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MOTIVE

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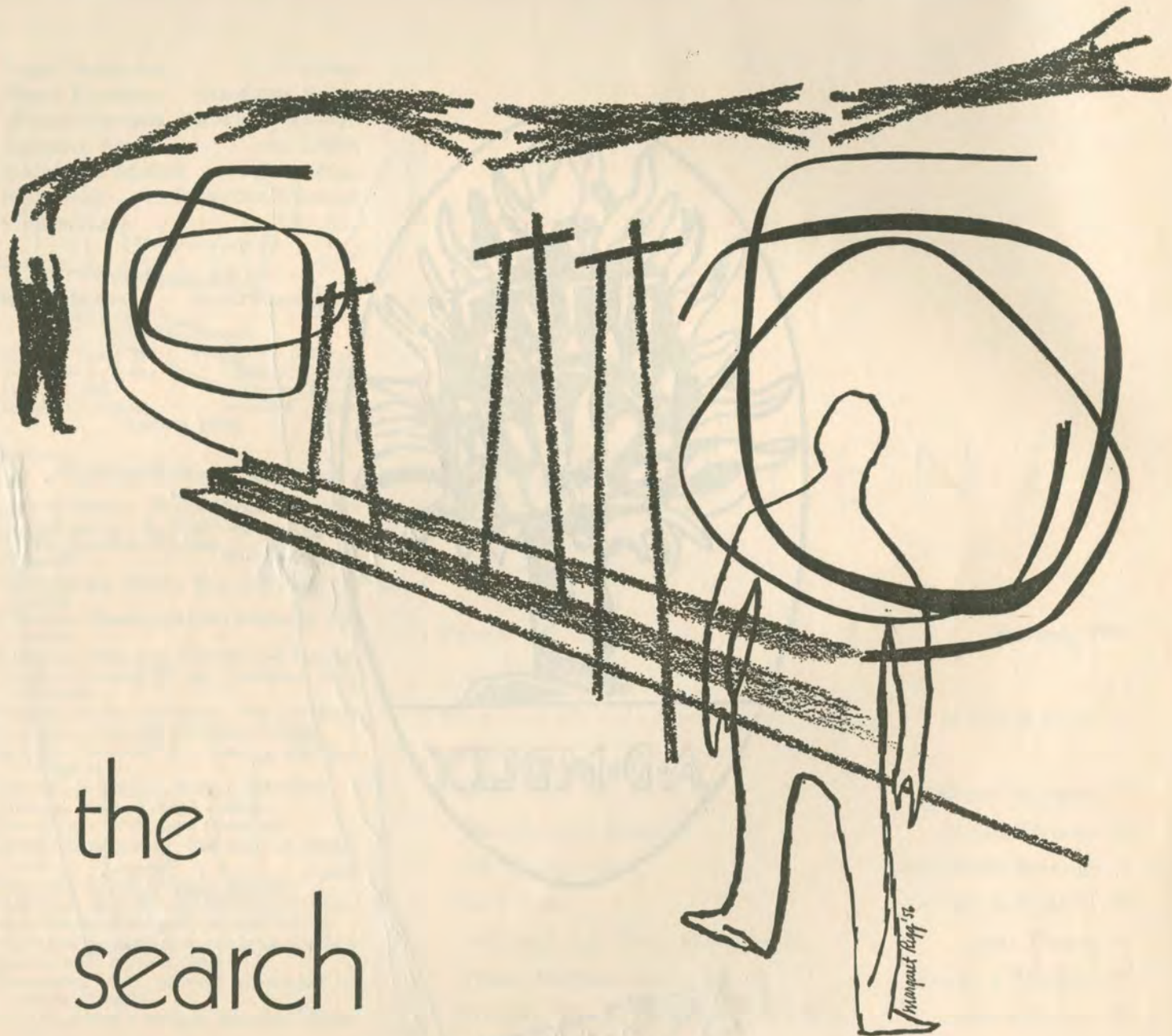
motive cover artist: Margaret Rigg, *motive's* art editor, uses the symbolic figure of the young Christian becoming aware of and actively concerned for the figure (gold) representing suffering humanity.



REFORMATION CREST

Here is the seal of persecution. It was used by the Reformed Church of France. The word YAHWEH appears in Hebrew in the midst of the fire. Beneath the bush is the Roman date, A.D. MDLIX (1559), the traditional date assigned to the beginning of the Reformed Church of France. The herald bears an inscription which says: "I am burned but not consumed."

—From the collection of Bard Thompson



the search

for Christian unity on campus

by Edmund Perry

THE American college and university campus has become a veritable ecumenical laboratory. For all practical purposes the YWCA and the YMCA have become defunct on these campuses and where they still do exist they can hardly be characterized as *Christian* movements. Instead of one interdenominational body (which became in reality *another* denomination), the several "churches" are now the representatives of Christian faith on the campus and each speaks for itself. In no other

setting are the problems and tasks of the ecumenical movement manifest in all their depth and magnitude as on the American campus.

The "churches" on campus are set amidst a mission field. Campus culture is not only not Christian, it is anti-Christian. What Lesslie Newbigin has called "the breakdown of Christendom" (*The Household of God*, p. 1), the divorce of culture from Christian faith, is evident beyond the possibility of being overlooked in our communities of higher education. Neither

the philosophy of the curriculum nor the organization of campus life supports the witness of Christian faith to higher education. *Secularism*, life organized apart from God, and *materialism*, life evaluated apart from God, characterize campus life and ideals and so render the message of the "churches" irrelevant in the minds of the masses of students. The prevailing opinion on campus is that our present-day culture is, and ought to be, post-Christian. Christian faith is out of date and to indulge in con-

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versation about it is to converse about ancient history.

In calling attention to the post- and anti-Christian culture of American college and university communities, I have no intention of condemning or indicting the administrators of these schools. It is my candid opinion that any administration setting out calculatingly to create a Christian collegiate culture would not long resist the temptation to substitute religious activity (the prayer cells and fellowship teams) for scholarship. Nor, I suspect, could such an administration successfully avoid falsely identifying sanctimonious religiosity with Christian culture.

My purpose here is rather to call attention to the undeniable fact that the American campus is as much a mission field for the Christian "churches" as is Tibet. In fact, life and values on our campuses are farther away from Christ and his Church than those on the mission fields of Asia since in the minds of students and faculty the Church and Christian faith have been left behind. By virtue of their environment which is either hostile or unconcerned, the "churches" on campus are missionary "churches." If they do not recognize their missionary context they will fail in their missionary responsibility and will find, as indeed some have, large numbers of their members defecting to the competing "churches" and non-Christian faiths and philosophies which are missionary.

THIS missionary context of "churches" on campus presses them hard for a united witness and concerted action. The world of higher education never tires of pointing to the divisions among Christians. In their witness to higher education the "churches" declare Christian faith to be the one and only revealed will of God. But the world cannot avoid the question, Which Christian faith? Roman Catholic? Lutheran? Methodist? Baptist? And when the world learns that some Christians exclude others who call themselves Christian from participation in the Lord's Supper, the world cannot conclude

other than that the Christ worshiped by these groups is not the same Christ. The plurality of "churches" seems to belie the affirmation of Oneness.

The missionary character of campus culture and the pressure brought upon us by campus criticisms of the "churches" obligate us to study and discuss our separation one from the other, and to seek out whatever unity presently exists and seek for whatever unity we should manifest as Christians and members of his Body, the Church.

We do not pursue this obligation very far before we find that our differences are abysmal. Christians participating in the life and mission of "churches" on campus not only differ with each other, they differ seriously and conscientiously at the very depths of their faith. This ben-
thonic difference is appalling at the point of our interpretations of the *many churches* and their relation to the One Church, the unbroken Body of Christ.

Some Christians on campus accept the plurality of "churches" as normal. The several denominations and traditions, they maintain, give needed latitude for variety and diversity in belief and worship. Differences among Roman Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, and so on, are not theologically important but they are sociologically important. The plurality of "churches" conforms to the differences of taste, culture and temperament in human individuals. It is *natural* for people to group themselves according to varying preferences. Those who hold this attitude and interpretation regard ecumenical discussion to be educational and humane and think it should not aim toward union of the separated "churches." Discussion among the "churches" should rather aim to inform each of the other's peculiarities, to compare beliefs, confessions and rites, and so to create understanding and tolerance.

To accept the divisions of the Christian community as normative and desirable is to ignore the historical circumstances which led Christians in

good conscience to separate from each other. It mattered more than anything else to the Romans and to the Reformers whether the Roman interpretation of the Church was accepted or whether the Reformers' interpretation was accepted. The difference was theological—each thought that the other was misrepresenting the Gospel of Christ. The same is true in the case of the separation of the Methodists from the Anglican Church. The separation came as the dictate of Christian conscience, as a conscientious objection to what was conceived to be a dangerous restriction upon God's grace. The divisions among Christians did not in fact originate from the natural tendency of men to fraternize according to mutual tastes and interests. To ignore the historical occasions of breach is to deny the significance of history. But further, those who maintain the normalcy of the separated "churches" do not heed Christ's own prayer for the oneness of his people (John 17:21) and they overlook the *apostolic* character of the Church which means that the Church was *sent* into the world not to cater to individual preferences but to call all men to repentance and to the life of forgiveness in the promise of Christ. The defense of separated "churches" is indeed superficial, but the attitude which sanctions the separations is widespread and must be reckoned with if we are to grapple seriously with the cause of our continuing disunity as "churches."

ANOTHER group of campus Christians regard their particular "church" to be *the* Church and all other Christian groups to be but denominations and sects. Conversation with these other groups can hardly be thought of as conversation with other "churches" because the other groups do not have the status of *churchhood*. This attitude is not limited to Roman and Eastern Orthodox Christians who regard all separations from these two bodies as apostasy from the one, true Church. Some Anglicans, Baptists and Pentecostals regard other groups which call themselves Christian to be corrupt and distorted

impostors of the true Church and faith. And, of course, all of us are inclined to find some other "church" we can declare unworthy of the Faith even as we are also so regarded by some other tradition.

For these exclusivists the task ahead is to convert the sectarians and incorporate them into the true communion. Apart from the Romans and some of the Baptists, Christians of this persuasion, particularly in college and university situations, are ready to participate in discussion of our deepest differences for they hope thereby to convert the rest of us. They come to the discussion convinced that they have the whole Truth and that they are obligated to offer this whole truth to those of us who are misguided and have only fragments of the truth. The goal of ecumenical dialogue in this case is the surrender of the "churches" to that group which esteems itself to be *the* Church. Until the impostors give up their presumption they cannot be admitted to participation in the Sacraments of *the* Church. The reasons for this attitude are believed to be Scriptural, doctrinal and historical.

Another group might be characterized as the polar opposites of the exclusivists. Christians in this group are willing to include in their worship and fellowship any who sincerely profess Christ to be Lord of their lives. These inclusivists are willing to give the Sacrament of the Lord's Supper to any who will receive it, whether they belong to one of the other "churches" or to no organized Christian group. My own Methodist tradition holds this position. The invitation in the Methodist ritual reads:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and devoutly kneeling make your humble confession to almighty God.

This invitation is generously inclusive and Methodists set no other prereq-



uisites for participation in the Sacrament.

