

PROFESSOR: Hmmmm, 96 per cent of the U. S. citizens believe in God.

CITIZEN: Not a bad record, eh?

PROF: It's according to whose record you're examining: Gallup's or God's.

CIT: I don't get you.

PROF: Gallup counts the noses, or I should say "the ayes," and God counts the hearts.

CIT: They ought to be the same number.

PROF: Ought to but . . . I suppose if you asked a Methodist clergyman if he believes in God, he'd say "yes." And I expect the loudest affirmatives would be from some preachers among the two hundred persons who got together in Birmingham to oppose any proposals "that seek to change the present Methodist system of separate jurisdictions for white and Negro churches."

CIT: What's that got to do with it?

PROF: I'm not going to be the judge; I just wonder if God's record is not a little confused in finding belief in his person and belief in Jim Crow on the same page—right next to Brotherhood Month, too.

CIT: I don't see the point.

PROF: Apparently neither do a lot of others in Gallup's 96 per cent.

CIT: You folks who want to apply the Gospel always confuse things. Why not take a look at the reasons people gave Gallup for their belief—for example, No. 1, "order and majesty."

PROF: Let's go back South again. Remember the lady who got hit and well bruised the other day by an object from outer space? . . . apparently some disorderly meteor.

CIT: The exception that proves the rule.

PROF: How ridiculous can people get? Exceptions have never yet proved any rule . . . but really, is this a universe of order? My friend in the physics department says the basic theory he goes on is the law of "probability." This simply indicates that the law of chance is fundamental—no one on earth can predict what an atom, by itself, is going to do.

CIT: Why don't you college folks believe your eyes; the sun comes up every day, doesn't it?

PROF: In my experience, yes. But you must admit my days are rather limited. How about two billion years ago—or two billion years from now?

CIT: Who's ridiculous now?

PROF: But God has been forever, is, and ever will be.

CIT: Let's get away from "order," where your scientists confuse things, and consider "comfort." You do know belief in God is comforting.

PROF: So is a foam-rubber mattress.

CIT: I don't mean it that way. I mean spiritually.

PROF: Some claim they drink 90 proof Old Horse to comfort the spirit.

CIT: The Gospels promise us comfort.

PROF: It's a mightily revised Gospel (to steal from a Yale professor) that says, "Go ye into all the world and be comfortable."

CIT: Apparently you don't believe in any of the arguments for God.

PROF: To the contrary. I just don't believe in pious arguments for a phony God.

CIT: That's pretty near to blasphemy.

PROF: As I recall, the real reason for crucifying Jesus was the charge of blasphemy.

CIT: Now you're comparing yourself to Jesus. Be frank, that is, be honest. Don't you really believe God has the answers for you? And isn't that a comforting feeling?

PROF: Of course God has the answers. That's not my problem, however. I don't even know the questions.

CIT: And all that education!

No less than 96 per cent of U. S. citizens polled believe in God, according to a survey by George Gallup. Pollsters also asked the 96 per cent what they thought was the most convincing argument for God's existence. The replies, in order of their frequency: 1) The order and majesty of the world around us. 2) There must be a Creator to explain the origin of man and the world. 3) There is proof of God in the Bible (or other church authority). 4) Past experience in life gives me faith that there is a God. 5) Believing in God gives me much comfort.

Time, January 10, 1955.

What Are the Questions?

Such Stuff As Dreams Are Made Of

by Harold A. Ehrensperger

Fifteen years old! When you take a look at magazines designed for the college market, it seems quite a miracle that *motive* is still alive.

There was a time, back in the dark days, when there was no *motive*, no "Skeptic," no "Professor," and when you said "religious" journalism you meant the stereotypes of Protestant piety working themselves out in print. The result was hardly exciting. That was before *motive*.

Then Harold Ehrensperger got an idea, and he got support from persons such as H. D. Bollinger and Harvey Brown of the Student Department, and then . . . *motive*. All of a sudden religious journalism became exciting for people who had never before given it a consideration.

Nothing Harold Ehrensperger ever touched remained dull. If he could not give life to it, he tossed it away. And *motive* was his very own.

THIS is a magazine for all your life, designed to fit in every moment from the time you rush into your clothes in the morning until you fall back again upon a bed at night. It aims to be a *motive* going with you all the way, the *motive* of a well-directed life, filled with meaning, purpose, and concern. That *motive* takes its origin from the most exciting man who ever lived, a man named Jesus, and is reflected in a thousand brilliant lives from his day to our own. It bases its belief, as he did his, upon the value of human personality, upon living that respects all life.—from *motive*, Vol. 1, No.1.

Dreams were part of the substance that went into the making of *motive*. Too often they turned out to be nightmares—which was to be expected in the condition of birth that saw the magazine first come to life. An astrologer might have said no time could have been more inauspicious, the signs were all against us!

On the other hand, the time to begin a new magazine for students was when the three churches decided to unite. In 1936 the student movements of these three branches of Methodism had come together in their first united

conference. As the students looked forward to working together, lines other than Mason-Dixon began to be drawn. One of the things the students said they wanted was a magazine that might express their unity as they thought through what it meant to be a Christian in the growing, complicating time in which they lived. They had an ecumenical yearning. Some of us had dreamed dreams about such a magazine even by that time. But it was not until our dreams were sanctioned by the students that we fed them on substance that made them real.

An unpropitious time! 1940! Already the situation in Europe had reached a stage where any incident might have meant a war for America. Hitler had achieved an overpowering force in Germany, and the Soviet Union was struggling desperately to grow in spite of the menacing forces all around her. America had weathered a depression that had shaken young people out of their blissful certainties and had driven them back to the search for fundamentals. Before the magazine was to see itself in pages rather

than plans, a "hot" war had started, and all the proportions of life were condensed into the structure of military service. No, not quite all! Those of us who had survived one war knew that

Two wars in a generation must so debase

Those whom it does not destroy,
that to remain alive

Will hardly, in any important way, be to survive.

Yet it was precisely because we wanted to remain alive *in an important way*, because we thought for a remnant of Christians there was another way even in a war, because we knew living in "an important way" was, in the last analysis, the Christian way, that we felt compelled to begin *motive*. It was born, like Melancholy, "Of Cerberus and blackest midnight"; so terrible and portentous were the birth pangs. Its male readers were marching off to war. Or, to carry on with Milton's figure, its birthplace could be described "In Stygian Cave forlorn"; so cramped were the quarters at "810" and so sooty the neighborhood! But forlorn, No! The parents of *motive* were "wooed by expectancy." Whatever they were, they were not forlorn. *motive* was anything but melancholy. Its defiance of the unlovely times in which it was born was to be characteristic of its whole life. It was marked from its conception, in true Freudian manner. Certainly what went into its first few months sealed its destiny. It was to be like nothing that had gone before.

ITS birth was always being questioned by someone. (Even the F.B.I.) Perhaps that was the reason for its hardihood. It should have been sired

motive

by another division of the Board of Education, said some. Others just thought it hopelessly illegitimate and not worthy of being adopted. Yet its true parents have never questioned its right to life, have never ceased to believe in it through all these fifteen years of childhood and adolescence. Like all alert children who learn too quickly, it had to discover the facts of life the hard and interesting way, and once or twice it got caught by some of the older generation who insisted it was corrupting the morals of its generation because it wanted to tell other erring children what it had learned. Sometimes it even dared to take Christianity too seriously, a naughty thing for any child to do in times of hot or cold wars, and it was called *unrealistic*. Mark down to progress, many of the things for which it was spanked by its neighbors (never its parents!) are now accepted as right and proper. And all in fifteen years!

This naïve quality has been one of *motive's* chief characteristics. Those who first thought of it dreamed there might be a support for students who found they could not sanction war; they could not give lip service nor life service to anything so monstrous. Now in these lugubrious days, when to think of surviving at all drives one to be pessimistic about existence, the magazine is saying the same things it said fifteen years ago, but today what it says is an accepted unconcern rather than a refusal to look destiny in the face as it was in 1941. The great difference today is that the fear is not that we shall become militaristic but that we can no longer be saved by this same militarism.

motive was also naïve about the racial problem when it was dangerous to suggest that segregation of any kind was illegal and pagan. Its too mild, dangerous living was the evidence of the spirit that made young people rally to it. It was naïve about demagoguery when it saw this cancer first taking root in the body of our country. Now it watches the supreme judicial body of the country not only condemn the very thing Christians should have stopped, but it sees, sadly enough, the supreme legislative body

of the country waste weeks of time and great sums of money to control the seemingly uncontrollable demagoguery in its own ranks.

It was naïve in thinking that a quality of love was one of the chief characteristics of Christianity, that that love had been and could be revealed. Now it has lived to see a non-Christian in a missionary country come to full growth and die because he knew this truth was of God. It was naïve enough to believe that hate breeds hate, that ends and means are equally important, that unspiritual materialism is a disease that kills those who take it to their bosoms. On this fifteenth birthday, let us hope *motive* will never grow up so it will have to become, in turn, like a child, if growing up means the giving up of things which cynics call naïve.

THE parents of *motive* dreamed that their child could find creative playmates who might help it grow. It believed students wanted to write effectively, that they also wanted to read what effective writers had written. It felt there should be a nice balance between student writing and the writing of those who had perfected their craft. It delighted in the number of its contributors who went on to make their witness in literary fields, and it now enjoys talking about the names that first appeared in its pages. It still proposes that for its fifteenth birthday it will draw together out of the years the worthwhile things that have appeared in its pages, that together they may be read and kept.

It felt that a generation's health can be estimated by the way religious concepts are expressed in the arts, that all great religious periods in the world have produced enduring religious evidence in great art. It felt that the alienation of the arts by institutionalized and organized religion was suicidal for religious growth. It knew that good art is essentially religious art, that art is to be judged good or bad not by the name of its subject matter but by the integrity of the artist and the excellence of his technique. It sought to give young

artists a chance to express themselves and to see the expression of some of the finest artists of this and other generations. In this it pioneered, and in this it set a standard that has increasingly become the standard of many magazines that do not propose to be "finished" products but believe that their value should be in showing the growing quality of their contributors.

motive believed that religion could be exciting, that religious living could be so engrossing it could challenge the mind and spirit of the best students of the campus. It felt that too long we had appealed only to the "safe" students, to those who had either never been tempted to be anything but good, or had too little spirit to know what real temptation is. They had never met the devil face to face. *motive* proposed to introduce the devil, or rather to strip him for all to see. Nothing was more fun or more precarious. Nothing has brought more lasting results.

motive has been frowned upon by some new orthodox churchmen because it did not have, in their words, "a theology." Frowns have a way of turning into supercilious smiles when the reason for them is exposed. A student magazine that was to seek, and hope to find, was not to start by having found. *motive* began with certain basic premises, but it never supposed the way to verify these foundations was to bring prefabricated superstructures to put on the foundations. It wanted to stimulate students to make the plans, get the materials, and build the structure because it knew the foundation was right. It had had a theology of fundamentals, of foundations, not of mansard roofs and gargoyles.

motive began with a belief that we needed to "call our companions," that we needed to "launch our vessel," and that there was ultimately no danger in the voyage, because "all the seas are of God." The happiest experience of the founders has been the companionship of students who have found a belonging sense in the magazine. They are artists, ministers, businessmen,

(Continued on page 45)

Content to go along, Reaching

by Roland E. Wolseley
Professor of Journalism
Syracuse University

it was not, of course. Harold can speak for himself, but as I interpreted his attitude, particularly for a college journalism issue of *motive* I edited more than a decade ago, it meant he realized that college campuses are in one way cross sections of other types of communities.

That is, just as any city is composed of a minority of thoughtful, well-educated, serious-minded people and a majority, who take life more easily, get their stimulation not from ideas but from action, like sports, or get it ready-made, as from the cinema, mystery novels, television comedians, or radio soap operas, so the campus is divided. How? On the one hand is a group deeply interested in good writing, experiments in the arts, religious philosophy, ideas rather than emotions. This group is small, but growing. On the other hand are those who are not so interested; at least not deeply.

Only a wise editor knows the limits and potentials of his magazine. Only a courageous one sticks to his principles if they are the sort that either rub bigots and superpatriots the wrong way or run deficits. In religious jour-

IN a certain way *motive* is a *Harper's* or *Atlantic Monthly* for college-age young people. All during my association with it, which includes membership on an advisory board during its first decade, it has seemed to me to warrant that description. It is to religious journalism, especially that for young people, what the quality magazines are to secular journalism.

During that first decade Harold Ehrensperger and I used to correspond or talk about the magazine at length. At first, being then less informed about journalism than I am today (if possible), I urged Harold to popularize the magazine, to make a broader appeal, to simplify the language, to be

less erudite. Fortunately, he refused to compromise for the sake of popularity and circulation.

Harold Ehrensperger followed the journalistic philosophy of a much older editor: Edwin Lawrence Godkin. I do not know if he did so consciously; probably not. Godkin, the founder and first editor of *The Nation*, was not concerned about reaching the masses of the people. He left that to Hearst. He wanted to reach, as Willard G. Bleyer, a pioneer journalism educator, has put it, "the thinking classes rather than the unthinking masses."

This philosophy may sound snobbish; in Harold Ehrensperger's mind

Anniversary Covers—1st, 5th, 10th and 15th.



nalism both these effects sometimes are necessary. Only a cowardly denomination would extinguish a local church and all its personnel just because it was not saying what is popular or is lagging in its budget. Some action might be taken, but it would not be what sometimes is held over the the heads of religious publications. And *motive* has always stood courageously and found supporters from The Methodist Church in times of crisis, which is a tribute both to its editors and the denomination.

I thought of the quality and idea magazines in connection with *motive* because I recently reread a speech by David Frederick, at one time general manager of *Harper's*, delivered during a course at New York University late in 1951. After pointing out that his magazine then had about 150,000 circulation a month (it has slightly more now), that it ranked below the hundredth magazine in the country in circulation size, he noted that studies had shown it to rank in the first ten in influence among leaders in industry, finance, government, education, the press, the clergy, the professions, and others.

"Why do we continue the magazine at such a low absolute level?" he asked his audience, and then answered his question by saying:

"To double our circulation, for example's sake, even to the very modest figure of 300,000, we believe would require a great deal of editorial dilution; that is, making our ideas simpler, so that people who sweat when they read would understand what we are saying more easily. This is not to say that our content is necessarily high-brow or remarkably learned, but it does require that the reader be literate and willing to think.

"Nor is this to say," he continued, "that we could not and should not make our editorial presentation less formidable, or functionally more interesting. Nor is it to say that our circulation cannot grow, or that there is no possibility of growth. What it does say is that within very broad limits our present circulation level and objective are relatively fixed."

Enthusiastic supporters and ad-

mirers of *motive* would naturally like all Methodist students to have it, all students of whatever faith to read it and to be exposed to its ideas. But that is not possible. To reach the great majority of American collegians would require such a high degree of editorial dilution, as Mr. Frederick put it, as to destroy the formula and concept of the magazine. Instead, *motive* should be content to go along, reach-

ing, as I am sure it now does, a thoughtful minority of students, influencing their lives and through them influencing others. That is its destiny.

So far, its editors have fought the temptation, which I am sure must have pushed itself before them many times, to dilute the magazine. Once I would not have agreed with them; today I do, and hope they never waver.

mark of motive

by Richard T. Baker
Professor of Journalism
Columbia University

MOTIVE broke into the field of religious journalism fifteen years ago as a new thing. It must be some kind of a tribute to its distinction and novelty that today it is still unique in the field. It has grown and developed and flourished in a way that salutes the qualities of imagination and nonconformism, qualities that we are sometimes inclined to think are dead in both church and society.

The distinctive mark of *motive* has been its existential base. Anything which is a living concern to the student in America has been worth investigating by the editors of *motive*, and they have tried to shed some light from Christian experience upon it.

Back in the founding days of the magazine I was summoned to many conferences and conversations that led to its Volume I, Number 1. Simultaneously, I had the unique and ambiguous position of being a member of the editorial board of a "competing" journal called *The Intercollegian*. I well recall the wonder that consumed us as editors of *The Intercol-*

legian when the first copy of *motive* appeared.

"There is everything in it but the kitchen sink," was one of the comments I remember.

And we approached the second issue in real fear that it might include a piece on the kitchen sink.

This has been the major contribution of *motive*, it seems to me. If kitchen sinks could be shown to have a bearing on student life, one could be reasonably sure *motive* would take a look and have a say. A careful look, a thoughtful look. And the comments have always been reasoned, sure and bright.

Without ever becoming a mere adjunct of program planning, this magazine has been a builder of a movement. It has arrested the attention of students to matters that concern them deeply, and it has enabled them to find voice and words to go with voice in the expression of these concerns. It deserves many more happy birthdays.

FRIENDS

S for FIFTEEN YEARS



by Henry Koestline
Managing Editor

THE *Saturday Evening Post* and *Reader's Digest* may have more circulation than *motive*, but it is hard to find a magazine with more writers listed in *Who's Who in America* than this student publication.

Bishops and politicians, scientists and missionaries, educators and labor leaders have become contributors to *motive* during its colorful, fifteen-year history—and without pay.

Now it can be told. *motive* does not pay its writers. *motive* has to beg for many of its articles, but it has been a continuous source of satisfaction—and sometimes amazement—to its editors that the great and near-great have been willing to make this contribution.

Without this contribution, *motive*, as it exists today, would be impossible. Subscription money for *motive* pays less than half its cost. The Methodist Church, through its program for the Methodist Student Movement, makes a sizable contribution, and the writers make up the rest by their editorial gifts. All so the student can buy his copy for less than half price.

In spite of this no-pay policy, *motive* receives five times as many articles as it can print—and prints a great many articles which are unsolicited. Part of the reason for this is that through the years, *motive* has made many friends among people who

think. These are our faithful contributors.

motive, like other top magazines, is continually searching for more good material. It is never easy to get all the material an editor wants or the high quality he seeks, but *motive* has been unusually successful in its efforts. So much so that many editors of other church papers say frequently, "How do you do it?"

The answer seems to be in the kind of job *motive* seeks to do: reach the serious-minded college student, Christian or agnostic, with an intelligent approach to Christianity. The other part of the answer is in the editors. Under the creative genius of Harold Ehrensperger the first ten years, and Roger Ortmyer the past five years, *motive* has stood for the best in religious magazines beamed especially at the campus community. I know. I worked under both.

These are some of the many distinguished writers in *motive* over the past fifteen years:

Albert Einstein, whose latest claim

to fame is a statement about plumbers

Toyohiko Kagawa, Japan's best-known Christian

Martin Niemoeller, German pastor of World War II fame

Pandit Nehru, prime minister of India

Senator Estes Kefauver, prospect for the presidency

Eleanor Roosevelt, humanitarian *par excellence*

Kenneth Irving Brown, head of the Danforth Foundation

Robert A. Millikan, scientist among scientists

Robert Maynard Hutchins, former president, University of Chicago, educational philosopher

Frank Lloyd Wright, architect of the future

Walter Reuther, labor leader

Charles E. Wilson, Secretary of Defense, former president, General Motors

Oveta Culp Hobby, Secretary of Health, Education, and Welfare

Richard T. Baker, Columbia University journalism professor, selected by the Government to set up the first journalism school in China—during World War II

J. Manning Potts, editor, *The Upper Room*
 Henry Hitt Crane, minister and pacifist leader
 Sherwood Eddy, international student leader
 E. Stanley Jones, missionary to the intellectuals of India, better known perhaps for his devotional books
 Bishop James C. Baker, pioneer in Methodist student work
 Bishop G. Bromley Oxnam, Washington, D. C., fierce critic of Congressional investigating methods
 Lynn O. Waldorf, football coach, University of California
 William O. Douglas, justice of the Supreme Court
 Howard Thurman, nationally known leader in religion and race relations
 Francis B. Sayre, United States diplomat
 Milton S. Eisenhower, president of Penn State—and the President's brother
 Walt Kelly, connected with Pogo
 Nels F. S. Ferré, distinguished theologian, Vanderbilt University
 Ralph W. Sockman, National Radio Pulpit, NBC, every Sunday morning
 Robert L. Calhoun, distinguished theologian, Yale University

Yes, the list is endless. These are some of the better-known writers to appear in *motive*. But the magazine does not pick its contributors on the basis of their fame. *motive* is more interested in what they have to say.

Over the years, many college students and just as many college professors have written for its pages.

Percy Hayward, writer in church periodicals for youth for many years, made this significant comment: "*motive* is one of the few magazines I have found in my search for those that are moving in new directions instead of juggling the details of the old ones. It is stimulating, creative, and enriching, even, and sometimes especially, when it and I don't see eye to eye."

These are *motive's* writers: They are contributors to *motive*; they are friends of *motive*.

