

sending the photograph to his father was analogous to the destruction of the piano. Since he was capricious, he would have regretted his action by the next day; but, mercifully, through death, he had escaped the tragedy and result of his violence.

Otto Muller, a heroic and tragic figure with his turbulent emotion and desperate homesickness, is psychologically realistic. His motivation, as presented by his background and delusion, is not exaggerated.

## In One World

TOM BECKWITH

*I sent my soul through the invisible,  
Some letter of that after life to spell.  
And by and by my soul returned to me,  
And answered, "I myself am heaven and  
hell."*

Omar Khayyam

How very strange it seems that the majority of minds still believe in distinctions — yes, distinctions while experiencing life, and, even more absurd and unethical, distinction after life. Can it be that after being submitted to the distinctions between race, color, creed, religion, and position while on earth that we must go on through eternity, that endless span of existence, still making a distinction between supposedly good and evil?

General opinion has it that heaven is the land of the blessed in one section of the everlasting, and hell is the place of punishment for the wicked after death. Do we not atone for our misdemeanors and sins on earth, in life? Is it possible for us to believe that we must go throughout the endless time still suffering for that score which has already been settled? If this be true, what of the supreme thrill, the infinite zest of living?

Long ago Vergil wrote of hell in his "Aeneid," describing it as a place of extremely brutal and maddening physical torture, where the ancient idea of distinc-

tion betwixt good and evil existed. That was long ago. That was in the days when people would not accept new ideas and when ridicule and scorn followed a master. People once stated that the world is flat. We now know how utterly wrong they were.

It was many years after Vergil that the great John Milton, known for his "Paradise Lost," and Oscar Wilde, who wrote the deep and moving "Portrait of Dorian Grey," expressed their opinions in their works of the "heaven and hell on earth" theory. They believed, as I most strongly do, that hell is a psychological state, which is experienced entirely on earth and within the individual.

It is a general consensus that the misery of the mind, that which is psychological, eclipses the misery of the body, or that which is physiological. Then why must this wall of stubborn doubt separate goodness and evil, that is if there exist any, after death?

Let us look now at four of the most hardened, and surely the most evil masters of crime of recent years: John Dillinger, Al Capone, "Baby-Face" Nelson, and Belle Gunnis. We would wonder how these people could live at all with any peace of mind. For example, let us focus our attention upon Belle Gunnis, who was one of the cleverest and most fiendish woman

murderers in the annals of history. Her list of ax murders startled the universe. She finally died *by her own hand*, and are we, as intelligent individuals, prone to believe that physical punishment in the imaginary Hades could overshadow the anguish and mental torture which this mistress of the gory ax experienced? Belle Gunnis did not hasten her fate because she had fear of capture and the dreaded hangman. She died because she could no longer live with her own conscience. The intrinsic fire had reached her soul with its flame, and the end was destined. In like manner, could the gun shot wounds of Dillinger and "Baby-Face" Nelson, that painful physical agony, eclipse the torture in their minds?

Al Capone, the big boss of Chicago, never committed a murder, but he was responsible for many. Sent to prison to serve his time on circumstantial evidence,

he is now released and free. He must live, as all of us must live, with his own mind, his own conscience. Can he, can we, then be free?

There is a God, a supreme diety, a spirit within us. There is that thin link between right and wrong within our being. If our sense of right is violated, it is obvious that our reactions are based on the psychological rather than the physiological. A small boy steals an amount of money from his mother's purse. Is not the remembrance of stealing it far worse than the spanking he would likely get?

We pay the full price for our wrongs while on earth, and then we are gone. We are gone forever — existing in the vast space — but we are together and free.

“. . . my soul returned to me,  
And answered, 'I myself am heaven  
and hell.'”

## Compulsory Religious Courses

PATRICIA JOWITT

For the past twenty-five years religion has been classed by the "moderns" as something for old people. This lack of knowledge of moral and ethical standards has resulted in a society with a very casual outlook on right and wrong. It has been only in the past two or three war years that any credit whatsoever has been given to the work of the church and religion. People, since their beginnings, have set up gods, good or bad, to worship. This sloughing off of good sound religious principles has caused the formation of Nazism and Facism. The people, in their basic need for religion, have turned to a bad philosophy. The only solution to the problem is the reinstatement

of Christian ideals in the hearts of our enemies. This same remedy will cure many of our national difficulties.

More and more Americans are turning toward God to discover an answer to their personal needs. Today many of the people of the last generation have no knowledge of the mores which are the necessary foundation of religion. These consider themselves too adult to attend Sunday School; therefore, a substitute for this basic instruction should be provided.

Few young people have a sound knowledge of the moral and ethical standards laid down by society. Since it is the aim of colleges to prepare the youth of the country for the world, there should