Furthermore, Methodists and others of like mind are willing to share their pulpits with ministers and laymen from the different denominations and are willing and anxious to be invited to preach from the pulpits of other denominations. It is difficult for those of us in this tradition to understand other Christians whose faith will not sanction this free interchange of ministers, largely because they regard our ministry to be defective. We can hardly resist the conclusion that the real barrier to unity is in the heart of those who refuse to worship freely with us. We are inclined to enter into ecumenical conversation, therefore, in the hope that others will become more liberal and make possible a greater degree of fraternity. We can easily lapse into self-righteousness in our attitude toward those who do not accept our readiness to intercommune and we can be callous to our Christian brother's difficulty, for it is in fidelity to his Christian faith as he understands it that he cannot indulge us his partnership in worship, even as it is in fidelity to our own understanding of Christian faith that we open our communion to all.

There are others whose attitudes represent variations of one or the other of the three positions described above, but their variations contribute to the difficulty as much as to the resolution of the divided "churches." The picture is ugly and the prospect of unity

unpromising. One may quite justifiably ask why Christians holding such divergent views should be troubled about unity. But the fact is, the point of agreement reached by nearly all the camps of divided Christendom is precisely that our disunity as "churches" is a sin against our Unity in Christ.

The courage to admit that we are estranged from each other at the deepest levels of our faith and that our estrangement is sinful is the major achievement of the Ecumenical Movement to date. Our conversations with each other and our increased knowledge of each other's distinctive beliefs and practices have not automatically drawn us closer together. We know now that our separation is not just a matter of human misunderstanding and prejudice which a spirit of charity and an attitude of toleration will quickly erase. Our disunity has its being in our faith. Therefore, when we inquire into the nature of the unity we seek we are asking candid questions about our faith, or to state it otherwise, we are critically examining *our* understanding of the Christian faith in the light of other Christians' understanding of the same faith.

The search for unity in spite of the forbidding and profound differences of faith which separate us into "churches" is the search for "the unity of faith" (Ephesians 4:13). Or, we can state it another way. It is the search for the Church, for our search is motivated by the courage of faith, which means the courage to be the Church which Christ calls us to be. This courage can be sustained only so long as integrity and humility prevail in our deliberations.

WHEN we come into ecumenical discussion with Christians of other "churches" we have to come honestly and boldly confessing that Christ has encountered us and claimed us in our particular "church" even if others regard this "church" to be only a sect. Whatever else we may compromise or concede about our own "church," we cannot qualify our confession that Christ has come to us through *this* community of faith. By the same token

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we must readily grant that Christ has come to others through other "churches." We are not only grateful that Christ has called others even though he has called them through "churches" other than our own; we are led to reflect on the fact that Christ has used these other "churches." We cannot reject what Christ has accepted and used in the other "churches" without asking, What is it in these other "churches" which is acceptable to Christ and which is different from our own "church"? That is to say, we are led to inquire if Christ does not have some blessing and instruction for us in the other "churches." The result is this: Our "church" unquestionably has something to contribute in this search for the Church because Christ has used it to call us into his people. Therefore, we come with every intention of giving whatever our "church" has to contribute and knowing that Christians outside our "church" may be able better to indicate what that unique contribution is than we are. Likewise we come with every intention of receiving whatever Christ offers us through the other "churches" and we may be better able to single out what that offering is than the members of those "churches." This determination to give what our own "church" has to offer and this willingness to receive what the "churches"

have to offer that we do not have in our own "church" is a manifestation of the integrity and honesty which are required in our courage to find and to be the Church.

An implication of this kind of searching is that we will hasten to ask, Why do other "churches" regard us to be only a vestige of the Church? and others will have to ask themselves, What has been disguised and distorted in this our own "church" which occasions Christ's use of other "churches"? Such questioning leads us all back into history, to those occasions when division occurred. With all honesty, we Methodists have to say that the break away from the Anglican Church was used by God and that the Methodist emphasis was inspired of God even though the breach may not have been his will. The Anglican has to look at the same occasion and ask, What was the sin in the Church of England, what was our betrayal of Christ which forced Christians out of our communion in good conscience and true faith? It is not surprising to hear Anglicans confessing their sin in this matter and repenting. Neither is it surprising that Methodists, who look at their separation from the Church of England in this perspective and spirit, pray that Christ will forgive them for perpetuating a division within his Body, even while they thank him for calling them through Methodism. The historical circumstances which separated those Christians (who became Methodists) from the Church of England no longer exist and both these groups are constrained to face this fact with honesty and humility. It is not that the Anglican Communion is holy but that Christ's Body is whole and that both Anglicans and Methodists sin against Christ in preserving this alienation. Whether we should all become Anglicans or whether they should all become Methodists is not the immediate issue. The issue is that we repent of our sin against Christ and each other and that *together*, in a community of reconciliation, we seek his will for us. Having attained to this degree of "unity of faith" which enables us to worship together without restraint of

conscience, we can then move on toward unity of organization, if that be the will of Christ. Recognition of equal status in the community of God's people can and should precede organic union. It is only on the basis of this mutual recognition of equality before God that we can justifiably work and pray together for organic union.

WHERE the separations from each other are traceable to so precise an historical relationship, the problem of *being the Church together* is more complex. The primary responsibility of the Anglican and Presbyterian "churches" toward each other, for example, is not first of all repentance and forgiveness for an historical offense against each other. Since the two were never together in past history, the problem is how can they come together in the present and future. On the one side, the "catholic" Anglicans regard Apostolic Succession through the Historic Episcopate and the Ministerial Priesthood to be of the *esse* of the Church (*Report of the Anglican Congress 1954*, pp. 195-196). On the other side, the "protestant" Presbyterians maintain the doctrine of Justification by Faith. It would be unrealistic, a negation of honesty and humility, for one to be asked to give up its distinctive institutions or the other to give up its distinctive doctrine. It does not follow, however, that the search for unity between the Anglican and Presbyterian communion reaches a dead end when these uncompromisable factors are set forth. The search must lead the two to find ways in which each can assist the other *to be the Church* in all the senses in which the Church is understood by both Traditions.

Those of us who work on campus at the search for unity among the "churches" will have to guard against superficial judgment and premature action. We can easily underestimate our differences and work for a quick and superficial unity which is neither Church unity nor Christian fellowship. Or we can overestimate our dif-



ferences and struggle against an extended and superficial disunity. For many student generations yet to come, the perennial task of the "churches" on campus will be (1) for each to instruct its members in the origin, history and distinctive characteristics of that communion; (2) to study the common sources of our Christian faith especially the Bible, with a view to determining the nature of the Church; (3) to inquire into the character of the other "churches" honestly and humbly seeking to find there some

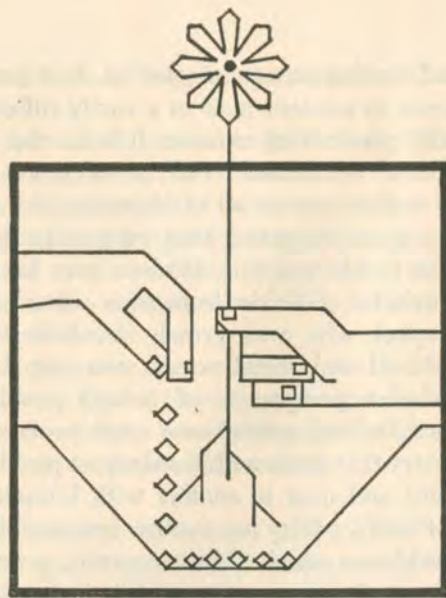
God-given blessing of belief or practice which will enrich our own faith in Christ as it has come to us in our "church"; (4) to examine again and again our own doctrine of the Church, correcting it by what we learn from our study of the Bible, church history and our fellow "churches"; (5) to study carefully those facets of our own faith which alienate us from others or which estrange others from us and pray that God will save us and them from self-righteousness as each remains faithful to his understanding

of his faith and yet teachable by the Holy Spirit so that we may be corrected of misunderstanding; (6) and to keep ourselves reminded (through worship each in his own communion and where possible with each other, and through study and discussion together) that our Unity is a fact because Christ who is one is our oneness and that our disunity is a sin against him and each other. Our goal is to understand and manifest fully and collectively the unity we already have in Christ.



SOLDIERS

JIM CRANE



poetry: so what?

by William Harrison

MODERN man probably has very good reasons for not wanting to talk about poetry. For one thing, talking about poetry involves some sort of commitment. And commitments are uncomfortable, terribly so, in a day when we are trying so hard to get along with everyone. But there is probably an even better reason why modern man keeps mute. Poetry doesn't fit very well into the scientific scheme of things. And this is perturbing. For modern man's compact and practical little world has all things on their assigned shelves. So he has come to view poetry as an ornament—something that is cultural chrome and not quite related to the important things of life.

But words are important and always have been no matter what the politician has said. It is not always so important to "stop talking and start acting" as he advises us. Abraham Lincoln said very modestly at Gettysburg that men would not long remember what he said there but would never forget what the soldiers of the Union army had done there. He underrated himself. Man has long remembered the words he spoke at that battlefield. And as the sacrifices of the Union soldiers have been dwarfed by wars of terrifying proportions through the years, the ideals Lincoln held up in that moment have come to be of the greater consequence.

Lincoln gave significance to a struggle which would have been less significant had he not spoken. Language cannot have a higher calling than this. And poetry, words seeking to express a purity of form and intelligence, can serve to give man a truer image of himself. If poetry can make man more conscious of the complexity and meaning of his experience, says Allen Tate, it may have an eventual effect on action, even political action. Here is a truth often slighted. For today, when isolation is a suicidal alternative, the need for language—language that can communicate love and understanding and trust—has been made clear. Man must express these things or die.

Poetry is a part of the answer. It is language groping after truth. Contrary to popular notions, it is more than philosophy set to rhyme. It is more than beautifully expressed thought or idea. It is more than display of wit. It is more than mystical meandering. It is a methodology: one that seeks to show man the truth—not *tell* him the truth or *preach* him the truth but *show* him the truth.

For of all things, poetry is not propaganda. It seeks to honor language by using words in their purest sense. It doesn't seek to control men's minds for any purpose, noble or base. Instead, it searches for that special area of objectivity in which man is brought to the truth and made to choose for himself. Whereas propaganda is more interested that man make a certain choice, poetry, and the art of words which is literature, is more interested in giving man a true image, whatever his choice regarding that image might be.

SO poetry gives man an image of himself in a particular way. Whereas philosophy and preaching are direct, poetry is indirect—and instead of providing man with a mere statement of truth, a statement which man often casts aside because of its directness, it endeavors to build a drama (the poem) out of which truth can emerge. In order, therefore, that poetry can do its subtle work effectively, many modern poets have sought to purge their poems of all statements of idea, of all preaching. They do this not so the ideas will participate less in the poetry, but because they believe that in doing so they are giving us ideas that participate more fully and completely. Santayana reminds us that "philosophy, when a poet is not mindless, enters inevitably into his poetry, since it has entered into his life." And Robert Penn Warren has said: "poetry does not inhere in any particular element but depends upon a set of relationships, the structure, which we call the poem." Thus, poetry provides us with a stage from which ideas emerge,



a drama from which many truths may kindle in the human mind.

Poetry has a second calling too, to be prophetic. By this I mean to deal with the real problems of man. The poet has a responsibility to write poems that are more than nonsense and diversion. Poetry is called to show man that human experience is ultimately serious.

It must do this by suggesting, within the limits of the drama, a prescription as well as a diagnosis for the modern dilemma. Nobel Prize winner William Faulkner has spoken of the poet's responsibility in this capacity when he said, "It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been his glory in the past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail."

