

rest of the world are still urgently needed for this great experiment of grouping similar races together. There is, however, an end to the necessity for charitable help to the Greek refugees in sight, and once again the League of Nations will have directed a humanitarian effort and led it to success.

One word must be said about the work of the Committee of Intellectual Co-operation. The aim need only be mentioned to secure assent. This endeavor is passionately advocated by the French, and indeed by the Latin races generally, and though the rest of the nations may be slower and realize the practical difficulties more acutely, they too desire all forms of intellectual co-operation—exchange of teachers, experts, books, reports, and so on.

The League of Nations Assembly last

year passed a recommendation to the Governments of the States Members of the League that they should grant railway facilities to Boy Scouts and students. This sounds a small thing, but it implies great things; it implies a comradeship of youth, an interchange of visits, a better understanding between the young of all nations. One other seemingly small thing was also recommended by the Assembly, namely, that all the States Members of the League should undertake to have children informed of the League and of the terms of the Covenant. Again this sounds a small thing, but it implies a great thing. Whether the world is ever again to be a welter of blood and horror, or whether it may gradually become a fairer place, those alternatives of the future lie in the laps of little children. The nursery is

the seed-bed, and there the new aspect of brotherhood must be cultivated.

Meanwhile the League of Nations plods on. It would take another article to describe the combined work being done for the health of the world and for the regulation of labor conditions, grouped as they are at Geneva. Not only is the League adjusting the great quarrels and the dangerous rivalries of nations, but day by day it is silently weaving a network of international agreements round all the countries of the world, and these agreements are purged of the influences of national pride, or greed, or ambition. They are uniting the best spirits of each nation in a finer relationship, and striving to make a common attempt to lift the ideals of the world, and, having so lifted them, to translate them into action.

Pageant

By MARGARET WIDDEMER

THOUGH I go by with banners,
Oh, never envy me
These flags of scarlet flying,
This purple that you see. . . .

This air of marching triumph
Was all that I could save
Of loves that had an ending
And hopes that had a grave.

Youth's Demand for a Practical Religion

By KENNETH IRVING BROWN

The first of six articles dealing with the religious thought and ideals of the younger generation. An editorial comment on this series will be found elsewhere in this issue

The strength of our country lies in the strength of its religious convictions.—*Calvin Coolidge.*

IN the very beginning, let me say that I am not a theologian, but a layman interested in religion; not even a trained religious worker, but by profession a school-teacher. At the request of *The Outlook*, I have recently visited various parts of the East, Middle West, and South to observe at first hand some of the religious expressions of our age. It would be presumptuous to present my observations as typical of the entire country, or even of all classes of any one section. What I have sought to do is to interpret sympathetically what young men and young women to-day are doing and thinking religiously. My years of experience have been too few for me to draw sweeping comparisons between to-day and yesterday; in fact, I have been

inclined to extend the age limit of the term "young people" sufficiently to allow myself a place at the latter end. It is therefore not as an elder that I would write, but as a member of the vanguard of youth.

But how can one know the religious life of a community except by living among its citizens for a number of years? Therefore, in spite of the cordial hospitality which has everywhere been extended to me and the willingness of stranger-friends to contribute, I have often been at a loss to know how to unravel the tangled thinking which we see everywhere about us. I have sought the leaders of the communities into which I entered that I might have the benefit of their experience; but, in addition, wherever possible I have sought out young people—those who I was told were religiously inclined and those who were

indifferent—that I might gain from them, so far as they were willing to share it, their position in what prophets have called the "new renaissance."

It is true that in large measure my observations have been among college students and college graduates. I have not neglected to meet and talk with non-college men and women; but it is my experience that only a comparatively few of our American young people who have not enjoyed the discipline and associations of college are thinking and feeling deeply or individually, and that these few, recognizing their handicap, are making endeavor through evening schools to repair their loss. America looks to her college-trained men for leadership, and there are no signs at present that the leadership in this spiritual awakening will come from other sources.

It is fair, I believe, to divide the race

of young people religiously into three roughly sketched groups. There is, first of all, that circle which we may call pagan. It must be confessed that the pagans include many of the social and athletic leaders; and, containing the leaders, the group must perforce contain many of their thoughtless followers, those young materialists who go the course of least resistance, without dissatisfaction with the social order as it is, who eat, drink, and are decorously or indecorously merry, not because of any to-morrow-we-die philosophy but because of the lack of any constructive philosophy at all. To these numbers must be added the thousands of laborers, materialists likewise but not from choice, whose struggle for a decent livelihood, absorbing time and strength and initiative, leaves little opportunity or desire for enriching recreation or religious culture.

The Test of Tradition

AT the other extreme is the group of traditionalists—those to whom religion is first of all an externally imposed body of doctrine, and secondly an emotional experience. There is in their faith no place for change. To them revelation is not a miracle of to-day, but of yesterday. Salvation is the effect of a single cause—a certain attitude of mind; the validity of that attitude they would test by the touchstone of tradition.

