—all rolled into one. It's the one-time "So what?" coming of age. Asking what "for home and country" means. Upsurge of creative-energy-desire as it outshouts the once exalted "search for knowledge." Hunger for functioning "attachedness" to one's world. And, more than all else, sensing on-goingness in human existence—continuity of the on-campus and the off-campus. Commencement a life-wide super highway rather than the once-imagined psychological Maginot Line!

What shall be said to the student—man or woman—who thus speaks? That every coming-adult should build his own basic concept of family life? Sifting out such desirables but less-essentials as "a house all ready to move into after the wedding"? And writing into it such essentials as personal "realness," capacity to take hurdles together, habits of emotional stability, and a sense of the larger-scheme-of-things?

Does one need also to say to such a college man or woman that his rationale of marriage and family life means nothing, without the set of practices of which that rationale is merely the systematic formulation? Hardly!

I wonder how you would handle the question: What kind of family life is worth fighting for?

\* \* \* \* \*

All these—and more—in a single week. Then plane and sleeper; and I'm speaking at chapel in a college far distant. Interviewers come again on all conceivable questions. Wrought in with almost all their problems is what we short-sightedly call the man-woman problem, as though it belonged to the campus present only. I listen—*mostly*. But often my fifty-year-old eyes see not alone the students sitting there, but instead the lovers-at-home and citizens-abroad they may be at thirty and forty and sixty and eighty.

Sometimes I wonder a little! *But almost always I hope!*

## Sex--Ain't It Lovely!

### *A Journalist and Graduate Student Gives First-hand Information*

Robert Rathburn

VESTIBULES in sorority houses and girls' dormitories are as crowded as usual this fall, and the boys' leave-takings are seemingly more prolonged and ardent than last spring, traditional season for ecstatic romance. And the line of parked cars around the women's quadrangle in the early morning hours just before—or quite often somewhat after—deadline is filled with couples enjoying the two-minute bliss of just one more kiss before we go in.

War psychology with its consequently more insistent *carpe diem* philosophy has been passed about as the reason for the greater lackadaisicality about observance of rules governing date permission hours, men's calling times, and the five-minute vestibule allotment, but the war is as much a convenient excuse as a cause for the increasing what-the-hell attitude being taken by students on regulations covering the men-women relationships on our college campuses. Growing up has always placed a strain on youth's previously learned rule morality, and the draft and the war and the consequent fleetingness of the boy-girl phase of life is merely speeding certain conventions on their way to an earlier discard than formerly. Much of this wayward atmosphere is something felt rather than explicitly expressed by students, but it seems to be there just the same.

Most students come to university or college life with two semi-conflicting ideas about the immortal passion; one is the romantic love tradition with all its queer denials and odd satisfactions, the other a reasonably strict Victorian moral code imposed on the sex relations. The basic problem of acceptance of or breaking with the cultural taboo on the primary sexual relationship before it is sanctioned by the socially approved custom of marriage, has always been with the college student along with the rest of his generation. The current "live for today" feeling engendered by the threat of war and its attendant uncertainties works as an additional force against the philosophy arguing for the postponement of physical satisfactions for later more reasoned and mature enjoyment.

Victorian scruples well imbedded, of course, prohibit a great swinging over to free love behavior, but the bars are down in certain respects. Privacy once insisted upon is no longer so cherished; couples more readily say good night on crowded porches with less regard for other couples also saying good night. Heavier necking and petting is common, because Bill goes to the army in February and two and a half years is a long time. Going steady, fraternity pins, and rings are still recognized trademarks of the semi-engagements looking mistily toward marriage; such tokens are *per se* licenses for more liberal sex relations. This college monogamy is seriously observed; other friends and other dates are sometimes permissible, particularly if the steady twosome is separated by the miles between different schools, a job and school, or school and the army, but other kisses are a breach of faith.

Romanticism suffers from the frosty realism with which women accept the double standard of morals. "It would be silly for me to expect my Jim to be a virgin," said one girl, "for he isn't, and that's that." You know that, and it doesn't make any difference? "Oh, it did one night for about an hour, until I realized it was foolish," she answered. "However, if I thought he'd been unfaithful to me since we've been pinned . . ." And she characteristically assumes the woman's burden of setting the moral code for the two of them, denying him the right with her she countenances his having enjoyed previous to their acquaintance. The men as typically allow their dates to set the pace of courtship, generally going as far as the girl will allow. It is absurd to argue the war as a cause here, for our parents and grandparents operated on a like scale of values; the younger generation picks up the idea from its elders almost by osmosis, not reasoning where or when.

Student marriage is perhaps a greater problem now than two years ago. The junior metamorphosis of thought on the question is more general, it seems, with third year students seeking more secure satisfaction in loving one person and planning for marriage, either via definite pinned status and talks about the first child or on an o. and o. basis with implicit vague hopes, in exchange for the pleasures of variety and popularity sought in the general dating of their earlier two years. Marriage while the boy or girl, or both, is still in school is given more general lip approval than before, although the percentage of hardy souls who attempt it is indeed small. Quitting school to get married is still the usual thing among upperclass women, and marriage is more openly admitted as her aim by the '41 college girl, who is franker than her career girl sister of four years ago. This group of happily married students is still inconsiderable in comparison with the great unwashed of the single, who find outlets in intermediate physical love manifestations and other sublimations such as school work and activities and career planning.

The tension area in student men-women relations is just the same old one of the physical desire of a young animal in its mating season of life struggling against the meeting of any craving for primary satisfactions by other than socially acceptable means. College students seem to insist on the basic moral rules of our culture as socially good, call themselves sincere in their loving at the time, even though they remember that the girl with whom they walk the lake front in the spring is not the same as the girl last fall. They feel deeply, but forget quickly provided the cure of another boy or girl is available, exhibiting the elasticity of youth as they search for someone to marry. A warring world *may* be accelerating the process of limited trial and error, but, in general, college romance is the same old game with a few new hazards.

Gather 'round, all you lads and lassies, and perhaps you'll hear just what your fellow students think of you. The *Profile* poll which you answered was quite revealing and most interesting. . . .

In the first place the old adage about "Gentlemen prefer blondes" just doesn't go for Hendrix, and, strange to say, the girlies like the dark haired ones best, too. There were various reasons for this selection, but the blondes got votes mainly because they had blue eyes and were more feminine. The brunettes gathered in the numbers because they were more stable, sincere, and attractive. Doubtless the votes were influenced mainly by the color of hair of their respective interests! . . .

Boys, become that strong athletic type. The girls definitely like it. Girlies, you'd better take it easy and take the middle road in regard to your athletic ventures.

As you can see, the fellows would rather go steady than the femmes. The reasons given for not liking the idea were that "It's not worth it," "Too much trouble," and "You can't corner the market." Those that preferred it say that it's more convenient, less expensive and "You always have a date."

There are many different opinions as to how much the fellows should spend on a date. Naturally the gals think it should be more. There were a few cheap skates in the crowd, however, so the girls' amounts ran from ten cents on an average date to ten dollars on an extra special one. To the boys this is from the sublime to the ridiculous. Five dollars is their limit. . . .

—*The Profile*, Hendrix College.

My swan song must be sung of those things I will remember longest. Rather than of the many gaps between what she teaches and what she practices, it must be of how ——— took a scared young kid from California and taught him that there are different worlds from the sleepy little town he had known. . . .

I must tell . . . of how ——— helped me clarify and develop some things I believe in. I must tell that the conclusion I have come to is that the only permanently real and significant thing in the world is the human beings who live in it, that there is no real value beyond those human beings, and that the final standard by which anything must be judged is whether or not it makes for more well-being for those human beings. . . .

—A columnist's valedictory in a university newspaper.

I like to live . . . . in the completely unreal world that surrounds me at Northwestern. College here presents one of the most interesting phenomena of isolationism that it is possible to find in our modern, interdependent world of today. We seclude ourselves in ancient buildings and among green lawns for four years for the avowed purpose of educating and broadening our minds.

As we browse among facts and theories, contact with the practical side of life is automatically smoothed out of our way. . . . .

Everyday responsibilities are taken away from us and parents, professors, and the university all work to make our adjustment easier. For many of us checks appear regularly at the first of the month. The Office of the Counselors, house-mothers, and resident heads exist to straighten out our psychological difficulties. Libraries provide us with books and professors dish out ideas for those who care to receive them. The common problems we must later face, the common annoyances that the average person meets are not present to irritate us.

This practice continues in the educational process itself. We specialize in our chosen field and music students don't attempt to understand the idiosyncrasies of the commerce students. We are exposed to the ideas and are inclined to select those that most appeal to us. These we mould into our philosophy of living.

While in college, we are not required to modify or compromise our ideas with the practical side of application. Democracy may not be practiced in campus politics, but we still insist in believing in it in its ideal form and talking of it glibly in the classroom. The adjustment between what must be and what could be is not even made on such a small score.

College, as it is set up today, may turn out more dissatisfied individuals than happy ones. We come in contact with more talent, more fine architecture, and more knowledge than we are apt to find in one spot again. We are taught to have great hopes, while our parents and elders tell us that we will learn otherwise.

It is the affection I have for the element of Shangri-La in college that makes me want to remain here permanently. Like the professors, I should like to continue to live in a world of ideas and theory. Since I must leave, I question the merit of giving students the ideal, of showing them the best, and then sending them out into the world that will be inconsistent with all they have experienced.

—Mary Ellen Munger in *The Daily Northwestern*.

# "We Go Well Together"— or Do We?

## Two Sociologists Offer a Test for Compatibility

Jessie R. Runner and Margaret Aikins Seaver

I DO not like thee, Dr. Fell—"The reason why I cannot tell," says the nursery rhyme, giving words to a classic case of incompatibility. Very likely we all know of just such unexplainable examples of our likings and our dislikings.

Here is a little test designed to show what sort of people can most often work, or play, or live together successfully. Answer each question honestly, then turn to page 28 for the Compatibility Key.

1. Do you usually take the time to keep your possessions neatly put away where they belong? Yes No  
(✓) ( )  
This does not mean, do you hastily stuff them out of sight into a drawer or closet? If you do this, your answer to the question is No.
2. Do you feel quite disturbed and upset when the regularity of your habits has been interfered with? Yes No  
( ) (✓)  
Probably "quite disturbed" would involve some feeling of visceral tension—in your stomach as it were. Or perhaps you just mutter a little at having the smooth order of your life ruffled.
3. Do you like best to do your work in spurts of activity rather than by sticking to a regular program of your own making? Yes No  
(✓) ( )  
That is, do you like to work very hard, with great zest, when the spirit moves you, or do you prefer to keep to a well planned economy and budget your time and effort over the days and weeks?
4. Would you dislike a job in which you would be responsible for many details or for the care of many little things? Yes No  
( ) (✓)  
It would be your job to see to it that each little detail is done right. It would be important that you should keep things in perfect order.
5. Do you quite often get an almost irresistible desire to do something immediately without stopping to think it over? Yes No  
( ) (✓)  
Many people have felt this occasionally. However, this question is directed at those who continue to find it hard to stay cool and wise. If you are amongst those who like to respond to a quick impulse, answer Yes.
6. When you have got hold of a little extra money, do you usually go right out and spend it for something nice, either for yourself or for someone you care for? Yes No  
( ) (✓)  
"Extra" money means unexpected money which the budget didn't know about. If you give it away to someone, then, from your point of view, that is just the same as spending it and the answer should be Yes.
7. Would you hate a job in which part of the work would consist of handling money and keeping accounts? Yes No  
( ) (✓)  
This is an emotional question. It does not ask whether you can keep accounts accurately. Maybe you can. Maybe. It asks, is it difficult or unpleasant for you to make yourself keep doing it day after day?

8. Do you rather frequently find yourself being considerably annoyed by the way in which someone has behaved, or by the ineptitude of his performance? Yes No  
(✓) ( )

You will be asking, "How often is frequently?" Well, shall we say once a week, or even once in two weeks, is rather frequently. And how annoyed is "considerably"? Well, again, if you find yourself sort of muttering about it mentally or to your companion of the moment, that is considerably.

9. Do you often keep your own affairs secret from your family or friends? Yes No  
(✓) ( )

Here the point is that you like to keep your affairs to yourself. You don't want to tell all you know. We aren't talking about the times when you have to keep something secret.

10. Do you often have a warm feeling of understanding for someone whom you have only just met? Yes No  
(✓) ( )

This implies that you do not feel it absolutely necessary to have known people for quite a long while before making friends with them.

## Love, The New Security

### A College Senior Writes on Truth as Motivation for Relationships

Marjorie Charles

WHEN mother and dad retired to the back room a generation ago giving Mary and her boy friend the front room for the evening, they put into the hands of the younger generation, Our Generation, the one thing that we can still tangibly honor and cherish despite all this uncertainty, this insecurity, about which you've heard us say so much lately.

People have a definite right to consider the matter of "boy and girl relationships" important enough to be labelled a problem. But by simply attaching the nomenclature "problem" onto this particular area of life—which is about all that has been done—they have solved absolutely nothing. In the majority of cases it has only served to make matters worse.

We have rebelled against being considered by the "authority on sex" as case studies to be relegated to our own little psychological corners. We have turned our negative backs upon the majority of these "authorities," who too often seem to be case studies themselves. We've had a bit of psychology ourselves and a lot of us are wide awake because of it.

I once heard E. Stanley Jones say that the unselfish was introduced into life when the love of another person began to equal and overcome the love one naturally has for himself. Many of us, if it were not for the sheer joy of the love, friendship, or companionship of a member of the opposite sex would never have the opportunity to realize fully that LOVE is possible.

Despite hate and violence, bombs and bloodshed, the co-educational campus still fosters the spirit of love. You and I can see it in Mary's hand fearlessly entrusted to the boy friend's stronger one. There are a lot of Marys and their boy friends who walk along the campus today, sharing experiences, sharing love, unconsciously perhaps building up a belief in a better world than we have today.

\* \* \* \* \*

Last Sunday night I sat around a fireside at the home of a favorite professor. It was not an unusual setting for an honest bull session—in fact, if that hearth could unearth what it has absorbed, there'd be a volume for the

[Continued on page 28]

## source

For a long time we have been acquainted with afternoon tea and the cocktail hour, but not until last week were we introduced to "The Coffee Hour." The introduction took place in the Blue Room of Downey House last Thursday afternoon.

... It was just four o'clock when we entered the Blue Room. Already a large group was gathered there. Lingered at the doorway, we sent our gaze wandering around the room. To our surprise we discovered that some thirty students were present. In addition to these, there were six or seven teachers.

Suddenly, as though a spontaneous impulse coursed through everyone's body, the ice was broken, the former large group was broken into various pieces, of varying sizes. The tension of a few minutes ago was gone. It was replaced by the clatter of dishes, the clink of silverware, the murmur of voices punctuated by laughs, and the aroma of coffee.

... Everyone present seemed to be enjoying the innovation. As the talk increased and the consumption of cakes and cookies and tea and coffee speeded up, we took our leave, impressed by the success of the affair and satisfied that from this time on we would understand what is meant by "The Coffee Hour."  
—*The Argus*, Wesleyan University (Connecticut).

Co-eds who say, "I can't tonight, but how about Friday?" are obnoxious and trying to line up a full slate.

Sophomore women were enlightened with revelations like this yesterday at the Union bull session held by Pinafore co-eds and members of the Y.M.C.A. Sotans Club.

Called "Minnesota Manners," the bull session . . . answered questions covering superficiality of college women, co-eds as "types," lack of serious thinking on the co-ed's part, blind dates and other popularity items.

"Women not in college," the men claimed, "are definitely more appreciative of attentions shown them, and their college sisters should take warning—it's the road to popularity."

"These smart co-eds string us along," one caustic critic added. But women were against this as unfair to organized dating.

Men want co-eds to be "at least positive" over the telephone. When saying "No" to a potential date, they said, it's up to the girl to get the idea across tactfully, whether it is "No" forever or just "No" tonight. "Sorry, but call me up again sometime," is one of the perfect answers, according to Sotans.

—*The Minnesota Daily*.

edited by Almanacus

Twelfth Month

**December 1st**—Derives its name from old Roman calendar in which there were only ten months. Ancient Saxons called it "winter-monat" for obvious reasons. After their conversion to Christianity they called it "heligh-monat" or holy month. ● Almanacus is proud to record the birth of the greatest almanac in America. Benjamin Franklin issued **Poor Richard's Almanac** for 1733 in December, 1732. It has never been reprinted in its entirety. ● Samuel Kirkland, missionary to the Indians and founder of Hamilton College. The land for the college was given to Kirkland by the Oneida Indians.

**December 2nd**—The first synagogue in America dedicated, 1762. Newport, Rhode Island. ● Queen Liliuokalani (1836-1917), last sovereign of the Hawaiian Islands.

**December 3rd**—St. Francis Xavier (1506-1552), Patron Saint of India and of missions. He was associated with Loyola in founding the Jesuit order. He also converted about 3,000 Japanese. ● Oberlin College opened, 1833—first fully co-educational college. 29 men, 15 women. ● Cleveland Abbe (1838-1916), father of weather bureau. He was known in his day as Old Probabilities.

**December 4th**—St. Barbara (3rd century)—Patron Saint of architects, artillery men, prisoners, stone masons, grave-diggers and fortifications. She was locked in a tower by her "unnatural" father and he was killed by lightning. She is one of the fourteen Holy Helpers against thunder storms, lightning and fire. She is invoked against sudden death. ● Marquette reached the site of Chicago (1674) where he established a mission. Still good territory for missions! ● Thomas Carlyle (1795-1881).