But let it be said that the poet should not step down from his chosen profession, that of writing poetry, to become an amateur philosopher. Mr. Auden has given us some admirable advice by telling us that our once basically religious society cannot secularize itself without running the risk of spiritual death. Yet, while this is good advice, Mr. Auden, like all the other poets who choose to become essayists, is not fulfilling his prophetic task to his greatest capacity. We have statesmen and theologians who could have said as much. Yet, none of them could have employed Mr. Auden's firm and vivid poetic style to have said it. Whereas their statements would always be flat and conclusive, Mr. Auden has the talent to give us "The Shield of Achilles" and other works which form an indelible picture of the human condition in our mind's eye. Unfortunately, Mr. Auden has sometimes found it more convenient to preach to us than to write poems.

IT is not that poetry has something unique to say, some particular cause to plead, something that the statesman

and theologian cannot give us. It is just that poetry can speak to modern man in a vastly different and dramatically penetrating manner. It is for this reason that T. S. Eliot's "Wasteland" will be of more permanent value to us than any or all of his essays; for he is first a poet. It is more important that we turn to the art of his verse than to his opinions. Modern man has a deep need for prophetic criticism from men who, unlike the ancient prophet who was grossly involved in the immediate political and social action, can step back and gain an inclusive perspective of today's problems. We do not need "talking poets"—we need poets who write poetry, poetry that deals with the deepest problems of the human spirit and man in conflict with himself.

Finally, poetry has another responsibility to the modern world, one which, if less romantic, is nonetheless needed. I have already mentioned this in passing. It is the need for language itself: language which, as Tate has said, "can defend the difference between mass communication, for the control of men, and the knowledge of man which literature offers us for human participation."

The English language has long been in a state of decay. A recent telephone company survey has informed us that less than 800 words were used in the conversations that came across the wires in a year's time.

American reading habits, especially since the advent of television, have undergone a vast change. While each year more than 10,000 various book titles are published in America, only 10 per cent of these sell more than 100 copies. Only a small fraction of the 10 per cent sell widely. There is no way of knowing how many of those sold are actually read.

Modern man's general disdain for literature may again be seen in the fact that his reading habits have fallen into an era of condensation and fragmentation. Emile Cailliet has reminded us that we may nowadays buy modernized Chaucers, dehydrated Shakespeares, Karl Marx for children and stories of Greek mythology that come under the general title of Alley-Oop. Ours is a generation of the short story, the short poem, the short Bible, the one-act play. It is a hurried generation, one that has little time for literature, and especially poetry, because it cannot discern the significance of these impractical and unimportant entities. Almost automatically, because he fails to find any significance in these things, modern man has accepted a grunt-like, utilitarian language. This has become a heyday for the journalist, the writer who can



express, with a minimum of words, a minimum of intelligence.

Because of the journalist's general inability to find the correct and exact adjective, for instance, he has, in modern journalism, abandoned the adjective altogether. And the result, regardless of what he has told us, is not that we have found a more objective reporting style. Instead, we have found a language which is more generalized and hazy and elusive.

Journalism, as it is presently conceived, has led us, as if by trance, into an almost imperceptible but deadly trap. We have found ourselves burdened with a language which fails to convey exactness of meaning.

AND in a world shrunken by science until all men are undeniably international, exactness of meaning in negotia-

tions is of immense importance. If men are to carry a message of peace and love and brotherhood they must utilize a language that transcends the platitudes of the propagandist. It takes more than a propagandist, no matter what cause he pleads, to secure a peace for today's troubled world. It takes men who know how to use language in its highest sense. If these men come armed with the image of man which poetry affords them, if they understand the significance of "The Wasteland" as they have understood the significance of "Das Kapital," if they are fortified with the prophetic courage which poetry can inspire in them, if they utilize words precisely so that their Asiatic brothers can comprehend their sincere effort for conciliation, if that be the case, then they have learned how poetry most emphatically relates to modern life.

THIS BREAD I BREAK

This bread I break was once the oat,
This wine upon a foreign tree
Plunged in its fruit;
Man in the day or wind at night
Laid the crops low, broke the grape's joy.

Once in this wine the summer blood
Knocked in the flesh that decked the vine,
Once in this bread
The oat was merry in the wind;
Man broke the sun, pulled the wind down.

This flesh you break, this blood you let
Make desolation in the vein,
Were oat and grape
Born of the sensual root and sap;
My wine you drink, my bread you snap.

—Dylan Thomas
from *New Directions*, 1936

THE EQUILIBRISTS

Full of her long white arms and milky skin
He had a thousand times remembered sin.
Alone in the press of people traveled he,
Minding her jacinth, and myrrh, and ivory.

Mouth he remembered: the quaint orifice
From which came heat that flamed upon the kiss,
Till cold words came down spiral from the head,
Grey doves from the officious tower illsped.

Body: it was a white field ready for love,
On her body's field, with gaunt tower above,
The lilies grew, beseeching him to take,
If he would pluck and wear them, bruise and break.

Eyes talking: Never mind the cruel words,
Embrace my flowers, but not embrace the swords.
But what they said, the doves came straightway flying
And unsaid: Honor, Honor, they came crying.

Importunate her doves. Too pure, too wise,
Clambering on his shoulder, saying, Arise,
Leave me now, and never let us meet
Eternal distance now command thy feet.

Predicament indeed, which thus discovers
Honor among thieves, Honor between lovers.
O such a little word is Honor, they feel!
But the grey word is between them cold as steel.

At length I saw these lovers fully were come
Into their torture of equilibrium;
Dreadfully had forsworn each other, and yet
They were bound each to each, and they did not forget

And rigid as two painful stars, and twirled
About the clustered night their prison world,
They burned with fierce love always to come near,
But Honor beat them back and kept them clear.

Ah, the strict lovers, they are ruined now!
I cried in anger. But with puddled brow
Devising for those gibbeted and brave
Came I descanting: Man what would you have?

For spin your period out, and draw your breath,
A kinder saeculum begins with Death.
Would you ascend to heaven and bodiless dwell?
Or take your bodies honorless to Hell?

In heaven you have heard no marriage is,
No white flesh tinder to your lecheries
Your male and female tissue sweetly shaped
Sublimed away, and furious blood escaped.

Great lovers lie in Hell, the stubborn ones
Infatuate of the flesh upon the bones;
Stuprate, they rend each other when they kiss,
The pieces kiss again, no end to this.

But still I watched them spinning, orbited nice.
Their flames were not more radiant than their ice.
I dug in the quiet earth and wrought the tomb
And made these lines to memorize their doom:—

Epitaph

*Equilibrists lie here; stranger, tread light;
Close, but untouching in each other's sight;
Mouldered the lips and ashy the tall skull,
Let them lie perilous and beautiful.*

—John Crowe Ransom

from THE SELECTED POEMS OF JOHN CROWE RANSOM
Alfred A. Knopf, Inc. copyright 1924, 1945

HART CRANE

The bottom of the sea is cruel, he said,
not knowing then that his sad eyes were hurled
indifferently within a different fury.
When looking down, he saw a thousand forms
obscured, immersed in silence—and yet alert
as he, aware that prisoner sons are fools
beneath the sea. Then it was cruel, yet good,
and so he drank, and kissed, the monstrous deep,
so downward rising in his place in time.

—Donald Lehmkuhl

from *Riverside Poetry* 2, 1956

motive

MACHINE-AGE POET: HART CRANE

by Joan Turner



HART Crane has been lauded as the "Poet of the Machine Age." He had definite ideas about modern industrialization and poetry; unless poetry absorbs the machine as it has such items as trees, galleons, cattle and castles and all other human associations of the past, it has failed in its contemporary function. The machine is not to be lyrically pandered. Screw drivers or jet engines need not be mentioned by name in poetry. What absorption of the machine age means to the poet is a "temporary" surrender to urban life. (From "Modern Poetry," an essay by Hart Crane.) Note the use of "temporary" rather than "permanent" in the last sentence.

Strangely enough, it is not as the greatest exponent of poetry of the machine age in which Crane's value in American poetry, or any poetry for that matter, lies.

Oh, he absorbed the machine. And he was one of the first to do so. In the period of the twenties, which we call roaring, when Eliot and the Waste Landers looked at orthodoxy from different angles, when Joyce and the art of unintelligibility rode high and art for art's sake was reaching toward its last, inevitable sloe gin fizz and Hemingway was writing an American

language, Hart Crane absorbed a very real, very urban age of machines.

*Accept a lone eye riveted to
your plane,
Bent axle of devotion along
companion ways
That beat, continuous, to
hourless days—*

*Or:
Down Wall, from girder into
street noon leaks,
A rip-tooth of the sky's acetylene*

*Or again:
The cables of our sleep so
swiftly filed,
Already hang, shred ends
from remembered stars.*

He did succeed in creating a new language for poetry. Whereas once the sun had stood for illumination, Crane used the acetylene torch, or words such as "Whitely, while benzine rinsings from the moon. . . ." Some of his images and symbols are difficult to grasp, but a great many more of them are understood by the reader without any conscious effort to understand.

His language does not seem strange to us, living under the infinity-aim (sic) cloud of a man-made hydrogen bomb. And his poems are made simpler because he did not attempt to invent new poetic forms which,

possibly in conjunction with the language, would have made understanding difficult. Crane was not trying to confuse his readers; he was trying to communicate with them.

His language, the words he chose, alone would make him worthy of inclusion in twentieth-century literary studies.

BUT Hart Crane saw a vision, perhaps as Whitman saw the vision of the greatness of man free striding into the future. Crane's vision was symbolized by a man-constructed bridge, the Brooklyn Bridge as a matter of fact. His friend Waldo Frank calls his bridge a synthesis of the world of chaos which joins the river, the city, and the sea. Man made the bridge with his new hand, the machine. It will vault and, "transmuted, reach that inward heaven which is the fulfillment of man's need of order."

Man's heritage, his potential and his accomplishment curve gleaming in the bridge.

But strangely enough, "The Bridge" is not the compelling greatness of Hart Crane.

It is an uneven masterpiece of fifteen poems in varying styles and

lengths. Crane wrote it over a period of six years, and it was published in complete form in 1930. "The Bridge" is a quick succession of images and symbols that start with Columbus on the deck of the Santa Maria, sweep onward in an intermingling past and present in which Powhatan's daughter dances beside the westward riding rods to a Brooklyn waterfront dive, and end in the bridge and an unlimited future.

The theme of the bridge holds the poem together, but it does not, I think, attain the unity Crane intended. Somehow it remains a vaulted symbol in the sky, slightly unreal.

And here lies the paradox of Hart Crane, man and poet, or, if you will not separate the two, man-poet.

For Hart Crane himself could not achieve unity within himself or with his world, so it is no wonder that he did not achieve it either consciously or unconsciously in his poetry.

In *Exile's Return*, literary critic Malcolm Cowley, who had a deep affection for Crane, writes, "He was more lost and driven than the others, and although he kept fleeing toward distant havens of refuge he felt in his heart that he could not escape himself."

To read about Crane is in itself to read a succession of images: a loudly laughing man; the child of a broken home; a man who sought debauchery on the waterfront and beauty in the city; one who drank to write and having drunk too much could not write; an affectionate friend; a sensitive man who could not achieve the tension his sensitivity demanded; a visionary with blurred vision.

To Frank, he "began, naked and brave, in a cultural chaos; and his attempt, with sound materials, to achieve poetic form, was ever close to chaos."