February 1955



Could you please tell me what *motive art* means?

motive art

by Roger Ortmyer

I WAS scheduled some time ago to talk to a conference of young people on the general subject of the political situation in Asia. This was shortly after my return from a trip to Southeast Asia and the Middle East.

I "attacked" the subject with what I imagined to be considerable vigor. I attempted to analyze the play of economic and political forces in the midst of the Asian revolution. My enthusiasm led me to a certain egotistical assurance—I was on the ball, and my hearers were eager. And here was the keen analysis of a momentous situation that would stir not only the amateur but also the professional political scientist!

Immediately following the address a period was left open for questions from the audience. There followed that

awkward pause which so often comes when either the audience members have not been stimulated to raise questions or have not formulated them in their minds so the session can begin. I glanced inquiringly at the group, and finally a girl down in front (she seemed no older than a freshman, and had been seemingly attentive) glanced over her shoulder to see if anyone else was ready to ask questions. Finding that none were, she raised her hand. I recognized her.

"Mr. Ortmyer, could you tell me what *motive art* means?" she inquired.

So it goes. Sooner or later wherever I wander the questions are raised: "Why is *motive art* like it is?" "Do you have to be modern in the art all the time?" "What are you trying to do



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Perhaps no other form of religious art is more saddening and at times more nauseating than the anemic, weak, sentimentalized "likenesses" of the Christ. Hofmann, Sallman and more recently Christy have portrayed a Christ that is not worthy. Remember, we do not know what Jesus looked like. We do know what he was like. Christ was not weak. The very fact that Christ is shown as being physically handsome is open to question. Perhaps he was, but he was a Jew living in Palestine some nineteen hundred years ago and he led a hard life. He could be both tender and powerful in this strength and terrible in his attack on the Scribes. He did not always say nice things to people. He died a horrible death of torture. None of these things do I find in these pictures. Instead I find a prettied portrait for the sentimental that has no character. These portraits of Christ do indicate the degree to which we have weakened and sentimentalized our faith. We don't like the sermon that hits us, only those vague ones that hit other people.

from *Truth in Art*
October, 1949, by Marion Junkin

appear in church journals, the romantic nonsense that passes for art when related to religion) and "Why is it that religious art portrays none of the interest in classic forms of the medievalists, little of the joy and vigor of the Renaissance painters, none of the skillful technique of the Flemish miniaturists, little of the vigor of Doré and the paucity of the vigorous imagination of Blake?"

Why?

Without being an "arts" magazine *motive* has set itself to an examination of these questions, and the development of *motive* interest in the arts had always been related to an attempt to assess their role in life and the meaning of existence to the sovereignty of God for modern man.

Having made the decision to address itself seriously to a study and

with your art?" "I like *motive* art—but what do *other* people think about it?"

motive and art . . . the two have been inseparable from the beginning of its printing. In the course of time that art has come to mean art in the modern sense. By no means has *motive's* discussion of art been limited to contemporaries, but *motive's* interest in art has been its relevance to the contemporary scene.

One of the facets which has always intrigued the editors of *motive* has been to play with answers to the question "What does art mean today?"

Then we have found other questions that we felt needed attention: "Why is it that church art today is so very, very poor?" (the flaccid, sterile, sentimentally pretty kind of art almost universally used in curriculum materials, or on a slightly more valid level, an almost exclusive interest in "illustration," the stereotypes of religious art that always



HEAD OF CHRIST, May, 1944, by Robert Hodgell



THE SUPPER, October, 1951, by Robert Hodgell

analysis of art, to ask pertinent questions about its role in our life today, *motive* has also paid particular attention to what is happening on college and university campuses. From issue number one, when students in the art department of Northwestern University created everything from the cover design to the block prints used as department headings, departments in other universities and colleges across America and even in some foreign lands have found in *motive* a vehicle for the publishing of the work of their students. This willingness to work with students in their art expression has led *motive* into some of its most curious, and on occasion, controversial areas.

Studenthood would be without meaning if it did not incorporate both revolt and experiment. When student art finds free expression, the patterns used are liable not to be the old familiar and tried forms. So those who do not want to look at art from any point of view except that with which they are familiar were often offended at the covers on *motive* and some of the art work inside. Those offended have let out long, loud, and anguished

cries, and then curiously enough, have rushed to the rescue of others who took up their tune and said "Though we do not understand it, we think it is a good thing to print!"

As a *motive* article on the appreciation of art pointed out, arguments about art are much like religious discussion. A statement about art has almost the effect of a statement about God or the soul. Art controversy cuts very near to the bone of one's being.

Therefore, just as it is blasphemous to be flippant in discussing the matter of God, so *motive* long ago decided it must discuss art seriously. Whatever the final judgment will be, at least the editors have been concerned.

The early issues of *motive* were more concerned about drama and music than they were about the plastic arts. The first issue had two articles discussing Walt Disney's new music-cartoon production *Fantasia* (see quote on page 11). For the most part, illustration was in terms of photographs and art expression was largely limited to the covers and occasional block prints or line drawings on the inside pages. In the third year of its existence, an article in a "com-

munity" issue of *motive* discussed some of the creative experiments in art under the title "Art Goes to Town." In the years immediately following, serious discussions of architecture were made and there was an increasing use of the work of contemporary artists on the inside pages.

With the December, 1946, issue *motive* reproduced Phillip Evergood's "Don't Cry, Mother." There was also the work of a young "Big Ten" high-jump champion named Bob Hodgell, a protégé of the University of Wisconsin's artist-in-residence, John Stuart Curry, who had been doing drawings for *motive* for a couple of years. Both were to become fixtures. That is, seldom would *motive* come off the press without some contemporary work of art being reproduced, and Bob Hodgell would get into the index (because he'd made a contribution) about every year.

It is interesting to compare the popular interpretation of Christ that Bob Hodgell did (May, 1944, it has been widely reproduced and many requests for copies still come into *motive's* office) with his more mature work represented by a double-page

reproduction of his woodcut "The Supper," printed in October, 1951. The latter is one of a series upon which Bob is still working.

During the summer of 1946 *motive* even got a full-time "art consultant." She was Gregor Thompson, who worked a couple of years on the magazine, went on to graduate school at Yale and now, married and a mother, is doing work for the *New York Times*—and *motive* still! (See the March, 1955, cover) George Paris was *motive's* art assistant in 1949-50, and now at the Wesley Foundation at the University of Texas his art talents are having a lively time expressing them-

selves as he helps in the plans and work of building the new center.

In the fall of 1953 a new part-time art editor came along, Creason Clayton. Creason worked with the magazine for about a year, then found his own private art advertizing business had so grown he had to hire some artists to help him. Creason did take time out to do the cover for this issue, however. And . . . if dreams, budgets, hopes and ambitions all get together at the right time, the fall of 1955 just might find *motive* finally having a full-time art editor.

One of the most exciting art series *motive* has ever tried were those writ-

ten by some of the nation's eminent art critics and historians for the 1949-50 volume of the magazine. Through those studies and reproductions many students for the first time got a glimpse of the scope of the work of modern artists.

The editors of *motive* have taken art seriously, but, we hope, not self-consciously. They have felt that *motive* could be an instrument through which the artist today and the persons allied to the Christian witness could at least strike up conversations. They have been convinced that while the art of a past day was certainly good art, it would be a pitiful thing indeed if the Church were to continue to meet today's needs with feeble reproductions of yesterday's achievements.

To the conversation between artist and laymen, to an art witness in the Christian perspective, to the encouragement of work in the arts in the modern tense through the Church, *motive* has committed itself.

DESCENT FROM THE CROSS, March, 1951, by Fred Nagler

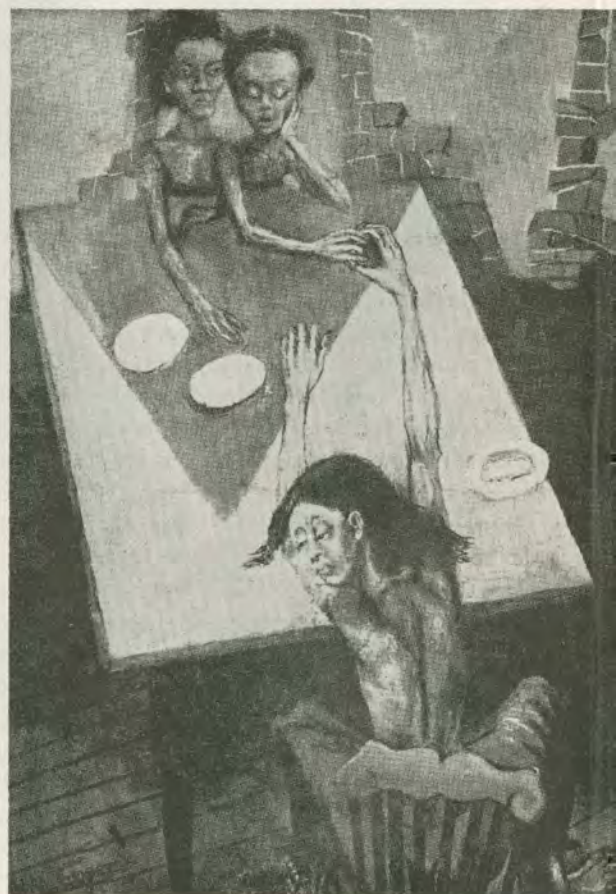


The artist Fred Nagler paints only for the glory of God—but the churches ignore him; while the discerning devout critics bid highly for his work.

THE ENTOMBMENT, March, 1951, by Fred Nagler



DON'T CRY, MOTHER, December, 1946, by Phillip Evergood



motive speaks—

Editorially

February 1941

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

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

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

TO GO WITH YOU

May 1943

When motive began as a magazine we announced a policy that has not been followed in our pages. We said, for instance, that motive would not take sides. We have tried to be fair, but in our two years of existence, what editor could see what we have seen and remain neutral? What magazine could set out not to take sides and then boldly announce at the same time that its purpose was to interpret and comment on the Christian religion as it functions in living on the campus? How can a magazine begin with a Christian interpretation and not take sides?

Our attempt to answer this question has been the most puzzling and disturbing part of our job. For we believe that a wide divergence of belief and action can still be included in a Christian interpretation. We have been sure that the conscientious soldier and the conscientious pacifist both belong; we are certain that other wide and seemingly opposite attitudes can still find union in the family of a Christian God.

February 1955

MR. DISNEY, MEET MR. BEETHOVEN

A Review by Richard T. Baker

February 1941

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

The other day I read Miss Dorothy Thompson's review of the film. She falls into the camp which views with alarm. . . . All her life, said Dorothy, she had listened to Beethoven's *Pastoral* symphony with certain impressions flitting through her consciousness. Now to have Disney come along and pepper those impressions with misbehaving centaureesses was just too unbelievably un-pastoral. Nazi, that's what it was.

. . . I fit into the hippopotamus class. I took the whole thing easy, found it just about as well co-ordinated as a hippo, and approximately as interesting to watch.

I FACE THE FUTURE UNAFRAID!

by G. Bromley Oxnam

March 1942

No, I am not whistling in the dark. I really mean it; I am not afraid. Suffering and struggle are ahead, certainly. All men must die, and in this generation some must give up their transitory lives before their allotted time. But I am not afraid! It is an hour of birth, and travail is always accompanied by pain. New life comes, and I glory in that. If I may change the figure, the military men use a term called "a turning movement." During its execution it evidences great confusion. The units appear hopelessly involved. But the "turning movement" results in a change of front. The army marches in a new direction. We are in one of the great turning movements of history. I refuse to center my attention upon the confusion; I see the change of front. Some men suffer from "night blindness." They cannot see in the dark. It is night, but you must see.

MOST FATEFUL DECISION IN RECORDED HISTORY

by Albert Einstein

November 1949

We scientists believe upon ample evidence that the time of decision is upon us—that what we do or fail to do within the next few years will determine the fate of our civilization. We call for a higher realism which recognizes that our fate is joined with that of our fellow men throughout the world. Great ideas may often be

expressed in very simple words. In the shadow of the atomic bomb it has become apparent that all men are brothers. If we recognize this as truth and act upon this recognition, mankind may go forward to a higher plane of human development. If the angry passions of a nationalistic world engulf us further, we are doomed.

. . . Each of us, whether as scientists who worked to release atomic energy, or as citizens of the nation that applied the knowledge, stands accountable for the use we make of this tremendous new force. To our generation has come the possibility of making the most fateful decision in the recorded history of the human race. By an act of the collective will, we can ensure that this great and painful achievement of man's intellect, instead of turning upon that mankind, may be secured for the benefit of future generations. I believe that mankind, capable of reason, restraint and courage, will choose this path of peace.

ONE SIXTH OF HUMANITY

by Madame Vijaya Lakshmi Pandit

October 1949

As followers of Mahatma Gandhi the leaders of the new India have had instilled into their bones a sense of responsibility—that sense which the philosophy of India has always stressed—man's responsibility to humanity which has brought out, in the ancient theme, the individual for the family, the family for the community, the community for the country and the country for the world. It is the responsibility of each people to contribute to all others that which only they can contribute of either their own strength, their own wisdom, or their own good fortune.

THE CASE FOR LONG ENGAGEMENT

by James W. Gladden

February 1952

. . . The prime cause of divorce is marriage!

. . . All evidence points to the fact that long engagements (eighteen months or more) are best. The Landis study admitted that "some people can get thoroughly acquainted during a relatively short period of engagement, whereas others may be engaged for years without having settled many of the questions which should be faced prior to marriage." It certainly depends upon the individual couple but, on the average, or for most persons meeting on college campuses these days, there is no doubt of the need for taking time.

If there is any possibility of mismating, a long engagement tends to bring it out. Superficial attraction such as passionate infatuation wears off. Better wear off before vows are taken! Broken engagements temporarily crush spirits but broken marriages break hearts.

MOTIVES

No. 1 Editorial from No. 2 Editor

October 1950

Theoretically, the Bureau of Standards suggests, ten million colors have been seen by the human eye. Although the spectrum is infinite, we resolve them into six to ten primary colors. Realizing the gradations, we react to the strong sensations. We simplify in the effort to evade confusion.

Our motives are as varied as colors. Theoretically they are ten million shades of action, response and reaction. But let's resolve them into the primaries: love and hate, want and plenty, perversion and normalcy, greed and altruism, fear and faith. Strong motives.

What say we of the boy in Korea? The news dispatch was simple. Several boys, wounded, could not retreat with their unit. They had to be left. One asked, "What is to become of us?" His lieutenant handed him a grenade, and said, "This is the best I can do for you."

Or from what motives was the grenade given? Suicide? Kill another "Red" before death? Is it symbolic of the gifts nations give their citizens?

What motivated the destruction of that symbol of mankind's bloodiest century—the blind nationalism of France and Germany? Did faith and love have something to do with it?

Intense are the motives that stir us. We must inquire into them, "in Christ's name."

SIMPLE SUNSHINE

November 1951

One of the first dialogue editorials which have become so popular.

PROFESSOR: *Sounds like a bargain.*

SALESMAN: *It is. Where else can you get soul serenity at an introductory offer of five issues for only \$1.30?*

PROFESSOR: *An injection of peace and calm regularly for only 26 cents per?*

SALESMAN: *That's the idea.*

PROFESSOR: *I've changed my mind. I guess happiness, calm, assurance and Sunland are not worth that much.*

SALESMAN: *Not worth 26 cents!*

PROFESSOR: *Not worth a used corsage. I can see that I do not want to be "Has Been Worried," but "Everlastingly Bothered."*

SALESMAN: *You want to be a worrier?*

PROFESSOR: *I've got to be. You must realize that I'm part of a university, and my university, all universities and colleges, the values that make the university significant, require that those concerned be about their task of worrying.*

SALESMAN: *But that's the trouble—too much worrying.*

PROFESSOR: *No, that's not the trouble. Too many persons have stopped worrying and started living. They're confident about it, too.*

SALESMAN: *What a cockeyed notion. You've got your world upside down.*

PROFESSOR: *That's why I'm worried.*

SALESMAN: *Come again?*

PROFESSOR: *I've got my world upside down. I inherited it that way. It's an upside-down world that advertises the way to start living is to bam-boozle friends, that says the path to good health is the way to make a millionaire out of a schemer who patented a 20-proof concoction, that the fifth freedom is the choice of Chester-malls.*

SALESMAN: *I don't get you.*

PROFESSOR: *You can't. You're full of Simple Sunshine. That is what really worries me. People like you and a seven-million-circulation magazine have talked people into the notion that religion is simple sunshine. Tripe!*

SALESMAN: *Did you call religion tripe?*

PROFESSOR: *Did I?*

SALESMAN: *You did!*

PROFESSOR: *I'm more worried than ever.*

SALESMAN: *And you a professor in a religious institution!*

PROFESSOR: *Can't you leave off selling, come and study and help me to worry? Let's form a huddle with ideas and time and dreams. Come on, Son. Let's see the world, not dope ourselves against it.*

SALESMAN: *I can get fifteen points if you'll subscribe to Simple Sunshine.*

ONE-MILLIONTH COPY



MOTIVE celebrated an historic occasion September 19, 1951, when the one-millionth copy came from the presses at The Methodist Publishing House in Nashville. It was the 1,846th copy of the October issue, according to records kept by the Publishing House and the Board of Education.

Looking at the one-millionth copy are, left to right, Dr. Harvey Brown, Dr. H. D. Bollinger, Editor Robert Ortmayer and Dr. John O. Gross, executive secretary of the Board's Division of Educational Institutions. Dr. Brown and Dr. Bollinger have been on MOTIVE'S editorial council from the beginning of the magazine in February, 1941. This copy has been sent to Bishop Fred P. Corson of Philadelphia, president of the Board of Education.

February 1955

TOWARDS A THEOLOGY OF ART IN PROTESTANTISM

by Nels F. S. Ferré

January 1954

In this sense art is close to religion. Religion is second-hand apart from the immediacy of experience which is primary to nature. Perhaps to see God and enjoy him forever needs to be complemented by to see God and to serve him forever. Such service, if needed, must be within the perfect freedom of love's vision of God. Seeing comes before service in the scale of reality. The vision of God fulfills our obedience. Art, however, also constitutes an aspect of immediacy with no reference to service. As the immediate celebration of life, art is the best part of religion. The vision of God is the summit of art. Art is seeing things as they are, not only actually, but in the light of eternity. Art apprehends life and the world in their deepest reality.

TRUTH IN ART

by Marion Junkin

October 1949

There is no easy course in how to know good art and develop a cultivated taste in five easy lessons. It is a matter of constant interest and contact. . . . Art training . . . is training the senses and building our own set of standards as high as possible. There is much room for differences of opinion in art and our likes need not be exactly like those of everyone else. If this were the case, we would all want to marry the same girl. There are some attitudes that we should cultivate, however, including honesty, courage, tolerance (some modern art takes a lot), conviction, sensitivity and awareness. Choosing art with these ideas in mind, we should be able in time to become our own critics and not have to depend on others to tell us what we ought to like.

CREDO

May 1945

For I believe that hard thinking will lead us toward God, not away from him. The more I know that is true, the more I know about God, and the better off I am even though it hurts. If a thing is true, no religion can change it, and no church should be afraid of it. I am never skeptical of the truth; but very skeptical of the church that twists it or runs away from it.

. . . I believe that the human mind at its best never loses God, but finds him, and finds him in unexpected places; and even though a man never comes to orthodoxy, he will find enough of God to keep him going, and that is better yet.

Until then, I am evermore a

Skeptic

(Robert Hamill)

How to Baffle Magazine

IF your resistance to magazine subscription salesmen is low, try reading literary reviews. In the four years I have lived in a Greenwich Village walk-up, I have seen the trend in magazine vendors change from veterans working their way through school to buxom girls who have "been chosen to represent my state in a point contest."

But regardless of the sex or technique of the subscription merchant, none has carried the magazine which I want. When I ask for *Partisan Review*, I am suspiciously offered *Newsweek*. A query about the *Sewanee Review* is likely to bring a suggestion of *Country Gentleman*.

The effectiveness of this polite way of refusing what one honestly doesn't want—a subscription to *Redbook* or *Polly Pigtales* or *Screen World*—is, however, an index of the general ignorance regarding our leading "intellectual" magazines. And it is in these "serious literary reviews," as the London *Times Literary Supplement* refers to them in its recent American literature edition, that our best criticism, poetry, and fiction are often published.

Not only is the average citizen ignorant of them, the average college graduate has never seen one. They are rarely found on newsstands except in the nation's largest cities. It is possible to major in English and never even hear them mentioned by a professor.

The serious literary review is something quite different from the middle-brow *Saturday Review of Literature*

which differs little from the book review page of a middle-sized newspaper in its standards of literary judgment. Admittedly high-brow, the serious literary quarterly rarely has over three or four thousand subscribers. Usually these publications are subsidized by the college or university with which they are connected; occasionally by private patrons or foundations. New ones spring up and adolescent ones die, and little notice is taken of them.