Those Who Seek

BUT there is a third group, fortunately large, which may be called the group of experimentalists. A religious experimentalist is he who seeks the spiritual tokens of life after ways according to his own nature, demanding that which he can test intellectually or emotionally, glorying in the future while revering the past. It is from this class that the religious leadership of our age must come—those who, having tasted and seen that the Lord is good, would pass on their discoveries.

The experimentalist is an inclusive class. May I suggest four widely differing, although not necessarily exclusive, temperaments which it contains?

There is, first of all, the "intellectualist," a type found more often, I imagine, among the men and women of our Eastern colleges than elsewhere. A junior at Harvard described them in these words:

I'll tell you as I see it, to lots of college fellows God is simply another course to be mastered and criticised. Most students feel no need for religion; they imagine themselves self-sufficient, and are somewhat overawed at the powers and possibilities of their newly awakened mind. They

crave to see that mind, to try it out, and, naturally, they start on the things about them. Religion comes to them from the outside, and they resent any element or phase of it which eludes the mind. I mean, they are intensely antagonistic to anything which must be accepted on faith. In cold, factual, logical reasoning about God they indulge, and whatever conclusions they arrive at are purely intellectual, affecting very little their personal lives. When they finish, they put them aside with their note-books and credit themselves with a pass in the course on God.

This is, to be sure, an extreme and unsympathetic statement of the intellectualist's position, but it indicates clearly his approach to the subject.

Organized Religion

TO a second group the term "organizationalist" is applicable. This phase of experimental religion is more frequently found in the Middle West, where Bible classes and religious foundations and universities in general speak in numbers which to an Easterner are awe-inspiring. At Columbia, Missouri, I had an appointment to meet the head of the Baptist Young People's Union, a student at the University of Missouri. When he came, he brought with him two friends, likewise university students, the one the superintendent of the Battle Ground Mission (which, by the way, was built with money raised entirely by young people) and the other the University men's president of a Bible class with an enrollment of over a thousand. For an hour and more I listened eagerly as they told me of their plans and hopes for their organizations. It is in no sense of criticism that I call them organizationalists; but they appear representative of that class which looks to groups or denominations for the fullest expression of spiritual and humanitarian motives.

The Mystical Companion

THERE is, likewise, a third group, which for want of a better name we may call "supernaturalist." "Mystic" is not a term in best repute to-day; colored by Oriental occultism and pseudo-supernaturalism, it has won for itself undeserved disfavor; and yet, beneath, rests unscarred the experience which gave rise to the word. The supernaturalist is he who puts a mystic companionship with God first in his life. Within the past ten years there has been a revival of mysticism, occasioned in part by the separations of the Great War. But other causes have contributed, and chief among them is a disgust shared by some of our best young people at our prevailing materialistic philosophy.

I sat talking with two young men in the corridor of the Battle Creek Sanitarium, and in our conversation I asked the question, "What do you mean by religion?" Both were silent for a moment, and then the older answered, thoughtfully, "To me religion is playing the game of life squarely and fairly, with one's self and the other fellow." But his friend objected. "It's that, of course; but it's more than that. God is there; religion [the word came desperately]—religion is having God for a pal."

The Eternal Hunger

AND yet I would warn the reader that the young supernaturalist seeking God is not traveling the path worn brown by the feet of his fathers. It was my privilege recently to meet with a group of young men, most of them freshmen at a Boston university. They had come together for the intimacies of informal discussion, and spoke their minds freely on all matters. The conversation turned to religion, and one student, scarcely more than a youngster, was evidently listening intently. I was sufficiently acquainted with him to know that he was keenly in love with beauty of all sorts, devotional by nature, honestly seeking the experience of companionship with God. Mention was made of the frequency of student discussions on religious subjects. "Are you content," I asked, "with your intellectual analyses? Do you make any attempt to put your conclusions into practice?" My friend interrupted: "How can one be content with intellectual analyses? Do we not search intellectually because we feel a peculiar need? I am hungry for something to worship, I crave it; but the tangibles on which I can put my hands are not worthy of my worship. I am searching intellectually that I may discover God—I call it God—or something or some one on whom I can worthily bestow my devotion."

In the Service of Man

THE name "humanitarian" is fitting for the fourth group—the largest of the four. These are they who oftentimes are constitutionally unfitted to enjoy the exhilaration of the supernaturalist or who sometimes are unable to assure themselves of those conclusions which the intellectualist reaches, but who interpret religion as a life. Here belongs the man who says (perhaps thoughtlessly, but the type is fairly common): "I can see no need for your doctrines or your personalities. Let morality be an end in itself." A college man of the East, intending to be a physician, assured me, "I know nothing of God, and I am suspicious of those who say they do. But man I can