There was in Crane the unexplained, X the unknown.

Watch it in these lines from three scattered poems, "The Broken Tower," "For the Marriage of Faustus and Helen," and "Chaplinesque."

*The bell-rope that gathers God at dawn
Dispatches me as though I dropped
down the knell
Of a spent day—to wander the
cathedral lawn
From pit to crucifix, feet chill on
steps from hell.*

*And so it was I entered the broken
world
To trace the visionary company of
love, its voice
An instant in the wind. . . .*

*Our obsequies are, in a way, no
enterprise.
We can evade you, and all else but
the heart,
What blame to us if the heart live
on.*

*The game enforces smirks; but we
have seen
The moon in lonely alleys make
A grail of laughter of an empty ash
can.*

*The lavish heart shall always have
to leaven
And spread with bells and voices,
and atone
The abating shadows of our con-
script dust.*

Crane died at the age of thirty-two. He simply walked off the deck of a boat on the way home from Mexico and was drowned.

He had stood, in a sense, in a void in time. He moved in the twenties, but his vision went beyond the majority of the poets of that era. He was dead before the "radical" movements of the thirties in which his bridge, instead of being a symbol of man's achievement, might have turned into the steel of man himself, man's common humanity. And in a common cause for a common humanity, Crane might have found the unity he sought. But he was too early and too late.

HIS greatness as a poet comes not in clarified ideas, for his ideas are not clarified, but in images scattered throughout his brief work. "Lift up

the lilac-emerald grail of earth again." "Twenged red perfidies of spring are trillion on the hill." "Years, whose volatile, blamed bleeding hands extend and thresh the height."

He failed to communicate his great and primarily optimistic vision of man and of timeless human values, if indeed he understood it himself. His latter poems, with the exception of "The Broken Tower" and a very few others, fail to express it at all.

But the lyrical prismatic touches of the vision lift Hart Crane to the rank



of the great ones, not the greatest of the great poets who understand the mission and the search, but to the rank of those who cannot rest content until they find—what? God? And is it less than God because we do not choose to call him by his name?



WHAT WHITMAN SAID

by Stanley J. Idzerda



WHAT has Walt Whitman been saying to us these past hundred years? Perhaps the lay psychoanalysts, in their search for the key to his character, have provided us with the key to his message. In defining his peculiar "deviation from the norm," they discovered that he loved men, women, children, animals, trees, the song of birds, the taste of air in spring, music, poetry and prose. A rare "deviate" indeed, though we might discover one or two similar examples of his type in the history of man! It is this love, both *agape* and *eros*, that Whitman poured into the mold of his poems. More important, the unique expression of this love is the chief reason that *Leaves of Grass* will continue to hold readers as long as our language exists and there is paper to print it on.

All of Whitman's poetry is an affirmation, an act of praise, or of celebration. Praise and celebration are always connected with love in its most intense and in its highest forms. If we look at the expression of this love under several major headings, we can see why Whitman continues to say something to us.

First, he loved, he celebrated himself. The lines, "I celebrate myself, and sing myself," or "One's self I sing, a simple separate person," are familiar enough. But Walt goes on to make this self-love explicit.

*I believe in the flesh and the appetites,
Seeing, hearing, feeling, are miracles, and each
part and tag of me is a miracle.
Divine I am inside and out, and I make holy whatever I
touch or am touched from.*

... ..
*I dote on myself, there is that lot of me and all so
luscious,
Each moment and whatever happens thrill me with joy.*

The glory of being a "simple separate person" seemed never to escape the poet. The wonder of sheer existence seemed to him the greatest of wonders. That he loved himself and that other human beings should love themselves he never doubted was one of man's first duties. True, when we read, "There is that lot of me and all so luscious," we tend to be either embarrassed or disgusted (partly, I suspect, because "luscious" has been debased by the rhetoric of the ad man), but Whitman carefully chose his words for both content and effect.

Today we decry self-love because of the forms it takes. Instead of reverencing the body, we cloak it in gaudy husks and worship these; instead of enjoying our sensations as of the body and in balance with it, we make ends of the senses themselves. Rightly then, we begin to hate ourselves, joining a popular variant of the 4H Club: How He Hates Himself. Whitman was aware of this. He often speaks of love, but is never the blind sentimentalist.

*Through the laughter, dancing, dining, supping, of
people
Inside of dresses and ornaments, inside of those wash'd
trimm'd faces,
Behold a secret silent loathing and despair
No husband, no wife, no friend, trusted to hear the con-
fession,
Another self, a duplicate of everyone, skulking and
hiding it goes,
Formless and wordless through the streets of the cities,
polite and bland in the parlors,
... ..
Smartly attired, countenance smiling, form upright,
death under the breast-bones, hell under the skull-
bones,
Under the broadcloth and gloves, under the ribbons
and artificial flowers,
Keeping fair with the customs, speaking not a syllable
of itself,
Speaking of any thing else but never of itself.*

While Whitman loved himself, he always made it clear that one of the *conditions* of self-love was the love of others. When he celebrated his own existence, he celebrated that of all other human beings. "... whoever walks a furlong without sympathy walks to his own funeral drest in his shroud." Walt's love for human beings was equal to, when it did not surpass, the love he bore for himself.

*And I know that the spirit of God is the brother of
my own,
And that all men ever born are also my brothers, and
the women my sisters and lovers,
And that a kelson of creation is love.*

He sought in his poetry to illuminate this love of one for another in countless ways. His capacity for empathy, for sympathy, was boundless.

*I am the man, I suffer'd, I was there
The disdain and calmness of martyrs,
The mother of old, condemned for a witch, burnt with
dry wood, her children gazing on,
The hounded slave that flags in the race, leans by the
fence, blowing, covered with sweat,
The twinges that sting like needles his legs and neck,
the murderous buckshot and the bullets,
All these I feel or am.*

.....
*Agonies are one of my changes of garments.
I do not ask the wounded person how he feels, I myself
become the wounded person,
My hurts turn livid upon me as I lean on a cane and
observe.*

.....
*Behold, I do not give lectures or a little charity,
When I give I give myself.*

Unfortunately for his reputation in the nineteenth century, Whitman celebrated not only the psychic or spiritual union of human being, he also affirmed the essential goodness, pleasure and joy of bodily union. That sexuality and ecstasy are closely related, men have always known. They have also made it the subject of the veiled snigger, or have damned sexual pleasure as from the devil. Poor Walt knew it was natural and joyful, and he never forgot that the end of sex was not pleasure but life: He hardly ever speaks of sexuality without celebrating "maternity" in the next breath.

About 3 per cent of Whitman's poetry refers to sexual life. The prurient, whose minds are on the subject 97 per cent of the time, have tried to make Walt one of them. The sanctimonious, modern Manichees who exalt the sixth commandment above all the others, have condemned *Leaves of Grass* because it hails the joys of the flesh. It is a testimony to the quality of the poems that they have survived their mistaken friends and enemies.

WHEN Walt expressed his love for man, he had only begun. The world of nature, too, was wonderful and mysterious, full of sights, sounds and smells that the poet tried desperately to capture and fill with meaning. Emerson once remarked that Whitman's poetry was "a mixture of the *Bhagavad-Gita* and the *New York Herald*." It may not be stylish to quote Emerson this year, but in this remark the Sage of Concord lived up to his name. In his "appalling catalogs" Whitman was seeking the universal meaning in particular things. When he called the roll of the commonplace, these things *existed* in themselves. This is his *New York Herald* side. They also existed in him and through him and fit somehow in the cosmic scheme—this is the *Bhagavad-Gita* side. Any sophomore can demonstrate that Whitman failed to show the connection between the cosmic and the particular, but at least a grand attempt was made, and the failure was a glorious one.

Whitman knew he was a part of nature, yet apart from it because a man. He could see that life in nature had no trouble in achieving the completeness of its being, and from this he could learn a lesson.

*I saw in Louisiana a live-oak growing,
All alone stood it and the moss hung down from the
branches,
Without any companion it grew there uttering joyous
leaves of dark green.*

Or,

*I believe a leaf of grass is no less than the journey-
work of the stars,
And the pismire is equally perfect, and a grain
of sand, and the egg of the wren,
And the tree-toad is a chef-d'oeuvre for the highest,
And the running blackberry would adorn the parlors of
heaven,
And the narrowest hinge in my hand puts to scorn all
machinery,
And the cow crunching with depressed head surpasses
any statue,
And a mouse is miracle enough to stagger sextillions
of infidels.*

.....
*I think I could turn and live with animals, they're
so placid and self-contained,
I stand and look at them long and long.*

Sometimes Whitman appears as the modern Antaeus, renewing himself by constant contact with the earth. More often he seems a brother to the Psalmist at full throat, intoxicated with the beauty of God's world. Or, as the pre-eminently ontological poet, he shares with St. Francis of Assisi the delight in the ineffable mystery and the rock-hard reality which is being.

FOR all his universal scope, Whitman is well known as a celebrant and lover of America, American democracy, its future and potentialities. This has caused some pain among well-bred lovers of Whitman. The sophisticate can be as patriotic as anyone, but the vulgar display, the shouting from the housetops, smacks of cheap chauvinism. More importantly, in Walt's Americanism the critic sees one of the comical contradictions for which the poet is famous. How can a man who reveres the individual, the sublimity of personality, also sing, "O, divine average!"

*One's self I sing, a simple separate person
Yet utter the word Democratic, the word En-Masse.*

Through *Leaves of Grass* runs the idea, unfortunately not common today, that America's real function was to liberate the best in man. Here in this land there was to be a new beginning; here were golden opportunities allowing man to be himself, to be free. The goal was the fullest achievement possible to each unique personality. Now Whitman was a poet, not a political philosopher. As most poets, he was a realist. As a realist, he faced the obvious: personality develops only in a



Walt Whitman Birthplace

community. Hence he celebrated both personality and community. It was his conviction that both could arrive at new meaning in America, the grateful heir of old cultures that was yet going to surpass them. "Solitary, singing in the West, I strike up for a New World."

Walt was a politician for many years before he turned to poetry. As a former politician he was aware that politics is too often defined as conflict occasionally interrupted by stalemate or compromise. His answer as a poet was to sing of the need for comradeship, companionship, and love as the necessary cement and lubricant of society. He lived out these precepts during the Civil War, serving the wounded of both sides with equal compassion.

*Over the carnage rose prophetic a voice,
Be not disheartened, affection shall solve the problem
of freedom yet,
Those who love each other shall become invincible,
They shall yet make Columbia victorious.*

Again, Walt was not the silly, myopic sentimentalist, "yawping" for the impossible. That much of his hope was not realized and was not realizable soon, he expressed in those poems where he makes clear his knowledge of the slop-barrel politics, and "the gross the torpid bulk" which is American materialism. He saw these things, yet maintained his faith in and his love for America.

This faith has had a response from Americans during the past half century. It is curious that whenever we as a nation are in difficult straits, we scrape the top of the barrel for leaders or for the expression of our ideals. *Leaves of Grass* fits this pattern.

I HAVE tried to show that the poet was a large-souled man, comparing him with a saint and the Psalmist. Did Whitman love God, too? After all, this is where saints begin. Some writers have seen Walt as a Theosophist, Unitarian, Hindu, or Quaker, while his poetry is full of Christian imagery and symbolism. Because the poet saw divinity in all things, others have hastened to call him a Pantheist. But pantheism is a term we nowadays apply to almost anyone who has the courage to say that God is not idling in heaven, having turned his back upon the world.