This matter of livelihood and longevity has always been the problem of the "little magazine." Because it is for a small audience with somewhat restricted interests, it has developed some of the handicaps of coterie publication—a prevalence of a certain kind of critical writing and a technical jargon understood only by the initiated. But these are minor handicaps, for the variety of writing in the literary quarterlies is far greater than that of the pulps and slicks. Here the experimental writer, if he is good, finds his audience.

AND the reader finds not only

literary criticism and fine new stories and poems but comment on movies, Broadway, art, the dance, and—in some places—politics. In the foreword to *The New Partisan Reader*, the editors of that magazine describe their ideal reader as "receptive to new work in fiction, poetry, and art." He is "aware of the major tendencies in contemporary criticism, is concerned with the structure and fate of modern society, in particular with the precise nature and menace of communism, is informed or wishes to become informed about new currents in psychoanalysis and other humanistic sciences, is opposed to such 'nativist' demagogues as Senator McCarthy and to all other varieties of know-nothingism, and feels above all that what happens in literature and the arts has a direct effect on the quality of his own life."

The *Partisan* editors then comment that this listing makes their ideal reader sound formidable but question "really, is this not our common idea of an educated man, the pivot of any decent society and lively culture?" *Motive* recognized the value of a

motive

Salesmen

THE LITERARY REVIEW IN AMERICAN CULTURE

by Betty Thompson



Partisan symposium on "Religion and the Intellectuals" to other than that review's readers by reprinting it in these pages two years back.

That the literary magazine has an importance far out of proportion to its distribution can be seen in examining the publishing history of our best writers. Nobel Prize winners Faulkner and Hemingway were early published in the long-deceased *Double Dealer* of New Orleans. They received encouragement and recognition from other writers as a result of those appearances in print at the beginning of their careers. Saul Bellow's *The Adventures of Augie March* and Ralph Ellison's *The Invisible Man*, two recent winners of the National Book Award, were known to review readers who had read excerpts from them in literary magazines long before they were published in hard covers. Robert Lowell, Robert Frost, Marianne Moore, E. E. Cummings, Wallace Stevens, T. S. Eliot, virtually every major poet, published in the reviews first. Their work continues to be published there. The best short stories of the year—both the Martha Foley collection and the O. Henry collection

—draw many of their selections from such little-heard-of magazines as *Accent* and *The New Mexico Quarterly Review*. They are formidable contenders along with *The New Yorker*, *The Atlantic*, *Harper's*, and—oddly enough—the fashion magazines.

Although there are a number of independent little magazines published away from the academy, most of the more prominent ones are associated with colleges or universities and edited by professors. These include both *The Kenyon Review* and *The Sewanee Review*. The *Sewanee*, the oldest of today's prestige reviews, is published at the University of the South, Sewanee, Tennessee, an Episcopal college for men. Its younger sibling, the *Kenyon*, emanates from Gambier, Ohio, another male Episcopal liberal arts college. Both are national rather than regional in content and interest.

JOHNS Crowe Ransom, son of an itinerant Tennessee Methodist parson (his sister Ellene writes for Methodist Board of Education publications), has been editor of the *Kenyon* since its

founding in 1939. Mr. Ransom is the dean of that group of poets and writers known as the Agrarians, who flourished collectively at Vanderbilt University in the early 1920's and included such men as Robert Penn Warren, Allen Tate, Donald Davidson, Cleanth Brooks, Merrill Moore, the Boston psychiatrist-sonneteer. The magazine in which they published their poems and criticism was called *The Fugitive* and their "agrarianism" was largely a philosophical desire to avoid the cultural abyss of industrialization rather than any back-to-the-soil movement.

Warren and Brooks were later associated in editing *The Southern Review* which was going strong in the 1930's when Huey Long was building up Louisiana State University with million dollar bands and football teams. The volatile Huey probably never realized some of the money he was throwing at the campus was going to support a highly respected literary review. When *The Southern Review* came to an end in 1942, it was hailed by the *New Republic* for printing the works of authors of "many shades of critical and political sympathy" and

correcting certain popular misconceptions of Southern literary activity "by placing that movement in the perspective of the larger thought of the country and by contrasting its claims with those of other elements of national life."

Mr. Warren later wrote brilliantly of this era in the history of the state in his first best seller and third novel, *All the King's Men*. If he was in an ivory tower, its window faced the skyscraper state capitol at Baton Rouge. The young men of the Fugitive group whom the older Ransom supported and encouraged are now middle-aged themselves. Both Warren and Brooks have long since left the South. They are now on the Yale faculty (these advisory editors of the *Kenyon* have disseminated the critical philosophy they represent in textbooks for college freshmen: *Understanding Poetry and Understanding Fiction*).

The soft-spoken Mr. Ransom continues to encourage new talent both in the pages of the *Kenyon* and in his classes in the small Midwestern village of Gambier. Among the men who have studied with Mr. Ransom since he took up residence at Kenyon College are Robert Lowell, Peter Taylor, Robie Macauley, Edwin Watkins, Anthony Hetch, George Lanning and Edgar Bogardus.

ASSOCIATE editor of the *Kenyon* is a philosophy professor on that campus, Philip Blair Rice, and its

other advisory editors include Lionel Trilling, the Columbia University professor whose collection of essays, *The Liberal Imagination*, was recently reprinted as an Anchor Book; novelist Peter Taylor, and Eric Bentley, the theater reviewer of the *New Republic*. Because of Mr. Ransom and the *Review*, the Rockefeller Foundation backed for three summers—1948, 1949, 1950—The Kenyon School of English at Gambier. Here the little magazine editors and contributors met their audience, mostly graduate students and younger teachers of English in colleges and universities who had been influenced by the writing and philosophy of "The New Criticism." William Empson, the brilliant and sometimes baffling author of *Seven Types of Ambiguity*, was brought from England as was the versatile poet, novelist, educator, art and literary critic, Sir Herbert Read.

Today the school has moved to a nearby state university which can support such a summer program without foundation subsidy. The Indiana School of Letters continues with the same teaching fellows the Kenyon School of English had and offers a master's degree. The successor School of Letters at Bloomington is largely devoted to the practice of a criticism (the "New Criticism") which insists on close examination of the text of the work and attempts to explain a work of art on its own merits as a collec-

tion of words without loaded and exclusive reference to knowledge of the time in which the author lived and biographical events of his life.

The New Criticism (some opponents have said its practitioners live in an ivory basement of obscurity) does not ignore all sociological and biographical factors. But its first consideration in the examination of a work of art is what the words themselves mean and convey to us as readers. At its worst, it produces more wrenched meanings, minute examinations of the meanings of words carefully looked up in the *New Oxford Dictionary*, and tiresome laboring of points than even the dullest, most superficial essay by the tweediest conventional exponent of the biographical fallacy. But then it's a lot harder.

At its best, it has produced the most rewarding studies of literature in this century. The literary reviews, however, are weighted on the side of criticism. Their editors will tell you they receive more good criticism than good fiction and poetry from new writers. Their significance is that they do provide the new talent with a literate audience and that audience with exciting discoveries of new work they are unlikely to encounter elsewhere.

(This is the first of two articles on the literary review. The second will appear next month.)



“revealing” way. I think this is what the gospel of John is getting at. (Have you thought of the way in which the first chapter of Genesis reveals the character of God in the speeches which he utters?) Like the New Testament, we as Christians find we cannot be indifferent to this Jesus of Nazareth. Whatever the difficulties in the way of saying this satisfactorily, we are forced to confess that ultimate commands are laid upon us and ultimate judgments are made about us in that which Jesus said and did. A more traditional way of saying the same thing—“By him and through him we see God.” And—“By him and through him we encounter the forgiving God.”

YES, the New Testament relates Christ closely to God. (Remember that the New Testament even calls Christ, God—John 20:28 and probably Titus 2:13.) Yet its survey of the life of Jesus does not read like one which we would concoct. The best we can do is invent a Lone Ranger or a Superman. Notice that the excellencies of the *hero* in our comics are alien to genuine humans. They never die; they always win; they always have the friendships of right-thinking men. But in the gospels, Jesus does die; he does lose; and in the first three gospels many right-thinking people misunderstand him or disagree with him. So don't lose the humanity of Christ as you emphasize his divinity. The New Testament hangs on to both. Jesus confesses to our amazement: “Why do you call me good? No one is good but God alone” (Mark 10:18). The perfect High Priest “offered up prayers and supplications, with loud cries and tears. . . . Although he was a son, he learned obedience through what he suffered . . .” (Hebrews 5:7-8).

No, Jesus is not the Lone Ranger. Neither is the Christian story a martyrology—a story about a man whose death, though seemingly a tragedy, is not actually such because by this death the man earned something. The New Testament understands the
(Continued on page 45)

I CONFESS to a certain dismay as we approach this section, for we must use phrases which are worn with the retelling. Some of us who agree with the phrases treat them smugly and lose their impact. Others of us never give the phrases a chance to speak to us. The nub of the Bible's story is as follows: Man, created to enjoy God, is found to possess certain symptoms of an inner disarray. He is in chaos; he is afraid; he is ashamed; above all, he is defensive. But God somehow has gotten around these barriers so that we can enter a new realm wherein we experience his forgiveness.

I find the many ways in which the Bible discusses the impact of forgiveness provocative in their implications. We are “sick” but God proposes to “heal” us! Are we not sick? Is not part of our sickness that we even refuse to admit we are sick? Isn't another part that we are sick of being sick? To live with the conflict between what we are and what we ought to be unresolved is to be a “slave.” Thus Christ “frees” us (Romans 6:15-23). Are we not enslaved to the enjoyment of gossip? Are we “free” to live our own lives without reference to what “they think”? Or, Christ *finds* us, when we are *lost* (Luke 15:3-7). To be lost is to be utterly alone.

The message of the New Testament makes a direct connection between the forgiveness of God which he offers to us and the career of Jesus the Christ. There are many passages and many different ways in which this connection is set forth. But look intently at John 1:1-18. Here it is said Christ was God in the act of speaking. Do you realize that when you speak you reveal your inner self? Do you understand also that you cannot be known in the deepest sense until you do speak—or at least act in a

The Bible Speaks On How Man Is Delivered From His Predicament

By Robert
Montgomery



Tokyo

to

Kyoto



by David Swain and Randolph Jones

AS students in the Tokyo School of the Japanese Language and Culture, preparing for mission work in Japan, we learned of the old Tokaido, an ancient foot route dating back over a thousand years to the period when Nara, in the West, was the capital of Japan. At that time it was one of five principal highways.

Stretching from the city of Edo (now Tokyo) to the city of Kyoto, the route was lined with majestic pine trees, some still standing, making it scenic as well as historic.

After A.D. 1600, when the family of Tokugawa grasped the ruling power of the land, the Tokaido increased in importance. The Emperor of Japan remained in Kyoto, retaining title but little power, while the Tokugawan rulers, called Shogun, ruled in Edo, the seat of the actual government of Japan. The nominal palace was in Kyoto, and there was much official, commercial and even pleasure-journey making. Magnificent processions of lords and barons, as well as many lesser folk, many on foot, passed to and fro along this road, taking ten to twenty days, depending on weather

and means of travel. Today, an express train will do it in eight or nine hours. We took thirteen days on foot, though passing through the larger cities by bus or train.

May 1 was our day for setting out, but being Labor Day we decided to skip downtown Yokohama and begin walking from the edge of town. The first day of May has seen some lively communist riots in postwar Japan in big city areas, but as we learned when we next read an English newspaper, this one passed rather quietly. As for us, we moved without fanfare into a strange new world.

We slept in the usual Japanese inns, ate Japanese food, talked and walked with the people, got soaking wet when it rained, burnt when the sun was out, learned to appreciate more than ever the hot baths of Japan and, finally—more important—by “exposing” ourselves to cultural and rural Japan, we gained an appreciation of its virtues, weaknesses, and problems. To some extent, certainly more than we can ever get from textbooks, we now have a feel for the homeland of the students and



Upper: A young mother brings her baby to the shrine to have it blessed in a ceremony similar to our infant baptism.

Right: One of our first views since leaving Tokyo of the traditional, lovely pine trees that stretch out along the Tokaido.

Lower: This wagon hitches to a bicycle easily, but is most often seen hitched to a woman. The women are very sturdy, carry most of home responsibilities, as well as helping outside.

young people with whom we will be living and working.

The things we saw as the sweat on our faces became heavy with the dust blown from the fields and road, pointed up problems we were already aware of through reading and discussing them with others. For instance, there is the family system, the smallest unit in Japanese culture. In the country this system is still rather feudalistic, the father at the head. This has its good points; example: respect for the old gives them a sense of security within the family structure. The same system enables the family to operate as an economic unit, all depending on each other. This interdependence provides a good medium for the passing on of cultural learning and values.

YET, the same unity supports the feudalism (political) which even today plagues the experiment in democracy, as it helped defeat it in the early thirties. It also makes life hard on the women. We saw them everywhere alongside the men in the fields; in addition, they bear the children, rear them, and run the household in a practical sense. Major decisions fall to the husband. Recently, a letter to the editor of a Japanese newspaper from a rural housewife complained that even though the new Constitution gives women the right to vote, the feudal setup of families gives the men such strong sway that it is hard to vote clearly according to conscience.

Most of all, we are sensitive to the hardships such a family system works on youth. Some student acquaintances in Tokyo have related experiences wherein the decision to become Christian is tantamount to being turned out of the family. The same situation in reverse caused a young man brought up in a strongly Christian family to confide that sometimes he wonders whether he is really Japanese or not!

No matter how early we got up, fixed our packs, and got on the road, we saw farmers, men and women, already at work, presumably since daylight. The farmers are poor, work hard, and consequently have little

There is a Japanese proverb that goes, "Narau yori nare yo!", meaning that more than just learning about something, you must adjust to it, or better, become accustomed to it. In this spirit we walked out of a language classroom in May, 1954, and down the three-hundred-mile East Coast Route of Japan, from Tokyo to Kyoto.



Our first chance to see tea-pickers and chat with them.

time, except in winter, to themselves. This makes community life, for a people virtually without any concept of a community short of nationalism, doubly hard to achieve. A moment's reflection suffices to see that folks whose minds are turned constantly to, and thus dulled somewhat by, the daily, laborious task of farming have little time and strength left to make a go of the new democracy.

We shall not easily forget the day we stopped for a brief rest by a rice field near Narumi. Our exclamations about the heat and our own fatigue, as we sought the shade of trees lining the highway, woke up a baby in a carriage beside the field. The mother came out of the field to the carriage, strapped the baby on her back and went back to work in the hot sun, leaving a second child asleep in the carriage.

The depressing rural situation deeply affects the young people of Japan. Discouraged by both the family system and the poverty of rural life, they flee by the thousands to the big cities. An estimate, probably exaggerated, but in the right direction, in a recent newspaper said two thousand youth and adults are coming to Tokyo daily. Yet the metropolises are already filled to overflowing so that jobs and lodging are already too scarce to go around. In extreme cases, folks move into city parks already made slum areas by repatriates from Korea and Manchuria. Some sleep in subways; many girls wind up in prostitution as the only way to make money—in a few cases, fathers have even made deals with prostitute dealers in order to save small farms. So we register another impression: a paucity of young people, particularly men, in the villages and country.

FOR us, it is a moot question as to whether present-day Japan is to be outdone by the Japan of Yajirobei and Kitahachi in respect to the prostitution situation, and the easy attitude of people toward it. Most vivid is the night in Mamamatsu, where language-school Japanese failed at first to reveal what the actions of a veteran in this "profession" soon made plain—

that things could really be fixed up by old "mama-san." The classroom sessions soon paid off, however, in explaining that her offers, and attendant aggressive actions, hardly fitted into our plans for the evening. Yet this was no different in essence from the noodle shop just off the dusty road in the countryside at the foot of Mt. Fuji. Here the daughter of the house, who had been waiting on tables, went to the trouble to put on a pretty kimona before making her off. . . . It wasn't until later on the road we thought through the experience and realized we had agreed pleasantly to her offer, and then had promptly walked out!

Japan is not without hope—far from it. As an official of the national railway system said to me on the boat coming to Japan, Japan's hope

is in her people. Near Nissaka, on a lovely hillside we met a friendly old grandfather, a perfect manifestation of the Japanese love of nature, and the stability of character it produces. Having apparently received no formal education, he was thoroughly familiar with his own countryside, its flowers, trees, grasses, their names. There were evidences that he read in translation, such men as Emerson and Kant. He even knew many English names for his beloved flora and fauna.

Yet such a simple naturalism is not sufficient to the pressing problems of a swiftly developing technical civilization. In contrast to him, we observed that the largest enrolments in universities are those in economics and engineering.

IN the village of Kameyama we chanced into a not-so-good hotel, unfortunately so because it did not have the soothing hot bath facilities we had come to appreciate. So we headed into the center of the village to the public bath. You pay the equivalent of about 4 cents and go into one of two sides according to your gender. The men and boys could hardly hide their surprise and curiosity. This same surprise and curiosity we met all along the way, as school children would flock behind us and follow us through their village; older people at inns and shops and cafes would ask all kinds of questions—because we were different from them, yet; but also because they were impressed, we think, with the fact that some *gaijin* (foreign persons) were interested in them and their way of life, to the extent of trying to get next to it in this way.

Two young boys, of whom we asked the direction to a certain inn, came later in the evening after we had finished supper to ask questions, have a chance to speak the English they were laboring to master, and just to associate with foreigners. A young railway worker who lives in Kanbara was so interested in our trip he asked us to stay overnight at his house, which we gladly did. Like so many postwar youth, he was neither Buddhist nor Shintoist, nor anything, but showed a great deal of interest



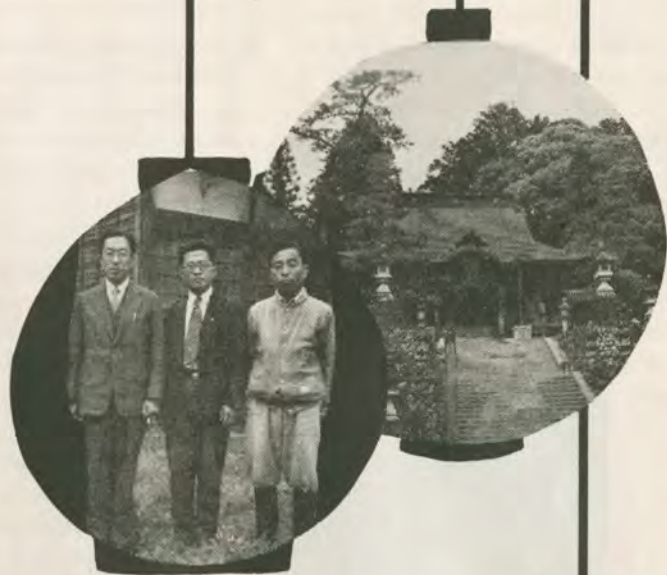
Upper: Working the rice paddies till late evening; in the background the ever-present railway and electric power lines.
Lower: From Kanaya to Nissaka the old road separates from the new, and preserves itself in its ancient form and tranquillity. Man on right is an elder of the community at foot of hill.

in problems of freedom and responsibility, of peace and others. A young mayor of a city took time off from his busy day to show us around his town, to relate its tie to the Tokugawan period and culture. Not so long ago he represented Japan at a convention in San Francisco for mayors from around the world. His healthy democratic spirit is one of the keys to a better day for Japan and the East.

We were not always understood; that is, the nature and purpose of the trip. Because in the old days, people went on foot, waded rivers or crossed by boat, we sought to travel the same way. One old grandfather who helped us cross a wide river mouth in a cold, driving rain did understand. After rowing us across in his typical one-oar fishing boat, he even walked along to show us one of the old "passport" checking stations left over from the old Tokugawan days. Yet another boatman simply couldn't catch the spirit of the trip, couldn't understand why we wanted to go across in a boat when there was a perfectly good bridge not fifty feet away. Strain our poor language ability and explain as we would, he just kept pointing to the bridge!

ON the other hand, we did not always understand others. At Minakuchi we asked a shopkeeper if he could recommend a Japanese inn. He immediately pointed to one just across the street. To our Western eyes, though eager to learn and accustom ourselves to different situations, it did not look too good. Nevertheless, an hour's walking and questioning yielded recommendation after recommendation of only one place, which, when we located it, turned out to be the place we first decided against. Upon entering we found two nice middle-aged women who ushered us into as pleasant, clean, and comfortable a place as we saw on the whole trip. If you assume you know, chances are you will fail to learn the truth when studying a different culture.