**December 5th**—Phi Beta Kappa, the parent of the American system of Greek-letter fraternities, organized at William and Mary College, 1776. Keys have 3 stars—standing for fraternity, morality and literature. Now, however, scholarship is the determining factor in selection with the original idea somewhat forgotten.

**December 6th**—St. Nicholas of Myra, Asia Minor, Patron Saint of virgins, boys, sailors, bakers, brewers, merchants and travelers. Santa Klaus is a variation of his name. ● Joseph Conrad (1857-1924).

**December 7th**—Second Sunday in Advent. ● Texas Citrus Festival (*not* an advertisement). ● The great deluge began, 2349 B.C.!! ● Washington's farewell address to Congress, 1796. Required reading. Remember the end?—Look it up!

**December 8th**—The Feast of the Immaculate Conception of the Blessed Virgin Mary. Decreed by Pope Pius IX in 1854—that Mary was immaculately conceived by her mother, St. Anne, thus making Mary free from taint of original sin. ● Clinton Bowen Fisk (1829-1890), ardent Methodist. Opened school for Negroes in an abandoned barracks in Nashville, 1866. Fisk University resulted.

**December 9th**—Jerusalem captured by the British, 1917. For the first time since the Crusades, the city was in hands of Christians. ● John Milton (1608-1674).

**December 10th**—Peace treaty with Spain signed, 1898, and we got West Indies, Guam and Philippines for \$20,000,000! ● As early as 1653, a convention at New Amsterdam registered protest against laws, appointments and grants of land without the consent of the people. ● William Lloyd Garrison (1805-1879). Emily Dickinson (1830-1886). César Franck (1822-1890). Melvin Dewey (1851-1931)—known for the Dewey System. What is it?

**December 11th**—Abdication of Edward VIII for "the woman I love" (1936). ● Hector Berlioz (1803-1869).

**December 12th**—Feast of the Virgin of Guadalupe, Patron Saint of Mexico. ● Beethoven paid 19 cents for his first lesson from Joseph Haydn in 1792. ● Gustave Flaubert (1821-1880).

**December 13th**—Feast Day of St. Lucy (3rd century), Patron Saint of writers and of persons suffering from ophthalmic affections. ● Opening of the Council of Trent (1545). Lasted for over 18 years. Decrees still form standards and digests of Roman Catholic faith. ● Heinrich Heine (1797-1856).

**December 14th**—3rd Sunday in Advent. ● South Pole discovered by Amundsen, 1911. ● Michael Nostradamus (1503-1556), French astrologer, prophet, physician. Collection of prophecies in verse entitled *Centuries*. Several recent books have appeared about him and his prophecies. Cf. September *motive*, page 36.

**December 15th**—The first ten amendments to the Constitution, known as the Bill of Rights, proclaimed in force (1791). ● First law school in U. S. at University of Pennsylvania (1791). ● First society for the prevention of cruelty to



31 Days

research by Anna Brochhausen

children in the world founded in New York (1874). ● John R. Coryell (1851-1924)—a free subscription to any student who can identify him!

**December 16th**—"O Sapientia" in the Church of England calendar. Beginning of an anthem used to honor Christ's advent from this day to Christmas. ● Boston Tea Party (1773). ● First woman, Florence Allen, elected to a state supreme court (1922). ● Ludwig von Beethoven (1770-1827). Jane Austen (1775-1817).

**December 17th**—Ember Day. Ember days are the Wednesday, Friday and Saturday following December 13th, after the first Sunday in Lent, after Pentecost and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year. ● First successful flight made by the Wright brothers at Kitty Hawk, N. C. Aviation Day. ● Paracelsus (1493-1541), physician and chemist. Cf. Browning's poem.

**December 18th**—Anti-Saloon League founded (1895). ● Francis Thompson (1859-1907)—"Hound of Heaven." ● Carl Maria von Weber (1786-1826).

**December 19th**—Ember Day. ● First number of Thomas Paine's *Crisis*—"These are the times that try men's souls." ● Albert Michelson (1852-1931), scientist. Though he never fulfilled requirements for an academic degree, he was recipient of 11 honorary degrees and the Nobel Prize in physics.

**December 20th**—Ember Day. ● Louisiana Purchase (1803)—the greatest real estate deal in history. Original area of U. S., 827,844 square miles. Acquired in purchase, 875,025 square miles.

**December 21st**—Fourth Sunday in Advent. ● St. Thomas, Patron Saint of architects and masons. Legend says that a Prince of India gave Thomas a large sum of money to build him a palace. Thomas had it built in heaven!

"St. Thomas gray, St. Thomas gray,  
The longest night and shortest day."

● "Doling Day" or "going a gooding"—money begged on this day for approaching Christmas festival. "Advent images"—two dolls, one of Virgin and other of Jesus—are exhibited by women. To deny half-penny for exhibit brings ill luck. ● Halcyon Days—seven days preceding and following the short-

est day—tranquillity and happiness. ● Thomas á Becket (1117-1170). Disraeli (1804-1881).

**December 22nd**—Winter begins 0.45 A.M., E.S.T. ● Forefathers' Day—anniversary of the landing of the Pilgrims at Plymouth, 1620. ● James E. Oglethorpe (1696-1785), founder and first governor of Georgia. ● Ann Hasseltine Judson (1789-1826), missionary to Burma.

**December 23rd**—Joseph Smith (1805-1844), founder of Mormon Church. ● Giacomo Puccini (1858-1924).

**December 24th**—Christmas eve. Old English custom of carolling. ● Methodist Episcopal Church organized in U. S. (1784). ● Matthew Arnold (1822-1888).

**December 25th**—Christmas day.

**December 26th**—Feast of St. Stephen, the first Christian martyr. ● "Boring Day"—employees expect gifts. ● Thomas Gray (1716-1771).

**December 27th**—St. John, evangelist. "The Beloved Disciple." Only apostle to die a natural death. Supposed to have lived to be 94. Died in 100 A.D.; hence the 1st century of Christian era and the apostolic age terminated together. ● Johann Kepler (1571-1630), astronomer. George Whitefield (1714-1770), early American evangelist. ● Student Recognition Day in the Methodist Church.

**December 28th**—Holy Innocents' Day—Childermas—"Innocents" who suffered from Herod's cruelty. Flight of the Holy Family. An unlucky day! ● Charles Wesley (1708-1788).

**December 29th**—St. David, Patron Saint of poets. Margaret Bottome (1827-1906), founder of King's Daughters. William Gladstone (1809-1898). ● Second National Methodist Student Conference opens at the University of Illinois.

**December 30th**—Rudyard Kipling (1865-1936).

**December 31st**—New Year's Eve. Hogmanay—children go about singing and receive a dole of cakes. ● The Methodist Youth Fellowship will be dedicated on this night, 1941. (Cf. service of worship on another page.) ● Almanac and his associates wish all of you a Happy New Year!

If any Northwestern co-ed casts longing glances at colleges offering courses in everything from marriage and make-up to styles and sex, she need no longer sigh. To the rescue has come Pan-Hellenic with a program meant and planned for all women, open-house and sorority.

This new series of instructive lectures will tell you how you can hold a man and that grade at the same time. Held every Tuesday afternoon in Cahn auditorium from 4:30 to 5:30, the lectures and panels will discuss the problems of health, scholarship, fashions, budgeting, and anything else that Mother or the bull session may not have revealed.

And so come on out, girls. Now's your chance for that "extra" education.  
—*The Daily Northwestern.*

### Key to Compatibility Test on Pages 23-4

Group A	Group B
1. Yes ✓	1. No
2. Yes ✓	2. No
3. No ✓	3. Yes
4. No ✓	4. Yes
5. No ✓	5. Yes
6. No ✓	6. Yes
7. No ✓	7. Yes
8. Yes ✓	8. No
9. Yes ✓	9. No
10. No	10. Yes

If you have answered 6-10 of the questions as in Group A, then you will probably be happiest when you are associating with people whose answers are mostly in Group B. You will not be so content with people whose answers, like your own, are mostly in Group A.

If 6-10 of your answers put you in Group B, then you will often enjoy a creative relationship with people of your own group, but you will also find a lasting and satisfying pleasure in the Group A people. Happily married husbands and wives, however, are more often found to represent one from each of the two groups, than to belong to the same group.

Good working committees should have personalities from both groups. Those from Group B are more likely to think up good new ideas, while those from Group A are more likely to carry the ideas through to successful completion. The same thing is true of office forces. The two sorts of people seem to supplement each other to make a perfect whole.

world to read and relish. The room was comfortably full of college boys and girls, many of whom had come together, hand in hand.

We started out with the world situation, shifted to the place of religion in the world today, and worked from religion directly into the subject of love. Which in itself seems to indicate that in its own peculiar way Love has assumed a new importance, or at least is now taking the place of what we once called by other names. And if any member of the group had remained silent up until this subject was introduced, everyone now seemed to tender an opinion or two which he deemed worth voicing. That, at least, is universal.

And now you may be asking, "Well, what did you say about Love?" I'll tell you.

Sex is no longer a problem to youth. It is a fact. And in most cases it is an accepted fact. Those who do not accept sex as a fact are known as "the inhibited." And we have more fears for them than we do for the uninhibited. We can talk about sex freely and we're proud of it. We're emancipated in every sense of the word.

Don't get the idea that we have no sense of values. A kiss is still a symbol of love, although it may be a tender sign of affection bestowed upon more than one. Chastity is still a virtue. College men and women to a large extent still stick by dad and mother who gave them the front room a generation ago and left them on their honor. The honor system isn't such a bad idea after all.

But there is a system of tolerance, if you wish to call it that (and I do), among us which often fails to condemn the young couple who steal a sacred bit of their future before the minister has stamped his seal of approval. We condemn promiscuity in all cases, but not the couple, deeply in love, who are faced with long years of waiting for what they both most want—marriage.

Instinctively and intelligently we know that despite our economic and our educational system the "mating" age remains the same, although our average age for marriage is constantly approaching the mark of the middle twenties. One or two cannot buck the economic system, nor do they desire to avoid the college campus if they are lucky enough to be able to continue their schooling, but they can revise standards to meet the biological facts.

The situation has changed since mom and dad were young, and whether or not they wish to agree, we are convinced that that *is* the truth. They could pioneer together, start a family, and become comfortably secure overnight—our economic system itself demands college in most cases, which in itself prolongs the date of marriage considerably. And, surprisingly enough, the higher standard of living today further serves to complicate matters.

\* \* \* \* \*

Maybe I'm patting my generation on the back, but in most cases we know what we are about when we step into the area of sex. Mother and dad didn't tell a lot of us, but we found out because we were interested. And some of us even demanded scientific sources. I'm not arguing against sex education. It's a good idea, but it hasn't been handled properly. As has been done too many times, it should not be approached from an emotional angle (which causes a great percentage of the difficulty in the home), but rather from a scientific angle.

To a great degree our education has taught us to be independent—to reach decisions and to complete plans for action which are based on reasoning, logical as is possible. What we do, we do with conviction, even if mother wouldn't smile.

What has all this led to? Well, I didn't live "when mother was a girl," but from what I've heard, I'd say that there is less chastity in the world of unmarried men and women today than there was then. But we do not assume that that means there is less virtue. We owe our allegiance not to what we often term a Victorian code, but to something higher—a something that is based on biological, spiritual and intellectual truth.

# What Can We Do About It?

## Some Suggestions for Christians on the Campus

THE Christian group on the campus should exist to help solve the problem of relationship by exemplifying mutual helpfulness. It should be a group working and playing together to solve problems, by affording the give-and-take experience that can be shared. If it is a large group, it should be broken up into smaller "cells" so that absolute honesty can prevail. Here the student should find a "haven." His secret faults should be brought out into the open—he should feel the release that will help him get a sense of mastery over himself and his problem. He should be weaned to honesty so that he can feel the experience and advice of the group are his. He should feel it as a bulwark against his weakness. The stronger should help the weaker, and when the temptation is greatest, the strength necessary for resistance should be in the corporate spirit of belonging.

The Christian group should establish group standards—and with the aid of the sympathy, understanding and help of the group, the individual should be able to make these standards his own. Sex and relationship are a "group" or "social" matter, not an individual matter alone. Until the student understands this and feels his relation to a group, he is likely to be selfish and unsocial in his personal relations. The Christian group also has the advantage of being made up of both sexes so that both sexes have an opportunity of working together to establish norms. This working together process is highly important. Until we achieve it, we have not started on the co-operative process that will make for a more enlightened society.

A Christian group should have available several persons who can act as counselors and friends. To these persons we should be able to talk freely. One of these should be a doctor who understands his profession in terms of helpful living, and who believes that in living healthy lives with happy relationships, health will be a natural consequence.

All relationships are important. If Christian groups could develop the idea that in growing up, all life is a matter of relationship, and that fine and noble relationships between all people are important, then the whole problem of relationships between the opposite sexes would be attacked in a more normal and intelligent way. Our relationships with other persons of our own sex often present the starting, basic problems, and the failure or lack of satisfaction in these is often the cause of the intense desire to find outlet in the relationship with the opposite sex. Those of us who have had happy and close relationships with each other, as boys and girls, are likely not to be the "problems" in our student days. We must learn to apply love to friendship—to be close friends—if we expect to develop an understanding of relationship.

Christian groups working together must find certain basic principles on which all relationship is established:

1. A belief in the right of all personalities to live and grow to full and happy fruition.
2. A belief that personality is the most exciting, interesting, and fundamentally important thing in life.
3. A belief that love is an active, living constituent of the good and satisfactory life. That love means relationship to all people—and that it is fuller, richer, and freer when for individuals it grows out of a belief in its general application.
4. That short-sighted selfishness is the main cause of most of our unhappiness.
5. That living for other people is the mainspring of joy, peace and contentment, and is fundamental in the Christian conception.
6. That Christianity sees life as a whole, and that the good life is a matter of balance, perspective and restraint. That immediate satisfactions can be sacrificed for the greater and larger satisfactions.
7. That Christian living is a social and group living process, and that the individual is never able to live to himself.
8. That sex obsession, fears and undisciplined sex attitudes are often a matter of arrested development. Many of us are children in our sex life. Unless we can grow to an adult state, we shall never solve our problems.
9. That sentimentality may be an emotional cloak for our own weaknesses, and that happy living is never founded on our sentimentalized attitudes.
10. That the Christian adult is disciplined—that happiness is possible only when he is disciplined—that there is no alternative.

# Leaves from a Student Journal

**Thoughts on Love.** I am confused. Reason tells me that loving you is madness, that disenchantment, disillusion, a dead flower on a withered stalk will be the end. My heart beats faster; my desire shouts the lie. Love you I do, want you I must, and without you the flower is already dead, the leaf curled brown on the stalk. Such is my dilemma, and such is the dilemma of modern man. Man is divided against himself; the war in his world is but a projection of the war within his own nature. This world we have created, this dark room, is filled with the torment of a Shostakovich symphony beating against a Bach fugue. Here, at my side, is Doctor Faustus' good angel, but demons lurk in the shadows.

There is a dualism in love: it is spiritual and physical, sacred and profane, and pure and carnal. There is the love of St. Francis and St. Clare; there is the love of Leda and the swan. There is also the knowledge of you, and my hot face, my clenched fists, pressing against a wet pillow. Of all his attempts to harmonize his desires with his knowledge, his timeless instincts with temporal social customs, his practice with his ideals, man is least happily successful in the expression of his love. Why is this true? It is true because man has forgotten, so far as life is concerned, that he was once a fish, and fancies himself a god; it is true because man has confused romantic tales, scientific theories, religions, and philosophies with the facts of human experience. The sleek little world of Katherine Brush, the space-time continuum of Einstein and Minkowski, and the bounded melodies of Erik Satie: these are not the rooms, the streets, the automobiles, and the beds in which I live and love. Love is a fact of human nature; it is a thing of the rooms and the streets. These words, these double edged weapons, can make love humanly possible, or they can pervert love. It is only when they refer to the real facts of human nature that they bring men to real love; most often they lie, and the consequence of the lie is the self-righteous fury of the religious zealot, the tight-lipped bitterness of the old maid, the maniacal fury of the political reformer, the insatiable appetite of the roué, and, finally, the tears on my pillow. The lies, the stupidity: these are the real evil; these are the cause of the confusion; these are the means to man's division.

Man is a thinking animal. He feels in space, and he reasons through time. Before he can make himself whole he must feel and know his nature. He must feel and know his love. Why do I beat my breast and swear that I will die? What is this power, this passion? It is a psy-

chological state, an affective way of looking at you, and it exists between my ears. Does that mean that it is not real? It is the realest reality. It is my deepest experience of life. The greenness of the tree is real, and yet the greenness of the tree that I perceive exists between my ears. You, being color-blind, do not see it. My little dog does not see it. It is a product of my unique nervous system, and my sensitivity can perceive it. Since love, my love, exists between my ears, it is not absolute but personal. It is within me, solitary, and it must ever remain within me. Love in the abstract, the absolute, disembodied like a ghost at a séance, is meaningless. Love, precisely defined, is only a verbal fiction. The important love is the love of the rooms and the streets, the love that eats, sleeps, and talks with me; but this is not your love, and it is not the love of anyone else in the world. Your love is forever your own, and it is separate from every other love in the world. Each love is unique, and each individual knows his own love, and none of these loves are the absolute Christian love, or the carnal love, or the obscene love, or the spiritual love. Each is as separate as the tickings of the clock on my desk, and each is as right or as wrong as the tickings. Rightness or wrongness is not in the love, but in the human evaluation of love.