The truth is that Whitman studied the world's religions and religious institutions and gave his allegiance to none of them. He was essentially a good pagan. Like all good pagans, he possessed the deep religiosity, and the deep

current of mysticism so rare among us as well as among his contemporaries. One is reminded of Thoreau on his deathbed, being asked if he had made his peace with God, and Thoreau replying that he had not been aware that he and God had quarreled. Whitman wrote,

*Silent and amazed even when a little boy,
I remember I heard the preacher every Sunday put
God in his statements,
As contending against some being or influence.*

As for the end of man, he said this,

*I know I am deathless,
I know that this orbit of mine cannot be swept by a
carpenter's compass,
I know I shall not pass like a child's carlacue cut with
a burnt stick at night.*

Again, one returns to the oft-made charge that *Leaves of Grass* is the compilation of a bearded Pollyanna, a Brooklyn Pangloss who saw no evil in the world. Some have tried to make this charge respectable by calling Whitman a Hegelian. Without causing discomfort to the shades of either men, I think it can be truly said that Whitman as a poet owed little if anything to Hegel. Certainly, Walt was an optimist. Possibly he was too optimistic, but he knew evil was.

Whitman loved God, himself, man, nature and America. He was and he remains a poet of celebration, of praise, and of affirmation. Now in its second century, *Leaves of Grass* continues in its appeal, and this appeal may be an indicator of the needs of his own generation and ours.

WHITMAN'S is a solitary voice, outside the normal expression of our philosophic and religious heritage. Among the reasons why he is still listened to we may count the dessication of modern philosophy and the secularization of modern belief. Much of modern philosophy tells us that man is to be defined in terms of "nothing but," a being that has no ends worth caring about. Our native Christianity has been generally Calvinistic or Jansenistic. Once Calvinism or Jansenism becomes secularized, life for the secular acolyte is an empty frenzy—bleak, nasty, poor, brutish and short.

But Whitman's work has persisted because he was, in his own terms, "a caresser of life." We read his canticles of praise to life, half hoping to discover he is a fool, and half hoping that he will show us that our yearnings to be complete human beings are not insanity. If Walt had written only in prose, we should be satisfied at one reading that he was a sentimental crank. But the quality of his poetry pulls us back; the songs finally convince. If Dante had been a contemporary of Whitman, he could have had *Leaves of Grass* in mind when he wrote, "I saw ingathered, bound by love in one volume, the scattered leaves of all the universe." Whitman the lover still speaks to us, still gathers his leaves. Those who have ears will hear and listen.

WISDOM, HUMOR AND PRIMITIVE VISION

by Louise LeQuire

THE turtle moves slowly, patiently, deliberately, passive in his acceptance of fate—living unobtrusively, unpretentiously, and withholding himself from us within a shell. William Edmondson was much like his subject in this respect. He had come to accept, like many Southern Negroes of his generation, the mixture of blessings and deprivations which fate meted out to him, and go ahead with life quietly and deliberately. To those who came to look at his work with praise and queries, he had a ready answer. All of it—the ideas, the style, the skill—was the Lord's. "The Lord tol' me to do it," and that was explanation enough. Many came to ask for copies, and each subject was multiplied many times over. But the copies were never the same, and in the twenty or thirty angels there might be five with the vitality of inspiration and all the rest lifeless stereotypes on the original theme. He could imitate no one, not even himself.

Sometimes in those figures which he carved in the first fire of imagination there is a humor, a quiet chuckle, born of far more intelligence than average onlookers credited him with.

"The Uplifted Lady" with her haughtiness bears mute evidence to his humor, which laid bare the pride which caused him to laugh quietly to himself, as he worked alone in his little fenced-in back yard.

William Edmondson was a primitive in the sense that his work grew out of his own milieu, untarnished by the sophistication of the world around him. Even the culture of his own Negro group as it exists today, often in the shadow of the white, exerted little influence on his work. The stone forms which emerged from the miraculously inspired movement of crude, homemade tools, came into existence as if Edmondson had brought them into view from some far-off land unheard of in our time, and inaccessible to all but the artist himself.

HOWEVER that world was one well known and well loved by Edmondson. The animated figures he drew from it attest to his knowledge. They are carved with a directness and surety that spring from devotion, and it is shown as a world inhabited profusely with a variety of biomorphs

—animals: turtles, rabbits, lambs, doves, lions, and strange, unidentifiable "varmints" as Edmondson called them, possessing a completeness of form which conveys complacency of time and stone inherent in nature's deepest caches of unconquerable matter; people and angels: standing solidly or sitting, as much a part of the stone as if they, too, have partaken of the geological gift of permanence and immortality which remains in the granite effigies of the old Egyptians.

Unlike many other so-called "primitive" artists of the twentieth century, Edmondson was uncorrupted. Not fame, adulation, nor reward could move him one iota from his purpose, which was a simple one—in his own terms "to carry out the command of the Lord," to give his vision substance in the material he knew best. He never left the county in which he was born, even to see his one-man show at the Museum of Modern Art in New York. The exhibition was incredible and incomprehensible to the old man, who went on cutting the stone as he had before, and chuckling to himself about the fuss the white folks made over it.

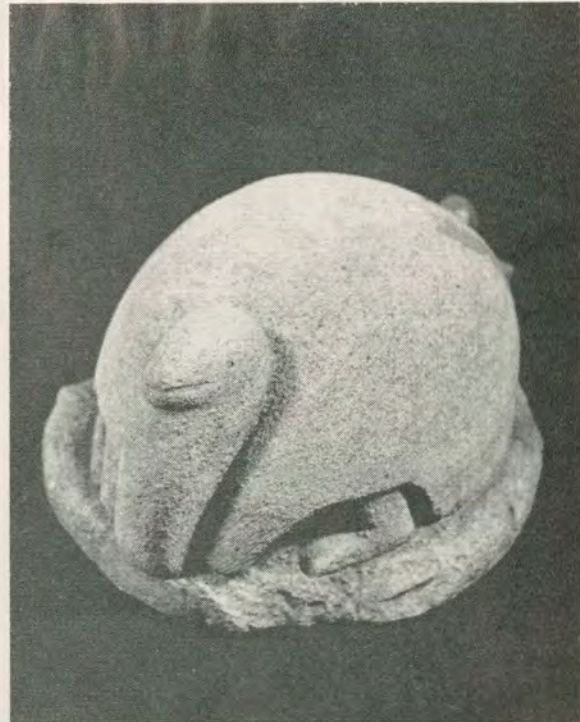


SCULPTOR WILLIAM EDMONSON

The creative period was a relatively short one in the long life which recalled vaguely and perhaps inaccurately, the condition of slavery. Most of his life was spent in active physical labor as a stone mason. Then, about 1932, he said, "God spoke to me. God was tellin' me to cut figures. First he tol' me to make tombstones. Then he tol' me to cut the figures. He give me them two things."

FROM then until the last few years of his life, before he died in February of 1950, he carved hundreds of figures, of which there can be no accurate record. The back yard became peopled profusely with strange forms, emerging from the limestone blocks. Most of the carving was done in cast-off building materials of which Edmondson was able to collect an inexhaustible supply from wrecked structures nearby.

WHEN one comes to evaluate this artist his intelligence is one with a grasp of universal ideas—many of the themes are derivative of Old Testament symbols. Perhaps the old African image-making of his race, transferred into ritual of the Christian faith in the new country, serves as a medium for the expression of fundamental themes, timeless in origin—the Adam and Eve, forming an ageless symbol of dual guilt; the turtle, as immovable and endless as its spherical form (not unlike a boulder carved by John Flannagan), the pride of "The Uplifted Lady," memorializing one of the churchly citizens Edmondson had known to be "saved" and transported to a higher order; the preacher, with hands uplifted in a "mudra" of teaching; an angel, prayerful, comforting, protecting.



TURTLE



THE UPLIFTED LADY

They are all here—the basic patterns for great art in all ages. Not primitive in the sense of the early stages of developing a new technique. The technical skill is irrelevant in the evaluation of this work. There is no such continuity between those who go before or those who come after, as we find before or after a Giotto, or a Van Eyck. But primitive in its continuity with the deepest instincts of his race, and all races, in man's relationship with what he tries to explain as the spirit, the myth, the protective or hostile forces of nature which are beyond his understanding.

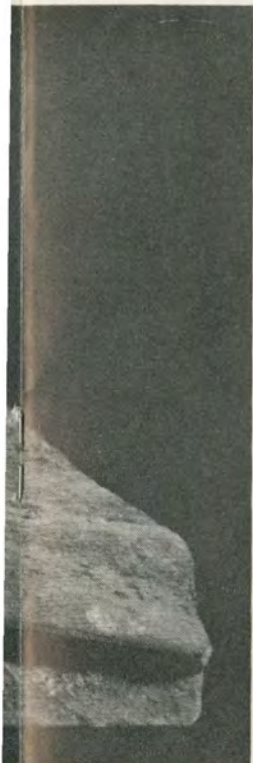
William Edmondson was a rarity of our time, and he has bequeathed us a vision with a strange admixture of humor and terror which will outlive the memory of the man.



ANGEL



ADAM AND EVE

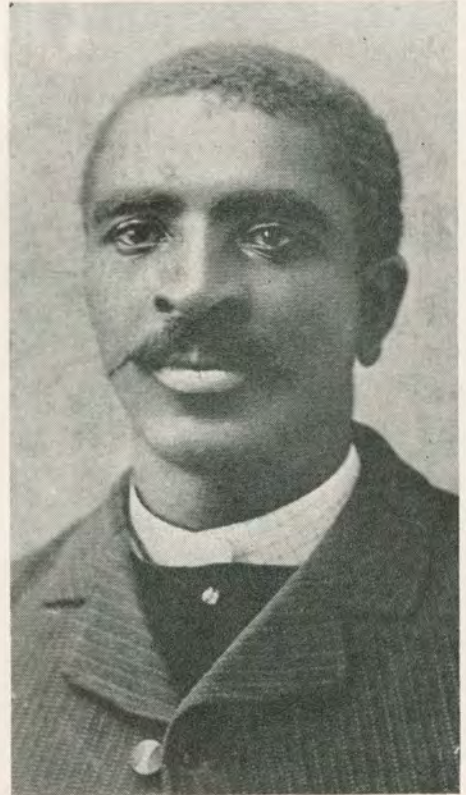


William Edmondson received acclaim on a national scale when Alfred Barr, Jr., presented a one-man-show of his work at the Museum of Modern Art in New York in the autumn of 1937, and included an example of his work the following year in Paris in an exhibition called "Three Centuries of Art in the United States." The one-man-show in New York was the first such honor accorded a Negro by the Museum. Louise Dahl-Wolfe, Edward Weston, Arnold Blanche, Doris Lee, Alexander Brook, and others own pieces of his work, and came to Nashville to see him at work and collect examples. Look Magazine has scheduled an article on Edmondson for March or April.

The Nashville Artists Guild staged a retrospective exhibit in Nashville, in November, 1951, from which these photographs are taken. The sculptures pictured belong to local collections.