Speaking of understanding, it would certainly be untrue to the experiences of the trip, and to the picture of Japan today, if we were to neglect



the segment of population represented by two friends who live and work at the end of our trail—one in Otsu, the fifty-third rest stop (counting Tokyo), and one in Kyoto, at the western end of the Tokaido. On Otsu, we definitely walked out of rural Japan into industrial Japan, exemplified by the huge Toyo Rayon Corporation. A word with the receptionist soon produced a young man we had both known at the student center in Tokyo, Ko Arai. Arai-san, a recent graduate of the Law School of Tokyo University (former Imperial University), was, until March of this year, chairman of this Student Christian Fellowship study group on "the responsibility of the Christian to society." The title of this group indicates quite well the character of this intelligent, strong young man, and his value for the future of Japan. He is representative of the best Christian youth who are struggling with the meaning and nature of the Church, its mission and message in Japan; youth who are so promising in hopes for a new day for Japan.

THE next morning a few hours walking brought us to "journey's end," Kyoto, and deposited us, unexpectedly for our host, on the doorstep of Rev.

(Continued on page 44)



Upper left: In Shimada, by asking for materials written on Tokaido, we met the mayor who showed us around. This is the mayor, his chauffeur and helper.

Upper right: At Fuhuroi, we left the road to see this old temple, about 300 years old, though its predecessor was about 800 years old—pretty good for wooden structures.

Lower: At last, we reach Kyoto! and meet the family of Rev. Ted Shirakawa, who was at Candler School of Theology, Emory University, with Jones.



Year of Jubilee

by Woodrow A. Geier

Ralph J. Bunche

THE year 1904 was a good year. Born in that year were Ralph Johnson Bunche and Bethune-Cookman College. Both were destined for a hard struggle against racial prejudice, and both were marked for leadership.

So it was appropriate that after fifty years the man and the college should meet, should take stock of the rough road over which they had traveled, and should encourage each other concerning the road ahead.

The meeting was at the Golden Anniversary Celebration of Bethune-Cookman College last spring, when Dr. Bunche stepped out of his role as director of the Department of Trusteeship for the United Nations and spoke as an ordinary citizen about the fight against prejudice among us, about the gains that have been made,

and about the brotherhood that is to be.

Dr. Bunche, educator and Nobel Peace Prize winner, was keynote speaker for the celebration which brought to the school outstanding leaders in religion, education, and civic life from Florida and the nation. He reviewed his own experience as a Negro in American society, telling how he had faced discrimination time and again.

He spoke without bitterness about a country that had been "extremely good" to him. The American concept of democracy, he said, is the finest ever devised for men who love freedom. "From the beginning this experiment was revolutionary throughout the world, for it gave the individual person a new role, a new dignity, a new hope. This historic process of democracy is still continuing; it is the

basis of American leadership in the world today. The success of this leadership of the free peoples of the world will determine the future of our world. We must practice democracy at home."

He likes the American heritage so much, Dr. Bunche said, he wishes to see the rich promise of our country's democracy enjoyed in full by every citizen—the same chance for every American: "As a Negro my requirements of this society are simple. I ask no special consideration. I just want to be an American—not a Negro American, not a colored American—just a plain American, nothing more, nothing less. I couldn't respect any Negro who asks for less."

Every Negro should learn, so long as any Negro in this society is handicapped because of his race, that the

problem of racial prejudice is still unsolved.

BETHUNE-COOKMAN College, Dr. Bunche recalled, grew out of the yearning for justice and the bitter poverty of Negroes of the deep South. The school was started on the dumping grounds of Daytona Beach, when Mary McLeod Bethune went from house to house begging for food, clothing, and money to educate Negro children. She began with cash assets of \$1.50. Today this Methodist church-related college enrolls nearly a thousand students from more than half the states in the Union and from a half dozen foreign countries. Mrs. Bethune's efforts, now continued under the administration of President Richard V. Moore, have gained for

Once as a small boy he was chased out of a public park in Knoxville, Tennessee, because he was a Negro. Later, living in Albuquerque, New Mexico, he ran into prejudice against Mexicans. Then in Los Angeles, he met discrimination against the Japanese.

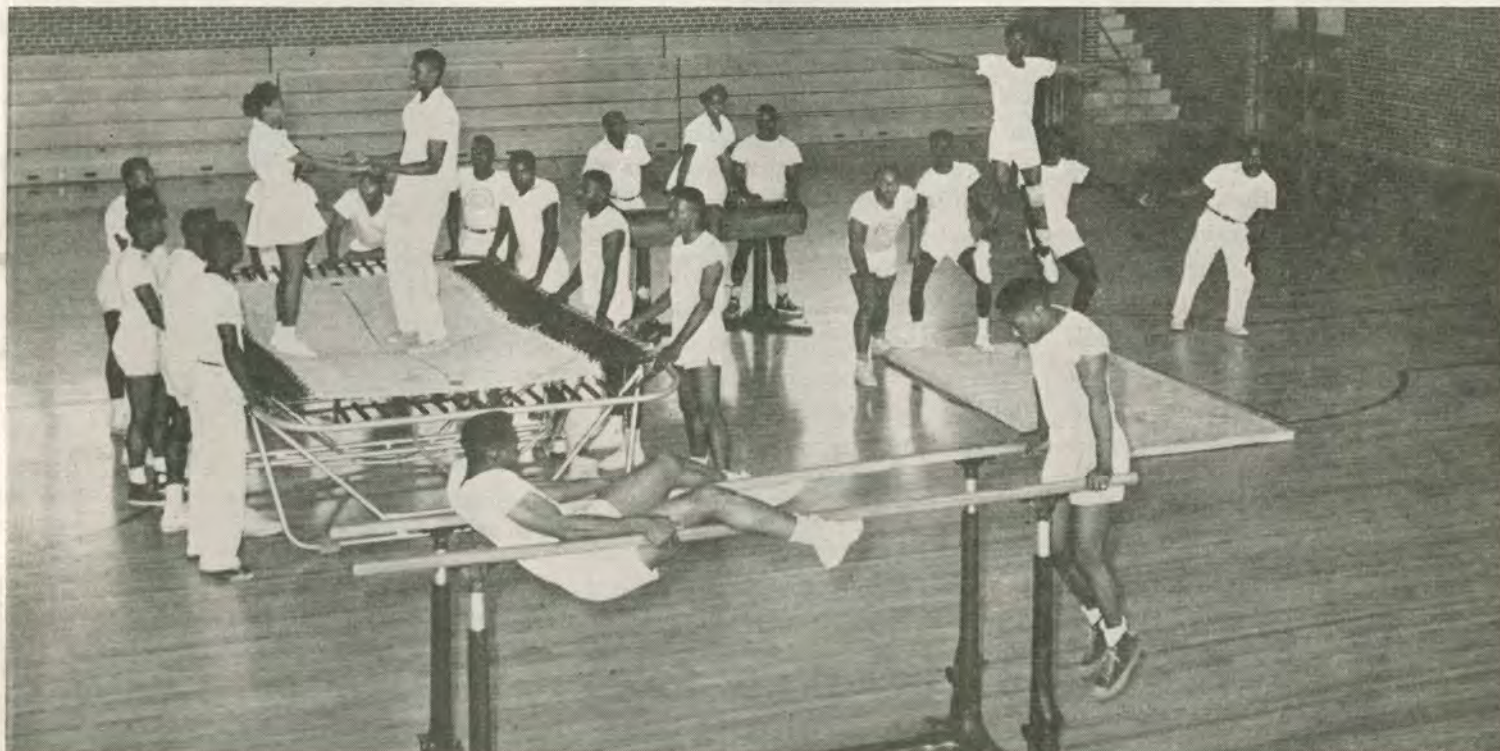
As a high-school student, he remembered that his principal said to him one day, "Ralph, I have never thought of you as a Negro." Then Ralph Bunche's grandmother, a deeply Christian person, carefully explained to him the unintended insult implied in the principal's words. "She taught me what it means to be proud of one's origin, culture, and race."

Once Ralph Bunche found himself playing on the same basketball squad with a boy from New Orleans. The boy protested to the coach that he did not want to play with a Negro. The

his wife brought this fact to his attention, the manager asked if he was a Negro. The manager told Bunche frankly he would never have hired him if he had known Bunche was a Negro. But finding it out was not bad for his business. He was now ready to hire any qualified Negro student.

When Dr. Bunche came to live in Washington he had difficulty combating race prejudice. There he saw "prejudice as a disease."

As an educator, diplomat, and statesman, Dr. Bunche represented his nation all over the world. In addition to his college work at the University of California, Harvard, and Northwestern, he studied at the London School of Economics and the University of Capetown, South Africa. He did social science research in Europe, East and South Africa, Malaya, Indo-



many Negroes a new place of respect and dignity in American society.

Dr. Bunche then related some of his experiences with racial intolerance and bigotry. As a young Negro growing up in Detroit, he found himself with anti-Italian prejudice; for in that industrial city the prejudice before World War I was against southern Europeans. "I didn't rid myself of this prejudice until I was in college," Dr. Bunche said.

February 1955

coach suggested that he turn in his suit, but the boy wanted to play ball more than he wanted to keep his prejudice. He and Ralph Bunche became lifelong friends.

WHEN Ralph Bunche went to Harvard to study, he was given part-time work in a bookstore. The manager was nearsighted and did not realize Bunche was a Negro. When

Physical education class in the Moore Gymnasium at Bethune-Cookman College.

nesia, and the United States. His diplomatic assignments have included work for the Department of State at Dumbarton Oaks, San Francisco (with the UN), and at numerous conferences and assemblies of the United Nations. He became top-ranking director of the UN's Division of Trustees-

(Continued on page 32)

SOCIAL ACTION

IN THE RESIDENCE HALLS

Survey of "Big Ten" Racial Policies

IN the midst of nationwide talk about integration, the Social Action Committee of the Wesley Foundation at the University of Michigan began to wonder what could be done locally to further integration. After preliminary investigation, it was found that the housing of minority groups in the dormitories isn't as well integrated as might be hoped for.

The committee's first effort was to determine whether there is any university policy about housing members of minority groups. For instance, when a Negro freshman enters the university is he or she automatically housed with other Negroes? If so, what are the reasons? Housemothers were the first to be asked these questions since they were the persons the individual committee members knew best. The committee discovered no set university policy, but unless requested, Negro and white students are not housed together initially; it was felt in the midst of the many other adjustments of one's freshman year, this one should not be added.

The committee then went to other university officials they knew for more information. In the course of the findings it occurred to the committee that if individuals were given an opportunity on the university housing application to express either a willingness or unwillingness to room with a person of another race, nationality or creed, it might be a step toward better integration. Students who were will-

ing could be housed together, regardless of their nationality, race or creed.

At this stage it seemed pertinent to find out what the other "Big Ten" universities are doing in regard to housing minorities. Letters were sent to each of them. Full replies concerning both men and women were received from some and only partial information from others. These facts were compiled on a chart and though incomplete were submitted to the university. The committee further suggested that the university give entering students an opportunity to specify that they would be willing to room with a person of another nationality, race or creed.

Since students renewing residence hall contracts select their own rooms and roommates, the committee also decided to encourage upperclassmen to specify a preference for someone of another racial, creedal or national background.

With this start the committee discovered how much there is to be done. The chart is published here in the hope it will prove both stimulating and useful for groups on other campuses who may be undertaking similar studies. The committee would appreciate hearing from other campuses as to how the policies work out—particularly in schools where the more liberal or "nondiscriminatory" policies are in effect. The committee expects to continue its work, and hopes it can meet successive challenges.

School	Photo Required?
Illinois men and women	No
Indiana men and women	Yes
Iowa men and women	No
Michigan men and women	Yes
Michigan State women	Yes
men	No
Wisconsin men and women	No
Minnesota men only*	No
Northwestern men only*	No
Ohio State men only*	No
Purdue University Women	Yes
Men	Yes

* Note: Those schools gave us no answer as to women.

<i>Race</i>	<i>Direct Questions asked on Housing application Religion</i>	<i>Nationality</i>	<i>Opportunity for Preference of Roommate</i>	<i>Statement of Policy Obtained from Housing Administrators</i>
No	No	No	Men—no Women—Yes	"policy of nondiscrimination . . . all applicants are considered equally. In the women's residence halls a systematic attempt is made to put compatible people together.
No	Yes	No	Yes	When no preference is stated, assigned on basis of "adaptability to each other, taking into consideration their background, interest, religion, race, etc."
Yes	Yes	Yes	Yes	"We do our best from the information at hand to match roommates that will be compatible."
No	Yes	No	Yes	No stated policy. Seem to refrain from placing Negroes and whites together unless requested.
No	Church Preference	Yes	Yes	"In lieu of stated roommate preference . . . try to match girls with similar backgrounds, hobbies, etc.," as based on a short personal history.
No	Yes	Yes	Yes	"Questions of race and color were eliminated . . . student preference and date of application are prime factors in making assignment."
No	No	No	Yes	"It is the desire of the university to have students from all races, creeds and ways of life represented in university halls. Roommate requests can be honored only when specific names are given."
No	No	No	Yes	"We do not ask race, creed or color of any person requesting residence in one of our halls."
Yes	Church Preference	No	Yes	"Room assignments and roommate assignments are made without reference to race, color, or religion." Poll 2 years ago—"Are you willing to live with a Negro?" Majority said yes.
No	No	No	Yes River Rd. Dorm. No Stadium Dorm.	"Race is not considered in the assigning of rooms."
Yes	Church Affiliation	Yes	Yes	"No discrimination. Information requested merely provides basis for assignments according to common interests and background."
No	Church Preference	No	Yes	"No discrimination. Application data requested assists in making room assignments" . . . (according to past background and activities).

From

Encouraging Practices

Sixty-seven institutions from the Rocky Mountain and Midwest states responded to a survey sponsored by a newsletter, *Encouraging Practices*. The newsletter is published by the Midwest Committee on Discriminations in Higher Education.

ADMISSIONS

THE Charter on which the University of Denver was founded carried the stipulation that there should be no tests of race, creed or color for admission to the University. This has been one of the great traditions of this University over its ninety-year history." (Daniel D. Feder, Dean of Students, University of Denver, Denver 10, Colorado.)

"We have eliminated question (on application blank) concerning religious affiliation." (Sister Mary Bernarda, B.V.M., Dean, Mundelein College, Chicago 40, Illinois.)

"The University of Iowa registration blank no longer requires a picture of the applicant. Neither does it require the applicant to indicate his race or nationality. There is still a place on the blank to indicate religion, but to do so is optional and is marked as such on the blank." (Paul Holmes, Chairman Human Relations, Student Council, State University of Iowa, Iowa City, Iowa.)

An overwhelming majority of answers about admissions noted a policy of nondiscrimination. Representatives of some schools, however, indicated that information on religion—and, less frequently, race—was requested on application forms for purposes of counseling or referring the student to the appropriate chaplain after admission. Occasionally questions on religion are marked "optional" on the blanks. It is widely considered sound practice to defer the gathering of such data until after the student has been admitted; usually the questions can be incorporated in the registration forms.

Twenty-seven correspondents said *specifically* that one or more questions which might be considered discriminatory had been removed from their application forms or that their institutions never had included such items.

FRATERNITIES AND SORORITIES

IN 1953 the Board of Trustees of the State University of New York adopted a resolution banning from its campuses all social organizations which have a "direct or indirect affiliation or connection with any national or other organization outside the particular campus" and providing that no social organization permitted on any of its campuses might in policy or practice "operate under any rule which bars students on account of race, color, religion, national origin or other artificial criteria." In June, 1954, a three-judge U. S. District Court for the Northern District of New York dismissed an action brought by a group of national fraternities and sororities and unanimously held that "a state may adopt such measures, including the outlawing of certain social organizations, as it deems necessary to its duty of supervision and control of its educational institutions. . . . Moreover, the incidental effect of any action or policy adopted upon individuals and organizations outside the university is not a basis for attack." An attorney for the plaintiffs said they would take the case to the U. S. Supreme Court.

At the University of Wisconsin the faculty has ruled that "after July, 1960, fraternities with racial or religious membership restrictions will no longer be tolerated. To aid these organizations, and to keep abreast of their efforts to remove the offending membership restrictions, the Human Rights Committee meets annually with them for discussion. In this manner, the viewpoint of the University is kept before them. This past summer, Alpha Chi Sigma removed offending restrictions from its national constitution. Of seventy-five fraternities, fourteen are affected by University legislation." (Louis Kaplan, Associate Director, The Memorial Library, University of Wisconsin, Madison 6, Wisconsin.) This ruling was the basis of the Annual Human Relations Conference of the

Wisconsin Student Association, October 22-24, 1954. The Interfraternity Council and Panhellenic Council cooperated with the Association on this conference. (Marlene Barnes, Human Relations Committee, Wisconsin Student Association, University of Wisconsin, Madison 6, Wisconsin.)

The faculty of the University of Minnesota ruled in 1949 that "The practice of excluding individuals from membership in groups on the basis of race, color or religion is not consistent with University policy." In 1953 they resolved that "all groups which continue to have discriminatory clauses . . . in their constitutions shall be required to make, prior to November 1 each year, a written and documented report to the Senate Committee on Student Affairs on what concrete steps have been undertaken by the group and what progress has been made in having such clauses removed" and that "failure to submit such an annual report, or the submission of a report which in the Committee's judgment does not indicate the existence of an adequate and honest effort on the part of the local chapter to conform to the University's 1949 policy will lead to denial of University recognition. . . ." (E. G. Williamson, Dean of Students, University of Minnesota, Minneapolis 14, Minnesota.)

Similarly, the University Council, principal faculty legislative group at Wayne University, ruled last spring that "the four organizations left on campus which have discriminatory membership clauses be informed of the necessity for abolishing such clauses" and established September 1, 1960, as "a date after which no University recognition would be given to student organizations which have discriminatory membership clauses." (Henry H. Pixley, Associate Dean of Administration, Wayne University, Detroit 1, Michigan.)

The Dartmouth College student body voted recently to ban discrimination by fraternities on the basis of race, religion or national origin. Campus fraternities have six years, under the new rule, to outlaw "written or unwritten" discrimination clauses. After April 1, 1960, any fraternity chapter exercising discriminatory selection criteria imposed by a national charter or otherwise is to be expelled from the campus. The University of Chicago student government passed such a rule in 1948, setting a five-year deadline. The *Chicago Maroon* of September 24, 1954, reports that on the basis of a constitutional clause voted at Phi Delta Theta's national convention the group "is now able to comply with the University membership requirements. The only 'Michigan Plan' on campus is now settled." According to the *University of Michigan Daily* of September 21, 1954, however, the Phi Delta Theta action must be passed at two successive conventions, so final action cannot come before 1956. The *Daily* also notes the removal of bias clauses by Delta Chi and Lambda Chi Alpha at their recent national conventions. "Zeta Beta Tau's undergraduate conference also decided to delete its bias clause from the constitution but the motion still must be passed by the fraternity Executive Council before it becomes effective. . . ."

A National Committee on Fraternities in Education (28 East 35th Street, New York 16, New York) composed of educators and civic leaders, under the presidency of Alfred McClung Lee, head of the Brooklyn College Sociology Department, has been organized with the credo: "discrimination in fraternity membership can and should be overcome so that campus groups may perform their rightful role as adjuncts to college education." (*NAIRO Reporter*, April, 1954.)

In addition the following indicated *specifically* either that their fraternities and sororities did not have discriminatory clauses or that steps had been taken toward eliminating such restrictions: COLORADO—University of Colorado, University of Denver; ILLINOIS—University of Chicago; INDIANA—Evansville College, Indiana State Teachers College; MICHIGAN—Michigan State College, University of Detroit (new organizations only), University of Michigan, Wayne University; MINNESOTA—Gustavus Adolphus College (no national fraternities), University of Minnesota; NEW MEXICO—New Mexico Highlands University; WISCONSIN—Ripon College (no national fraternities or sororities), University of Wisconsin.



Eight Pfennige a Day



This refugee lad in Berlin has never known anything but one room in a barracks as "home." Here he plays in the sandy street outside his home.

HOW would you like to try to live on \$30 a month? Or, if you have two children, \$44?

That's what a refugee in Berlin *must* live on—an unrecognized refugee living outside a government-sponsored camp. If you lived in the camp and received board and lodging, you'd get 10 DM per month; that's about \$2.50 for your family of four!

These and other revealing facts have come to light in a survey of unrecognized refugees in Berlin made by Erik Lerfeldt, a Danish pastor who has spent more than a year in that swollen city. The results of his survey may best be presented as answers to questions.

What Is a refugee?

According to the Berlin Refugee Law of September 30, 1950, a refugee is a person "who because of political reasons, especially because of threatening danger to life and body or to (his) personal freedom, has had to leave his former place of residence."