My love is between my ears, yet it reaches to the farthest star, it stretches to eternity. Through my love I can know that I am more than a man. I am the star, the ticking clock, and the notes of the sonata. Individuality is all that I can see, but there is reality beyond that which I see. I cannot see infra-red rays; I cannot smell the scent of the cat which now disturbs my little dog. Beyond the seeable world of objects there is a world of dynamic energy; a world without differentiation between you and me. Is not love which carries me beyond my self-conscious egoism, which extends me toward you and your love, love to be highly evaluated, cherished when experienced?

The objects of love are as diverse as love itself. A man may love an old shoe, a pile of dirty linen, himself, or any part of his body. Individualized love is limited rather than evil. Simple words are learned first: Shakespeare and Goethe come later. So with love. Love extends toward anything and everything, and it must be taken where it is found or not at all. The completest love, not necessarily the most intense, embraces the whole of reality. It is my blindness that cannot see beyond you, for there is more to see.

The expression of love, the fulfillment of love, is as varied as love itself, as fleeting as love is fleeting. Now I must hold you in my arms and press my lips against yours, now I want nothing but to be washed by the sea, the calm sea. Change my diet and I would love you differently; change the wind, change the sky and my love would change with it. Love changes, for you change; I change. For no two instants are we the same. We live in one world, and then in another. I am the student, the dish-washer, the actor, the swimmer. I am the wise man, the poor man, the fool, the cynic. It is futile to deny change. It is stupid to deny the existence of any part of life. Life, any life, any man, living, has more facets than a diamond. Each glitters with warm and cool lights. There is beauty, love, in all.

Evil is not in the knowledge of the multiplicity of

man and love. Evil, stupidity, and human misery is in heeding the lying words which deny that reality. Words close men's eyes; lead them to the separateness of their little creeds, their little laws, their little hates and loves. Words deceive men's hearts until they could destroy that which they hate not, and accept that which they love not. Do you hate me because I would love you? Instead help me to love beyond you. The truth of love is that it cannot exist for long without human toleration and human flexibility. The soul must be high, wide, and deep. There is such a chasm between us, that it can only be bridged through the harmony of love—the love in you, and the love in me. We are so many creatures, all in two beings, that happiness, adequate expression, and communication must depend on infinite willingness to know and feel all

of each other. Without this willingness we must forever shut some parts of ourselves into the closets, we must bring out the words to lie for us.

I cry needlessly, even though I will continue to cry, for words alone cannot return the wholeness other words have destroyed. That wholeness is somewhere beyond me along the path man has taken. My happiness must be forever incomplete. I can only know a little way into the facts of human nature. I can only feel a little way into what I know. Knowledge and feeling can give me freedom to act in accordance with my own nature. Free human love can take me toward, a little way toward, the bigger life of the universe. Perhaps love can brush away the lying words, and the truth of life, wholly lived, may be possible again.

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# I'm in the Army Now

source

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James Orwig

I GRADUATED from college last spring, and like so many other senior men, I was faced with what appeared a bleak future of two and a half years in the army—not a very promising future for one who had just completed four years of intellectual training. From our comfortable positions within the college walls we seniors had come to regard the army with its emphasis upon force, discipline and killing, as a violent contradiction of all our higher education stood for. Thus the draft became something to be gotten out of as rapidly and as safely as possible. Moreover, life in the army with its mob of men was obviously not the place for one fortunate enough to have been educated.

But degrading though it seemed, there was something about the draft that challenged me. Here was a great nation asking its youth to put aside their own plans for a few years and fulfill a duty towards their government, something quite new and unusual for this generation. Here I was, a youth as eligible as the ditch-digger down the street, with a draft number but a few figures from his. I shortly came to realize something I had somehow failed to recognize during the years of college. It was simply that I was one of the people, and that educated though I was, was still a citizen of this nation with a vote that had no more influence than my brother ditch-digger's. The idea appealed to me strongly, and along with the fact that I had no definitely set plans for the future was very influential in my final decision to enter the army at the bottom, rubbing shoulders with the "great American public," asking for no individual considerations which my education might have entitled me to. I regarded my coming army experience as an experiment in democratic living both from the standpoint of learning to live with the average man, and because by so doing I might more thoroughly understand the meaning of duty and its relation to freedom in living.

Of course there were many other adjustments to be made, particularly those relating to my intellectual life. The problem was to reach the soundest basis for one who wanted to achieve an adequate moral justification for his own participation in war. The outbreak of fighting in Europe found me a shallow pacifist. We all start out this way; when there is no war we hate it and the idea of mass murder seems utterly ridiculous. Even at the time of the signing of the conscription bill I had made little progress. Now, however,

The time has come when the American people must either clothe themselves in the strength of the Father and think with another child of strife who asked another battle-scarred generation to have "faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it," or else they must surely lose control of their minds and become weeping, demented things afraid of the darkness and equally afraid to see the light of a new day.

Yes, the time has come to stop this quibbling about how much aid should be given to Britain and whether the lend-lease program is right or wrong. Those things are settled. Our governmental policies are even now fashioned so as to offer no ground for argument. We have picked our side. We have made England's goal our goal. There is no turning back, no side stepping, no stopping. Fellow students, fellow Americans, we are on the road that we think, that we hope, that we pray will lead us to righteousness and justice. . . .

We are puzzled and afraid, but other men and women in other days have been too. They weathered the gales and came through unbroken. So can we. We will have a chance in the dark days ahead to work for the right as we see it. We will have a greater chance than any previous generation to make our century a truly great century, a truly great century of internationalism, a truly great century of hope.

—Bob Tracy in *The Collegian Reporter*,  
Morningside College (Iowa), Oct. 2, 1941.

December, 1941

I was suddenly faced with the necessity of establishing that basis in short order since I was now directly implicated in the war. Deferred because of being in college, I was assured a final year for grappling with the problem. It amounted to a tireless process of climbing back and forth over the fence from pacifism to interventionism with long periods of bewildered straddling. Ultimately I grew away from pacifism, and by graduation was fully prepared to enter the army as a draftee and place my life at the disposal of the United States government for the next few years.

That decision becomes increasingly significant when I say that my past life had been characterized by a hearty dislike of large groups like the army, and also by the added fact that my local board had accepted an earlier plea for conscientious objection. Of course that classification was waived with the decision to enter the army. It had become untenable as my convictions solidified in favor of army training.

Those convictions amount to a deep faith in what some people believe to be perilously thin principles. One of them is that war can result in a good end, that war can protect and insure the continued growth of values, and that war can revitalize our democracy. Furthermore, I came to the full realization that there were certain things that I would unquestionably fight for—life and freedom in life and the assurance of the function of Christian democratic principles in life. I have also come to believe firmly that Britain's war is our war, as well as the struggle of all other freedom-loving peoples, and that by working together, believing together, and fighting together, all of us can shortly establish a world union.

In that frame of mind I arrived in the army.

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Well, how has it worked out? Seven weeks in the army, at this writing, have introduced me to a most unusual life. I have had plenty of food for thought. I am indeed up to my neck in a melting pot. On one side of me sleeps a bartender, a clerk on the other. There are a couple of barbers and several ex-housepainters as well as many other small business men near me. Every state is represented and every level of culture. The men's religions and backgrounds are as diverse as gravel and generally about as obscure. But it is a thrilling experience to see them doing things that they might have never done: hiking and sleeping on the ground, taking regular exercises, making their beds and eating wholesome meals, going to bed early and a hundred other things. In these areas of life the army is a blessing to those training in it.

But its shortcomings are many. Among the problems that have come to me in these weeks, one, in particular, has stood out strikingly. It is the great need of inspiring, wholesome leadership. That problem has given me another reason for being in the army as well as leading me to the conviction that this is a very fertile field for the contribution of Christian college youth. At present the situation is disturbingly degrading, largely because of defective guidance. Well over a million young men are living and learning in this vast institution quite out of contact with the better things of life. It is one of the greatest potential sources for changing the face of the nation that exists. Here is a vital opportunity for the right kind of leadership. My own goal is to become a corporal as rapidly as possible so that I can do what little I can to ease the problem.

Clearly . . . if we are to avoid a Hitler victory and all that it would mean to the United States, if we are to resolve as quickly as possible today's problem in order that we may consider the problems of tomorrow, we must do away with present half-measures. If a declaration of war is necessary to inflict maximum harm upon the military power of the Axis, then a declaration of war must be made by the Congress of the United States.

We can no longer tolerate a situation in which nazi victories are won because of a lack of total American aid which a total American effort could supply, in which production is hindered by consideration of profits and wages. Too much is at stake.

If we go to war, we shall temporarily relinquish democracy. It is better to relinquish democracy for the duration of the war than to relinquish it indefinitely in a nazi-dominated world. We shall

brutalize, conscript, and regiment ourselves for the duration of the war in the hope that we can thus avoid being forced to do so for the next fifty years or more. That is the only hope that war and its terrible sacrifices offer. That hope and the terrible prospects of any alternative lead us to ask for an immediate declaration of war against the Axis by the United States.

—From an editorial in *The Oberlin Review*, October 17, 1941.

"This is *Time* magazine calling," a voice on the phone said the other day. "We are writing a story on college newspaper editorial policy and the war, and we would like to know where you stand."

We told *Time* how, with but one dissenting vote, the editorial board decided to support the administration's foreign policy as that policy stands at present. . . . We also told *Time* of the *Daily's* policy last year, of how, when it came to a vote before the board, there was such an even division between pure isolationists and those who favored some degree or another of intervention, that no decision was possible.

Why the sudden change, asked *Time*. We pondered for a moment. Then we told how, for one thing, members had changed their minds since last spring, due to the course of the war, and for another thing, a large block of isolationists had been graduated last June. . . .

The story, which appeared in last week's *Time* (October 13) quoted directly or indirectly 12 college newspapers; four were eastern, six were middlewestern, and one was farwestern. All of those papers quoted by *Time* which were not leaning toward intervention before, abruptly about-faced this year toward supporting the present foreign policy. . . .

We "make no bones about it." . . . Members of the *Daily* executive and editorial staffs realize that the administration's present policy of aiding Britain and Russia is not because of any great love for either country; there are many of us who, while appreciating Britain's efforts to beat off Hitlerism, despise her methods, and there are many of us who don't give a hoot about Russia. We realize that all the nation is doing is buying time—precious time.

Few, if any, of the present members of the editorial board would go so far as did the *Daily Pennsylvanian* in calling for immediate entrance into the war. We do not, on the other hand, think America can be isolated, or that America can live in peace with Hitler in control of Europe. We are not war-mongers; we realize that our foreign policy is one with danger on every side, but we still see a hope that this nation may survive the war without becoming an active participant. —Russ Kohr in *The Daily Northwestern*, October 14, 1941.

# Opportunity Land

## *A Civilian Public Service Camp in the Heart of the South*

B. Tartt Bell

THE words "Opportunity Land," inscribed on the current automobile license plates of the state of Arkansas, are particularly significant to those of us now serving in the Civilian Public Service Camp at Magnolia; for they are symbolic of the opportunity which is ours in this camp in the southwest corner of the state to demonstrate our way of life to a skeptical world, and to achieve for ourselves the training and discipline essential to effective "conscientious peacemakers." Surely this experience of group living with a deeply convicted company of fellow Christians is a veritable "opportunity land" out of which may come "trainees of the Spirit" whose lives are more purposeful and meaningful.

In no sense should this be interpreted as meaning that approval is given to the conscription act which is responsible for the existence of the camp and hence of this opportunity. For the trend of developments has deepened my conviction, as Norman Thomas put it so forcefully in his recent book, *We Have a Future*, "... that it is a nazi rather than a liberal conception of democracy which is satisfied by the equality of peacetime conscription which our fathers regarded as slavery to the state." Neither should this happiness over C. P. S. be interpreted as meaning that there is 100 per cent assurance that our course was right and that of the non-registrants wrong. Among some of the men in the camp there is increasing respect for the position of the non-registrants.

Disappointed as I was over the apathy and lack of awareness which young Americans demonstrated during the passage of the Act, it has been heartening to experience at first hand the depth of conviction against conscription manifest in camp. While some of the objections are doubtless reflections of an unwillingness to shoulder responsibility in the functioning of the political, economic, and cultural life of the nation, I am convinced that the love of freedom and abhorrence of regimentation *per se* is the major factor in accounting for the anti-conscription bias.

### A MINIATURE DEMOCRACY

Operating within the sketchy framework of the selective service regulations which are limited to matters of furlough and the work project under the Soil Conservation Service, there has been established here a working model of the democratic state. In it are to be found on a miniature scale many of the same problems and the same shortcomings with which we as a nation are now struggling.

At present there are only forty-five "citizens" in the camp. They are divided into three cabins, each of which elects two representatives to the central council; the whole group serves as the constituency for the election of the chairman of the council. No articles of confederation have as yet been drawn up, but by democratic procedure it has been determined that representatives may succeed themselves in the monthly elections. Ultimate determination of policies on major questions and even on minor procedures, is in the hands of the "community meeting," i.e., the entire group. This relegates the function of the council to administration and to acting as clearinghouse for the staff and campers.

December, 1941

### source

The following statistical information shows camp assignments as of October 8, 1941:

NO.	LOCATION	CA-PACITY	TO-TAL
2	San Dimas, California	90	104
3	Patapsco, Maryland	50	49
4	Grottoes, Virginia	125	102
5	Colorado Springs, Colo.	125	118
6	Lagro, Indiana	125	86
7	Magnolia, Arkansas	150	74
8	Marietta, Ohio	50	45
9	Petersham	40	46
10	Royalston	} Mass.	40 67
11	Ashburnham		
12	Cooperstown, New York	35	48
13	Bluffton, Indiana	125	132
14	Merom, Indiana	125	88
15	Stoddard, New Hampshire	40	13
16	Kane, Pennsylvania	125	90
17	Stronach, Michigan	125	75
18	Buck Creek, N. C.	125	98
19	Denison, Iowa	125	136
20	Sideling Hill, Pa.	125	44

Of the 44 religious objectors in jail, 23 have either been paroled or released at the end of their "good time." The remainder, under present plans, will all be released either on parole or at expiration of good time by November 15. Two so-called "political objectors" will be released on parole by the first week in October. Disposition of 20 Porto Rican nationalists is now under consideration. Approximately 150 other persons sentenced for violation of the Selective Service Act are either willing now to serve in the army, have criminal records which make their assignment to the army impossible, or are mental cases.

—National Service Board for Religious Objectors, September 26, 1941.

We're housed in 6 cement-block houses, 8 of us to a cabin, on what was from 1860 to 1924 the campus of Union Christian College. . . .

Right now, we are busy making concrete blocks, laying the foundations for five dormitories, completing a filter bed for sewage disposal. A kitchen crew is devoting 8 hours a day canning food (from a garden given us by the community) for next winter. . . .

There are 32 Quakers, 8 Methodists, 5 Presbyterians, 4 Congregationalists, 4 from the Church of God, and one each from several different sects. . . .

The most striking thing about this camp is the spirit. It is like a large family of cultured men. We have several college and high school profs here. Eighty-five per cent of us are college trained. Frankly, I had my tongue in my cheek as to just what type of fel-

lows would be found here. With two or three exceptions, they are extremely high caliber. Probably these two or three will not stay because they cannot stand the gaff. While we work hard, we do have exceptional fellowship—it seems to be the ideal Christian community. . . .

Our schedule is quite vigorous: We rise with the 5:30 gong; breakfast, 5:45; cabin cleanup and morning worship (Quaker silent meeting), 6:15; work, 7:00; lunch, 12:00; work from 1:00 to 4:00. After we wash up, there are classes in Spanish, soil conservation, religion and philosophy, rural sociology, choir, manual arts and hobby groups.

After supper is a busy time. We have recreation, business meetings, discussions, study, etc.

We also have had a class period on our work. If I were in field work (I hope to get in soon), the work would be building fences, 40 per cent; terracing, 23 per cent; sodding, waterways, 10 per cent; tree planting, 10 per cent; ponds, 5 per cent; etc. . . .

Our job is to demonstrate what farmers can do to keep their good soil. It is a process of education as well as actual engineering. Yes, I think I am going to make a good farmer!

. . . . Our conversations at the tables, at work and other places have molded us very, very closely together. Extremely close friendships are forming and the unity of thought is as much understood as expressed. We have very few "screwballs" here.

The men are intensely patriotic; but no one of us approves the present mass hysteria. Probably the first men to go to the front will be C. O.'s (Red Cross, etc.). It is a cinch I am preparing to risk as much as any army man—that is the only way to demonstrate that aggressive good will and active love are the guiding forces in our lives. . . .

—A letter from William E. Rhodes, Civilian Work Camp, Merom, Indiana, September 3, 1941.

Many boys [at Civilian Public Service Camp, Patapsco, Maryland] were welcoming the opportunity to think through with others the positive implications of the pacifist stand. They believed that there was a better way of dealing with Hitler and of dealing with all injustices and brutalities than the way of violence. Their government had permitted them to experiment, in a laboratory as it were, in this better way. On a very limited scale to be sure, but still a little experiment in a cure for such a cancer as war is surely better than none. Here was an opportunity for pacifists to learn to think and act and plan together—something they had never learned to do

Under the circumstances, one would hardly expect to find the wide variance in political views which is evident here. The gamut is run from socialist, laborite, to republican, from radicals to reactionaries, including a perennial dissident who says, "Sure you take a vote, but I'm always voted down." More disturbing, however, is the naïveté of a substantial group of campers who do not see the importance of political action in the struggle to build a warless world.

It seems to me a significant fact that this group is composed largely of those whose cultural background is rural and whose formal educational experience has been limited to high school or less. This is not to say that urbanization or college *per se* develops political sophistication. It is to suggest, however, that the traditional economic independence of farmers has had its effect upon developing attitudes of aloofness from political action.