Edmondson's work shown at the Nashville Artists Guild Exhibit

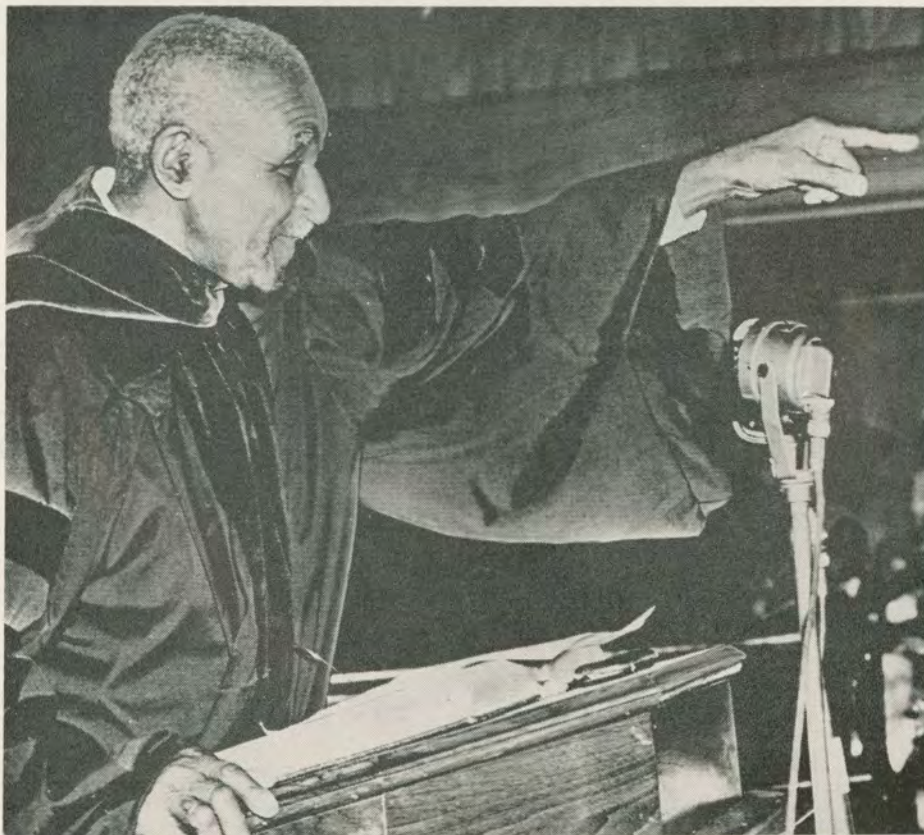


CARVER

story

by Daniel E. Thornburgh

George Washington Carver, noted Negro agricultural scientist, is shown here as he addresses the student body of Simpson at the 1941 baccalaureate service. He urged a capacity crowd to follow God in everything that they do. Carver died two years later.



GEOERGE Washington Carver, a man born in slavery who became one of the world's greatest agricultural scientists, was honored last fall by the Methodist college that gave him his first chance at higher education.

Simpson College in Indianola, Iowa, dedicated its new Carver Science Hall October 5-6, 1956, on the occasion of its third annual Christian Liberal Arts Festival which had as its theme "Science and the Liberal Arts."

Speaking at the dedication was Ralph Bunche, undersecretary of the United Nations and perhaps Dr. Carver's successor as the foremost Negro in American public life.

Simpson's honorary doctorate in 1928 was one of Dr. Carver's finest (as he felt) and earliest recognitions. In naming this building after him, Simpson crowns its earlier recognitions of the richness and warmth of this great and dedicated human spirit. But other honors multiplied. During his lifetime he was made a director of the Department of Agricultural Research, collaborator in the division of plant industry in the U. S. Department

of Agriculture, a member of the Royal Society of Arts in London. He was awarded the Spingarn Medal, and, in 1939, the Roosevelt Medal for Achievement in Science.

Dr. Carver numbered among his friends three Presidents—Theodore Roosevelt, Calvin Coolidge, and Franklin Roosevelt. Henry Ford and Thomas Edison often asked his counsel. Both offered him vast sums to join their laboratory staffs. Refusing all such offers, he remained throughout his life at his beloved Tuskegee Institute where he was the school's greatest educator.

Dr. Carver's scientific achievements in those years were great. For forty years he urged upon the cotton-ridden South, diversification of crops, soil conservation, increase of livestock and the dissemination of all related information to the southern farmer, black and white. He found more than three hundred uses for the peanut, a boon to the South. He found thousands of uses for many other products formerly going to waste. A great mycologist, a student of fungus growths, he found many cures for crop blights and diseases.

The connection between Carver and Simpson is a familiar story. After being refused admission elsewhere because of his race, he was accepted by the college in 1890, not out of pity but in recognition of his ability as a student. Simpson was then, as it is today, a white Methodist college with Christian faith and democratic vision.

THE best way to illustrate Carver's relationship to the college is to quote his own words: "At Simpson, I discovered that I was a human being." This he told to Dr. John O. Gross, then president of Simpson and now general secretary of the Division of Educational Institutions of The Methodist Church. Here also he made his greatest decision.

Carver Science Hall, for which ground was broken in June, 1955, was ready for occupancy by Simpson's division of natural sciences in September, 1956. The most substantial gift for the building was provided by the Cowles Foundation in recognition of Carver's sacrificial gift to southern agriculture and his distinguished services to humanity.

Within Carver Hall's memorial lobby, set in rich green marble, are a bronze semirelief plaque of Dr. Carver and a carved inscription bearing these words which express the titanic significance of his life: "In memory of George Washington Carver, 1860. Unique and creative servant of mankind in agriculture, industry, art and religion whose rise from slavery to world stature marks him as one of the greatest spirits of human history. Rejected elsewhere, he enrolled



A view of Carver Science Hall at Simpson College.

as a student at Simpson College in 1890. Reflecting on his years here he once said, 'My greatest discovery was that I am a human being.' Here also he made his greatest decision to forsake as he then thought art and beauty for agricultural studies and fundamental service to humanity. Simpson College is forever grateful to the trustees of the Gardner Cowles Foundation whose sense of the far-reaching significance of Carver's life prompted their generous gifts which made this Carver memorial and science building possible."

Carver decided when he first enrolled at Simpson that he wanted to study art. Under the guidance of instructor Etta Budd, he proved to be a good artist. His long, angular hands coupled with his active brain seemed capable of creating vivid images on canvas. But it seemed clear to Miss Budd that his most fundamental usefulness would be found through agricultural studies and service. Carver agonizingly, but decisively, concurred.

With the guidance of Miss Budd and her professor father, who was on the staff of the then Ames College, Carver decided to study plant life. His ability to

grow things had become well known in Indianola.

Little else specific is known about Carver's stay in Indianola. Old settlers have told, however, of the excellent laundry the Negro scientist operated. Funds from the laundry kept him in school.

Carver's Bible classes proved very popular with the white Simpson students. He was constantly besieged with demands for stories.

Carver's whole life was centered around the belief that his work was guided by God. One of the greatest of his race, he has been called "The Sainly Scientist." He unfailingly said God led him to his discoveries.

SOME time before his death, in addressing a religious group, Carver said that what he had done with the no-account peanut and sweet potato, man could do with everything else that grew because God had said that everything could be made of use to man. "God is going to reveal things to us that he never revealed before we put our hand in his," he said. "No books ever go into my laboratory. . . . I never have to grope



George Washington Carver visits art class at Simpson College.

for methods; the method is revealed at the moment I am inspired to create something new. Without God to draw aside the curtain, I would be helpless.”

Carver’s asceticism, his celibacy, and his poverty were all marks of his deep piety. He sparingly ate only the simplest foods, often his own herb-and-wildflower dishes. He neither smoked nor drank. And when a *Time* reporter once wrote him up “as a shabby toothless old man,” he simply smiled and said, “The reporter did not really seek information. If he had asked me, I would have told him I was not toothless. I had my teeth the whole time in my pocket.”

Carver might have made millions. Instead, he shared whatever God revealed to him fully and freely with all who would accept it. He never received an increase in his Tuskegee salary. Yet, he somehow saved a few thousand dollars and before his death gave his life savings to the institute for research.

Men with millions have had buildings named for them. Most of the time they provided the funds to build them.

Carver Science Hall at Simpson College has been so named in memory of a great American who took the world in his hand and made it a better place to live.

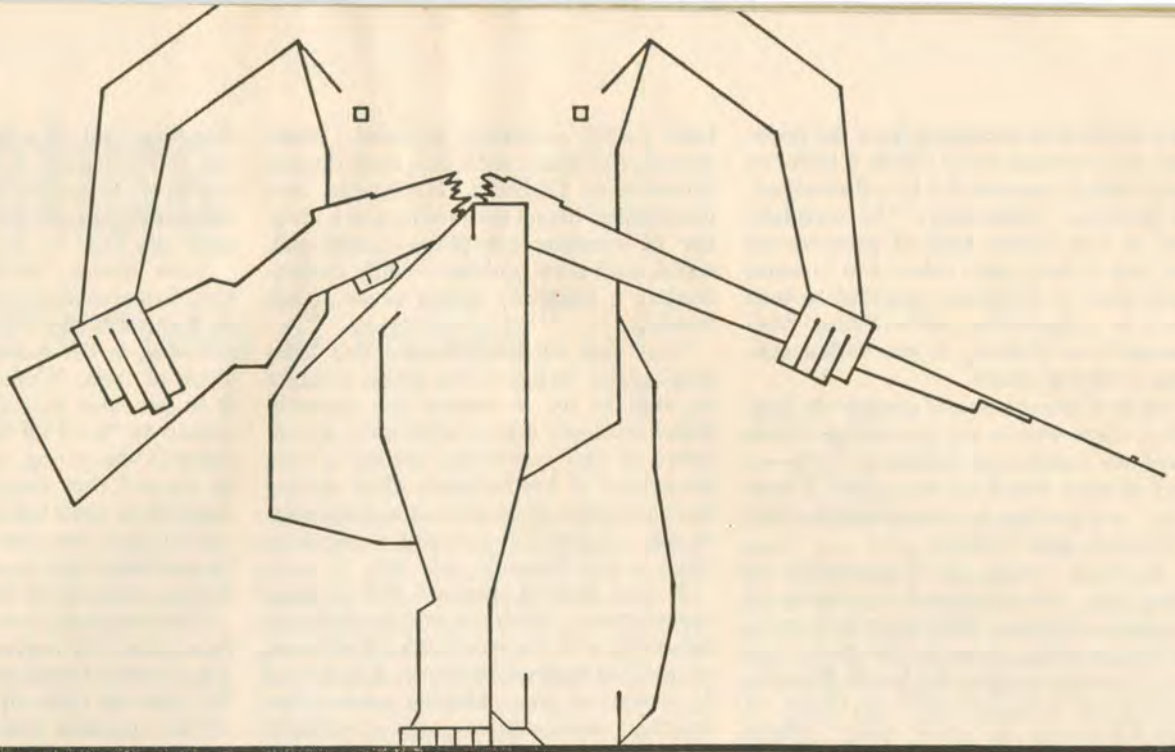
GEORGE Washington Carver will not be forgotten. It is not because Simpson College in Iowa named its new hall of science for him. It is not because the Eighty-seventh Congress of the United States set aside January 5, his day of death, to honor. It is because George Washington Carver worked successfully to better the life of man without regard for personal gain.



Explain this big difference to me once more.

Reprinted from February, 1956 *motive* by request.

motive



This is a drawing made by Bob and Lillian Pope of a man breaking a rifle over his knee. This was a part of the action at Koinonia farm.

COMMUNITY: the bond no bomb can shatter

by Claud Nelson, Jr.