The Refugee . . . 20th Century's symbol. It is bad enough to be recognized as a refugee, but for the unrecognized. . . .

This is a pretty tough definition to an escapee from the East Zone. And fewer refugees were recognized soon after the passage of this act than before, a fact which caused a lot of bitterness and disturbance, all the more because practically no opportunity existed for appeal.

On February 4, 1952, however, a new law was enacted, called the Emergency Reception Law, which points out that a refugee cannot be refused recognition who fled because of threatening danger to life and body, to his personal freedom or for other urgent reasons. The addition of the phrase "other urgent reasons" is very important and at the same time very problematical: it gives room for great expectations in the mind of the refugee.

In the years 1949-1951, approximately 189,000 refugees from the East Zone were examined by the reception committees in West Berlin. More than 100,000 of these were rejected, only 36 per cent being recognized. The situation improved in the next few years:

Arrived in	Examined	Rejected	Recognized	Per Cent Recognized
1952	83,136	23,999	57,658	69.4
1953	261,768	13,791	247,464	87
1954	37,239	10,432	26,063	70

Why do not the State and Berlin authorities recognize all refugees?

1) Because too many would leave

the East Zone and consequently this whole part of Germany would become a part of communist Russia.

2) Because Berlin is an "island," separated from its natural trade district and divided into two parts, the west and the east. On 480 square kilometers West Berlin has a population of 2.2 millions, that is to say, a density of population of 4,500 people on each square kilometer, compared with West Germany's 191. Three hundred thousand liters of milk have to be brought each day to West Berlin from Niedersachsen, several hundred kilometers away. The figure of unemployed is disproportionately high: 13 per cent (in summer time, 9 per cent); in West Germany only 3 per cent. In order to alleviate this problem as much as possible, emergency works have been set up for 20,000 persons to an amount of 150 million DM in 1954 to be paid by the city authorities, the "Senat." It is understandable when the Senat takes care of its "own" unemployed people in the first line who have been unemployed for a long period, it is compelled to regard the new refugees in this connection as "strangers."

Why do not more refugees move out into West Germany?

According to the constitution of the Federal Republic, article 11, sections 1 and 2, "all Germans have the free right of moving all over the Federal territory." This right can only be limited by law and for those cases where the basic necessities of life are not sufficiently guaranteed and conse-

quently the person might become a burden to the public welfare offices. That is to say a refugee, being a German citizen or of German nationality, cannot be denied admittance to flee (or to move) to West Germany when work and housing are guaranteed. But it seems that the refugees are never asked this question but only for what reason they have left their old home.

What is the procedure a refugee from the Soviet Zone of Germany has to undergo when he arrives in Berlin?

Usually he addresses a policeman at the arrival station and asks for his advice. The policeman will show him the way to the reception camp at Marienfelde, in the south of Berlin. This camp, replacing the former famous reception place at Kuno-Fischer-Strasse, looks pleasant in all respects. It consists of many house blocks with light and beautiful locations and one may not fail in conceiving that most of the refugees when arriving at Marienfelde catch a new hope. The



New arrivals from the East Zone of Germany find a "home" in an attic in West Berlin. The faces are hidden to prevent recognition which might endanger the lives of those left behind.

disappointment is even greater when they hear this is not their permanent place.

At Marienfelde begins the so-called Emergency Reception Procedure (*Notaufnahmeverfahren*) with a radical medical examination to be sure that no infectious patients shall get into the other camps of West Berlin. It is open day and night in order that the medical examination can be undertaken immediately. After the medical examination a long and troublesome examining starts, the final result



Frau Liebenow prepares to bathe the youngest of her seven children. The family has lived in the same two rooms since May, 1946, and Herr Liebenow, who had TB in a POW camp in Poland, earns about \$40 a month cleaning ballast for the German railroad system. This money had to buy food for a whole month, plus paying barracks rent of \$5 a month and electricity.

of which means recognition as a political refugee or rejection. Each refugee gets an instruction card (*Laufzettel*) showing him his way from place to place, thirteen different examinations in all, partly at the Allied Control Authorities which of course must know who is arriving, partly at the German police, and at last at one of the



A church lay worker is greeted at the door by one of "his" unrecognized refugees. This man has just found a night job and sleeps during the daytime.

Three-Man-Committees which decides whether or not recognition as a political refugee is to be given.

Who are these men? One or more of them can be lawyers, but need not be. They are persons supposed to be well informed on East Zone affairs so they should be qualified to value the statements of the refugees.

Even if one would take it for granted that the members of the committees in every aspect are well qualified and, of course, having the will to make a really righteous decision, one still has the feeling that here is a task so difficult it seems almost insolvable because of the limitation of mankind.

During the first examinations the refugee and his family stay at Marienfelde, where they are taken care of; while the head of the family is examined at the different offices, his children are looked after in an unusually efficient kindergarten.

As can be readily understood, the most essential step during this march

is the Three-Man-Committee. If you deal with refugees you will always hear the same sentence mentioned: "I am summoned to appear tomorrow!" (*Morgen habe ich Termin!*) That's the eye of the needle. For the person getting recognized the future lies in the light, at least in the beginning, and he is full of hope; for the person rejected, the hope seems to be lost.

Several weeks or even months may pass before the refugee reaches the important day. During this time he stays in one of fourteen transit camps. A few days after his arrival in Berlin he is transferred to such a camp which represents an immense step backwards compared with Marienfelde.

At last the day comes when he is told to appear at a fixed time before the Three-Man Committee. Once more all the reasons pro and con are recapitulated at home on the evening before, and then he finds himself standing in the anteroom hearing his name being called, and he is led in. As introduction he confirms that he is really the man in question. Then he is asked to render an account of the reasons why he has fled. No doubt the Committee will ask the refugee to prove his statements which in many cases will be very difficult as many people have fled in great haste, not taking with them any kind of papers. Or, even if they did not leave in haste, papers proving the necessity of their flight are difficult to obtain.

As an objection to the manner of questioning, it might be mentioned that the refugee has no legal assistance. He might have a lawyer, but from where would he get the money? (Many refugees do not know they could have juridical help through the "spiritual guidance of refugees.") So he is sitting alone opposite the three men who have been trained in asking questions. That alone could mentally repress several people. It happens in this connection that the refugee is not given sufficient time to speak, but on the contrary is cut short. They argue against him before he has finished. Add to this that of course some refugees who engage in swindling will try to gain recognition, and that the committee therefore must try to press

them. Other honest refugees, perhaps not being accustomed to render an account of a case in question, simply do not have the ability to defend themselves. One must not forget the press of nerves, from which several may suffer, because it is in some way the most essential day in the life of the individual (and his family).

What happens to the "unrecognized"?

A recognized refugee can start a new life, especially when he is able to find work either in Berlin or in West Germany or even in a foreign country.

The rejected or unrecognized refugees, however, have only the right of asylum, i.e., they are allowed to stay in West Berlin in a permanent camp or a private lodging—if they can find one.

In the camp they have a bed and get food and, in addition, some pocket money: 5 DM a month for the head of the family (1 DM equals approximately 25 cents), 3 DM for the wife and 1 DM for each child. A family of four members thus has 10 DM a month or 8 Pfennige each per day, an amount which must cover all necessities such as purchases for personal hygiene, tobacco, busses and trains in the city (e.g., to visit a sick child in a hospital), and other small things. They have no possibility of obtaining clothes except as gifts by the clothing distributions. And that, for former independent people, is, of course, very painful.

Concerning the nonrecognized refugees living *outside the camps* things of course are going on very differently. They receive for lodging 30 DM a month and for food 53 DM and for the wife 40 DM and for each child 28 DM. It goes without saying that this is an extremely miserable situation. Here one can find the single older refugee, having arrived in West Berlin with only a brief case in his hand and the clothes he is wearing. Perhaps he may help his hosts in some way and thus now and then have some extra food; but otherwise his possibilities are interminably small.

Or one can call upon an older married couple. The husband is at home

wearing only his underclothing in order to save the only suit of clothes he has left. Three months they have stayed in transit camps and then three months in a permanent camp, until by chance they have now succeeded in finding a furnished room where they can be by themselves. Now they are in need of a blanket and a pillow.

Or one can visit a young, energetic man, earlier having had a rather large profession of his own, and now wishing to work. Up to now, he has not been allowed. He cannot understand that.

And ascending to the fifth floor one can find in a little garret an intelligent married couple having here found a "home." Next to the garret is the washroom of the house with steam and noise all the day, and on the other side the drying-loft always open to get a draught. The "flat" has been rejected as unfit for use; still they cannot get another, though it is as bad in the cold winter as in the hot summer. They fled with a bag and are now sitting here.

Or the widow with several children having been so "happy" to get a flat consisting of one room; but the minimal social support won't suffice. Never a possibility of some extra food, not to mention pleasures of any kind, as one cannot afford even the expenses for the tram.

One fate after the other, buried in the large, congested city.

Some people may be able to earn a bit through "black-work" or have the possibility of doing "duty-work." Each nonrecognized refugee brings on himself a debt to West Berlin amounting to 2½ DM a day in return for the contributions which he receives in connection with the right of asylum. The point is that the individual refugee, when he is later on able to, shall repay the amount. Several, therefore, undertake duty-work, mostly in the camps, in this way each day repaying the 2½ DM and at the same time earn ½ or 1 DM profit! And the feeling of having done some work, having been useful to society!

As long as the refugee is not recognized he cannot—like an unemployed worker—appear at the employment

offices and ask for work. Fundamentally he has no right to work and no one is permitted to give him work. This fact, after all, may be the greatest curse resting upon these unfortunate people. Their situation is hopeless; they cannot return (and only a minimum number want to), nor can they go forward. The pleasure of work and the eagerness they had when they arrived become paralyzed in the long run; by and by they lose any initiative and often the moral attitude too.

Is anyone actively concerned with these unrecognized refugees?

The Evangelical Church in Germany and a few churches from abroad through the World Council of Churches are looking after the unrecognized refugees, supporting them materially and spiritually. One pastor is in charge of the "spiritual guidance of the camps," and another pastor, together with about twenty lay helpers—refugees themselves—is searching out the unrecognized in their private quarters. They are doing very valuable work, are visiting them like good friends and helping them in every possible way.

It is to be hoped that the situation of the nonrecognized refugees will be regarded as more than a German problem, but as an inter-European and interchurch aid concern so that united efforts from in and outside Germany can be made to help this group of suffering fellow men.

German authorities seem to be aware of the problem: a new regulation is in preparation, according to which an unrecognized refugee can get a *temporary* permission of residence if he can prove he can find lodging and possible work. However, this regulation has not yet come into force.

It is not difficult to discern the problem from the point of view of the Federal Republic. According to Hilfswerk, the West German government has spent a total of nearly 25 billion DM (nearly six million dollars) for current welfare support, housing, economic and cultural integration of expellees and escapees since 1945. There are more than two million per-

sons still unemployed in Western Germany. Of these about 400,000 are expellees and escapees and among these about 200,000 are farmer families which have lost hope of resettlement in West Germany because of the paucity of unused arable land. It is estimated that about a million and a half housing units are needed to take care of the present needs of the West German population.

What is the program of the lay workers?

Hilfswerk initiated the program of the lay worker nearly two years ago with the help of the World Council of Churches. Up to twenty-five men, aged thirty to seventy, and mostly refugees, have been enlisted to search out and visit the unrecognized refugees of Western Berlin. They work voluntarily, because they know what it means to be alone and want to serve the church in that way. In the past they have received a small payment of 80 DM (\$20) per month for making from seventy to one hundred

visits. They attempt to make contact with all unrecognized refugees living outside camps and then inform the parish pastors of their existence so they may be drawn into the church. They take time to talk with them, assist them with application forms and papers, take them Bibles or clothes occasionally, and generally serve as friends in need. They meet together twice a month under their superintendent and have benefited in the past from a three-day retreat to share experiences. Five times, it is reported, lay workers have arrived at a refugee "home" in the "nick of time" to avert suicides. Their work is a Christian witness in one of the most difficult situations existing in present-day Europe. A greater and wider witness can be made only through the cooperative efforts of Christian churches from abroad. Such churches can aid in this vital program of spiritual assistance through prayer, parcels, or gifts of cash through the World Council of Churches.



"I love you so."

Year of Jubilee

(Continued from page 23)

ship in 1948, and he was awarded the Nobel Peace Prize in 1950 for distinguished work as a UN mediator in Palestine. He has found racial prejudice everywhere, but the prejudice of his own countrymen has been most saddening to him.

Even now in diplomatic circles, Dr. Bunche sometimes hears an American or Britisher use the expression, "There's a nigger in the woodpile." He says a good way to close the conversation is to ask, "Pardon me, but whom did you say was in the woodpile?"

A stock question on planes and trains at various gatherings, he says, is "How does it feel to be a Negro?"

His reply: "I dislike and resent discrimination, segregation, and humiliation in any form, and as a Negro I have experienced all of these. But on the whole, I find that it feels very good to be a Negro because the Negro knows positively that he is right. Logic and justice and decency are altogether on his side."

A MORE important question, Dr. Bunche said, is "How does it feel to have the Negro problem and the Jewish problem and the Indian, Mexican, and Oriental problem on one's mind and conscience? How must it feel to be self-conscious about wrongs to one's fellow men and fellow citizens and to know that all the world is raising eyebrows about you?"

It is impossible to calculate, he said, the costs of such attitudes to our nation and our world. These are the enemies of our national life that play into the hands of the communists. But our hope is that Americans are a people with a conscience.

"We know these prejudices are wrong. They sap our moral strength—they are more burdensome than taxes. We must demonstrate that our people and the peoples of the world can live together by the sheer force of a great and compelling idea—democracy. We are on the right road. We have been making remarkable progress, especially in the past decade. Is there any

truer Americanism than brotherhood?"

With this question, Ralph Bunche as a private citizen took stock of the progress Americans have made in the defeat of racial discrimination. With this question, 3,000 persons in the non-segregated Florida audience stood and

cheered. They knew that 1954 had also been a good year toward the achievement of the American dream—and Ralph Johnson Bunche and Bethune-Cookman College had done their share to combat an abominable evil.

AN APPEAL TO METHODISTS

Miss Elizabeth Lee of the staff of the **METHODIST COMMITTEE FOR OVERSEAS RELIEF** recently returned from two months in Europe where she visited twenty-two cities to get firsthand information on the refugee situation. By talking with many refugees, she gained an understanding of why The Methodist Church should help some of these worthy homeless to settle in the United States under the 1953 Refugee Relief Act. Her survey took her to Holland, Belgium, West Germany, Austria, Switzerland, France, Trieste and Italy. From this intimate background Miss Lee makes a fresh appeal to Methodists to offer sponsorships quickly. (Editor's Note.)

HELP BUILD WORLD ORDER FOR THE HOMELESS!

1. The Methodist Committee for Overseas Relief, acting for the denomination, undertakes to find sponsors for 5,000 refugees who may come to live in America under the 1953 Refugee Relief Act.
2. Twenty-five hundred to 3,000 Methodists must offer housing and a job to these people, most of whom will come in family units, family units needing only one sponsor.
3. **DO IT QUICKLY!** *No refugee visa will be issued after December 31, 1956, when the Act expires. It takes eight months or more to get a refugee documented, screened and ready to sail.*
4. Up to September 2, MCOR had received only 153 bona fide sponsorships, which were forwarded to Washington. In addition, only 171 inquiries about sponsorships had come to the office. **THIS IS NOT THE WAY METHODISTS USUALLY RESPOND TO HUMAN NEED—NOR THE WAY CHRISTIANS SHOULD.**
5. For you or your church, **WORLD ORDER MAY WELL BEGIN** by helping a homeless family find a home in America. Those who gave up everything to escape from behind the Iron Curtain seek the justice and order that will keep our world free for all.

OFFER A SPONSORSHIP TODAY!

Write to Elizabeth Lee, 150 Fifth Avenue, New York 11, New York.



Brotherhood

GROWTH OF AN AMERICAN INSTITUTION

In the year 1934, some 300 communities in the United States shook off the doldrums of the then current depression long enough to observe something called Brotherhood Day. The observance caused only a ripple of response in the participating communities and it received virtually no national recognition. But to a group of men and women banded together in an organization known as the National Conference of Christians and Jews, that day in April, 1934, was exciting and inspirational. And in Denver, Colorado, a Catholic priest, Monsignor Hugh McMenamin, was seeing the fulfillment of an idea he had almost casually proposed to the National Conference two years previously. Today, the annual observance has taken on all the character of an American institution with more than 10,000 communities participating. Since 1940, the Brotherhood Week dates have always been the full week

February 1955

that includes Washington's Birthday; this year, February 20-27. The 1955 theme is "One Nation Under God."
—1955 Brotherhood Week Campaign

"Am I my brother's keeper?"

... Through thousands of years there have been many noble answers to this same question, answers which bravely affirm that all men—of all religions, of all colors, of all languages—are in fact brothers, that no man can live alone. But in every age the question is asked, and in every age it must be answered anew.

—Dwight D. Eisenhower

The time will come, and soon I hope, when Brotherhood Week will be a reminder not of the presence of discrimination in our midst, but of its eradication.

—Bernard Baruch

If you really believe in the brotherhood of man, and you want to come

The man who is prejudiced on principle is always a great shock. We are able to excuse (if not to justify) the mindless ignorant who has inherited a snobbish set of blueprints detailing whom he shall love and not love. But the man who hates methodically and who is willing to adduce a whole series of (as he thinks) rational arguments to support his viciousness is a surprise as well as an abomination. Recently a Washington newspaper published a letter from a person who alleged that God had made people in different colors in order to distinguish the superior from the inferior—as though, I suppose, He might forget.

—Leo Brady

... just about all the barriers known to human relationships are to be found in the Secretariat housed in that towering slab of glass, marble and metal at 42nd and First Avenue in New York City. But we find that these barriers are remarkably fragile. All of these people, so widely diversified in origin and background, work and play together in impressive harmony. Genuine friendships cut across all lines; social and athletic clubs are formed on the sole basis of common interests; there is an easy informality and camaraderie in relationships; and there is, of course, no little courting and marriage. It is a congenial human company, enriched by its very diversity.

—Ralph L. Bunche

into its fold, you've got to let everyone else in too.

—Oscar Hammerstein II

The concept of God the Father makes all men brothers. If you accept that concept and reject any man, of whatever race or color, you betray the concept and belief.

—P. L. Prattis, Executive Editor,
Pittsburgh Courier

In all the editorials and speeches which will be made before this week is done, the word "brotherhood" rolls off again and again until it sounds easy.

But brotherhood doesn't come in a package. It is not a commodity to be taken down from the shelf with one hand—it is an accomplishment of soul-searching, prayer and perseverance.

—Oveta Culp Hobby

Secretary of Health, Education and Welfare

Whither Bound?



CARAVANS

Methodist Youth Caravans are seeking approximately two hundred youth under twenty-four years of age, who have had outstanding experience in youth work in the Methodist Youth Fellowship, who have completed at least two years of college, and who want to help other young people find a greater joy in youth work. Applicants accepted are expected to meet the following requirements: To give approximately eight weeks to caravan project—ten days of training at caravan training center and six weeks in local churches and communities, and two days to an evaluation period at the end of the season if arranged; to serve without remuneration; to serve in annual conferences other than their own; to care for transportation to the training center and home from the last church served, as well as expenses of purely personal nature; to go where assigned and to conduct themselves as good servants of Jesus Christ. Training centers: *Scarritt College, Nashville, Tennessee, June 14-24; Mount Union College, Alliance, Ohio, June 28-July 8; Southwestern College, Winfield, Kansas, June 14-24; Westminster College, Salt Lake City, Utah, June 21-July 1.* Application blanks available from Wesley Foundation directors, directors of religious life on Methodist college campuses, conference directors of youth work, Methodist Youth Caravans, P. O. Box 871, Nashville 2, Tennessee. Send completed application to Dr. Harvey C. Brown, Methodist Youth Caravans, P. O. Box 871, Nashville 2, Tennessee.

In addition, specialized teams are being sent to *Cuba* and *Hawaii*, and two teams in field of religious drama will work in the *United States*, one of which will be interdenominational. Upperclass-

men and graduate students who have a major or minor in drama or special training experience and interest in that field are urged to apply. Write: Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Methodist Youth Caravans also need adults to serve as counselors for caravan teams. Former caravaners, now twenty-eight or past, would find this an excellent opportunity for service. Christian character and maturity in Christian experience, college training or its equivalent, knowledge of and experience in youth program of Methodist Youth Fellowship, ability to get along with people necessary. Write: Rev. Harold W. Ewing, P. O. Box 871, Nashville 2, Tennessee.