Perhaps the most important progress made to date has been the growing consciousness of the necessity for give-and-take in democratic procedure. There was a time when it was only with reluctance and impatience that the group sat down to the business of working out solutions to common problems. The "emotional expansiveness" of the group, i.e., its capacity to consider the concerns of others, was very limited. But now "denizens of the delicatessen belt" and "honest plowmen" sit and with increased patience and consideration tackle problems which are the concern of both.

I feel certain that one result of the C. P. S. camps is going to be the development of citizens to whom the term "democracy" is no fetish and mere symbol to be mouthed at the slightest provocation. Since the position of the C. O. is ultimately based—so it seems to me—upon respect for personality, there is no form of political and economic organization to which we can pledge allegiance other than democracy, whose spiritual principle, according to Thomas Mann, is the dignity of the individual.

#### DENOMINATIONAL PROBLEMS

Staffed and financed by the Brethren Service Committee, Camp Magnolia is one of the C. P. S. camps to which C. O.'s of all denominations are being assigned. This "melting pot" feature, while creating many delicate and difficult problems, offers one of the finest opportunities that is ours. For if it can be successfully demonstrated that the tremendous gaps which exist as a result of 17 different denominational backgrounds can be bridged, and a meaningful fellowship established on the basis of a commitment to the faith that evil is overcome by goodness, then our testimony will be greatly strengthened. This is being done, as was demonstrated recently when a substantial sum was spontaneously raised by this heterogeneous group as a gift to carry one of the most unorthodox boys in camp on his furlough.

An insight into the nature of the problems which exist is found in the fact that there are in camp members of a religious sect which forbids attendance at any religious service other than its own. This severs them to begin with from the larger fellowship so far as worship services are concerned. However, due to the numerically small size of this minority, this problem is relatively unimportant in comparison to that of providing services in which persons accustomed to such different worship patterns as Brethren and Pentecostal may find satisfaction.

#### THE EDUCATIONAL PROGRAM

A question has been raised as to the desirability of sending C. O. conscriptees to camps which may be training grounds for the spread of pacifist philosophy. The feeling of the public on this question has been reflected, I think, in the general policy, followed by the national selective service administration and by the semi-autonomous local boards, of classifying and assigning to the camps only those C. O.'s who could not be handled any other way. As one member of a Southern state board made clear to me, his state will have as few C. O.'s as possible.

In view of the recognition of C. O.'s in the provisions of the act and the fact that the camps are supported independently, it seems legitimate that, if desired, we set out deliberately to produce more effective "conscientious peacemakers." Accordingly, this is one of the aims of our educational pro-



gram here. With adequate literature and leadership there is no reason why every person who enters this camp should not emerge better equipped to carry the message of Christian pacifism. We are fortunate to have had as our guests pacifist leaders whose leadership has been stimulating and broadening. As supplementary aims of our educational program we are attempting to provide the opportunity to acquire skills such as baking, manual training, etc., which will prove useful, and to find avocations which will give satisfaction to the creative urge.

#### CAMP LIFE

With its amazing freedom from regimentation, Camp Magnolia is a pleasant place in which to live. To be sure, there is nothing luxurious about our *modus vivendi*. Persons accustomed to driving off in their own cars at night with feminine company, and to sitting at tables covered with linen and set with silver, those who had at their disposal music for enjoyment, and who cherished the privacy of their own rooms, are finding drastic adjustments necessary. As never before, however, we are finding meaning in the idea of the value of simple living. Out of the sharing of experiences, hopes, and ideas, out of this pioneering adventure together is growing a deepening fellowship. Fortunately, there has been an inconsequential minimum of personality conflicts. The conviction that military training is contrary to our purpose has been the common meeting ground and has given us a fundamental sense of unity that has minimized differences. A pattern of informality has developed which sets the scene for the greatest possible expression of egocentricities with a minimum of frictions.

#### CONCLUSION

The foregoing attempt to relate what is going on inside C. P. S. may have revealed the nature of what the author expects this indefinite period of camp experience to mean to him personally. Being subject to the group discipline of like-minded persons for a period of at least one year, enjoying the relief of genuine physical fatigue, having a part in a revolutionary experiment such as this—for me, in spite of the fact that it is all taking place under duress, these things have an allure and a challenge. I am intrigued with the idea that the training of the leadership for a unified and effective pacifist movement may be taking place. To one suffering from chronic "committeitis" and from the pressures of city living it is a refreshing change to settle down to a quieter pace which gives time for a reappraisal of accepted values and patterns. With the time for study and the encouragement of fellow-seekers along the way, I hope and pray to acquire here the knowledge, experience and discipline essential to the implementation of the good will toward fellow-men which is so basic in our Christian faith.



December, 1941

#### source

before. As the boys talked you began to feel a restrained excitement, a deliberate attempt to understate their enthusiasm for fear we would not understand why they felt that cleaning out underbrush and making park benches were somehow connected with a practical attack on war. They were quite clear in their own minds about it. . . .

The American Friends Service Committee, through the sale of Civilian Public Service certificates and through contact with various officials of other denominations, has been working out procedures for the financial support of the camps. But this is not enough. It is too big a thing for the Friends alone. Furthermore, the problem of financial support would not exist if the churches once caught a glimpse of what these camps may mean. I am not putting it too forcibly when I say that these camps have every chance of becoming that Third Order for which so many Christian leaders have been looking. This cannot be if the camps are taken over by the government, for then the policies, the type of work, the staffs of the camps will be dictated from Washington. There will no longer be an opportunity for creative pioneering. Let the churches beware lest they miss an opportunity for supporting a Christian youth movement such as may never come again.

—Wilma Ludlow, "Is a Third Order Being Born?" *The Christian Century*, August 27, 1941.

In 1917, a young Quaker conscientious objector who had been drafted wrote this report to his church of what had befallen him in Camp Cody: "I have been stripped and scrubbed with a broom, put under a faucet with my mouth held open, had a rope around my neck and pulled up choking tight for a bit, been fisted, slapped, kicked, carried a bag of sand and dirt until I could hardly hold it and go, have been kept under a shower bath until pretty chilled. If this information will do no good for others, thee may just burn this letter and let it go."

The letter was not burned. It helped to set in motion a chain of events which culminated on May 15, 1941, when the first humane, nonmilitary camp in history for conscientious objectors was opened near Elkridge, Maryland. The camp was the first of a network of twenty-five which by 1942 will contain 7,000 young Americans who will shoulder shovels instead of guns, and work at hard labor, and without pay, for the duration. . . .

—Robert E. S. Thompson, "Onward, Christian Soldiers!" *Saturday Evening Post*, August 16, 1941.

# What You've Been Reading

Raymond P. Morris

## Motive on the Threshold

International Student Service has launched a new magazine for students aptly called *Threshold*. Its editor, able writer Irwin Ross, has written an "apologia" which states, among other things, that the journal will bridge the gap between the college publications and the commercial magazines. The mental ferment in the colleges is to find outlet in its pages. The first number, clear cut and conservative in appearance, contains a maternal blessing from Mrs. Roosevelt by way of an article on what she would do if she were a freshman again, a series of brief book reviews by no less a person than Max Lerner, a very good article on the war in China, an elaborate and detailed explanation of the ISS, the ASU and the AYC by Joseph Lash, several poems of indiscriminate value, two well-written sketches, and a miscellany of other things that add up to an interesting magazine. *Threshold* will exist to further the principles of ISS and to publish good student writing. A mildness and a certain lack of concern seems to be the chief fault of the first number. Perhaps in this day of loose thinking and propaganda-inspired enthusiasm, this is a good thing. The democratic defense against totalitarianism will probably be its rallying project.

*Motive* is glad to welcome *Threshold* into the field of magazines for college students. We hope to find a place on that threshold to give motive to active programs that are designed to build a better world. An amazing person once said, "Behold I stand at the door and knock." He is still on the threshold, and *motive* feels that a new world will not come unless the ideology of that person on the threshold of students' lives today is allowed to enter and to become living reality.

## The Readers Club

A new enterprise designed to provide good books at low cost is to be known as "The Readers Club." Already-published books of unusual merit, which never achieved the wide reading they deserved,

WHAT are you undergraduates reading apart from your class assignments and courses? The answer is, *Life*, *Time*, *The Reader's Digest*, and, if an obliging roommate will provide fifteen cents, Peter Arno in *The New Yorker*. To this should be added the headlines of a morning newspaper, and occasionally a book which not infrequently is a mystery story. Another answer is, by and large you do not read widely apart from your assignments and courses. Those who do are a minority. You read because you are under pressure. Thus do you prove that you are perfectly normal human beings!

Why don't you read more widely? Well, let's not be too critical about that. Why don't we all read widely? No one knows. I suppose that it would be ungracious to put it bluntly and say that we simply do not have a "yen" for reading. Our reading habits have been greatly influenced by our home environment. For some reason we have never acquired habits which lead us into independent reading. Our education has taught us to conform, to accept assignments rather than to be creative. The intellectual asceticism of our system of higher education stresses discipline rather than leisure. Then we are very busy. Some day, perhaps, we shall be freed from the fetters of assignments and then we shall read. Now we are in the "time between the times" awaiting the glorious day of leisure. Reading is all right and we are going to get around to it just as H. M. Pulham, Esquire, was determined to read *The Education of Henry Adams*. True, Henry Adams never got finished but then Pulham did work on him. Henry's presence on the shelf left Pulham with an uneasy conscience, for after all Pulham had graduated from Harvard and one simply could not do that without developing a "still small voice" about the printed page.

But a few of you do read apart from your assignments and some of you read a great deal. Especially is this true for those who are planning to write. Poetry, for instance, is read by a small group who can be spotted early in the year. It is a group which reads widely and with discrimination. But it is always a select group.

What you read may be more interesting than how you read. "We don't want sentimental stuff!" is an observation made with emphasis and easily checked by observing the "date due" slips in the backs of volumes. Whatever a book may be, it must not be sentimental! "We like the strong guys, who are tough, who are not afraid to call a spade a spade, and who have nothing to sell or put over on us." For that reason you like Hemingway, Steinbeck, O'Hara and Farrell. You have heard of Faulkner, you think you should read him, but you really don't enjoy him. For *Whom the Bell Tolls*, by Hemingway, was a title which struck your fancy and which was, and still is, widely read. Why this book? Obviously because of its style and experimentation with prose. Then it combines style with purpose. "We need his type of criticism. He has something to say. Not that we are interested in his communism—we want his frankness and his criticism."

Following upon your statement about dislike for sentimentalism, the Hemingway vogue is very interesting. I put this question to a group of undergraduates: "You say you dislike the sentimental, but in matters of sentiment does not Mr. Hemingway go off the deep end on occasions? Are there not times when he gets rather sticky? After all, the romance in *For Whom the Bell Tolls* is, to my mind, a sentimental episode. But you don't see that." "No, at least it isn't offensive. We still insist that we don't want sentimental writing."

What else do you undergraduates read? Mystery stories in abundance. Thomas Mann, or Proust? No! "We leave them to the old ladies on the library staff and the professors of English 'lit.'"

For non-fiction the book which is going well is Shirer's *Berlin Diary*. The faculty may read Ambassador Dodd's *Diary* but students prefer Shirer. Why? Because it is a type of information they need to know. After all, the specter of the draft hangs

as a sword of Damocles over their plans for the future. They have listened to Shirer, they think he knows what he is talking about. They are unimpressed by the criticism made by some European refugees who maintain that Shirer speaks as an American without any background in European history. *A Thousand Shall Fall* and Pierre Van Paassen are liked, but they wish that the latter would leave out his mysticism.

Among the older writers I was surprised to find that Tolstoi is read. Partly because of its title, partly because of its insight, *War and Peace* has been frequently quoted to me in undergraduate conversations. I raised the query about Tolstoi's mysticism. Well, of course, "it smells." They did not understand it and they wish that it was not there. But they read Tolstoi anyway. A great objection to Tolstoi is his insistence that sex is spiritual. Obviously Tolstoi is abnormal here and doesn't know what sex is. "Sex without body does not exist" is the way one put it to me. "Tolstoi talks about a sublimated something which I can't understand." The undergraduate's conception of sex is definitely a physical thing. "Why not? The editors of *Life* know that the exploitation of sex does not detract from their advertisements." The undergraduate hates sexual prudery. Sex is to him a normal part of life and he proposes to treat it as such. He does not object to the sex episodes in Hemingway and Farrell. He does not read these books because of such episodes but if they are there they are not offensive.

Do you ever follow reading lists? "No. We like Mr. Fadiman to tell us what he thinks about the books he has read. We object when he begins to tell us what we ought to read. Five-foot shelves of books are for the naïve." I sigh to myself. As a librarian how many lists of books I have prepared, how many shelves I have displayed, how I have evangelized the cause of reading, only to do the wrong thing!

You undergraduates, then, are no strange, abnormal creatures. You are strange only in that you are so much like the rest of us. You read—some. You are very self-conscious about your reading or lack of reading. You want to feel independent in your choice of books and authors. You ask that a book be frank and honest or that its ulterior intentions be cleverly disguised. A very good illustration of an author who failed to do this was Valtin in *Out of the Night*. "Valtin sold himself to the OGPU and the Gestapo. I think that he is selling this book to the American public. He knows what we want and he has given us what we want." This comment, from an undergraduate, is very shrewd. Then, above all, you insist that the book you read must not be sentimental. You are very insistent at this point. You are almost sentimental about not being sentimental.

will be selected by a committee made up of Sinclair Lewis, Clifton Fadiman, Carl Van Doren and Alexander Woollcott. The new editions, designed by a leading book artist, will be issued once a month, with the purchase of six books a year as the minimum for Club membership. The books will be priced at one dollar.

Members of the Club will automatically receive a new monthly magazine, *The Reader*, edited by Mr. Van Doren.

The address of the Club is: 41 East 57th Street, New York City.

### Lewis on Freedom

"A white Gentile American you are. To you liberty is a word you found in a book—something you got for nothing. When you ain't got it, then you know what it is."

That is the voice of a freedom that is founded not on committee meetings and little red books illuminated with graphs, but on the respect of every sort of human being for every other sort. It is not propaganda; it is an expression of a human nobility eternal and pervasive, which is just as likely to be found in a share-cropper as in a professional orator, and which rises above all the busy viewers-with-alarm.

—Sinclair Lewis, quoting and writing about the new Jack Levin play, *Good Neighbor*, which he directed.

### Saroyan Play

So far seventeen university, college and little theater groups have indicated that they will produce William Saroyan's ninth play, *Jim Dandy*, under a plan sponsored by the National Theater Conference, a co-operative group of directors of community and university theater directors to aid the non-commercial theater. The plan is to help authors and amateur producers by giving them plays before they are subjected to the long trial of a Broadway production.

Mr. Saroyan in a foreword to the play says: "Instead of imitating things, which is the passion of the dead and dying, this play *is* things. It is wisdom or folly, grace or ineptitude, laughter or wretchedness, all of these things in single file or all of them together in a lump. The play contains no characters, no imitations of people, and no plot. It contains the writer (weight 170), the reader when read, and the beholder when seen."

## Down But Not Out!

Selective Service and industrial defense jobs caused decreases of 5 to 20 per cent in a large majority of American colleges and universities this fall, according to President Raymond Walters of the University of Cincinnati, writing in *The New York Times*. The following statistics, taken from *The Times*, are based on reports from 573 approved institutions in all parts of the United States:

### PERCENTAGE CHANGES IN COLLEGE ROLLS FALL, 1940-FALL, 1941

No.	Classification.	Increase					No. Change	Decrease				
		25% or More.	20%. 15%.	10%.	5%.	5%.		10%. 15%.	20%. More.			
49	Universities, public	1	..	..	1	2	1	22	19	3	..	..
41	Universities, private	..	..	..	1	3	9	14	12	1	1	..
376	Colleges	2	3	6	26	59	102	83	51	24	15	5
43	Technological Institutions	1	..	1	5	6	8	15	5	2	..	..
64	Teachers' colleges	..	..	..	..	..	5	4	16	22	11	6
573	Totals	4	3	7	33	70	125	138	103	52	27	11
Increases, 117; no change, 225; decreases, 331. Total, 573.												
101	Women's colleges	1	1	4	10	22	39	13	3	8	..	..
69	Men's colleges	1	1	1	4	10	20	22	6	3	1	..
Women's—Increases, 38; no change, 39; decreases, 24. Total, 101.												
Men's—Increases, 17; no change, 20; decreases, 32. Total, 69.												