A FEW sticks of dynamite, tossed out of a speeding car near Americus, Georgia, last July, blew Koinonia Farm into the news column over the nation. The unknown assailants were trying to destroy a roadside market belonging to the interracial, pacifist, communal group of 60 persons, in just one of a series of moves by white supremacists to rid the region of a "foreign element."

Whatever else they accomplished by this act, Koinonia's enemies thereby helped to make Koinonia (coin-o-NEE-ah) "news." They had already begun the process a few weeks earlier, by obtaining an injunction to keep the group from repeating the interracial summer camp for children which it had held at its own farm in 1955. In 1956, because of the injunction, the camp was moved to the Highlander Folk School, at Monteagle, Tennessee.

But Koinonia in a deeper sense of the word already was "news." It was news because it was a symbol of a world-wide stirring—perhaps not large enough in numbers to be called a "movement," but certainly a stirring—toward some concrete manifestation of the much-praised, but seldom-lived, ideal of brotherhood. Koinonia calls itself "Christian community." Just 215 miles northeast of Koinonia is another group which, although it does not describe itself as "Christian," is recognizable within the scope of the same "stirring" mentioned above. This is Macedonia Cooperative Community, at

Clarksville, Georgia, where the members also have given up private property.

Only 200 miles to the west of Koinonia, near Mobile, at Chickasaw, Alabama, there is a third group with a common purse: the "Home Missionary Society," or "People of the Living God." This particular community, unlike Koinonia and Macedonia, seems to be related to the Pentecostal movement.

Ranging northward, into Tennessee, last August, one could have run across still another sign of the stirring toward "community" in the three-day conference of the Fellowship of Intentional Communities, held like Koinonia's summer camp at the Highlander Folk School. The FIC membership is not necessarily communal, but it includes communal groups like Macedonia, Koinonia, and the older, faster-growing and wider-spread Society of Brothers, or Bruderhof.

Founded in Germany in 1920 and forced out by Nazi persecution, the Bruderhof established a community in England, but in wartime finally had to take the bulk of its membership to Paraguay, where three communal villages were built up within a two-mile radius. Besides a small group in Uruguay and a Bruderhof house in Asuncion, Paraguay, the Brothers also have made a new beginning in Germany and have two member groups in the United States, both started within the past two and a half years. The North American "hoefe," as they are called, are Forest River Com-

munity, at Fordville, North Dakota (more than 100 men, women, and children); and Woodcrest, at Rifton, New York (approximately 200 persons).

Another communal religious society in North America is the Hutterian Brethren. This group of more than 100 communities in South Dakota, Montana, and Canada is mentioned not because it is really a part of the modern "stirring" of which we have spoken, but because its 400-year history indicates that the communal system has the capacity to endure the test of time. Most people have heard only of the short-lived "Utopias" like Brook Farm, which have served to give the communal movement an unattractive reputation.

Unlike some of the other communities mentioned, the Hutterites do not especially seek contact with outside society. They have large families, however, and their colonies now have a total population of more than 10,000 persons.

WHETHER or not the Hutterites have actually proved the enduring quality of communal life, it should be stated at this point that most of the groups to be mentioned in this article (the Hutterites perhaps excepted) do not look upon the common purse as a means of salvation, nor even as a remedy for the ills of society. It should be, and in some communities it is, not the beginning of brotherhood, but its outcome: the by-product

of a warm love, springing from the devotion to a common cause which is believed to be deeply meaningful for all mankind. In genuine "community," the members live in this closest kind of brotherhood not just to help each other, but because they want to challenge mankind to turn from a competitive, strife-ridden, fragmented way of living, to one with a definite, unifying center.

Most of the communal groups—in fact, all of those within our knowledge which have an announced Christian basis—as well as some which are not called "Christian," are pacifist or nonviolent in their philosophy and practice.

To most people, it is surprising to learn how the communal expression of brotherhood comes forth again and again, in various times, places, and cultures. One can of course mention the Jewish Essenes, before and during the time of Christ, or the Kibbutzim in Israel today, whose membership runs into the thousands. One could point to the communal features of tribal life, and especially to America's Hopi Indians. In Africa, there is today the Nigerian "Community of the Holy Apostles," a relatively new group of more than 1,000 lake-dwellers who "hold all things common," in the manner of the early Christian Church which they seek to emulate.

In India, besides the Ashrams of the Gandhian movement, there are the more definitely and permanently communal Christian Ashrams for whom K. K. Chandry, who has lectured in the United States in recent years, is a leading spokesman. In China, before political communism came to power and attacked it, there was a live and fast-growing Christian communal group called "The Jesus Family Homes," which quickly came to number its members in the thousands. One suspects there is enough left of this group, dispersed through persecution, that communities could again be established if the former members were given free rein to do so.

Still another Christian-communal group is the Riverside Community in New Zealand.

Among the groups which are not strictly communal, but certainly a part of the world-wide "stirring," are the Iona Community in Scotland, whose members live and work together during part of each year; Agape in Italy, where the communal form is not yet full time nor lifetime for all associated with the group; the Omi Brotherhood in Japan, where there is a strong emphasis on sharing of income, although all do not necessarily live and work together; and the French Communities of Work.

The Communities of Work are organized, as the name implies, according to a common work or industry, with group control and with income apportioned at

least partly according to need. These groups, sometimes including such diverse elements as Catholics, Protestants, and communists in one unit, undertake a number of common activities—educational, social, and even political—while demonstrating a relatively strong sense of fellowship.

Now that we have located this "stirring" pretty well over the globe, it might be well to try to answer the question which naturally arises: what is the significance of this movement toward a very close kind of brotherhood, often ending in community of goods and a deep community of goals? Is it a sort of monasticism, a withdrawal?

It can, indeed, happen that a communal group withdraws and has little relationship with the world. That it does not necessarily happen, however, is indicated by some of the activities undertaken by these communities—trips specifically for outreach, delegations to conferences with other groups, participation in the peace movement, providing homes for war orphans, receiving displaced persons, helping alcoholics and others with social or economic problems, caring for the sick (the Bruderhof has a hospital in Paraguay), keeping live contacts with many individuals and groups; and, most typically, throwing their doors open to a never-ending stream of visitors of all backgrounds, races, and nationalities. Young people's work camps, for instance, often descend full force upon the communities in this country, for week ends of sharing work, recreation, and ideas.

Nor is a call to community a call to long-faced piety. Although again, there are exceptions, most of the newer groups mentioned enjoy life. Their activities have included birthday parties, volleyball, ice skating, slapstick skits (often "taking off" on themselves), concerts, picnics, and folk games. That they share many of their serious discussion periods as well as the lighter side of life with their guests is one indication of their openness and friendliness toward "outsiders," whom they welcome in a mutually seeking relationship.

BUT there is a deeper answer, yet, to the question of whether the communities "withdraw from active life." In striking at the roots of man's unbrotherliness to man, communal groups come to feel they must separate themselves, to whatever degree is possible, from such things as war, racial inequality, opportunism in personal and group conduct, and possession of private property. These things, of course, in some sense constitute a separation or "withdrawal." But which is the more positive, the more realistic, the more responsible: to face, and to reject, what one finds to be evil, or to shrug one's

shoulders and go with the crowd? Looking at the matter in terms of a realistic approach to brotherhood, can the communities justly be accused of failure to meet life head on, in the deepest sense?

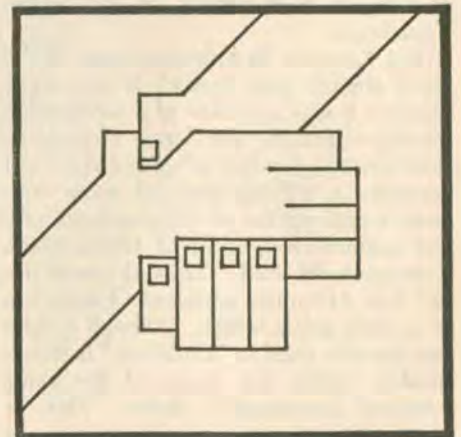
John Wesley, the founder of Methodism, had something to say on this point. In his published New Testament Commentary, in the section dealing with the Book of Acts, Wesley clearly maintains it is not true that the early Christians ceased to "hold all things common" because it was wrong, or impractical. Rather, he said, they stopped this practice because they were losing their early fervor; and at any time that fervor is regained, he declared, the practice of holding all things common will be regained also.

Greater fervor, it might be pointed out here, does not necessarily mean spreading as many words as possible about the life, over as wide an area as possible. If all the members of a community were to go out to preach their message at one time, there would not be much witness left. To make sense, the words have to be backed up by a concrete manifestation: the community itself. To preach something without living it would be increasing the gap between what is real and what is just words. We have the feeling our readers will recognize this gap as being one of the world's main problems.

Having said this, we are brought near the heart of the matter. It is largely this feeling, that one's words should actually mean something to which one can point, or which the hearer can come and find in the flesh: it is this feeling which has driven the writer toward this way of life. A concrete manifestation of an idea will make even the hardheaded skeptic stop to have a longer look.

What he will find when he takes this longer look is the crucial point, the point at which many "utopias" have been derailed, but at which a community truly dependent on God makes its strongest witness. The communal way of life in its deepest, truest expression involves learning to sacrifice egotism and self-reference

(Continued on page 39)



motive

adventure

calls youth to "lands of decision"

by William W. Reid

THE call to youth for high adventure was never more insistent than in this mid-twentieth century. The opportunities—and the need—for youthful daring, for pioneering, and for blazing of new trails appear in every area of activity on the planet, Earth. And youth is eager for the adventure, "to bet its life" in some strength-consuming cause.

We think of the two centuries following Columbus as the bold and venturesome years of human existence: and they were. Men were sailing their ships into new and uncharted seas; they dreamed, they hoped, and they dared to find new "passages" and new wealths: and they succeeded. Then followed more than a century of physical struggle for freedom from kings and tyrants: and youth laid down life—sometimes without reaching their goals—in this quest that has not ended even in these days.

But the few who sailed and the millions who fought did so largely to extend or control *geographical frontiers*. They saw new *physical horizons* and they went out to occupy them. The desolate polar regions and the deepest tropic jungles have been penetrated and charted by intrepid youth, and on Earth there seems no geographic area "beyond" the ken of man. Indeed, we know Earth so well *physically* that some few would adventure into "outer space" and seek new planets "to conquer."

Today's youth, however, are being called to new frontiers and to new ad-

ventures that are not geographic but of the human spirit. Thousands are being called to this alluring and invigorating "conquest." Indeed, many phases of the adventure mark a new crusade for that same "freedom from tyranny" which was not realized in youth's sacrifice in war. It is a struggle to free men from the tyrants of ignorance, of poverty, of disease, of fear, of false gods, and of enslaving ideologies. This is a battle that calls for the voluntary enlistment of every youth—male and female—who would *live* a life of dedicated adventurous service.

ADVENTURE WITH CHRISTIANITY

The Christian Church and its missionary service, reaching out into all the earth's frontiers—geographic, social, religious, economic frontiers—with the Message and the Way of better life for all men, is a principal avenue by which youth in our day can undertake this bold, new adventure. That adventure is along the avenue of new achievements of the human spirit through bringing men into contact with the Master of spiritual truth, Jesus Christ; of healing through the ministry of doctors and nurses; of opening blind eyes and blind minds through the teacher, the printed page, and the school; of better food supply and the wiping out of hunger through the ministry of the agricultural teacher, the industrial engineer, the digger of wells and the builder of bridges and dams. These, serving under the mission agencies of Christian churches, are dedicated to the service of their fellow men, to adventure in the realm of the human spirit and man's welfare.