Youth Fellowship of the Evangelical and Reformed Church is sponsoring traveling caravans in *Louisiana, Texas, Wisconsin, Ohio, Pennsylvania, Connecticut* and possibly other states; stay-put caravans located in *Ozarks of Missouri, Chicago, Illinois* and *St. Louis, Missouri*. About fifty young people, seventeen and over, who wish to put their Christian faith into action, are physically strong, enjoy people and have something to share with other young people. Youth working with youth to strengthen their own program. Deadline for registration, May 1. Dates: Traveling caravans, training begins June 15, project completed end of July. Stay-put caravans, training begins June 13, project completed middle of August. Training at Voluntary Service Center, Pottstown, Pennsylvania. Cost: \$5 registration fee. Pay own travel. No remuneration for work. All expenses while at work covered. Write: Ethel A. Shellenberger, 200

motive's annual summer
service directory

Compiled by Eddie Lee McCall

Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

WORK CAMPS

Department of College and University Religious Life of the Board of Education and the Department of Student Work in the Board of Missions and Church Extension of The Methodist Church will offer varied service opportunities, including a travel seminar in *Europe* (see "Miscellaneous") and a Christian Witness Project.

Rio Grande Valley, Pharr, Texas, June 22-August 3. A mixture of the United States and Mexico, the Valley has a culture peculiarly its own. Most of work with people of Latin American origin. Housed at Valley Institute, project of the Woman's Division of Christian Service, students will give leadership at Institute and in Latin American churches. Workers should have deep desire to serve and be willing to do hard work. Speaking knowledge of Spanish not required, but helpful. Work campers must complete sophomore year or equivalent before camp begins. Fourteen students, men and women, will be needed, some of whom, it is hoped, will be Latin Americans. Cost: Students pay travel to and from Pharr, plus an activities fee of \$20 (for recreation, deputations, etc.) which should accompany application. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

North Dakota, June 22-August 3. Group will specialize in work of rural church within environment of rural community. Experience should be helpful to those contemplating work in rural church or community either as ministers or laymen. About fourteen college students—men and women—who have completed sophomore year or equivalent. Participants should be able to do physical labor and establish understanding with rural people. Some should have farm background. Understanding attitude toward all people important, along with desire to render Christian service. Cost: Students will pay travel from homes to work camp and return, plus activities fee of \$20 which covers recreational activities.

Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Washington, D. C., June 22-August 10. Housed at Mount Vernon Place Methodist Church last summer, students renovated a house for a family, helped operate a day camp, served on staff of a camp in the country, and other interesting projects, including survey of a few city blocks in the vicinity of the church. Same type work will be carried on again this summer. Unusual experience in area of church in the city together with problems of urban society. Students interested in politics and Christianity will find study program helpful. Speakers from Government will visit group and students will attend important Government functions. Approximately fourteen students having completed sophomore year or equivalent needed. Desire to serve people, well



grounded in Christian faith relevant to complex, urban society, skills and insights into nature of church and experience in its program necessary. Cost: Students will defray cost of transportation to and from Washington. Activities fee of \$25 to cover recreation, cultural activities, etc., should accompany application. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Alaska, June 24-August 9. Joint project of Pacific Northwest Annual Conference and national MSM, the work, near *Juneau*, will involve building, road and bridge construction, and ground clearing. Group must be self-sufficient in terms of cooking and laundry. Living quarters will likely be in tents over wooden frames and floors. Skills in general labor and carpentry desirable. Study, worship and

fellowship program comparable to significance of project part of experience. Students should be physically and psychologically prepared for hard work and free from feelings of superiority. Twelve young people or young adults, male or female, with at least two years of college or similar work experience needed. Cost: Campers responsible for transportation to Seattle, Washington, and return, plus activities fee of \$50 to help defray cost of project. Group will travel from Seattle to Juneau by air. Three-day orientation period will be held in Seattle before camp. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Mexico, June 22-August 14. Work project will be held in village at the foot of volcano Popocatepetl, fifty miles east of Mexico City. Another portion will be working in Monterrey. Program will consist of religious education, recreation, evangelism and worship with all age groups. Skills in carpentry, plumbing, electric wiring, cooking and sewing will also be employed. Participants gain insight into social and religious problems of Mexican village life. Twelve boys and six girls who have finished sophomore year of college needed. Must have friendly attitude toward Mexicans. Group discipline and willingness to abide by customs of people important. Students should have knowledge of Spanish, but outstanding exceptions will be reviewed by personnel committee. Cost: Students must provide transportation to and from work camp and fee of \$60 which pays for certain activities and helps with expenses of room and board. Write: Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Cuba, June 30-August 1. (This will not include travel time.) Group will work at *Camaguey*, under direction of Victor Rankin, with the principal physical work being construction of a concrete block chapel. Evangelistic and educational work will be undertaken in nearby town of Minas. Work involves building, road work, literacy and vocation church school work and youth work. Skills should include practical know-how in construction, grading, carpentry, bricklaying, leadership in religious education, recreation, youth and children's work and music. Twelve students from the United States and eight Cuban students who have completed sophomore year of college needed. Should have ability to work hard, get along well with people of another culture, and conform to patterns of behavior set by Christians in Cuba. Should be motivated by Christian insights and have a personal experience of love. Knowledge of Spanish preferable, but outstanding applicants without Spanish will be considered by personnel

committee. Cost: Students pay transportation from their homes to Miami and return, plus a fee of \$50 for recreational purposes and other costs of project. Write: Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Europe, July 1-August 15 (approximate). Arrangements are in process to relate work camp to our Methodist missions or Methodist institutions. Board of Missions in Virginia Annual Conference cooperating with MSM in this project. Anticipated eight or ten students from Virginia will participate along with some six or eight from the MSM, at large. Camp will last three weeks with deputations going to nearby communities at appropriate times. Return trip through London and surrounding country, at which time places of interest in early Methodist history will be visited. Group will probably use student ship between New York and Europe. Further details will be available from the Student Department in the Board of Missions. Those expecting to go should make reservations early in 1955. Participants must be at least eighteen years old with the kind of maturity which will enable them to establish proper rapport in a work camp abroad. Should have Christian attitudes and feelings toward other nationalities and cultures. Limited number of adults who work with students may enroll. Group will be directed by staff member who has had experience with students. Cost: About \$750, and will be kept at minimum. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

National Conference of Methodist Youth will sponsor project in *San Antonio, Texas*, June 11-August 6 (tentative). Interracial group of about sixteen people of mature Christian experience. Group will spend daytime hours in manual labor for social agencies in San Antonio, evening hours given over to leadership training in local MYF's in Negro, Latin and Anglo churches. Local high-school youth will work with campers. Opportunity provided for personal growth through Bible study and formal seminar periods as well as through regular program of labor and leadership work. Applicants should have at least one year of college and fairly wide experience in MYF work. Training period provided during camp. Cost: Campers will provide transportation to camp and return, plus activities fee not to exceed \$20. Write: Rev. LeRoy King, P. O. Box 871, Nashville 2, Tennessee.

Brethren Service Commission will sponsor two projects: Working with underprivileged group in state of *Pennsylvania*, time and place to be determined later, where campers will work with local

people to help in community uplift and bridging of economic and cultural barriers. Group will share housekeeping duties, make study of community and work with children and young people. Cost: Scholarships available to cover room and board. *Fresno, California*, June 26-August 6. Work in underprivileged area where there are a number of national and racial groups. Construction, recreational and club work, and playground supervision. Eight to ten fellows and girls. Cost: \$1 per day. Some scholarship aid available. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

Presbyterian Church, U.S.A., will conduct the following projects: *Boggs Academy, Keysville, Georgia*, two to four weeks in June. Site cleared, landscaped, dam developed for swimming, paths and trails cleared and possibly some construction of buildings for summer conference grounds. Sixteen to twenty young people. Housing and meals provided by Boggs Academy. *Marina Neighborhood House, Mayaguez, Puerto Rico*, six to nine weeks in June, July or August. Construct nursery building to provide for infants of working mothers. Twenty men and women. Housing and meals provided by mission with assistance from group. \$1 per person for meals. *Menaul School, Albuquerque, New Mexico*, two to four weeks between June 1-July 31. Assist with construction and repair work at school which serves primarily Spanish-American young people from villages of northern New Mexico. Twelve young people needed. Housing and meals in school dormitory and dining room. \$1 per person per day for food. *Sitka, Alaska, Sheldon Jackson Junior College*, six weeks during June, July or August. Finishing and painting interior new library and classroom building. Six to ten men and women. Housing and meals provided by school with assistance from campers. \$1 per person for meals. *Klawock (on Prince of Wales Island)*, six to eight weeks during June, July or August. Build new church in place of one destroyed by fire. Housing and meals provided by school with assistance from campers. \$1 per person for meals. In each case technical leadership, tools and materials will be furnished locally. Each camper will pay 50 cents a week for health and accident insurance. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

Youth Department of the World Council of Churches will sponsor ecumenical work camps during July and August (camps are generally four weeks' duration). New buildings needed in wounded *Korea*, new congregation of Arab Christians in *Jordan* needs a church; young

people in *South America* seeking ways of Christian service and of meeting each other; isolated mountain village in *Switzerland* needs a road; unemployed workers in *Berlin* building new homes for themselves; interracial fellowship center needed in the South of the *United States*. Twenty-five to thirty young men and women in each camp work about six hours a day. Worship, Bible study, discussions, excursions and activities for local community make up rest of camp programs. Cost: *Europe*, \$600-\$700; *Far East*, \$900-\$1,000; *United States*, under \$100. Write: Ecumenical Work Camps, 110 E. 29th Street, New York 16, New York.

Tuolumne Cooperative Farm, five miles west of *Modesto, California*, in dairy farming area, needs two or three boys or girls, or mixed, any length of time during summer, but preferably for longer rather



than shorter period, to participate in life and work of community. No experience necessary. Participants bring own bedding and work clothes. Cost: Room and board furnished. Students pay transportation. Write: George Burtleson, Tuolumne Cooperative Farm, Rt. 8, Box 1059, Modesto, California.

South American Work Camp Board (directed by interdenominational board of students, sponsored by Westminster Student Fellowship, endorsed by Board of Presbyterian Student Work at the University of Texas, with sanction of Boards of World Missions of the Presbyterian Church, U.S., the Presbyterian Church, U.S.A., the World Council of Churches Youth Department and World Student Christian Federation), July 1-August 1, will conduct two projects, one at *Instituto Jose Manuel da Conceicao* in *Jandira* near *Sao Paulo*; the other to be announced. North American delegates will emplane for Brazil around June 20 to visit mission stations. They will work, study, pray and play with Brazilian stu-

dents to help change attitudes and build bridges over the widening gulf which exists today between North America and other peoples; and give new vision and encouragement to small and struggling Student Christian Movement in Brazil. Cost: \$750 for each person, including air travel to and from Brazil, room and board, and precamp travel to mission stations. Write: South American Work Camp Board, 2203 San Antonio, Austin, Texas.

Universalist Service Committee will sponsor two camps: *Leclair Courts Housing Project, Chicago, Illinois*, June 27-September 1. Cost: \$125. Ten to twelve high-school seniors or college students needed to work with professional social work staff in expanded activities program for children and youth of interracial housing project. *Philadelphia, Pennsylvania*, June 27-September 1. Cost: \$100. Ten to twelve high-school seniors or college students will set up social and recreational program for young people in area filled with racial tension. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee will sponsor work camps for college-age persons, June 24-August 19. Following locations being considered: Indian reservations where people face economic difficulties and new social adjustments as plans for removal of Government aid are put into effect; with Navajos in *New Mexico* and Passamaquoddy tribe in *Maine*; possibly Tlingits in *Alaska* and Lumni tribe in *Washington*. With migrant farm workers in *Pennsylvania*; among America's most neglected workers, they live precarious lives economically and socially. In blighted urban communities where residents are interested in improving neighborhood appearance and facilities for children and adults, possibly in *Richmond, Virginia*, and *Philadelphia, Pennsylvania*. In coal-mining area, *Breathitt County, Kentucky*, where recent closing of mines brought widespread unemployment and hardship to mountain area. With groups extending educational opportunities to wider community. *Alabama* college, which last spring voted to admit all students regardless of race, creed or color, has invited work camp to help construct additional buildings. Possibly a group in *Kansas* to construct building for interracial, interfaith nursery school cooperative. Folk school in *North Carolina* wants help to build additional family cabins. *Ohio* college seeks help in building facilities for public natural history preserve; a short-term camp (about three weeks) to open late in summer. Cost: \$135 for each camper. Some financial aid available. Write: American Friends Service Committee, 20 South

12th Street, Philadelphia 7, Pennsylvania.

American Friends Service Committee will send approximately seventy-five volunteers to camps in *Algeria, Austria, Belgium, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Israel, Italy, Norway, Sweden, Switzerland, Yugoslavia* and possibly other countries. (American volunteers with required qualifications and interested in eighteen-month service also needed in *India and Pakistan*—conducted by International Vountary Service for Peace.) June to September except Haiti, India and Pakistan. Groups leave for Europe during June and return by mid-September. Volunteer must be available for three-month period. Camp assignments sometimes available for those who remain in Europe beyond September. Camp experience or participation in other types AFSC youth service projects or of similar organizations desirable. Applicants must be at least twenty, have good physical stamina, be able to speak one language other than English. Applications should be sent at earliest possible date. Cost: Volunteers pay, if possible, their own transportation, orientation and insurance expenses of \$470. Some financial aid available.

STUDENTS-IN-GOVERNMENT

American Ethical Union is sponsoring an encampment for citizenship at *Fieldston School, Riverdale, New York*, June 26-August 6, where persons in age range of seventeen to twenty-three may receive citizenship training in understanding of current issues as well as techniques for effective action in their own communities. Students from all backgrounds—unions, farms, colleges, cooperatives, churches, civic groups—live and work together. Cost: \$350 for tuition, room and board. Some scholarships, partial and full, available. College credit may be obtained through selected institutions. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

Under National Student Council of Y.M.-Y.W.C.A. sponsorship you may hold a regular job in Government agency in *Washington, D. C.*; visit Congress and meet with top Government officials; study major problems of Government in terms of Christian understanding of man, society and history; visit the U.N. and watch it work. *Washington Student Citizenship Seminar*: Fees about \$60. Earnings cover cooperative living costs plus some savings. Dates: approximately June 20-August 31. Write: Patricia White, 600 Lexington Avenue, New York 22, New York. *Meet-Your-Government Seminar*: a three-day spring seminar on high lights of American government.

Dates: March 19-22. Cost: Approximately \$25. Write: Mrs. Wells Harrington, 6708 Forest Hill Drive, University Park, Maryland. *U. N. Seminars*: two three-day seminars to be held in the spring. See the U.N. in action at its New York headquarters. Talk with delegates and secretariat members; visit General Assembly and committee meetings. In discussion meetings members consider meaning of responsible citizenship in light of Christian faith. Cost: Approximately \$25. Dates: March 24-26; April 7-9. Write: Patricia White, 600 Lexington Avenue, New York 22, New York.

American Friends Service Committee will hold week-long *Washington, D. C.*, institute. Participants attend Congressional hearings, sessions of both houses of Congress, meet senators and representatives, "interview" members of State Department, Washington Press, U.N. agencies and embassies of other countries. Mid-June, exact date to be announced. Institute limited to twenty to thirty college students, undergraduate level with few graduate and foreign students. Cost: Room, meals and transportation within Washington about \$30. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

INTERNATIONAL ACTIVITIES

Lisle Fellowship, Incorporated, has scheduled three units abroad in cultural relations through intergroup cooperative living, community service and attitudes consonant with understanding of people in world community. *Scandinavia*, near *Copenhagen, Denmark*, official language English, July 1-August 12; *Germany, Rhine Valley* near *Frankfurt*, official language German, July 14-August 25; *Japan-Korea*, part of travel tour in Pacific touching *Alaska, Manila, Hong Kong, Hawaii*, with regular six-week Lisle unit having two community field trips in *Japan* and two in *Korea*, official language English, mid-June-early September. Forty students and young adults accepted in each unit. Cost: \$600, Germany and Scandinavia, including passage on student ships; Japan-Korea, \$1,375 complete, with air travel exclusively, from West Coast. Write: Rev. DeWitt C. Baldwin, Lisle Fellowship, Inc., 204 S. State Street, Ann Arbor, Michigan.

Brethren Service Commission will sponsor groups in *Europe* (dates and camp locations tentative). Want approximately twenty-five to thirty campers between ages of eighteen and thirty. Estimated cost: Approximately \$700, including tour. Time: Tour, June 20-July 12; camps, July 15-August 19. Leave States not earlier than June 8, arrive back not later than September 3. Location of camps:

Austria, one construction camp in cooperation with Lutheran Church on church or community building; one in connection with refugee housing. *Germany: Kassel*—a study group working on problem of how war can be abandoned as a means of settling disputes; *Essen*—physical project of need in heart of coal and steel area; *Hessen*—construction of a youth home for the church; *Berlin*—refugee work; *Bavaria*—refugee housing; *Hessen*—erecting educational building for a church; *Bremen*—Y.M.C.A. project; *Greece*: work camp in needy area.

National Student Council of the Y.M.-Y.W.C.A. will promote seminars where members will explore religious and cultural history of *Europe* and its contribution to our national culture; experience current international tensions as they affect persons in situations different from our own; join with students from all over world in Y.M.C.A. Centennial in Paris. Six different groups will follow varied itineraries, all including London and Paris. Special emphases: Economic and Politics Seminar; Foreign Affairs Seminar; Social Service Seminar; Student Life Seminar; Introduction to Europe; Greater Europe Seminar. Dates: approximately June 18-September 3 (New York to New York). Cost: Approximately \$700-\$975 (except Greater Europe Seminar which will be approximately \$1,800 because eighteen more days are spent in Europe, accommodations better and travel wider). Write: Patricia White, 600 Lexington Avenue, New York 22, New York.

Universalist Service Committee offers opportunity, June 15-September 13, for limited number students to share summer experience at two *Arbeiter-Wohlfahrt German* refugee youth centers. Participants should be able to converse in elementary German; have social, educational, athletic or other recreational skills; and basic desire to share in program seeking to demonstrate through organization and techniques meaning of democracy. Cost: \$500, including all transportation. Scholarship aid available. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee will hold three four-week and one two-week seminars. Participants, thirty to forty, are young men and women ages twenty-one to thirty-five, representing fifteen to twenty countries who have studied recently in American colleges and universities. Five or six Americans accepted. Two of four-week seminars will be held at beginning of summer in *New England* and *Southeast*. One four-week seminar will be held at end of summer

on *Orcas Island, Washington*. Two-week seminar will be held in *Midwest* immediately following Labor Day for students who must reserve summer for school or employment. Cost: \$130 for four weeks; \$85 for two weeks. Participants expected to pay travel expenses. For maintenance and tuition, scholarships available. All participants asked to contribute as much as possible, but no one should fail to apply for financial reasons. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Lutheran Student Association of America will sponsor study service project at *Mount Cross Bible Camp, Felton, California*, two weeks latter part of June. Thirty-five American and international students, both Christian and non-Christian, to consider validity of Christian faith in relation to other answers to dilemmas of modern man and society. Requirements: genuine seriousness about the questions and sincere desire to enter into a community to be challenged by them. Deadline—April 1. Cost: Probably \$3 registration fee, \$35 camp fee. Scholarships available. Write: International Student Service Project, 327 South La-Salle Street, Chicago 4, Illinois.

INSTITUTIONAL SERVICE

Brethren Service Commission will sponsor two projects: *Bethany Hospital, Chicago, Illinois*, June 5-September 4. Work in general hospital, assisting nurses in caring for medical patients and other activities. In general, workers replace regular employees during vacations. Group activities impossible due to work shifts around the clock. Eight women needed. Write: Personnel Department, Bethany Hospital, 3420 W. Van Buren Street, Chicago 24, Illinois. *Elgin State Hospital, Elgin, Illinois*, June 6-September 3. Work as regular ward attendants, caring for mentally ill. Possibly work in laboratories, offices, dietetics department and recreational and occupational therapy. Group living, programs of study, worship and recreation in interracial unit. Thirty-five men and women, eighteen years and older with at least one year of college. Cost: Regular salary from hospital. Pay own board and room plus 7 per cent of salary to the Brethren Service Commission. Write: Ora Huston, 22 South State Street, Elgin, Illinois.

Universalist Service Committee needs thirty college or graduate students to work as ward attendants, with opportunity in *Illinois* and *Indiana* state hospitals, June 20-September 1. Participants earn prevailing wages and maintenance; a small percentage of take-home pay is contributed to unit's program. Deadline—May 1. Write: Universalist Service

Committee, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee will open service units in mental hospitals in *Waterbury, Vermont*; *Chicago, Illinois*; *Las Vegas, New Mexico*; and *Phoenix, Arizona*; in schools for mental defectives in *Pownal, Maine*; in correctional institutions in *St. Charles, Illinois*, and *Clinton, New Jersey*, June 10-August 27. A few will run June 17-August 27. Ages eighteen to thirty-five for mental hospitals and schools for mental defectives; twenty-one to thirty-five in correctional institutions. Cost: Unit members receive same salary rate (\$100-\$150 per month plus maintenance) as regular employees and contribute approximately 10 per cent to cover project costs. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.