## The Week's Best Listening

### SUNDAY

		PST	MST	CST	EST
<b>NEWS AND COMMENTARY</b>					
H. V. KALTENBORN	NBC	12:15	1:15	2:15	3:15
WILLIAM L. SHIRER	CBS	2:45	3:45	4:45	5:45
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
ELEANOR ROOSEVELT	NBC	9:15	10:15	5:45	6:45
<b>RELIGION</b>					
HARRY EMERSON FOSDICK	NBC	1:00	2:00	3:00	4:00
CHURCH OF THE AIR	CBS	10:00	11:00	12:00	1:00
<b>MUSIC</b>					
RADIO CITY MUSIC HALL	NBC	9:30	10:30	11:30	12:30
NEW YORK PHILHARMONIC	CBS	12:00	1:00	2:00	3:00
SYMPHONETTE	NBC	1:30	2:30	3:30	4:30
FAMILY HOUR	CBS	2:00	3:00	4:00	5:00
METROPOLITAN OPERA AUDITIONS	NBC	2:00	3:00	4:00	5:00
FORD SUNDAY EVENING HOUR	CBS	6:00	7:00	8:00	9:00
<b>DRAMA</b>					
SILVER THEATER	CBS	3:00	4:00	5:00	6:00
ONE MAN'S FAMILY	NBC	5:30	6:30	7:30	8:30
SCREEN GUILD THEATER	CBS	10:00	11:00	6:30	7:30
HELEN HAYES THEATER	NBC	7:30	8:30	9:30	10:30
SHERLOCK HOLMES	NBC	7:30	8:30	9:30	10:30
COLUMBIA WORKSHOP	CBS	7:30	8:30	9:30	10:30
<b>VARIETY</b>					
NORTHWESTERN REVIEWING STAND	MBS	8:00	9:00	10:00	11:00
INVITATION TO LEARNING	CBS			10:30	11:30
I'M AN AMERICAN	NBC	9:15	10:15	11:15	12:15
U. OF CHICAGO ROUND TABLE	NBC	11:30	12:30	1:30	2:30
JACK BENNY	NBC	4:00	5:00	6:00	7:00
EDGAR BERGEN	NBC	5:00	6:00	7:00	8:00
AMERICAN FORUM	MBS	5:00	6:00	7:00	8:00

### MONDAY

		PST	MST	CST	EST
<b>NEWS AND COMMENTARY</b>					
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
RAYMOND GRAM SWING	MBS	6:30	7:30	8:30	9:30
EDWIN C. HILL	CBS			5:00	6:00
LOWELL THOMAS	NBC			5:45	6:45
<b>MUSIC</b>					
FRED WARING	NBC	8:00	9:00	6:00	7:00
VOICE OF FIRESTONE	NBC	8:30	9:30	7:30	8:30
TELEPHONE HOUR	NBC	9:00	10:00	7:00	8:00
<b>DRAMA</b>					
LUX RADIO THEATER	CBS	6:00	7:00	8:00	9:00
ORSON WELLES	CBS	7:00	8:00	9:00	10:00
CAVALCADE OF AMERICA	NBC	7:30	8:30	6:30	7:30

### TUESDAY

		PST	MST	CST	EST
<b>NEWS AND COMMENTARY</b>					
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
LOWELL THOMAS	NBC			5:45	6:45
JOHN VANDERCOOK	NBC			6:15	7:15
<b>MUSIC</b>					
FRED WARING	NBC	8:00	9:00	6:00	7:00
SYMPHONY CONCERT	NBC	6:30	7:30	8:30	9:30
SINFONIETTA	MBS	6:30	7:30	8:30	9:30
<b>VARIETY</b>					
OF MEN AND BOOKS	CBS			2:00	3:00
HORACE HEIDT	NBC	5:30	6:30	7:30	8:30
BURNS AND ALLEN	NBC	6:00	7:00	6:30	7:30
FIBBER MCGEE AND MOLLY	NBC	6:30	7:30	8:30	9:30
BOB HOPE	NBC	7:00	8:00	9:00	10:00
TREASURY HOUR	NBC	7:30	8:30	7:00	8:00
INFORMATION, PLEASE	NBC	8:30	9:30		
BOB BURNS	CBS			7:30	8:30

### WEDNESDAY

		PST	MST	CST	EST
<b>NEWS AND COMMENTARY</b>					
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
LOWELL THOMAS	NBC			5:45	6:45
RAYMOND GRAM SWING	MBS	7:00	8:00	9:00	10:00
<b>MUSIC</b>					
COLUMBIA CONCERT ORCHESTRA	CBS	1:00	2:00	3:00	4:00
FRED WARING	NBC	8:00	9:00	6:00	7:00
KAY KYSER	NBC	7:00	8:00	9:00	10:00
<b>VARIETY</b>					
FRED ALLEN	CBS	9:00	10:00	8:00	9:00

"Hello . . . .

Ray?"

THERE are few men in the entertainment world that can claim complete uniqueness in their jobs, yet RAY FORREST can both make and substantiate that claim. Ray is the genial, friendly television announcer for WNBT, the Pioneer Television Station of the National Broadcasting Company at Radio City, New York.

Undoubtedly, Ray is the most well-known personality in television today, and his job one of the most interesting and most challenging in this new business of sending talking pictures through the ether. He is not only an announcer, but a master of ceremonies, a commentator, an interviewer, occasionally a stunt man, and always anything the occasion demands. The uniqueness of Ray's job is not that he is a television announcer . . . every television station has several. That's just the point. WNBT has but ONE . . . Ray Forrest. He has held the position since it was created two years ago and consequently he has become more than announcer . . . he has become a VISUAL SYMBOL of NBC Television . . . a personality used *exclusively* in a key job. But Ray is more than an Announcer, more than a Visual Symbol . . . he is A PERSONAL FRIEND of every one who owns a receiving set.

Ray could go tomorrow into up-state New York, let us say around Newburgh where there is a large television receiving population, walk right in on the Jones family for Sunday dinner and be treated as a member of the family. Having had a direct contact with the Jones family in their own living room through a medium that is so definitely personal, there would be no need of introductions or formalities. They would all know him, know him well. As a matter of fact, so many people feel that they know him PERSONALLY that they call him up at NBC whenever they are in New York, to pass the time, ask a favor, make a comment on a show, or ask what subway to take to get to the Bronx. I was in his office when one of those calls came in. I would never have known that he wasn't talking to a college chum until he told me that he hadn't a ghost of an idea who the person was. "Hello . . . Ray?" they

# radio

David Crandell

## THURSDAY

NEWS AND COMMENTARY					
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
RAYMOND GRAM SWING	MBS	7:00	8:00	9:00	10:00
LOWELL THOMAS	NBC			5:45	6:45
DRAMA					
THE ALDRICH FAMILY	NBC	9:00	8:00	7:30	8:30
MUSIC					
CINCINNATI CONSERVATORY	CBS	1:00	2:00	3:00	4:00
FRED WARING	NBC	8:00	9:00	6:00	7:00
STANDARD SYMPHONY	MBS	8:00	9:00		
VARIETY					
KRAFT MUSIC HALL	NBC	6:00	7:00	8:00	9:00
MARCH OF TIME	NBC	8:00	9:00	7:00	8:00
FANNY BRICE	NBC	8:30	9:30	7:00	8:00
AMERICA'S TOWN MEETING	NBC	10:00	11:00	8:15	9:15

## FRIDAY

NEWS AND COMMENTARY					
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55
LOWELL THOMAS	NBC			5:45	6:45
RAYMOND GRAM SWING	MBS	7:00	8:00	9:00	10:00
EDWIN C. HILL	CBS			5:00	6:00
MUSIC					
MUSIC APPRECIATION HOUR	NBC	11:00	12:00	1:00	2:00
PHILADELPHIA ORCHESTRA	MBS	11:30	12:30	1:30	2:30
FRED WARING	NBC	8:00	9:00	6:00	7:00
CITIES SERVICE CONCERT	NBC	5:00	6:00	7:00	8:00
ROCHESTER CIVIC ORCHESTRA	NBC			9:00	10:00
COLUMBIA CONCERT ORCHESTRA	CBS	7:00	8:00	9:00	10:00
DRAMA					
FIRST NIGHTER	CBS	6:30	7:30	8:30	9:30
GRAND CENTRAL STATION	NBC	7:30	8:30	6:30	7:30
PLAYHOUSE	CBS	8:30	9:30	8:00	9:00
VARIETY					
KATE SMITH	CBS	9:00	10:00	7:00	8:00
INFORMATION, PLEASE	NBC			7:30	8:30

## SATURDAY

NEWS AND COMMENTARY			PST	MST	CST	EST
H. V. KALTENBORN	NBC	4:45	5:45	6:45	7:45	
ELMER DAVIS	CBS	5:55	6:55	7:55	8:55	
RELIGION IN THE NEWS	NBC			5:30	6:30	
MUSIC						
CHICAGO THEATER OF THE AIR	MBS	10:00	11:00	8:45	9:45	
FRANK BLACK PRESENTS	NBC	6:30	7:30	8:30	9:30	
VARIETY						
SPORTS HIGHLIGHTS	NBC	7:00	8:00	9:00	10:00	
TRUTH OR CONSEQUENCES	NBC	8:00	9:00	7:30	8:30	
YOUR HIT PARADE	CBS	9:00	10:00	8:00	9:00	
DRAMA						
KNICKERBOCKER PLAYHOUSE	NBC	8:30	9:30	7:00	8:00	

say . . . and away they go on a conversation that may even include Aunt Mamie's rheumatism. Ray smiles broadly at the whole business, takes it in his stride, and plays his part well. It is a part of his job . . . a job that is built on personal contact, direct appeal, a magnetic friendliness . . . things that are not found in any of the other three theater arts, radio, screen and stage.

Young, good-looking, and with an engaging personality, a winning smile and pleasing voice, Ray began his career in radio after finishing military school in Virginia. He went to Europe and studied languages in France, Germany, Austria and England, then returned to America

and began his radio career in the mail room of the National Broadcasting Company along with other promising career men who are thus regularly given their chance in the uniformed staffs to work into their fields of interest at NBC. Ray's interest was of course announcing and before the first year was over he had passed an audition and become a member of the announcing staff. Two years later the television announcing job was created and given to Ray Forrest after many auditions with the stiffest of competition.

Many things enter into the qualifications for a job like Ray's. It is more than having a pleasing voice. There must be a pleasant personality, an attractive appearance, an abundance of vitality, a

# television

David Crandell

quality of friendliness, a sense of direct contact, and a feeling of being completely natural and at ease always. But to hold the job requires even more . . . quick thinking, ingenuity and originality.

The job has two phases . . . VERBAL and VISUAL. Verbally, Ray must conduct unrehearsed interviews with all types of people on as many subjects. He must ask all the right questions, interesting questions, questions that can be answered. He may have to check the use of habitual profanity on the part of a guest. When doing straight announcing he generally memorizes his material. If it is too lengthy or in the event of insufficient time, he mounts his speech on the side of the camera next to the lens so that he can read it without losing eye contact with his audience. He may be called upon to read narration commentary on a motion picture film for as long as half an hour at a time, synchronized to the picture as it is released to the air. Often he does sports commentary on remote pick-ups by the mobile unit. His job is not only a part of the show but the linking of the show as well and on his shoulders falls the responsibility of tying everything in together regardless of variety or complexity of programming.

Visually, Ray has the constant challenge to be original so that there is always something visually new in the same thing he did yesterday and the day before that. On one occasion he was picked up by an elephant's trunk at a circus and lifted high off the ground.

Of course, things do go wrong now and then in such a business. But Ray Forrest could get away with ANYTHING. His audience will take his mistakes with his triumphs and love him for both . . . although they will probably give him a ribbing when they call WNBC and say, "Hello . . . Ray?"



Ray Forrest, NBC television announcer. Photo courtesy NBC

December, 1941

## If Winter Comes

WINTER is a study in half-tones, and one must have an eye for them, or go lonely. Trees, skies, and even the black, white and gray and rufous colors of winter birds and little mammals, all are subdued, modest, economical, of a lofty beauty. Now one may make friends with owls and mice, with the different colored stems of willows and cornel and sassafras and spice bush, with winter buds in their furry scales, with the berries that the birds seek out, with the bark of trees and the prints of the fourfooted.<sup>1</sup> . . . .

Thus that poetic philosopher of nature, Donald Culross Peattie, presents the challenge of winter. For winter is not dead, though much of it is sleeping. And though that too large section of mankind which suffers from the devastations of military warfare and economic maladjustment must look forward to extreme hardship at this season, it is within the power of man to be on friendly terms with nature now.

In fact, at this time when hardwood trees have shed their garments and exposed their anatomy, when the clearer air makes stars glitter in the cold sky, when whatever animals that move leave tell-tale tracks, when in the absence of summer's riotous colors any colors call our attention—this is possibly the best time of all to start studying nature. For the bewildered beginner what could be better than this simplest season?

It suggests intensive rather than extensive study. Now would be an excellent time to adopt a tree or a smaller perennial plant and keep a diary of its growth. How does it protect its growing edge from frost? Where are the inconspicuous nodules from which will come buds and leaves? Does it have seeds? Are they alive? You can tell by putting them in water; if they give off bubbles of oxygen, they are not dead. Such a diary, of course, should be continued a whole year.

If you have learned to identify trees and shrubs by their leaves, now is the

time to study their bark and their shape. Now when the sap is down, you can collect wood specimens, examine cross sections of branches. To accompany such a collection you might draw or photograph the leafless trees; you can add their summer portraits later. If you are not careful, you are liable to get involved in finding out the origins of the various trees, their commercial uses, their distribution, and the like.

At one special period trees will take on a special significance. That is Christmas. Around this holiday the northern Europeans (and in turn we in this country) have managed to gather remnants of many folk customs, extending back into pagan rites, not the least important of which is tree worship. The pine, cedar, balsam, or spruce finds its way into our living room and is garlanded. It is green, the symbol of life, for the Christmas observance comes three days after the winter solstice, just as did the celebration by the ancient world for the coming of the sun god Mithras out of a rock.

When it is time to take out the Christmas tree, we may be reminded, if we have not thought before, of the birds that have been around all winter—nuthatch, downy woodpecker, chickadee, and other hardy ones. Then we can hang bread and suet from the branches where tinsel was only a short time before. If you really want to have the birds around your house regularly during the winter (and who wouldn't?), a sure way would be to erect a feeding station, not at all an ambitious carpentry project. Now is the best time to collect bird nests, too, with no danger of inconveniencing the birds.

Even those of us who live in moderate climes have come to think of winter and snow together. Under the snow commonplace objects lose their identity, and the world becomes even more an expanse of whites and grays. This is fit weather for the photographer,<sup>2</sup> whose art is more or less confined to the same coloring—or lack of it. A special stunt would be to try microphotography of individual snow

flakes caught outdoors on black velvet.

Actually, what has just been said about the grayness of winter is not strictly true. Instead, the coloring is just more delicate. As James Russell Lowell points out in his essay "A Good Word for Winter," you can see the tints of the snow, "the faint blue of the hollows and the tender rose of higher points, as you stand with your back to the setting sun and look upward across the soft rondure of a hillside." Another winter color experience is the apple green in the sunset sky.

Speaking of the sky, even if you have learned to know the summer constellations, you have a new group of star friends to get acquainted with. Go out and meet Orion, the mighty hunter, with bright Sirius in his heel. And there is nothing more wonderful than the moon seen through falling snow.

If you agree with me that there is indeed plenty to keep the nature lover busy in wintertime, you might want to spread the good news about a much maligned season. Put up a bulletin board at the place where your young people's group meets with specimens, questions, and suggestions. "Which of these barks is white oak and which is red oak?" "Watch for birds; add new ones to the list with notes on when and where you saw them." "The planet in the evening sky is——."

Here I find myself sold on the approaching winter of the usual sort, though I must confess I still might be induced to spend the next three months in the wildly glorious surroundings of an Arizona desert winter!

### Word Man

Although William Saroyan has not produced a play in New York since last Spring, don't worry. Old Bill Saroyan is out there in Fresno, writing them as fast as his typewriter can click. The sluggish production of industrial workers worries the United States, the British Empire and Russia just now. But Old Bill, the Armenian word man, produces like a house afire; there are no bottlenecks in his drama foundry. Any one in need of a play has only to drop him a line and relax. He has written nine plays, and possibly one or two more that have not yet come to public notice, in less than half the time it has taken Eugene O'Neill to write six. He produces faster than Shakespeare did. Give him twenty or twenty-five years, which was the approximate length of Shakespeare's active career, and he will outwrite Shakespeare and start overtaking Balzac, Scott and Dickens.

—Brooks Atkinson in *The New York Times*.

<sup>1</sup> *Almanac for Moderns*, p. 279. New York, Putnam, 1935.

<sup>2</sup> See *Snow and Ice Photography*, by H. W. Wagner, San Francisco, Camera Craft Publishing Company, 1938.

## Religion on the Screen

THERE is plenty of drama in religion, but it has been a mostly unused quantity so far as motion pictures are concerned. And they provide a medium that could be used most effectively for the purpose, if intelligence and imagination and restraint were combined as they have been in certain plays for the stage. Too often, when a religious theme is treated, the result is sentimental and maudlin, as in *DESTINATION UNKNOWN*, in which an attempt was made to represent the spirit of Christ embodied in a stranger whose uncanny influence supernaturally leads his fellow passengers to last-moment conversion. It has sometimes seemed, too, as if the size of the theme overwhelms the movie-makers, and instead of an honest, dramatic presentation we have had merely spectacles, as in the expensive and expansive *SIGN OF THE CROSS* and *THE TEN COMMANDMENTS*.

Then, when clergymen have been featured in movies, usually they have been poor specimens, ineffective, unadmirable, pedantic. Their most frequent appearance, of course, is as vague, coatless old men dragged out of bed into stuffy parlors to perform wedding ceremonies. Catholic priests have fared better thus far than the Protestant ministry, with some memorable portrayals on the screen and a valid conception of the drama inherent in a consecrated priest's efforts to serve humanity with selfless devotion—as in the

"Boys' Town" series, in *SAN FRANCISCO*, and in the portrayal of Father Duffy.