COMMUNITY SERVICE

Brethren Service Commission will conduct project in *Baltimore, Maryland*, June 20-August 20. Eight to ten mature young people needed to work in city-wide slum clearance program in largely Negro community. Bring homes to minimum standard of city codes. Work with children in recreation, arts, crafts and religious instruction. Group will share housekeeping duties. Cost: \$60. Some scholarship aid available. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

Department of Campus Christian Life of the Presbyterian Church, U.S.A. has scheduled service projects as follows: *Seabrook, New Jersey*, June 26-August 20. Students act as counselors in day camp or assist in program for migrants. Participants live in state park setting, share responsibilities of housekeeping and providing meals while studying and learning through seminars. Cost: Travel to and from Seabrook. Small income possible. *Unit of City and Industry, the Synod of Ohio*, June 7-August 20. Ten volunteers serve as members of staff of unit; give

variety of leadership in teaching departmental classes in vacation church school; lead recreational programs; teach Sunday school classes; lead worship services. General orientation and training near *Cadiz, Ohio*, prior to summer program. Cost: Unit of City and Industry provides room and board on cooperative basis, travel to and from field and necessary supplies. Additional scholarship help possible where necessary. *Inner-City Protestant Church, Cleveland, Ohio*, where participants serve as assistant staff members in parish being developed with support of nine Protestant denominations. Major responsibilities, developing and leading vacation church schools, visiting homes, recreation and playground leadership and assisting in nearby camp. Cost: Transportation, room and board. *Dodge Community House, Detroit, Michigan*, June 20-August 14. Program involves neighborhood day camps, community recreation, bus trips, vacation church schools, outdoor movies, street dances and home calling. Volunteers live together on cooperative plan at Dodge House. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

American Friends Service Committee will conduct project in *Chicago, Illinois*, June 17-August 19. Internes are placed as regular staff with small social service and community agencies to conduct housing surveys, direct recreation, work with neighborhood committees to improve home and community environment, and assist with administration and organization of agencies. Cost: Internes work for maintenance which includes room, board and health and accident insurance. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

American Friends Service Committee conducts year-round projects in *Ixmiquilpan, Hidalgo, Mexico*; *El Sitio del Nino and Valle de la Esperanza, El Salvador, Central America*. *Mexico* project cooperates with cultural mission team working in villages on broad program for improving living conditions for Otomi Indians; assists in school lunch program set up by Government agency; teaches English, handicraft, art and sewing classes and helps in vaccination program. *Central American* volunteers work with villagers and personnel of Government and United Nations agencies in broad health and basic education programs to raise standard of living in underdeveloped areas. Participants dig wells, drainage ditches; construct sewage systems; assist public-health staffs in vaccinating and inoculating campaigns; organize recreation, handicraft and a variety of community activities geared to help the

people learn new ways of healthier, fuller living. Cost: Participants contribute \$50 per month. Financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.



American Friends Service Committee will open units in about eight *Mexican villages*, June 29-August 21. Work will include teaching handicrafts and English classes; conducting recreational activities; working in hospitals and clinics; construction work related to public health needs. Cost: \$160, including insurance. Participants pay transportation to project and personal expenses. Some financial aid available. (See address above.)

STUDENTS-IN-INDUSTRY

National Student Council of the Y.M.-Y.W.C.A. will sponsor two projects, approximately June 18-August 31, in which students hold regular jobs in factories, offices or service industries. Gain actual experience in dealing with major social and economic problems of our country. Besides work experience, program provides for seminars and meetings in which the relevance of Christian faith to economic life is examined. Cost in fees: about \$30. Student's earnings cover living costs in a cooperative plus some savings. For *Hartford, Connecticut*, write: Charles O'Connor, 167 Tremont Street, Boston 11, Massachusetts. For *Minneapolis-St. Paul, Minnesota*, write: Vernon Hathaway, 30 South Ninth Street, Minneapolis 2, Minnesota.

American Friends Service Committee is planning five projects: *Chicago, Illinois; Philadelphia, Pennsylvania; St. Louis, Missouri; Atlanta, Georgia*; and one location to be announced later, June 10-August 26. Cost: Internes make contribution, based on weekly salary, to cover room, board and administrative field costs. Those earning less than \$35 contribute \$15 per week; less than \$40, \$16

per week; over \$40, \$17 per week. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

CHRISTIAN WITNESS PROJECT

National Methodist Student Movement, Virginia State Methodist Student Movement, Virginia Conference Board of Evangelism, Virginia Conference Board of Education, National Conference of Methodist Youth and General Board of Evangelism will sponsor in-service evangelistic project in *Virginia* designed to help students develop skill and experience in Christian witness. Students will have opportunities to survey communities, help start new churches, train lay workers in evangelism, share in youth witness missions, help in summer revivals and evangelistic missions, or other types of evangelistic work. Twenty students, ten from Virginia and ten from campuses outside the state (ten men and ten women) will live and learn in Randolph-Macon College, Lynchburg, Virginia, and serve churches in the *Charlottesville, Danville and Lynchburg* districts. Training and field work will specialize in rural church. Date to be announced. Cost: Students responsible for travel to training center. Write: Rev. Howard Ellis, 1908 Grand Avenue, Nashville 5, Tennessee, or Gerald C. Speidel, 2666 Jefferson Park Circle, Charlottesville, Virginia.

MISCELLANEOUS

Methodist Student Movement will conduct second *European* seminar characterized especially by directed study and thrift travel. Personally conducted by private motor coach. Special study in England centered around historical shrines and Methodist history; special seminar study in Holland on cooperative movement; research under special guidance concerning ecumenical movement in the church; becoming acquainted with leadership in France and Italy and the pressing problems of social and political significance. Itinerary includes *England, Holland, Belgium, Denmark, Germany, Switzerland, Italy, Italian and French Riviera and France*. Seminar affords opportunities to see native homes, farms, villages, and out-of-the-way places on way to and from great cities. Each day's experience planned. Evening schedules left free for individual selection. Tentative date for sailing, June 15 from New York and return around August 15. Inclusive costs slightly less than \$1,000—includes every calculable travel expense, sight-seeing, hotels, taxis and tips. Also special arrangements for leadership for seminar study. Does *not* include gratuities aboard ocean liners, extra steamer fare, passport expense, steamer chairs, laundry and other expenses of purely personal nature. Deposit of \$200 required at time

of booking which will be refunded if cancellation is made one month before departure date. Write: Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Lisle Fellowship, Incorporated, offers practical experience in intercultural relations through intergroup cooperative living, community service and attitudes consonant with understanding of people in world community. Three United States units: *California, San Francisco Bay Area*; June 19-July 31; *Colorado, Lookout Mountain* (near Denver), July 26-September 2; near *Washington, D. C.*, June 19-July 31. Forty accepted in each unit, camp. Upperclass students and young adults seriously seeking to understand attitudes and forces at work in our world, and those with desire to think through problems of our day. After orientation period, alternating periods of small team visits to various types of communities to learn problems and achievements of society and periods at home center for evaluation and discussion. Students urged to apply early. Cost: \$150, each participant paying travel, personals and proportion he can toward this amount. Write: Rev. DeWitt C. Baldwin, Lisle Fellowship, 204 South State Street, Ann Arbor, Michigan.

Rocky Mountain Region, National Student Y.M.-Y.W.C.A. will conduct eighteenth annual association camp near *Estes Park, Colorado*, June 1-September 6. Seminar for present or potential officers and student leaders of campus Christian associations. One hundred twenty-five students with at least one year of college. Cost: Students will earn room, board, gratuities and bonus, plus \$1 per day. Seminar tuition, \$10 per person. Registration dates: June 1-June 15. Write: Harold D. Kuebler, 126 Topeka, Topeka, Kansas, or Walter C. Ruesch, 25 E. 16th Avenue, Denver, Colorado.

Under sponsorship of National Student Council of the Y.M.-Y.W.C.A. forty to fifty students will work at regular jobs in fields which relate to vocational plans for after graduation. Examine concept of Christian vocation and relation of Christian faith to work and choice of occupation. Explore ways people work and live. *Los Angeles, California*, June 18-August 31 (approximately). Cost: Registration fee and living paid by participants. Write: Miss Frances Moser, 715 South Hope Street, Los Angeles 17, California.

National Student Council of the Y.M.-Y.W.C.A. will promote college age groups where members will have intimate acquaintance with life in two large American cities; hold regular jobs in the most effective social agencies. Some will

work only for room and board, others will be paid salaries of \$125-\$200 per month. Program includes: seminars for examination of problems of city life; opportunity to render Christian service in meeting complex needs of modern urban life; rare chance to consider vocational abilities and plans in relation to Christian vocation. Dates: Approximately June 20-August 15. Cost: Students' earnings usually cover living costs plus some savings. Write: for *Chicago*, National Student Council Y.W.C.A., 410 S. Michigan Avenue, Chicago 5, Illinois; for *New York*, Patricia White, 600 Lexington Avenue, New York 22, New York.

Leadership seminar under sponsorship of National Student Council of the Y.M.-Y.W.C.A. where ten weeks will be spent working in resort town of *Edgartown on Martha's Vineyard, Massachusetts*. Regular seminar sessions probe concerns and responsibilities of campus Christian leadership. Students earn \$200-\$400 in addition to room and board. Dates: Approximately June 25-September 9. Write: Charles O'Connor, 167 Tremont Street, Boston 11, Massachusetts.

National Student Council of the Y.M.-Y.W.C.A. will promote training schools especially planned for leaders of campus Y.M.C.A.'s, Y.W.C.A.'s, C.A.'s and similar campus Christian groups. Schools offer training in effective Christian leadership; three two-credit courses under carefully chosen faculty members; opportunity to live, worship, study, work with campus Christian leaders from every part of United States. *New York* group: Union Theological Seminary, Columbia University, six weeks, commencing July 5. Cost: Approximately \$300. *Berkeley* group: Pacific School of Religion, Berkeley, California. Six weeks commencing in late June. Cost: Approximately \$200. Write: Patricia White, 600 Lexington Avenue, New York 22, New York.

CORRECTION

The price given in the January
motive for

The Vocations Packet

was in error. The price is 25 cents
per packet.

Order from: Interboard Committee
on Christian Vocations
Box 871, Nashville 2,
Tennessee

Why Brazil?

The history of work camps in Europe has proved barriers can be hewn down and prejudice dissolved. Until last summer, when a group of students in Austin, Texas, conceived and carried out an ecumenical work camp near Rio de Janeiro, no communication had been established between Christian students in our country and those in Latin America. South America is a continent in crisis: old institutions are giving way to new; a laboring class struggles for the right of self-expression; many seek an ideology to bring stability to their lives.

The Brazilian Student Christian Movement stands confronting this crisis. It is young, small and struggling; it needs the counsel and support which an older, stronger movement can provide.

Last summer seven North American students and twelve Brazilian students worked, studied, played, and prayed together for one month. Dick Shaull, of the Brazilian SCM staff, writes, "The work camp made a unique contribution . . . to change attitudes and build bridges over the widening gulf which exists today between America and other peoples. . . . Secondly, to . . . our small and struggling Student Christian Movement here (it gave) a new vision of what a movement of Christian students is and what it can become here in Brazil."

The time of crisis is a time of challenge. That which has begun must be continued.

DATE: July 1-August 1, 1955. North American delegates will emplane for Brazil around June 20 for visits to mission stations.

PROJECTS: 1. Beginning a conference ground for student and youth retreats at the Instituto Jose Manuel da Conceição, in Jandira near São Paulo.
2. To be announced.

APPROXIMATE COST: \$750 for each person, including air travel to and from Brazil, room and board, and pre-camp travel to mission stations.

DIRECTED BY an interdenominational board of students, sponsored by the Westminster Student Fellowship and endorsed by the Board for Presbyterian Student Work at the University of Texas, with the sanction of the Boards of World Missions of the Presbyterian Church, U.S., and of the Presbyterian Church, U.S.A., the World Council of Churches Youth Department, and the World Student Christian Federation.

FOR FURTHER INFORMATION WRITE

South American Work Camp Board
2203 San Antonio
Austin, Texas

APPLICATION FOR METHODIST WORK CAMPS, COMMUNITY SERVICE AND CHRISTIAN WITNESS PROJECTS—1955

ATTACH PHOTO
THIS IS A
REQUIREMENT

Submit application as soon as possible, and not later than May 1. It is to the advantage of the applicant to submit his name for early consideration.

1. Check the project you wish to join: Date _____

- | | | |
|--|--|---|
| <input type="checkbox"/> Washington, D. C. | <input type="checkbox"/> Rio Grande Valley | <input type="checkbox"/> European Travel |
| <input type="checkbox"/> Mexico | <input type="checkbox"/> North Dakota | <input type="checkbox"/> European Work Camp |
| <input type="checkbox"/> Cuba | <input type="checkbox"/> Alaska | <input type="checkbox"/> Virginia |

2. If you are not accepted for the Work Camp of your first choice, what is your second choice? _____
 If a work camp experience is not available, would you be interested in a Caravan? _____. If you are interested in a Caravan, be explicit in answering No. 13 below.

3. Name _____

4. Home address _____

5. College address _____

6. Occupation of father _____

7. Your date of birth _____ Height _____ Weight _____

8. Number of brothers and sisters _____ Ages _____
Average _____

9. Name of your college _____ Major _____ Class _____ Grade _____

10. Do you smoke? _____

11. Experience in campus activities such as religion, music, dramatics, debate, athletics: _____

12. Experience in off-campus service—social and religious work, scouting, camps: _____

13. Experience in local church and MYF, offices held: _____

14. Are you helping support yourself through college? _____ To what extent? _____

15. Have you a definite plan for your life? _____ If so, what? _____

16. Enclose a statement explaining why you are applying for membership in this project. (a) Give any additional information which might help the committee in considering your application.

(b) In what denomination do you hold church membership? _____

17. References: (Print name, street address, and town)

A young person: _____

Mature persons: (1) _____

(2) _____

Dean of your college: _____

Director of W. F. or Campus Religious Life _____

Your pastor _____

18. These projects are small units of democracy. Do you agree to obey the will of the majority in matters affecting the total group? _____

19. ACTIVITIES AND SKILLS. Check the following—*once* if interested, *twice* if you have participated, and *three* times if you can teach or lead.

Basketball _____ Group Singing _____ Woodwork _____ Cooking _____

Baseball _____ Musical Instrument _____ Leather Work _____ Photography _____

Group Games _____ Folk Dancing _____ Metal Work _____ Storytelling _____

Life Saving _____ Painting _____ Sewing _____ First Aid _____

Carpentry _____ Discussion Groups _____ Puppets _____ Construction _____

20. Are you experienced in working with children? _____ Young people _____ Adults _____.

21. Are you in good health? _____ Any physical handicaps? _____

22. Will you provide a health certificate, made available by us, completed and signed by your family physician? _____

23. APPLICANTS FOR MEXICO WORK CAMP: Will you furnish a certificate stating that you have received the following vaccinations six weeks prior to entering Mexico: smallpox, typhoid and paratyphoid, and typhus? _____

Do you agree not to violate local village customs, even if some seem unreasonable? _____

24. What knowledge of Spanish do you have? _____

25. In making this application, I understand that the term of service is _____ weeks. If accepted, I will be present on the opening day, which is _____ and remain throughout the specified period.

26. I enclose the activities fee of \$ _____ and understand that it will be returned if a place is not found for me.

Signed _____

NOTE: Applicants for Cuba and Mexico Work Camps and European Travel Seminar: Return application to: Harvey C. Brown, P. O. Box 871, Nashville, Tenn.

Applicants for all other projects return application to: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

by Charles Owens
Graduate, Texas A & M
An LA-3
Angol, Chile

Dear ol' Army:

WHAT is it that gets behind a fellow and pushes him until suddenly he is surprised to find the change that has taken place in himself? That is something that I continue wondering about and asking myself.

I was there in Aggeland at Wesley before the days of the new sanctuary. Some months before June, 1950, when I was to finish, I noticed an article about "LA-3's" in *motive*.

LA-3's? What is this? Instead of passing on I happened to read further. I thought to myself: "College

students going to the mission field? . . . Yes, that's fine . . . but, well, it couldn't apply to me—I mean, I'm not qua . . . Uhhh, let's see. There's education, no—nursing, no—engineering, no—and. . . WHAT? Agriculture? On the mission field? Let's read: 'The need for technically trained personnel in all fields of service . . . a new experiment of the Board of Missions of The Methodist Church.'

Anyway I had to dismiss this article with a laugh and run over to join the other members of the "Holy Club" in a "42" game.* But the idea was not to be shaken so easily, and though I knew it was ridiculous, I eagerly read Dr. Mel Williams' reply to my letter.

In the meantime, I was offered a fellowship at LSU or NC State College. I was considering missions as a three-year period and nothing more, after which I was to return for my MS in agricultural economics, and then, I hoped, a career in agricultural journalism. After some earnest and troubled praying I accepted the opportunity for graduate study at NC State, hoping to be able to serve as an LA-3 later, though I truly believe I was relieved at being "freed" from this "foolish dream."

I still do not know what happened at NC State. Someone must have been praying for me. It was my first opportunity to take much time for thought or free reading, because at A & M working all the time in the Extension Service and Experiment Station left little time. The people of Fairmont Methodist Church were warm and friendly, and welcomed me

* "42" is Methodist bridge, as they play it in Texas, with dominoes.

with open arms. Wesley Foundation there also was a real home for me (they even have girls, ol' army!).

It was absurd, I thought, that I should be asked to act as a substitute teacher in the Sunday school, especially for junior boys, and all my experience in trying to teach proved that it was. I knew nothing of the Bible; I had nothing to teach, nor knew how to teach it, but there I was suffering with about twenty little boys. Wow! That should have cured me. I don't know what happened. There was no bolt of lightning. But there in that church, trying to help these children, and sitting under the preaching of a most kind and spiritual Christian minister, the thought came to me one day: "This is what you ought to do, and not for just three years, but for life—a minister for Jesus Christ. . . ."

Now this *was* getting absurd. Here I couldn't even do anything with a class of junior boys. . . . The idea was too insistent, and only when with a great many doubts I had told someone could I begin to visualize the road ahead.

I was in school at NC State under a fellowship—my only means of support. But there was no reason to continue in agriculture on the graduate level, even though I was very happy with the department. I borrowed enough money to begin again, and packed my bag and went to Duke University, just twenty miles away, with fear and trembling. Even though I had long had a secret contempt for "theologs" and ministers in general, I expected difficulty with the work. To make my money go further during the first semester, I finally got a job working in a dairy plant thirty hours a week.

In January, 1954, I took my last final and came immediately to Chile as an LA-3, trained as a pastor and as an agriculturist. Why LA-3, instead of for life? I am still considering the possibility that God may want me in the rural church back in the US, for I know there is a real mission in the rural areas, with sacrifices greater than one often finds on the foreign

field. This is something I still have to decide.

MY assignment is "El Vergel," which means Garden of Paradise, in the south of Chile. El Vergel consists of a secondary school of agriculture with an enrollment of forty-five boys (fifteen years and over), a girls' vocational school, three primary schools, three churches, and a farm of about 3,800 acres. It is a good opportunity to develop leaders of communities and churches. In the last six months about six boys have acknowledged Jesus Christ as the cornerstone of their life, and one this week has offered himself for full-time Christian service. This is truly a work of God, when one considers their Roman Catholic background and indifference or even hostility to religion. The future of the church lies in the hands of these nationals, who can best introduce Christ to the people, and not in the hands of missionaries.

The farm has pioneered in agricultural development in the last thirty-five years, and has performed a real service to the people of Chile. As an agriculturist I do not say I must first fill a man's stomach before he can accept Jesus Christ. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (I Jn. 3:17) Our technical skills are a part of the world's goods. A Christian agriculturist is one who sees another in need and shares his skill because of the love God has revealed to him in his own life.

Later I will tell something of the work of our Methodist church, of the wonderful Christian people who stand out as lights on hills, and of the beautiful country of Chile. In this letter I have tried to express something that God has done and is doing with one "aggie," even though I myself do not understand all. And as an "aggie" I stand not alone. I know there are many of us, but the unique thing is that here at El Vergel we are two: Don Waddell '47 is director of the school. Together we want to keep in touch with our school, and we hope some of you will be interested to write us, and also

be loyal to Christ and to Wesley Foundation.