### THE BOOM TOWN VARIETY

Recently we have had *THE PARSON OF PANAMINT*, wherein a young preacher comes to a boom mining town, confounds the "better element"—which, cloaked in piety, are running the town for their own financial gain—by allying himself with the leading gambler who, we are to believe, has a "right" spot in his heart for the better way of life. This presentation is fairly valid, although the ethical issues are not entirely clear cut. But when transferred to the current *HONKY TONK*, the idea runs entirely away with itself. Clark Gable, as a dashing confidence man, gives a thousand dollars for a church in his gold boom town, a sum eagerly grasped by the churchly element which later is shown as basely turning him down. One "big scene" comes when the crook makes a speech to the congregation, explaining that he is really doing the same sort of good as they, because, even though he doesn't drink himself, he is providing the town with a decent saloon where men can get "good, honest liquor." This is the sort of emphasis which leads some critics to wonder if all the distillers' advertising funds are being spent for billboard and full-page magazine displays.

All of which brings us to *ONE FOOT IN HEAVEN*, Warners' filming of Hartzell



Fredric March offers a life-like portrayal of an Iowa Methodist minister in *One Foot in Heaven*

Spence's best-selling biography of his hard-hitting Methodist-preacher father, who served a succession of small parishes in Iowa and, later, a wealthy congregation in Denver. When the project was announced, a number of religious editors expressed fear lest this be just another maudlin tale, with the various congregations held up to ridicule and the church itself made a laughing stock. Then Dr. Norman Vincent Peale, a leading Protestant pastor of New York City, was called in as technical adviser. What has resulted is an honest, effective film that does manage to put across a sympathetic and convincing portrait of a Methodist minister dedicated to advancing the church's cause wherever he goes, courageous, intelligent, untiring, straight-forward—as *Time* puts it, the first film portrait of "a U. S. pastor with marrow in his bones."

### EMPHASIS ON PARSONAGE FAMILY

The emphasis, as in the book, is on the parsonage family and the struggle they must make to live up to what is expected of them, to endure all manner of trials in order to help their head to do justice to his mission. For the most part, the over-sentimental and the ridiculous have been avoided, and the impression that emerges is that of a determined, wise, humane man tackling the everyday problems of his calling as they arise. The production has been given excellent direction and a fine cast. During the preview I sat next to a man who knew Dr. Spence intimately, who was his district superintendent during the Denver period. "That actor has Dr. Spence perfectly," he said when the lights came on. "If I had pictured in my mind how he should be played, it would be just as Fredric March has done it." Martha Scott is excellent as the pastor's loyal, spirited wife, and

Dr. Spence, the preacher-hero of *One Foot in Heaven*, shows the plans for his new church to his wife and two leading laymen. Moroni Olsen, Fredric March, Martha Scott, Gene Lockhart.



the supporting players have been sensibly chosen.

It may seem to some that too much emphasis is laid upon money-raising, upon the family in its relation to the congregations, upon expedience rather than enduring ideals in the solution of problems. But that is because of the nature of the biography. It is rather the story of a minister and his family and his job than a dramatization of the eternal struggle of good over evil. What it sets out to do, the film does well; and what is more, it

moves throughout with intelligence, good taste and restraint. It deserves first-rate support; if it gets that, we may look for other efforts in the same line.

The movie that will dramatize the essentials of religious truth has yet to be made. Now we read that work has begun on *THE KEYS OF THE KINGDOM*. If what Dr. Cronin's novel has to say is treated as honestly and intelligently as the Spence biography for what it has to say, perhaps here will be the truly "great" religious film we are waiting for.

## Among Current Movies

*Dr. Jekyll and Mr. Hyde* (MGM) was a good yarn when told as straight melodrama, but in the present screening (it has been made two or three times before), it has gone highbrow and dallied with a Freudian attempt to explain the good doctor's lapses. Photography is technically interesting, and a suitable atmosphere of shadowy portent is created. But the psychiatric overtones just don't come off, with the result that the audience, instead of gasping, merely titters. All in all, it's pretty morbid, and frequently grotesque. Ingrid Bergman, Lana Turner, Spencer Tracy.

*The Eternal Gift*, which was made as part of the current "Pray the Mass" movement in the Catholic Church, is being shown in theaters by special arrangement. Although this demonstration of a typical mass is intended simply to help Catholics understand the meaning of the ceremony and appreciate the significance of the various symbols, it is of particular value to "outsiders" who have always felt that Catholic rite to be more or less of a mystery but who wish to understand its significance to so many of their fellow Christians. Unlike so many films produced especially for religious groups, this one is artistic in its grouping and lighting, with smooth continuity and effective use of the voice of a commentator. Inserted shots of the congregation and of the choir singing parts of the mass and a special Gregorian chant are effectively timed and recorded. The whole is beautifully photographed.

*Here Comes Mr. Jordan* (Col.), dealing as it does with the adventures of a soul after death, offered a chance for sequences not in good taste. But so deftly has it been handled that it contains no suggestion of sacrilege; it becomes a delightful blend of comedy and fantasy. Mr. Jordan, as "registrar" for incoming souls, finds that the soul of a pugilist has been brought in fifty years before schedule, so he sets out with the unfortunate athlete to find a new body, the right one having already been cremated. Ludicrous situations follow, before the problem is solved to everyone's satisfaction. Success of the film is due to its intelligent, adult direction, its fresh plot and the excellent casting. *Discerning comedy*. Edward Everett Horton, James Gleason, Robert Montgomery, Claude Rains.

*Honky Tonk* (MGM) tells, against a shoddy boom-town background, the tale of a gently nurtured girl who weds a confidence man thinking she may reform him, but who is so overcome by

his charm she doesn't bother, eagerly deciding to go along with him no matter what he does or where he goes. What happens has no obvious motivation, unless it be to provide a succession of sultry bedroom scenes to exploit the "appeal" of the stars—a purpose apparent from the advertising being given the film and spreads such as that appearing in *Life*. (See also comment above.) *Ethically deplorable, melodramatic, cheap*. Clark Gable, Marjorie Main, Frank Morgan, Lana Turner.

*Hot Spot* (Fox) is a time-worn tale of murder in a "café-society" setting, but it does manage to solve that murder in a fresh manner, with suspense and interest maintained to the end. *Of its kind, good*. Betty Grable, Carole Landis, Victor Mature.

*Ladies in Retirement* (Col.) concerns a murder, too; here, however, the essential feature is not who did it, but the soul torture of the murderer after the crime has been committed. Effective creation of atmosphere and mood characterize this successful adaptation of the stage play about a young housekeeper who provides security for her demented sisters to murder her employer and take over the latter's home. A better portrayal than that given by Ida Lupino of the sufferings of a guilty conscience has not for a long time appeared on the screen. *Grim but impressive*. Edith Barrett, Louis Hayward, Evelyn Keyes, Elsa Lanchester, Ida Lupino.

*Lady Be Good* (MGM) is a little sketch about a pair of song writers who quarrel, marry; quarrel, unmarried; quarrel, marry, in confusing succession—with too-occasional interludes of music and dancing. It's rather ineffectual as a film, but probably relaxing. *Trivial, light*. John Carroll, Eleanor Powell, Red Skelton, Ann Sothern, Robert Young.

*Law of the Tropics* (War.) is just another impossible rubber-plantation epic about the young American engineer, somewhat disillusioned, and the stranded chorus girl. If anything, it's even more silly and unconvincing than its myriad predecessors. Constance Bennett, Jeffrey Lynn.

*The Mexican Spitfire's Baby* (RKO), like others in this farcical series, is noisy, inane, unfunny. Leon Errol, Buddy Rogers, Lupe Velez.

*New York Town* (Par.) tries hard to be an impression of the drama in lives under one tenebrous roof, but it gets practically nowhere with that attempt nor with the romance of a side-

walk photographer and a girl with no job. *Loosely constructed, cliché-laden*. Preston Foster, Fred MacMurray, Mary Martin, Akim Tamiroff.

*Nothing but the Truth* (Par.) will give you plenty of laughs only if you enjoy Bob Hope and his wisecracks. This obvious, somewhat heavy-handed farce is a disjointed version of the famous old tale about the man whose wager that he can tell the truth for twenty-four hours leads him into all manner of embarrassing and ludicrous situations. *Noisy slapstick*. Edward Arnold, Paulette Goddard, Bob Hope.

*One Foot in Heaven* (War.) (See comment above.)

*Our Wife* (Col.) is a frivolous comedy—sometimes, indeed, more farce than comedy. The story is a thin one: all about how a band leader has taken to drink because of his unworthy wife—until he meets a woman who inspires him to better things, only to meet opposition in the almost-divorced wife who wants to cash in on his new success. Drinking, we are told, has ruined his career, but at the same time it is indicated that it was an advisable course for him to take when things got rough for him. And he is shown as such a charming fellow even in his cups that no susceptible audience would mind such a defect. Here is a good example of the unrealistic approach to the subject of liquor in films to which many observers object. There are a few good spots of discerning character analysis, but what we have mostly is a confusing set of ethics and considerable *wasted effort*. Melvyn Douglas, Ellen Drew, Ruth Hussey.

*Sergeant York* (War.) is neat propaganda to help those with religious convictions against taking part in war to cast off those convictions. It's an old argument, and an often effective one: this idea that you only have the right to those convictions because of your "freedom," and there are times when to have that freedom you must fight. There the argument seems to end; at least, it was enough to convince the famous Tennessee mountaineer who won acclaim in World War I for a famous feat of valor. The propaganda here, however, is rather honestly and gently set forth, and York's convictions are respected even at the time they are proving "obstructive" to his superiors. And since the emphasis remains throughout on the man's simplicity, courage and integrity, on his refusal to be spoiled by fame or privilege, the film does have real ethical value. The story of York's life is told simply, movingly. Only occasionally—in the revival scenes, in numerous appearances of his mother, etc.—does the portrayal get out of hand and resound with phony sentiment. Although we may not agree with the conclusion that loyalty to country must come first, and question whether World War I or the projected present one is essential to American "freedom," we must agree that this opinion is set forth fairly and honestly here. For the most part, *sincere and appealing*. Walter Brennan, Gary Cooper, Joan Leslie, Margaret Wycherly.

*Swamp Water* (Fox) is rather successfully adapted from a *Saturday Evening Post* story of adventure and revenge among a whole village-full of people near the old Okefenokee swamp in Georgia. It has to do with a man hiding in the swamp to escape hanging for a murder he did not commit; with his frightened, mistreated daughter who lives with the storekeeper's family; with a young trapper who learns the secret and sets out to do something about it—and with a whole core of evil that flourishes around the edges of the village. The story is rather episodic, introducing a number of elements that are hard to weave together, but what makes the film out of the ordinary is the excellent characterization given it by an outstanding cast—that and the unusualness of the setting. *Slow-moving but quite interesting*. Dana Andrews, Ellen Baxter, Walter Brennan, John Carradine, Virginia Gilmore, Mary Howard, Walter Huston.



# Peace Without Victory

FACTS are facts. Although the national administration may have circumvented the domestic opposition to its foreign policy, the real test is still ahead. How does the President propose to carry out his avowed purpose—the defeat of nazi Germany and the overthrow of Adolf Hitler?

The writer does not believe that the United States will be defeated if it enters "all-out" war. But neither does he believe that this country will win a clear-cut victory. For military events depend on more than wishful thinking, even by so intelligent a people as we Americans.

Our own officials have stated that combined American and British production will not equal that of German-controlled territory until the middle of 1943. The two outstanding British generals of the war, Wavell and Auchinleck, have declared that the continent must be invaded if Germany is to be defeated. Air bombings merely strengthen resistance and morale, a fact established by the experiences of Spain, China, and Britain herself.

Military experts are of the opinion that a successful invasion would require an expeditionary force of from six to eight million men. There are now between three and four million men under arms in England; many of these are needed for defense against invasion and for the maintenance of Royal Air Forces at home. It is clear that if such an expeditionary force is to materialize, the United States will have to furnish most of it.

Millions of men would have to be trained. Huge quantities of equipment would have to be manufactured. A greater fleet of transports than the world has ever known would have to be built. And all the while the United States would have to continue to serve as the supply arsenal for Britain, Russia, and China.

The administration's present policy would require that we take on Japan in the Pacific as well as Germany in the Atlantic. This would mean a two ocean war, with the fighting fronts 5,000 miles away across the Pacific and 3,000 miles away across the Atlantic. It would mean war in the air, on the land, on the sea, and under the sea. American boys would fight and die in the deserts and jungles of Africa, on the vast steppes of Asia, amid the islands of the Pacific, and if they were able to get there, on the continent of Europe.

Whether or not the outcome would be the military defeat of Hitler is an open question. The probabilities would seem to indicate a stalemate, with allied sea power ringing Europe and German land power in control on the continent. The likelihood of complete victory for either side is small. And the result of a stalemate would eventually be a negotiated peace.

What is the alternative? The alternative is a negotiated peace now or at the earliest favorable moment. Though Germany is in control of the continent, Great Britain, backed by the United States, dominates the sea. Not an inch of British territory has been lost, with the exception of a few small islands on the French side of the English Channel. Negotiations need not proceed on the basis of victor and vanquished, but with the support of America, Great Britain can deal with Germany as an equal.

Granted that this alternative is not a perfect one, is the other alternative better or even as good? The possibility of survival of democratic institutions is greater in a world at peace than in a world at war, in the world today than in a world of even worse destruction and chaos.

This much can be said. The possibility of a negotiated peace should be explored carefully by the people and the government of the United States. The future course of events lies very largely in American hands, and responsible leadership requires a careful analysis of the alternatives. These are days which call for a realistic appraisal of the facts and a practical program of action based on more than wishful thinking.

## Correction

The editor of *Peace Action* made the mistake of relying upon his memory instead of referring to written authority in connection with the "Franklin prophecy" discussed in last month's *motive*.

The item should have read, in part: "The Franklin Institute denies that it has any such document or that Pinckney's Journal, referred to in a letter he wrote John Quincy Adams, has ever been found. Furthermore, Benjamin Franklin publicly subscribed five pounds to the building of a synagogue for the Jewish people of Philadelphia."

Charles Pinckney was a member of the Constitutional Convention, the editor having confused him with William Pinckney who is also sometimes credited with having kept the Journal. Among the historians who testify to the falsity of the "prophecy" are Carl Van Doren (author of *Benjamin Franklin*, a biography), Charles A. Beard, Henry Butler Allen (director of the Franklin Institute), J. Henry Smythe, Jr., and Julian Boyd.

## Want to Help Conscientious Objectors?

Here's what C. O.'s need in one Civilian Public Service Camp: Personal articles including sweaters, mittens, mending kits, comforters, sheets, pillow cases, towels, and wash cloths. Articles for general use including rugs, books, magazine subscriptions, dish towels, sewing machine, laundry tub with rotary dryer, and mill for grinding grain into flour or breakfast food.

Needed foodstuffs include all types of canned food, potatoes, beans, and dried fruit. Gifts of chickens, pigs, milch cows, beef cattle, or any livestock which would contribute to the economic life would be appreciated. The value of food contributed can be credited toward the support of Methodist conscientious objectors. If you are interested, write the editor of this page at 740 Rush Street, Chicago, Illinois.

N.B.

Some requests have been received for information and materials on the bases of a just and lasting peace, but as yet no manuscripts have reached the editor's desk. If you are interested in this subject, be sure to dig into some of the problems involved and send us your ideas. How can civilian government be re-established at the close of the war? What sort of an economic system should be developed to meet the post-war needs of wartorn Europe and Asia? What contribution may the United States be called upon to make to world reconstruction? Wrap your brain around some of these questions and send us the results.

# "No Benefit Will Result"

## Muriel Lester Is Returned to England

John M. Swomley, Jr.

ON August 20, 1941, Miss Muriel Lester, a British citizen en route to New York from Rio de Janeiro, was taken off an American steamer at Trinidad by the British censorship authorities. Miss Lester, who is frequently called the "Jane Addams of London" because of her work in Kingsley Hall in the slums, had for years been traveling over the world preaching the gospel of Christianity and peace. For the past two years she had been speaking and writing in the United States. Last April she went to South America for a four months' speaking tour. It was on her return voyage that the British officials boarded the steamer "Argentina," required her to leave the vessel, seized her papers, escorted her to a hotel and later to a detention camp where she was held.

Miss Margaret Campbell, an American citizen of Sewickley, Pennsylvania, accompanied Muriel Lester on the South American tour and was with her when she was apprehended. Miss Campbell stated when she landed in New York that she did not think the detention was occasioned by anything Miss Lester said or did in South America. Apparently there was a prior cause for, according to Miss Campbell, it seemed that the British authorities in each South American city they visited had been warned in advance of Miss Lester's coming and that they advised British citizens not to go to her meetings and advised Anglican churches against allowing her to speak.

Another interesting item in connection with the detention of Muriel Lester was the refusal of the United States State Department to grant her permission to re-enter the United States. This decision was made while Miss Lester was still in South America and was obviously an attempt to aid the British government in preventing her from speaking in the United States. At the time, Miss Lester was scheduled for a speaking tour of sixteen cities across the United States and a journey beyond to China and India. After protests from American church people had gone to our State Department, the United States government decided to permit the re-entry of Miss Lester for a period of two months.

Efforts to secure Miss Lester's release from detention by the British authorities at Trinidad have been persistently made by many of her friends. For instance, the following telegram was dispatched to the British Home Office in London and to the Embassy in Washington:

"600 participants Fellowship Reconciliation Conference, Lakeside, Ohio, unanimously deplore action British Government removing Muriel Lester from American ship at Trinidad, holding her there past two weeks unspecified charges, stopping her speaking this Conference and subsequent meetings planned sixteen American cities. This arbitrary interference freedom of speech and freedom of religion by a government which is sending over innumerable emissaries to tell us Britain is fighting Hitler's denial of same freedoms will shock multitudes of freedom loving Americans. Does Great Britain intend to hold Miss Lester in Trinidad in custody for duration of war?"

Despite her detention Miss Lester writes to Mr. John Nevin Sayre of the Fellowship of Reconciliation, "I'm having a grand experience. All types here—lonely—arduous, surface grumbly and really happy—and surface cheery but deep down in agony—people who work because they want to tire themselves out—or in order not to have time to think—penniless people and *lots* of underweight people—but all of us—22 of us—keeping up to standard in manners, consideration and co-operation."

"I sleep ten hours a day and the food is excellent. We get 30 cents (U. S. A.) per day and an Irish girl and I make out a joint menu for our two selves. . . . There are heaps of books, but my own and all my writing things and my super-precious writing board are all in the hands of AUTHORITY. . . ."

"I keep remembering Gandhi wrote me just before he began his fast-to-death-ordeal, 'Great distance separates us but when spirit speaks to spirit it is a matter of asking and of receiving in the same breath.' So be it, dear friend."

"There's little news as camp life is intensely, devouringly interesting in its every detail but only when you are living at close quarters with folk. Oh! What a lot of bitterness is being generated in some! And hardheartedness. Whew! They say a scar is the toughest part of

one's skin and it's obvious that those of us here who let ourselves feel hurt and get sensitive, cover it up and let a hardness develop to hide it all. But it isn't hidden. One of the wisest said yesterday, 'All over the world men are losing their balance. Can't you feel it? It's spreading.' He is very sane but went on to say how he felt his own foundations shaking too. Nevin, Henri was right when he said in Cambridge in 1936 that there was nothing more important for us F.O.R. folk to do than to start to train ourselves to be the sort of people who are rooted and grounded in God and therefore have confidence unlimited, and unimpaired by any stroke of fickle fortune."

On September 29 a letter was sent out by the British Embassy in Washington which states that Miss Lester will be permitted to return to England but not to leave British soil. The letter specifically rules on the matter of speaking rights outside of Britain that there must be "refusal of such permits in cases where it is clear that no benefit to Great Britain's war effort will result from the presence abroad of the persons concerned or when it is felt that they could be more usefully employed at home." Miss Lester will be freed from the detention camp in Trinidad, but her freedom of speech in countries outside of England and her freedom to use the seas for travel will be denied by the very nation which pretends to be fighting for these same rights.

Can Christians and citizens in Great Britain and the United States permit without protest such grave violations of the democratic process in relation to the issue of freedom of conscience in preaching as have been forced upon Miss Lester by taking her off her ship and holding her in Trinidad indefinitely without specification of charges and no opportunity to be heard in her own defense?

Can Christians permit without protest the British government to return Miss Lester to England, to shut her out from carrying on her vocation as an international ambassador to all countries of that full Gospel of Christ which does not halt at national frontiers?

The British government has stated that the door will be open for speakers to come to this country whose talk is in line with the interests of British trade and defense. Add to this statement an announcement that Maude Royden will come to this country as a speaker in the National Christian Mission of the Federal

Council of Churches. Miss Royden will be permitted to come because she approves of the British war effort.

How far can the churches in America and Britain accept such censored arrangements without becoming an adjunct of nationalism? How far can they cooperate with them without thereby lowering their own flag of universal Christianity?

In the September 24 issue of the *Christian Century* appeared the following news item: "With Dr. Joseph Fort Newton and Dr. Daniel A. Poling already in England, and Dr. Henry Smith Leiper expected to fly there next month, plans are said to be under way to send large delegations of American clergymen to Britain under the auspices of the World Council of Churches and the Federal Council." The *Century* did not indicate whether any persons who as Christian pacifists disagree with Britain's war effort would be sent or could be sent.

*Religious News Service* (September 13, 1941) states that Daniel A. Poling, editor of the *Christian Herald* and international president of Christian Endeavor, has "departed for London on a bomber out of Canada" with credentials from various religious bodies, and that "plans are under way for an increasing number of American clergymen to visit England in the interest of maintaining the bonds of fellowship between the people of the two nations."

Is there not something wrong with an ecumenical Christianity which sponsors an apostle in a bomber for a two-country spiritual alliance but which makes no similar gesture of fellowship with Christians in Germany, France and many other countries, and which is conspicuously silent when Muriel Lester, apostle of brotherhood between all nations, is muzzled in her Christian preaching because her presence off British soil will not aid the British war effort?

### Worth Knowing About

A source for material in writing term papers, coming up before long, is the *Information Service* of the Department of Research and Education of the Federal Council of the Churches of Christ in America, located at 297 Fourth Avenue, New York City. This is a weekly pamphlet, which, to quote it, provides "concise information on current questions of national importance that have religious and ethical significance." It bases its information on reliable sources, treats the issues fairly and frankly, publishes annually an index of topics covered in the issues of the past year.

December, 1941

## How to Tell Right from Wrong

**SKEPTIC:** I am not yet satisfied with our talk about conscience. (See October *motive*.) What I said then I still think. "Trained consciences disagree; even Christian thinkers fight among themselves, each one following his own 'conscience.' That doesn't make sense." It still doesn't make sense, except that "conscience" is a fake, a blind for a man's prejudices.

**TAURUS:** We did promise to come back to this problem. The job isn't finished. Would you say, *Skeptic*, that a person in his own conscience frequently does know what's right and yet doesn't do what he knows is right?

**SKEPTIC:** Oh, sure. He's like the farmer who wouldn't buy a new book on scientific agriculture. He said he didn't farm half as well as he knew how already. That's exactly why I am skeptical. People don't live up even to what they know is right. So what's the use of a conscience?

### *The Real Fault with Conscience*

**TAURUS:** You would say that this problem of knowing what is right is just half the problem; doing what is found to be right is the other half. But knowing is the first half, and a real half. You said that frequently a man does not obey his own conscience, even when it is clear and sharp. Perhaps that very disobedience then dulls the edge of his conscience so that thereafter it can no longer cut between the good and the evil. I remember an illustration in some college textbook on ethics, to this effect. Suppose a small child is given a house full of books. He is told that at the age of fifteen he will have to treat those books seriously, read and digest them. But meanwhile, he is at liberty to do with them whatever he wishes; he may use them as bricks for building a playhouse, he may tear out the pages for darts and paper hats, he may sink them like submarines in his bath, he may throw them at his enemies. What would that do to his attitude toward books? The moral of this story is this: suppose a fellow treats his conscience with similar disregard for its real value, abuses it, plays with it, disobeys it—what

good would it be at age fifteen or fifty? The confusion among consciences may result from their misuse rather than their inherent faults. A person may so whack the edge of his conscience into jagged pieces that it no longer cuts like a surgeon's knife between what is healthy and what is diseased.

**SKEPTIC:** Maybe you've got something there. But if so, it only points out still more the need for other tests of what is right and wrong. If the conscience of a normal person is already so abused that it has no value, we need some other tests of right and wrong. How can we tell good from bad? That's my problem.

**FAITHFUL:** It is all very simple, if you will only keep the commandments. The Holy Scriptures contain all things needful for salvation, both for faith and practice.

**SKEPTIC:** Ha! I don't mean to laugh at you, but it reminds me of what Clarence Day said. When he was a little boy, he took his new autograph book to his mother to sign, and she wrote down this advice—the best she had for a growing son: "Fear God, and keep His commandments." Then his father signed the book, and wrote, "Do your duty and fear no one." But that, of course, doesn't solve the problem either. What is my duty? What are the commandments, about aid to the allies? about telling a lie to save a friend? about how to spend one's money? about army service? My duty—the commandments—God's will—what are they, specifically?

### *Tests That Are Not Good*

**TAURUS:** Do you remember that place in *John Brown's Body* where Abraham Lincoln complained that everyone else seemed to know God's will—?

... laymen and ministers.  
God's will is General This and Senator That.  
God's will is this poor colored fellow's will.  
It is the will of the Chicago churches.  
It is this man's and his worst enemy's.  
But all of them are sure they know God's will.  
I am the only man who does not know it.

**SKEPTIC:** In most cases, we might as well flip a coin. We would get as good results as the Christians do about 'most

any single question; some say yes and some say no.

TAURUS: And, I suppose, every evening at seven you take out a dime and flip it. Heads, I go to the show; tails, I study my chemistry; if it stands on edge, I'll read my Bible. Now, tell me seriously, how do people decide what is right, as a matter of actual practice? How do they make up their minds?

SKEPTIC: Most students, I think, just go by what the crowd allows. Whatever is legal, is all right. That doesn't get you any place, of course. It is legal to go to war or to stay out; it is legal to keep your profits or to raise the wages of your men, to drink or not to drink, to dance, study, write home, or get some sleep—lots of things are legal.

TAURUS: Righto. Law is the highest common denominator below which a person dare not stoop without punishment. Law jells a solid bottom for our morality, but it doesn't say anything about what is higher. The common customs about right and wrong tell us what is permissible, but not what is possible. As you said, the prevailing law doesn't indicate what is right, but only what is allowable.

SKEPTIC: In fact, we haven't gotten anywhere yet.

TAURUS: Indeed, we have only cleared away a lot of obstruction. First we found that the trouble with conscience is not its inherent weakness, but its abuse. We inferred, therefore, that if a conscience were disciplined and obeyed, it might prove to be a reliable guide to what is right. Especially when a conscience makes out-of-the-ordinary demands upon us, it is the best guide. If it cuts against our prejudices, and asks something better than usual, then we can count on it. When most demanding, it is most dependable. Second, we laughed out of court the idea that coin-flipping is any test of right and wrong. Then, you disposed of the test of legality, by pointing out that law doesn't touch on the real moral questions.

*Tests of Right—1. Is It Good for All?*

UNIVERSALIST: In a constructive way, I would suggest that a good test of right and wrong is this: that action is good for you if it is good also for everyone else in similar circumstances.

SKEPTIC: Expound, brother; it sounds awfully abstract to me.

UNIVERSALIST: I mean merely that the virtuous person ought to claim no privilege for himself which he denies to other people. Suppose I say that cheating a little on this exam is all right for me, because I have especial need to get a decent score this time. Now I can test that judgment by asking whether it is equally O.K. for everyone else to cheat. At once I discover that if others cheated also, the system would break down;

cheating would raise all our grades one notch, and the grading on a curve would still give me a "C." Thus, my cheating would be useless, because the privilege I allowed myself could not be allowed also to everyone else. That tells me very clearly that cheating is wrong.

TAURUS: What would you say, *Universalist*, about this example? In a recent speech, Secretary Knox said that the hope of the world for the next one hundred years lies in having United States and Great Britain holding the major power and providing the dominant leadership. Is Knox's attitude the right one for us to take? Just how would your test apply in this case?

UNIVERSALIST: I would have to ask the question: Is such action by United States a good action also for other countries to take at the same time? The answer, of course, is No, for the reason that major military power and dominant leadership are precisely the things we do not want Germany to have. But if we claim them for ourselves, we are asking for privileges which we thereby deny to other nations—the protection of superior military power and political control. According to my test, our nation is not doing right in demanding such privileges for herself alone; it violates the test of universality. Now, of course, there are some fine points to this problem which ought to temper our judgment, but in rough outline that is my answer on the problem.

## 2. Will It Stand Publicity?

PUBLICITY-MAN: I always say, "Let the whole world know what you're doing." That is a good way to tell whether an action is good or bad. If your conduct can stand up under the public eye, it must be good.

SKEPTIC: You mean that conduct is right which you are willing for the whole public to know about?

PUBLICITY-MAN: Well—your best friends, at least; they would understand your motives better than the whole public would.

SKEPTIC: Then a fellow has to go around telling his inner secrets to a half-dozen friends to check to see if he is going straight?

PUBLICITY-MAN: Well, he ought to be *willing* to have his moral decisions known. That is the sword he ought to hang over his own head constantly. If a fellow is willing to have his best friends know his moral choices, they are likely to be good choices. I belong to a national fraternity, and in the initiation ritual the new member pledges to do only those things which he is willing for his mother, his sister, and his sweetheart to know. Pretty severe, that is, but a good check just because it is tough.

TAURUS: You are driving at what

Bobbie Burns longed for many years ago; remember?

Ah would some Power the giftie gie' us,  
Ta see ourselves as ithers see us.  
It would fra' many a blunder free us,  
And foolish notion.

## 3. Does It Square with the Best?

FAITHFUL: I would still maintain that there is real guidance also in the moral wisdom of the past, in the commandments, especially in the attitudes of Jesus. It isn't specific guidance, but we are searching here for general tests against which we can measure up our daily conduct. We ought to be able to learn something from the past, and from the best that has been achieved in human life. It isn't necessary for each person to begin at scratch, back in the moral jungle. Why fall into the pitfalls of people before us? Why duplicate their mistakes? Some things can now be accepted as already proven. There is no need to experiment any longer with straight selfishness as the pathway to happiness for a man or peace among the nations. We know in advance that the search for wealth alone is a frustrating way of life. Such things, of course, Jesus pointed out long ago, and we can now accept them as everlasting answers to many moral problems.

TAURUS: Three of you have suggested tests of how to tell what is right from what is wrong. *Universalist* said, "That conduct is right for me which I can approve also for all other people in similar situations." Then, *Publicity-Man* suggested that we be willing to expose our moral decisions to the scrutiny of our best friends. And now *Faithful* recommends that we test everything in the light of the clear experience of mankind and the attitudes of Jesus.

SKEPTIC: This whole confab assumes at least one point that I am not ready to admit. You have assumed that there is a right and a wrong in every situation—a right and a wrong that can be discovered. I'm not at all sure that that is so. Maybe this confidence about moral differences is a camouflage to hide our selfish ambitions. We make up moral distinctions to fortify our own prejudices. Moral aroma, you know, gives our conduct more sanctity than outright self-interest could do; it soothes us and overwhelms our enemies. How do we know there are real moral differences, except as "thinking makes it so"?

TAURUS: You would raise a question like that at the end. You're that kind of a fellow; you never let a problem stay solved; you continually stir up a new and deeper issue. The problem you are agitating now is the core of your whole attitude; it reveals you are a skeptic at heart. But we'll come back to it also.

## Deism and Apocalyptic

**Deism** Recently I spent time in an art gallery inspecting several oil paintings. One in particular, a rural fall scene in New England, caught my attention. It was a symmetrical bit of art; possessed blending colors; had a melancholy warmth akin to fall; reflected a purpose behind the artist's desire to design a particular portrait. Although I had never seen the artist, I knew that this painting had been created by him; it had not come into existence by chance. In fact, as I looked at the painting I felt myself knowing something about the artist himself—his sympathy for landscapes, his respect for law, his skill in design, his love of beauty, his sense of color balance. Although I could not see the artist, I had seen his creation, and from his creation on canvas I knew the artist had been a person with admirable traits. *Yet the artist was not there with his painting!*

In such a way does a deist arrive at his belief in God. The deist looks at the stars in their courses; he sees the seasons come and go; he realizes the trustworthiness of the laws of gravitation and radioactivity; from his rational experience he knows of no object (a poem, a pencil, a house, a painting) apart from a personal creator. Thus the deist arrives at his belief in a personal God who created the world (*since every object must have a creator*), and then left it; a God who still lives, yet who dwells far apart from the world; a God, though remote from the world, who left us physical and moral laws for our obedience, if we obtain knowledge of His character.

Deism appeals to those who feel that humanism (remember last month!) lacks majesty and depth; it attracts those who want to believe in God as personal creator, yet who feel that since God's closeness is not "seen," *only laws* seem to surround us on this little second-rate planet.

The difficulty with deism is twofold: (1) It tries to locate God at some *particular place* in the universe remote from this tiny planet. But a look into a telescope at night reminds us that God is seen as no more tangibly near Alpha Centauri (the nearest light star) than He is close to our planet! (2) Deism

makes us wonder about God's character, if He has *actually* left His creation, in wanting to be apart from a planet of people He loves (and it does appear as though our planet is *perhaps the only one* inhabited by people!). If God is one of love and mercy, it seems more likely that He would desire close fellowship with people. Furthermore, if we believe the New Testament story, then God's Spirit on this planet was fully felt in the person of Jesus; and is felt in quality (even though in lesser degree) by all of us.

This is a *universe*—which implies *unity!* God is the Life or the Spirit which holds the universe together, as my life or my spirit holds me together as an organism. If God is GOD, He is everywhere. To quote scripture, God is out "where the morning stars sing together," but He is also "as near as breathing, nearer than hands and feet!" Deism fails to understand God's intimacy with man. (Next month we shall see if *Theism* gives us a better understanding of God!)

### Apocalyptic

Four years ago this month (December) in St. Louis at the National Methodist Student Conference, I led a discussion on "The Life and Message of Jesus." At the opening session I pointed out to the students that Jesus lived in an *apocalyptic* age, attempting to show how the culture of apocalypticism influenced the language and theology of the New Testament. After talking for five minutes I stopped to ask the students (over 100 of them), "Is there anyone here who does not understand the term 'apocalyptic'?" Up went a galaxy of hands! In checking the answers to the question I found that *not a single college student* there understood the term! Fortunately, I had raised the question regarding the clarity of the term, else the students and I would have had little understanding of one another! As a consequence of my question and the answers to it, I spent almost an entire discussion period edifying my audience regarding the word "apocalyptic."

Apocalyptic thinking views God as opposed in the world by an evil force (Satan, or the devil)—thus we call it *dualistic*; God and this evil force are far away from this planet (*deistic*), but their contact with people on this planet is made through intermediaries like angels (good spirits) and demons (evil spirits); the dead will be *physically* resurrected on a judgment day; often such a judgment day in the world is anticipated when a saviour returns physically to earth to initiate it; on this judgment day the good will be rewarded and the evil will be punished.