Just an "aggie"
fighting for the team.

TOKYO TO KYOTO

(Continued from page 21)

Ted Shirakawa's house. A former Methodist, therefore now a member of the United Church of Christ in Japan, Ted studied before and after the war at Candler School of Theology, Emory University. Ted, with his lovely wife and two lively children, certainly belongs to the major leagues of *bokushisans* (pastors) in Japan. He generously took time to show us several of the famous temples and shrines in the city which we mentioned before as being one of the real strongholds of Buddhism in Japan. Here, more than any other time on our trip, we were having not only a very enlightening experience culturally speaking, but were being introduced to one of the areas of real need as far as Christian work is concerned. We, particularly Swain, being engaged in student evangelism, could readily understand Shirakawa's insistence that Kyoto, with not just many famous temples—but a number of large universities, constitutes a challenge of tremendous proportions.

That was it—some two hundred fifty miles of the three hundred by foot; seeking first to understand, that later we might, in our work, be understood. The purpose being not to become an "authority," but to seek out surely and carefully the points of contact for the proper deliverance of the Word of Life as we are given to understand it in some measure. This, we are convinced, is the necessary work of the missionary. But not just the missionary—any Christian has this responsibility, to try to understand his neighbor whom he is called to love; and we might say more specifically and likewise with greater urgency, this is the task of the Christian student.

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death of Christ to be a real tragedy. "He came to his own home, and his own people received him not" (John 1:11). As Christians, we do not understand this to be unrelieved tragedy, it is true. But we forget we are looking back at the death of Christ as believers. We find we are being drawn to the mind which was in Christ Jesus. Could we say the Resurrection has taken place for us? Yet this is an element contributed by God and not by man. "This Jesus . . . you crucified and killed by the hands of lawless men. But God raised him up" (Acts 2:23-24). So there was a victory, yes, but it was God's victory.

THE story of the good news about God revealed in Jesus Christ takes seriously the calamity of wrongdoing. But we who do not take it seriously have difficulty understanding why God should have any reluctance in forgiving us. Let him forgive us and be done with it. "It is his business." Our goody-good God couldn't find it in his generous heart to think harshly of sweet lovable me! Nothing faintly like this is found in the Bible. In the Bible a God acts who hears the cry of the oppressed, who notes when human beings are being used as tools. Therefore the "Judge is standing at the doors" (James 5:9). Jesus, "meek and mild," speaks "rather nastily" of a dimension of existence where "men will weep and gnash their teeth" (Matthew 24:51). If it is true, as we are fond nowadays of saying, that we live in a moral universe, does it not follow that we reap what we sow? The New Testament concludes, then, that God through Christ has reaped what man has sown.

Here is our history as Christians. We were ill with an illness we could not cure. Sometimes we thought as many as ten beautiful thoughts before breakfast and still snapped at our roommate. We were estranged with a hostility which refused to yield even to love. "Leave me alone." Yet God found us. I do not encourage you necessarily to accept the words of the New Testament literally; certainly you should not take them mechanically.

Even so, the Bible is speaking relevantly about how it was that our disorder and anarchy were overcome. The Christmas season is not too far away from us. The warmth and the beauty of the season of the Christ child still linger on to grace our thoughts. This is the world as it ought to be. You will find that some of those outside the Christian tradition find themselves wishing they, too, could believe in such a forgiving God. You who are in the family of the Church ought to realize with profound gratitude, even though concepts express it poorly, that you *know* and have experienced forgiveness coming from God whose "word became flesh and dwelt among us."

ONE question remains for us—must this experience of deliverance from the human predicament come in precisely the same way to every person? The individuals of the New Testament speak an authoritative word to us at this point. There was a eunuch who was returning from Jerusalem and reading from Isaiah. Philip, a missionary, supplied a new point of interpretation to him. He told him the good news about Jesus and this provided a center of meaning from which the Scriptures were reinterpreted. It seems as though this eunuch came to the Christian faith in great part because of new intellectual illumination. He seems not to have been racked by any unusual psychic or physical revolution (Acts 8:27-39). Another man was on the road to Damascus, thirsting after the lives of those Jews who were proclaiming that the Messiah had already come. He was bowled over by a tremendous experience. The account of this in the book of Acts is given a little differently in the three times it is mentioned. But the accounts agree this was a revolution so far reaching in its impact upon Paul's life that it had physical repercussions. I see no reason to doubt the authenticity of either of these experiences.

THERE are among us some who insist that the quality of any conversion to Christianity is immediately

suspect if it is not, in the main, a rational event. There are others who insist with equal vehemence that a Christian conversion by necessity involves emotional and physical elements. The Scriptures fail to suggest, however, that there are rules to which God submits when he enters the life of a Christian. Indeed, we have no other recourse but to trust in the confessions of others. We are entitled to raise certain questions about the degree to which love enters the life of a Christian and affects his every motivation. But no one has given us the authority to judge the quality of the relationship of others to God.

This experience of man's redemption from his sinful estate occurs in the life of a person when he begins to confess that Jesus is Lord. "Therefore I want you to understand that no one speaking by the spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Corinthians 12:3). But Christianity did not stop with just saying "Jesus is Lord!"

(Continued from page 3)

writers, teachers, professional men and women of all varieties. They show up in unexpected places. They are the alumni in the truest meaning of that word, of a spirit, for they have been *nourished*; they have been *pupils* of a spirit that found its expression in the pages of a magazine. The magazine has not been the long shadow of one person as some good magazines have been. Rather it has been the shining spirit of like-minded men and women who have believed that in religious living alone can education be right, and that in becoming mature Christians true happiness is to be experienced. To keep the spirit shining means it must never be tarnished by the foul air of lies nor by the moisture of hot breath that comes from polluted mouths of hypocrites. Not sealed up but exposed let this magazine be, exposed because there is no climate in which the spirit of love cannot finally shine. It alone can change even the climate; sealed houses do not do it, nor do they make the inmates healthy.

Campus Roundup

WINNERS NAMED IN DWU'S HYMN AND ANTHEM CONTEST

Dakota Wesleyan University's first hymn and anthem contest was completed recently with the announcement of awards made at the chapel service, September 14.

A total of 125 entries were received from 74 composers from all over the United States, Canada and the British Isles.

The first division prize of \$50 was awarded to W. R. Ballard of Hyattsville, Maryland. Ballard is a retired member of the faculty of the department of horticulture of the University of Maryland.

Winner in the second division was Mrs. Gladys Blakely Bush of Kansas City, Missouri. Mrs. Bush is a housewife whose avocation is music.

There was no winner named in division three, but honorable mention was awarded also Mrs. Bush of Kansas City.

Judge of the contest was Normand Lockwood of Trinity University, San Antonio, Texas.

NO WINNER IN BEER CONTEST

Knox College, Galesburg, Illinois, launched an investigation this fall following the deaths of two students after an interfraternity beer-drinking contest.

The students were killed when a thirteen-year-old car containing four members of the Beta Theta Pi fraternity shot over a fifteen-foot embankment, crashed and burned near Galesburg.

The fraternity members were returning from a woods where, for six hours they had competed with four members of the Phi Delta Theta house to see which "team" could consume the most beer.

The students drank an average of seven and a half quarts apiece, and one drank eight. Sixty quarts of beer were on hand for the contest, and

about forty were consumed. The contest broke up without a winner being decided.

CAMPUS WORKSHOP FOR STUDENT PREACHERS

Last October, Millsaps College department of religion was host to student pastors from thirteen different colleges, junior colleges, and universities in the state coming together to share their experiences in a Student Ministers Workshop.

The workshop was held to help the students make their services more meaningful and their church administrations smoother. Divisions of the interest groups were: Hymn Selection and Direction for the Small Church; Quarterly Conference Blanks and Reports; Mimeographing, Machine Operating and Stencil Cutting; and Ministerial Qualifications and Training. The interest groups were selected by a pool of the student pastors.

The opening speaker was Dr. W. R. Cannon, dean of Candler School of Theology, Emory University.

I THOUGHT TO SEEK IN SOLITUDE

I thought to seek in solitude
The substance of my mind;
To explore the reasons for myself,
And see what I would find.

But lo! the more I pondered
The less I saw within,
And in dissection I forgot
How to assemble me again!

The examination ended quickly,
For fate had been unkind,
And there was absolutely *nothing*
On the inside of my mind!

Patricia Vought
Central College
Fayette, Missouri

New Youth Film Strips

by Edward D. Staples

A NEW series of film strips that will be useful in Wesley Foundations and Methodist student groups has just been announced by the Department of the Christian Family of the Board of Education.

I. "How About a Date?" This film strip discusses how to get a date, what to do on a date, the question of petting. Based on a college-age level, this film strip covers the question of choice in marriage, whether or not to get married now or complete an education, and the question of mixed marriages. There is provision at the end of this film strip for discussion groups.

II. "Is This the One for Me?" This film strip takes up the qualities in a person best suited for a happy marriage and the ways a person can tell when he is in love.

III. "The Meaning of Engagement." How long should engagement be, what about being separated during an engagement, how serious is it if you don't agree on everything while you are engaged? These are a few of the questions faced by the young people in this film strip.

These film strips may be purchased from The Methodist Publishing House which serves your territory. Price \$8.50 each, including film strips, recordings (33 1/3 rpm) and guides for discussion.



Christianity and Public Life

The structure of man's government and his actions in public life are going always to be a reflection of what he thinks his needs to be. He will attempt to satisfy what he conceives to be his needs by some kind of organized life, be it plunder, mutual cooperation, or something in between the two extremes.

It is, therefore, of first importance that man in society be clear as to his doctrine of man. On whatever that belief rests both the meaning and the structure of his society. Basically this is a theological question. It is therefore something in which to rejoice to note that the school of law at Vanderbilt University invited a man trained in theology to be its lecturer in jurisprudence. From that happy responsibility, *Samuel Stumpf* has developed his excellent analysis of the impact of Christianity upon government in *A Democratic Manifesto* (Vanderbilt University Press, \$2.75).

I have been particularly impressed with Stumpf's analysis of democracy as a moral enterprise. No matter where one finds the meaning of truth, he must in a democracy deal with the always present tension between what ought to be and the painfully clear evidence of what is.

Members of the MSM, as well as those in other Christian student movements, are already acquainted with Dr. Stumpf from his many appearances at camps and conferences. It is good to have so much of his thought now put into a book.

Warriors and Revivalists

Journalists have never been content to let professional historians have the field of history writing all to themselves. For instance, the best of the studies of Washington and his times has been done by a busy newspaper editor, recently deceased. Another veteran newspaperman, *Glenn Tucker*, has written the most readable account of a chapter in American history about which most Americans have but a fraction other than his information, the War of 1812. In *Poltroons and Patriots* (The Bobbs-Merrill Company, Inc., 2 vol., \$10.) we have a fascinating account of this capricious struggle.

Admittedly Tucker has worked from secondary sources. He makes no claim to much in the way of new contributions to learning. He has not even used all of the best research studies available. But he has written a lively account for those of us who are not going to go through the labor of digging out the details of this story. A satisfactory index will help those who want to return for some illustration of how crazily or how heroically Americans have acted. What an amazing crew

of poltroons and patriots our founding fathers were!

The revival of interest in Methodist origins continues to stimulate the publishing of further accounts of the Wesley story. *Mabel R. Brailsford's A Tale of Two Brothers* (Oxford University Press, \$4) is one of the best of the lot, to my notion. She has taken a somewhat oblique slant on the legend of the two God-intoxicated brothers who sparked the most important religious revival since the Reformation.

The tender and tense relation between the two brothers, both religious geniuses, but quite different in their sensitivities and passions, is expressed in a way which is fascinating, at least fascination is the best description I can think of to describe my emotions in reading the story. I now understand more adequately the Wesley family, the relationships between parents and children, and especially between John and Charles from childhood on. The way in which John always dominated his brother, the rebellion of Charles over the issue of John's marriage to Grace Murray (John was certainly anything but an unqualified success with the women), and the final separation of the brothers is a story integral to that of the Wesleyan revival. It does not change what the religious revival meant; it helps to humanize it.

The chancellor of Southern Methodist University, *Umphrey Lee*, has rewritten his best seller which is now published as *The Lord's Horseman: John Wesley the Man* (Abingdon Press, \$2.75). The fundamental difference between this fine biography and the Brailsford work is one of dimension. The Brailsford technique is an attempt to go beneath the surface and try to see the more subtle relationships and motivations which have determined the overt and public acts. This is often dangerous and is liable to misrepresent rather than present an historical person. I think, however, Miss Brailsford has done well. Dr. Lee takes the safer course: stick to the facts as given in the primary sources and keep speculation at a minimum.

I would not attempt, therefore, to say which is the better biography. Each is excellent. Neither is exhaustive nor so involved in detail that the main lines of interpretation get lost. For those who want their biography straight, buttressed with many and well-chosen quotations, I'd say get the Lee volume; for those not content with the obvious, who long to be taken behind the scenes in spite of the chance of misrepresentation, by all means read Brailsford. For those who delight in the Wesley story, get both.

The City of Man

The culture of America is the culture of cities not yet civilized. The city has a soul, certainly the people who call the city home have souls. If they are to be saved, the church will be the instrument of that salvation.

There once was an age when the traveler would go to a city in any European country and find the urban scene dominated by the cathedral spire. It was an age when a deep religious conviction was felt by most of the population.

Some American cities have spires, but they are lost in the skyscrapers. The twentieth-century symbol is not the religious upreach but the commercial advertisement. No wonder persons feel lonely in crowds, lost in the multitude.

The church must bring Christ to individuals. It must do this where the crowds are the thickest. *Kenneth D. Miller, Man and God in the City* (Friendship Press, cloth \$2, paper \$1.25), knows the tensions and the loneliness of the city but also longs for what the church can give to help redeem the and its "externalities" the church has a witness. It is a witness that cannot turn back to the day when the church dominated city life, but one that looks forward to a time when it will leaven urban culture. The civilizing of American cities is not a technological job. It is a humanizing task. That is why the church is so relevant.

Janette T. Harrington's Look at the City (Friendship Press, cloth \$2, paper \$1) is an attempt to get the feel of the city through a kaleidoscope of pictures and a minimum of text. Both text and pictures sometimes sing and sometimes drag. I think the reason is because the desire to instruct or propagandize takes over from the work of the artist. The propaganda fails and the art falters. On the whole, however, given propensity of the religious educators for didactic strategems, the book comes off fairly well. I just wish, for once, their strategy had been mislaid in the plans! Incidentally, the Friendship Press is to be highly complimented for the first-rate artistic quality worked into most of their recent publications. From this standard they are doing the best job by far of any religious publisher in the land.

Julius Horwitz looks at *The City* (The World Publishing Company, \$3) from a different perspective than that of the authors of the two volumes reviewed above. It is a collection of stories and sketches of New York life from a young writer who wants to see what makes the city tick but has some rather adolescent notions as to what counts. The stories are vivid but superficial. It is the city

restless, the city nearly moribund for being so morbid. It is the city with lots of life but the kind of hopeless life that soon renounces the struggle. Most of the people seem to be on the hunt for a place to live, and always being moved out about as soon as they move in. Maybe this is the city. Maybe, but I think only a part. And the part is never the whole.

Jeremiah

The school of scholars who are more concerned with trying to understand the life and times of a biblical writer than with attempting to fit him neatly, or otherwise, into a theological mold usually preconceived, have fortunately not all disappeared. *Elmer A. Leslie's Jeremiah* (Abingdon Press, \$4.75) is testimony to this condition.

Dr. Leslie has tried to make Jeremiah, about whom we know more than any other Old Testament prophet, a living person for the reader by providing a completely new translation of the book of Jeremiah carefully rearranged in chronological order. To this has been added a thoughtful and lucid commentary interpreting the prophet and his message. Altogether it is quite a satisfactory work.

One feels, however, as if he is back in an age he has now nearly forgot existed. Once again the problem of textual criticism, of exegesis based on the detailed scholarly tools shaped in the late nineteenth and early twentieth centuries, is the basis of a book on an Old Testament prophet. Some of us have been so hypnotized by the currently victorious "biblical theology" that it had momentarily escaped us that scholars in the grand old tradition were still at work.

I am not going to say which is better. It does seem to me the "biblical theology" emphasis had to come and it is good that it came. Like Toynbee on the scale of world history, the historians of religion have had to adjust their perspective so the minutia of documentary study did not take one away from the witness to the wonderful works of God. The historians of details are quite necessary to good history (i.e., to good Bible study) but it also is required that some shall attempt the whole job of witness to God's purpose.

Making Religion Intelligible

The Doubleday Publishing House has begun a new "Christian Faith Series," with Reinhold Niebuhr as consulting editor. The first volume by Alexander Miller, *The Renewal of Man* (Doubleday and Company, Inc., \$2.95), is a most excellent beginning to this series which is now planned to number five volumes.

The subtitle says this book is "a twentieth-century essay on justification by

faith." Now, this is a topic, as a quotation from Paul Tillich indicates, that "is strange to the man of today and even to Protestant people in the churches; indeed, as I have over and over again had opportunity to learn, it is so strange to modern man that there is scarcely any way of making it intelligible to him." Dr. Miller has done an excellent job of making it relevant. By noting the question which some of our most influential contemporary intellectuals have raised, showing how it is anticipated in Bible writings, and finally, that the most satisfactory available dealing with the problems comes out of classical Christian convictions, we can be sure it is relevant to the economic and political questions of our day.

This volume is not particularly of consequence for the professional religionist, although he will find many provocative insights, but for the young reader, the cultural sophisticate who now wants to nudge up to religion, it is going to have some revealing, some helpful, and perhaps, even startling ideas.

Chapel talks are in a class by themselves, as far as religious essays are concerned. It is interesting that the last few years have seen several volumes of college chapel talks published; interesting because if the professional religionist of today can communicate to students and professors, he is getting his message across where it will count the most.

Anybody who can face a semihostile group of students, day after day, week after week, in a college chapel service and be invited back for more of the same, is some kind of a genius.

A. C. Reid of Wake Forest College in North Carolina must be just that, for we have here *100 Chapel Talks* (Abingdon Press, \$2.95). Each of the talks has taken a short scriptural section and then developed it in a pointed fashion. The talks are of a huge variety, from "Spiritual Insight" to "Jesus and Woman," ending with "The Cross and Triumph."

The talks are inspirational. They have a message; they are clearly organized so the outline is immediately apparent. In fact, this is my own particular kick about them; they are too pat. Almost everyone has a 1. 2. 3. outline. It seems to me our faith is a little bit too complex to be so neatly arranged, and the ambiguity at the heart of the Christian witness is not so much in answers, as in trying to live the answers. Even so, this is a little book that will be valuable to those responsible for speaking to students in Christian terms.

If religion is to be made intelligible on the campus, the director of religious activities, or the chaplain, will be in large measure responsible. There is still too much of a tendency for professors and administrators to turn all problems and

questions in religion over to the chaplain because he is a professional and supposed to know. So if religion makes sense on the campus, the chaplain is probably the "sense maker."

It is good to have a definitive history of the college religious professional's role on the college campus combined with a study of his current responsibilities in Seymour A. Smith's *The American College Chaplaincy* (The Association Press, \$3.75). Anyone who plans to go into religious work with students, as well as those already employed in the field, must have this book. It will be the standard study in the field for some time for it helps to fill in the studies we have needed concerning the role of the Christian student movement on the American college campuses.

Fun With United Nations

The other day there showed up in mail something called a UN Dial-A-Gram. Curious, I pulled it out of its cellophane wrapper, and then it took me an hour or two to put it down, which is longer than most books are held!

It is a fascinating little gadget with information on both sides of the dial; all of the organizations related to or anticipating a relation to the United Nations are listed, with specific data concerning them immediately available. On the reverse side, is the same kind of data for all of the nations which are members of the UN, including a color reproduction of the flag of each. I can think of no place where so much information is so concisely and immediately available—and so much fun to hunt it up!

Available from UN Gram Publishing Company, Inc., 220 E. 46th Street, New York 17, New York, 60 cents.

A Most Volatile Region

Many observers are convinced that the most serious threat to the world's precarious peace comes from the areas and the peoples known as the Middle East. Concomitantly, Americans, who like to see themselves as the peacemakers in this present day, are as ignorant of the Middle Eastern world as they are of life in the Outer Mongolian Republic (if it is still "outer").

One of the best of the recent books to discuss this strategic and volatile area and its people is Halford L. Hoskins' *The Middle East: Problem Area in World Politics* (The Macmillan Company, \$4.75). As the subtitle indicates, the discussion is primarily political, while the more fundamental problem may be psycho-religious. Nevertheless, this is an excellent document and the historical sections are permanently valuable, even if some of the current political analyses were out of date by the time it was published.