The words and ideas of apocalyptic theology had meaning for the first century Mediterranean world, but for alert twentieth century minds they are obsolete except as they have historical, descriptive worth or as they have literary value in being vehicles to carry ideas of a certain period. We have already seen the weaknesses of deism; instead of angels as intermediaries, we have intimate, direct contact with God's Spirit; instead of Satan or the devil causing evil in the world, we have man using his freedom in sinning; instead of demons, we have disintegrated personalities who possess hate, lust, jealousy, suspicion, fear (*modern demons!*); instead of Jesus returning physically to usher in the kingdom by a dramatic act, you and I have the responsible privilege of inviting God's grace to help us make *this world*, with all its difficulties and obstacles, a kingdom.

Recently I heard a radio preacher, fused with apocalyptic ideas, remark, "I shall be *on the air* tomorrow, unless by that time Christ has returned *in the air!*" Terribly confusing, distorted preaching for the man-on-the-street to hear!

Apocalyptic thinking is pessimistic about conditions in the world, believing there is no hope for improved social conditions except as God suddenly through a saviour drastically brings in a new world order on a cataclysmic judgment day. This judgment day, they believe, will happen when social-political conditions (war, economic disorders, race riots, crime) have reached their worst moment in history. Hence, people are discouraged by apocalyptic preachers from bettering social and political conditions, since the improvement of the world *only retards the evil day* when the present world order will end! . . . . To salute a symbol of this world order, such as the American flag, is disloyalty to God (remember the troubles *Jehovah's Witnesses* are having!). . . .

Well, if we see each other at Urbana this month at The National Methodist Student Conference, we shall at least have *apocalyptic footing* on which to start our discussion!

# Watchnight

Harold A. Ehrensperger

*(The young people who are to become members of the Methodist Youth Fellowship should be seated together in the front part of the church auditorium. Some of their number should light candles as the main lights are extinguished. Sufficient light for reading should be provided. If possible, a simple cross surrounded by candles should form an altar at the sides of which the service takes place. The service begins with the organ playing, "O God, Our Help in Ages Past," No. 533. All hymns will be found in The Methodist Hymnal. As this is being finished, the leader of the service, a young person, should assume his or her place at the side of the altar.)*

**Leader.** "In this place is one greater than the temple." *(The music continues after which a reader especially chosen for ability to do public speaking begins the reading of Alfred Tenyson's "Ring out, wild bells, to the wild, wild sky," No. 537. Three verses are read.)*

*(At the conclusion of the reading, the organ plays the music of the song in the hymnal, No. 537.)*

**Leader:** "The year is dying in the night;

Ring out the old, ring in the new,  
Ring out the false, ring in the true,  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

*(Silence. If possible, chimes should sound the tune. If these are not available, the organ or piano should again play the tune.)*

**Leader:** As Methodist young people we have come together on this last night of a year to ring in the new—to inaugurate the Methodist Youth Fellowship in our church. Throughout America tonight, north, south, east, and west, a reunited church is calling its youth to form a more perfect society—a fellowship of young people dedicated to the way of life demonstrated by Jesus, the foundation of which is in God, as father, and in man, as brother. Let us hear the call that comes from our own leaders.

## *A Call to Methodist Youth*

As Christian youth in a world that has tragically lost its way, we believe we have a special responsibility to find for ourselves what God wants us to say and to do in our time;

We know we cannot, by our own knowledge and in our own strength as individuals, seek out and accomplish these things;

Our Church, recognizing the genuineness of our concern and needing for itself the fresh insight, energies, and leadership of its youth, has provided an integral place for our fellowship within its own structure;

These things being true and with the compulsion of God's call upon us, we must surrender our stubborn wills, have done with lesser things, and let God, using our minds and our hands, give substance to the dream of better things to be that is in our hearts; we must build in strength and beauty one undivided fellowship.

Let us dedicate ourselves to the fulfilment of this fellowship as the instrument which God has put into our hands for the advancement of his kingdom on earth.

**Hymn:** "The Voice of God Is Calling Its Summons unto Men." (No. 454.)

In the *motive* almanac, under December 31st, is a notation of the watchnight service of commitment to the Methodist Youth Fellowship. To most students this may not seem like a significant event. On the other hand, the new organization follows in the tradition of great youth organizations which have always enlivened the Methodist Church. It will mean a single young people's organization covering every section of America. It is an all-inclusive unity taking in all races and centralizing them under one governing body.

It is obvious, therefore, that the date is an important one.

The service of worship which we are publishing in this number is to be used for this dedication service. Students who are not in their own churches should participate, as the Methodist Student Movement is one part of the great Methodist Youth Fellowship.

At the Second National Methodist Student Conference in Urbana, Illinois, the service will be used. On this night before the New Year, it is significant that Methodist young people around the world are uniting for greater purpose and higher achievement. *Motive* congratulates the young people of Methodism on this new organization and we hope that it will be a progressive, liberal and forward-looking fellowship. At a moment when the reconstruction of the world is absolutely necessary, it comes to life to assist in the most gigantic task and opportunity that the Christian Church has ever had.

*[Additional copies of the Watchnight Service are available from the Methodist Publishing House at 25 cents per dozen or \$1.00 per hundred.]*

**Leader:** This is no mere inauguration of a movement. We have come tonight in the presence of God, to found a Fellowship. This fellowship is not a fact now—it must become a fact as we grow in Christian discipline personally and as we make the relationship we have with young people over the country a meaningful and joyful reality. As we ring in the new year let us bring in a new kind of organization, founded in the name of him who said he made all things new. "Behold I make all things new," said Jesus.

**A young person:** "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

**A second youth:** "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

**A third youth:** "Ye are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

*(Silence.)* **Leader:** "Behold I make all things new." The newness of Jesus' way of life is our aim. If we are to realize this new life in our fellowship, it must begin with a new life in our own being and then spread to a new life in all our social relationships.

**The President of the local group:** Let us examine ourselves, confess our sins, asking forgiveness as we prepare ourselves for the bond of fellowship which we must take. As I read these declarations, will you not think of them and together let us enter this covenant. Let us meditate upon them.

As a believer in the way of life demonstrated by Jesus in the principles enunciated by him, I wish to pledge my loyalty to this way and to these principles, knowing that my final loyalty is to God, the Supreme Being, through Jesus who made clear to us the character of God and our relationship to him.

*(Silence.)* I believe in the fundamental worth of man and in his possibility to achieve a good life. I come confessing my sins—for I have not lived according to these principles I know are

right. I am penitent and humbly confess my shortcomings. I will endeavor from this time forth to lead a life of deeper consecration.

(*Silence.*) I realize that by our living example men will be attracted to the Christian way. I want to take whatever cross I have to bear daily and follow Jesus.

(*Silence.*) I believe that whatsoever I would that men should do to me, I should do so to them. I shall try to love my enemies. I shall try to go the second mile. I shall try to love all people and be happy in that love. I shall try to understand those who differ with me. I shall strive to feel a brotherhood with the underprivileged, with those of other races than my own and with all the weak, the physically imperfect and the submerged. I believe in the brotherhood of man and I shall strive to have a sense of mission to make all men one in the fatherhood of God.

(*Silence.*) I believe that Jesus is the way, the truth and the life. I know that if Jesus and the Christian way are to become a reality today, I must be that way, that truth and that life.

(*Silence.*) I realize that as a Christian I must live in radical opposition to most of the ways of men today. I must try to live what I believe no matter what it costs. This is a difficult decision. I cannot enter it lightly.

(*Silence.*) Only as I feel myself an instrument of God—with his power working through me, can I hope to be the effective force I know that I must be. Therefore, I pray that I may understand the great responsibility I am taking. I pray that I may be sincere. I want to achieve a life that will be as a light shining before men. In my own weakness I cannot achieve this. But I pray that I shall make myself strong, that I shall have the courage of my convictions and that I shall constantly strive to overcome the failure that I know is apparent in me.

(*Silence.*) I pray that I may deserve the abiding presence of God and gain the strength that comes in the fellowship of like-minded young people striving for this same way of life. May our fellowship give us a sense of relationship one to the other.

(*Silence.*) Now before God I pledge my willingness to attempt a discipline of life that will make me more and more the Christian I want to be.

(*Without standing, the group sings "Lord, I want to be a Christian."*)

**The President of the group:** Having examined ourselves and pledged our undivided loyalty, we now come to our pledge of allegiance to the organization which we represent. Will you join with me in thinking through the purpose of the organization:

To this fellowship I pledge allegiance—and I pray:

That it may be a creative, democratic organization of youth and student work in the church.

That through fellowship it will seek to discover the will of God for its members and for the world, and that it will be the voice of Methodist Youth speaking with clarity of conscience on contemporary issues, matters of church policy and the great concerns of the Christian faith.

That it should recognize its significant place as a part of The Methodist Church and should pledge its conscientious cooperation to the total program of the church.

That it may always have the missionary spirit uppermost in all its work.

That it may preserve within the church youth organization insights fired with the spirit of Christ.

That it should keep this prophetic fire burning so that all of us may be enlisted with new enthusiasm for aiding the coming of God's kingdom.

(*Silence.*) **Leader:** Let us repeat, then, our personal oath of allegiance. (*The group stands.*)

**The Leader and the Group:** I shall be faithful to this fellowship by giving time, thought and substance to its program. I will devote a certain amount of time regularly to its life. I will give regularly both to its local and its world-wide program. I will meditate and pray that I may be a fit instrument to carry out its aims and to co-operate in helping to bring about the brotherhood of Christians we must establish on earth—God being my helper.

(*Silence.*) **Leader:** (*Slowly and with force.*) "Wherefore by their fruits ye shall know them." "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

"Blessed are your eyes, for they see; and your ears, for they hear." "If any man will come after me, let him deny himself and take up his cross and follow me."

"This is the word that must be made flesh."

**Prayer of Consecration by the Minister:** In this beginning, God, we dedicate this fellowship of young Christian lives. May they have the mind that was in Christ that they may think clearly, and may they walk worthily, that with consecrated lives they may be the way, and the truth and the life to this generation. Through Jesus Christ our Lord, Amen.

**President:** Now in the silence of this moment—on the threshold of this new year, let us unite in a bond of love and understanding with young people throughout the world—those in our land who at this time are taking the same pledge of allegiance—those of other denominations who follow Christ—those around the world who look to Jesus as the way—those who worship God and understand him through other prophetic spirits—all the young people of this world.

(*Silence.*) O God, grant that our youth may be thy human instrument of growth, our bodies thy living temples, and our minds and spirits thy indwelling power. Grant us thy wisdom and give us courage as we stand together facing the new day.

(*Silence.*) **Hymn:** "We Would Be Building; Temples Still Undone." (*Tune, "Finlandia"*).

"We would be building; temples still undone  
O'er crumbling walls their crosses scarcely lift;  
Waiting till love can raise the broken stone,  
And hearts creative bridge the human rift;  
We would be building, Master, let thy plan  
Reveal the life that God would give to man.

"Teach us to build; upon the solid rock  
We set the dream that hardens into deeds,  
Ribbed with the steel that time and change doth mock,  
Th' unfailling purpose of our noblest creed;  
Teach us to build; O Master, lend us sight  
To see the towers gleaming in the light.

"O keep us building, Master; may our hands  
Ne'er falter when the dream is in our hearts,  
When to our ears there come divine commands  
And all the pride of sinful will departs;  
We build with thee, O grant enduring worth  
Until the heav'nly Kingdom comes on earth. Amen."

**Benediction:** May God be in this fellowship and Christ be real to each one of us. May his life inspire us, his way be our guide and his spirit go with us until we, ourselves, become new persons and all of us become one in the brotherhood of man. Amen.

# Complete Program for National Student Conference

TWELVE hundred Methodist students from all parts of the country are expected to come together at the University of Illinois, Urbana, Illinois, during the holidays for the Second National Methodist Student Conference. "The Student in Christian World Reconstruction" will be the Conference emphasis.

The Wesley Foundation of the University of Illinois will be host to the Conference. Dr. Paul Burt is director, assisted by Miss Blanche Wand.

Bishop G. Bromley Oxnam of Boston will address the opening session, Monday evening, December 29.

Two speakers are announced for the opening day, Tuesday, December 30. Dr. Edwin McNeill Poteat, pastor of Euclid Avenue Baptist Church, Cleveland, will talk on "The Reality of Jesus in Personal Experience" in the morning. Dr. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, will be the Tuesday afternoon speaker, his subject "The Reconstruction of Personality." Forum periods will follow both of these addresses, as well as those on Wednesday.

Speaking on "Jesus the Norm of Reconstruction," Dr. Georgia Harkness, professor of applied theology at Garrett Biblical Institute, Evanston, Illinois, will give the morning address on Wednesday, December 31. The evening address, on "Reconstruction of Relationships," will be delivered by Dr. Mordecai Johnson, president of Howard University, Washington, D. C. At 10:45 Wednesday night, the watchnight service of the National Methodist Youth Fellowship, reprinted in this issue of *motive*, will be observed.

Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church, will discuss "Christian Service in World Reconstruction" on Thursday morning, January 1. A panel discussion will be held afterwards. The Thursday evening speaker will be Tracy Strong of Geneva, Switzerland, in charge of Y. M. C. A. work in Europe for sixteen years.

"Where Does This Lead Us?" a dramatic interpretation of the results of the Conference, will be presented at the closing session of the Conference Friday morning, January 2. This will be followed by the closing address by Dr. Ernest Fremont Tittle, pastor of First Methodist Church, Evanston, Illinois, on "Supreme Loyalty."

Informal creative interest hours, in which students will be able to express themselves in various ways (cf. November *motive*, page 49), will be held each afternoon. In these groups, students will have the opportunity to discuss informally with leaders in the arts and education their experiences of the evidences of Christianity in terms of the creative life.

The Conference commissions will meet twice daily. The roster of commission leaders, incomplete at present, will include the following persons:

Malcolm Slack Pitt, dean of the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Connecticut.

Harry Spencer, assistant executive secretary, Joint Division of Education and Cultivation, Board of Missions and Church Extension, New York City.

Fred Gealy, School of Theology, Southern Methodist University, Dallas, Texas.

John Keith Benton, dean, School of Religion, Vanderbilt University, Nashville, Tennessee.

James Chubb, pastor, First Methodist Church, Baldwin, Kansas; instructor in sociology, Baker University.

Claud Nelson, director, World Student Service Fund.

Hideo Hashimoto, pastor, Japanese Methodist Church, Fresno, California.

N. C. McPherson, Jr., pastor, Peachtree Road Methodist Church, Atlanta, Ga.

Miss Ruth Ransom, secretary, Joint Committee on Missionary Personnel, Joint Division of Education and Cultivation, Board of Missions and Church Extension.

Lowell B. Hazzard, Head of Department of Religious Education, Illinois Wesleyan University, Bloomington, Ill.

Dean B. R. Brazeal, Morehouse College, Atlanta, Georgia.

Herman Will, Jr., Commission on World Peace of the Methodist Church.

Senator Mary Farquharson, Seattle, Washington, member State Senate.

Dr. Olive J. Card, assistant professor of psychology, University of Denver.

Announcement has also been made of the resource leaders for the Conference. They will include:

A. W. Wasson, associate secretary for Latin America, Division of Foreign Missions, Board of Missions and Church Extension, New York City.

M. S. Davage, Board of Education, Nashville, Tennessee.

T. T. Brumbaugh, associate secretary of Y. M. C. A., Ohio State University, Columbus, Ohio; missionary to Japan.  
C. T. Igelhart, World's Student Christian Federation.

Wade Crawford Barclay, executive secretary, Joint Committee on Religious Education in Foreign Fields, Board of Missions and Church Extension.

James Workman, assistant secretary, Board of Lay Activities of the Methodist Church, Chicago.

Earl Moreland, president, Randolph-Macon College, Ashland, Virginia.

Richard T. Baker, assistant secretary, editorial department, Joint Division of Education and Cultivation, Board of Missions and Church Extension.

Miss Virginia Simmons, dean, Bennett College, Greensboro, North Carolina.

Miss Joy Hume, Associated Board for Christian Colleges in China, New York.

E. D. Staples, Board of Education, Nashville, Tennessee.

Sallie Lou MacKinnon, foreign secretary for China, Woman's Society of Christian Service.

Ortha Lane, former missionary to China.

Joseph Dobes, former minister in Czechoslovakia, now working with foreign groups in Texas.

J. J. Mickle, Jr., former missionary to China, secretary of the International Missionary Council.

Ibrahim Mansoury, student at Union Theological Seminary from Egypt.

Kingsley Mbadiwe, graduate student at Columbia University from Nigeria.

Stanton Lautenschlager, former missionary of the Presbyterian Board in China. Professor at Cheeloo University released to work with refugee students.

Worship and services of meditation will open the morning and evening sessions of the Conference. A service of communion will close the Conference the forenoon of Friday, January 2.

The national convention of the Society of Wesley Players, student dramatic organization of the Methodist Church, will hold sessions each afternoon during the creative interest hours. Henry Blankenship of Denton, Texas, is national president.

Worship at the Conference will be under the general direction of Mrs. Joe Brown Love of Denton, Texas, assisted by the following student committee: Fern Cherrie, Baker University, Baldwin, Kansas; Carol Embree, Occidental College, Los Angeles, California; Roy Hendricks, Yale Divinity School; Margaret McNaught, Simpson College, Indianola, Iowa; and Jane Voorhees, University of Illinois. Also assisting in planning the worship will be Mrs. Elsie Mae Beimfohr, associate director of the Wesley Foundation, University of California at Los Angeles.

[Continued on page 51]