The Board of Missions of The Methodist Church has announced that it needs more than 600 young people *within the next twelve months*—and many more in years just ahead—to pioneer in fields of Christian service, to adventure out on all these new frontiers.

The Methodist Board of Missions notes four widely separated countries now calling especially for the ministry of trained and consecrated youth. These are lands where major religious, social and ideological decisions are in the making; lands

that youthful and aggressive pioneering youth can help win to that freedom that comes alone through the well-being of the spirit. This contest of ideologies is being waged in the Belgian Congo, once one of the most enslaved areas of all Africa; in Bolivia, long the byword for ignorance and poverty in South America; in Korea, the thrice-bled battlefield of conquering armies and alien domination; and in Sarawak of North Borneo, until recently the home of the headhunter and the fabled "wild man."

In all these areas, men are seeking freedom from their old life and ways of darkness; the Christian Church and other religions and ideologies are competing for the minds, the bodies, and the spirits of these millions of people. "Here is the opportunity of our age to show the power of the Christian faith to change the lives of men. Who will volunteer for this warfare?" asks the Board of Missions. Here is high and glorious adventure beckoning to Methodist youth. It is adventure more thrilling, more satisfying than that of the generations of geographic discoveries and frontier pioneers.

*No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise. . .*

*This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn.*

Vachel Lindsay

IN THE BELGIAN CONGO

It seems quite evident that the struggle—and the adventure—for the minds and spirits of men will center largely in Africa for the remainder of this century. Here the quest for freedom, the quest for release from "the old ways," has come later than in Asia. There is still time to profit here from temporary "failures" in Asia. There *have* been notable Christian services achieved in Africa, and millions of people are openly friendly and receptive to the "new faith." They are asking the church for teachers,





pastors, doctors, nurses to pioneer with the Gospel message.

The Belgian Congo, suddenly thrust forward by a government that has awakened to its trusteeship for a great people, is the center of the African stage. Methodist Bishop Booth points out that in the Congo alone there are today more Methodist churches and schools and hospitals and missionaries than there were in all Africa a dozen years ago. And still the opportunity to pioneer, both geographically and in depth, grows daily. Also both Islam and the exponents of communism are aware of the fluidness of the situation—and the struggle for men's minds is on.

Typical of the rapidly changing conditions is this report from the Rev. Marshall Lovell: "Fifteen months ago there was not a single African district superintendent in our conference. But now six of them are serving the Katak-Kombe, Lodja, Lomela, Minga, Tunda and Wembo Nyama districts. On the whole they have shown themselves worthy of the confidence placed in them and capable of leading their people forward in the work of the Kingdom of Christ. The decision of the Central Congo Annual Conference to place African pastors in the superintendency met a most hearty response among the lay people. There has been a growing sense of responsibility on the part of the laity. Church offerings have increased, and the membership of the church has grown. A deepening of the consciousness of responsibility for the many who are outside the fold of the church is being evidenced. We sense a greater spiritual hunger on the part of many. . . ."

"The youth of the Otetela tribe are more eager than ever for an education. Their mental horizons are being lifted. They are aware that their world is not like that of their forefathers. The craving for things which civilization has brought is stronger than ever. There is also the desire for new ideas and new thoughts. During the past year we have been very much impressed with the change in attitude on the part of many of the girls toward education. This is particularly

shown in the educational work of our station schools. More girls are entering the higher classes of the elementary school. Others are enrolled in our teacher-training schools. In the Home Economics School at Lodja we have recently had more applicants than we could receive. Two years ago it was just the contrary."

IN BOLIVIA, SOUTH AMERICA

There is challenge to youth to high adventure in the throbbing new life that stirs today in the small South America Republic of Bolivia. In the guiding of the social-economic effects of that stirring, the 1,000 full members of The Methodist Church in Bolivia, plus their 25,000 or more adherents and constituents, have an influence far out of proportion to their numbers. That influence is based on just half a century of Methodism's service to the people of the Republic—especially service to the otherwise largely neglected Indian population.

Until the last few years, Bolivia was considered one of the most backward nations of South America. Her 2,000,000 Indians, descendants of those stubborn warriors who never bowed to the Spanish conquerors, and her 1,000,000 of mixed races, were largely illiterate, scarcely out of paganism, and without modern agricultural knowledge or medical care. Infant death rate was high, life-expectancy low, living just at subsistence level.

Today both government and populace are moving into the stream of world progress, seeking "a place in the sun" for Bolivia. And the roots planted through five decades by The Methodist Church are a foundation for the nation's new area.

The call for Methodist pastors, teachers, health and social workers is coming from so many places and situations in Bolivia that the Board of Missions has noted it as one of the "lands of decision" to which it will direct new missionaries and new services in the next few years. For example, in one community the Indians plan to establish and move into

a new village where economic and living conditions will be better than they have had for several centuries. They will build a church and parsonage, and establish a school, if *The Methodist Church* will send them a pastor.

Near the city of Santa Cruz, southeastern Bolivia, there is a great rush of immigrants to the fertile agricultural areas: sugar cane is being grown, a sugar mill is in operation, other industries are coming in. About 5,000 immigrants from Okinawa are now in the area; other thousands have left the High Plateau of Bolivia for the valleys; immigrants are arriving weekly from southern Europe. A new America is shaping in this rich country. It seems destined to become Bolivia's breadbasket.

These are but two of a score or more of situations where The Methodist Church has unprecedented opportunity if it heeds the call of the people (supported by the call of the government) to send Christian missionaries and to provide schools and churches and medical centers and spiritual leadership—even as Methodism did in pioneer days in North America's West.

During the half century since Methodism's first missionary arrived in La Paz, capital of Bolivia, its principal services were centered in the American Institute in that city, a secondary school that has furnished many of the nation's professional and business leaders; in the similar American Institute at Cochabamba; in the Memorial Hospital in La Paz; in churches in the larger cities; and in schools and chapels in the rural Indian areas and in the small towns. Within the last two or three years, however, a new church edifice has been erected in La Paz; a chapel has been added to the Institute's buildings in the same city; a student hostel is being erected in Sucre; a new church serves the Indians of the High Plateau at Ancoraimas; agricultural training has been added to the service on the High Plateau; a free session of school has been added in Cochabamba for underprivileged children. And some score of new schools and chapels are being planned in various centers of the nation. Here, then, is throbbing new life—and a challenge to the best of Methodism's youth.

IN SARAWAK OF NORTH BORNEO

Borneo has long been a name associated with danger and adventure. The "wild man from Borneo" has been both real and fabled. He is the Dyak, or Iban, the dreaded "headhunter" of the Pejang River area of Sarawak—the amazing private property of a British "rajah," and now a British protectorate.

A missionary thus describes life and people along the Pejang: "Along the banks of the river is endless jungle. The



motive

land is poor, about the worst in the tropics. Almost all meat must be imported, and the cultivation of rice is precarious. A hundred thousand live along this river. Deep in the interior are the Kenyahs and Kenyahs, but the largest number of the indigenous people are the Ibans, known as Dyaks. Nearer the coast live the Chinese. The river is the life line of Sarawak. There are no roads—the river provides communication, fish, a bathtub, and drinking water. Among the Dyaks it is superstition, primitive customs. They still plant rice by first burning the land. Their diet is so poor that there are very few children, and those that are born have little chance to live but a few months or years.”

Toward the close of the last century, Chinese emigrants from the shipping ports of the mainland arrived in Sarawak and “went up the river.” They thrived in business. Methodist Missionary James Hoover followed them, and other missionaries arrived. Today in Sarawak there are 62 self-supporting Chinese Methodist churches, and almost all of them have good schools beside the churches.

The Ibans were impressed by the Chinese and by the ministry of the missionaries. They sought “what the missionary had to give,” and some 30 years ago missionaries went among them. The report this year is that there are 1,600 Ibans enrolled as Methodists; that they have nine congregations and as many schools; and that the first Methodist church building was dedicated last year.

“The Iban (Dyak) population of Sarawak (1953) is 190,326, and I believe that as a whole they are just ripe for conversion to Christianity,” says a missionary there. “They are beginning to see the futility of their old beliefs, regardless of any loyalty to a new code, and are open to conviction that Christianity will provide them with what they need of spiritual strength, guidance and help. There is no other serious contender for their loyalties aside from Christianity and materialism. The Church of England is doing some good work with the Ibans in other parts of Sarawak, and the Roman Catholic Church has centers of work here and there. But in the Third Division, where The Methodist Church is established (Iban population: 90,000 plus), there is no body of Christians interested seriously in them except The Methodist Church. With adequate staff and funds, the bulk of the Iban population of this division could be brought into The Methodist Church within fifteen to twenty years.”

IN WAR-WOUNDED KOREA

Can one imagine a more worthy or life-satisfying ministry than to take the helpful and healing hand, and the word of comfort and encouragement to the war-harassed people of Korea? Freed after 40

years of Japanese dominance, then thrice overrun in the battles with communist forces, Korea has known large-scale suffering as have few other nations in recent history. Once she was “the most Christian nation of Asia”; the wars left hundreds of churches and schools in ruins, and millions of her people—Christians and non-Christian—scattered, destitute, or dead. Yet people are eager for the Christian message and the institutions of the church.

“One has only to put up a banner with a cross and start to preach—the crowds will come reverently,” says a missionary.

The entire nation is grateful to Christians who came to the rescue of these people in the last decade. Especially appreciated was the “Bishops’ Appeal” of The Methodist Church, as a result of which many churches have been rehabilitated, and many lives saved. The mind of the people is friendly toward the Christian gospel—and ready to receive the ministry of its representatives.

“With all of the human life and mortal wealth which we have invested in Korea for the sake of winning the ideological struggle for men’s loyalties in Asia, we Methodists should and must be prepared to invest more largely of our life blood and our possessions in Christian evangelism,” says Missionary Secretary T. T. Brumbaugh.

“We are proud of the four new missionary couples and the single worker who have gone recently to Korea with our division. They are a magnificent group of devoted Christians, as are those also who have been there before them, and our Korean co-workers as well. Thank God for the response of the American Methodist churches and individual donors who are making possible a steady expansion of our Methodist and total Christian impact on Korea. Perhaps above all others this land is ‘white unto the harvest.’ More missionaries are needed in many types of service. Many are already there, but not yet enough. Additional supporters are also needed in prayer and financial aid. God help us to seize and keep the initiative in the winning of Korean minds and

hearts in the struggle with the enemies within their gates.”

Contributors

EDMUND PERRY of the faculty of Northwestern University is a former Wesley Foundation director and has completed the manuscript of the new MSM study book on the Gospel of Mark. WILLIAM HARRISON is editorial assistant on *motive*, formerly editor of the campus paper at Texas Christian University and currently a graduate student in theology and literature at Vanderbilt University. Before his tragic death at 39, DYLAN THOMAS had already established himself as one of the greatest lyric poets of our time. Since his death his poems have come into even greater acclaim for their strong lyric sense and Christian symbolism. JOHN CROWE RANSOM is a senior member of the famed “Fugitive” group of poets of the South. Literary critics have bestowed upon him the title of “America’s greatest living poet” for more than a decade. DONALD LEHMKUHL is a young poet whose works first appeared in *Riverside Poetry 2*, a publication of the famed Riverside Church of New York City. He is now a graduate student at Clare College, England. JOAN TURNER, a graduate of MacMurray College in Illinois, is a member of the staff of the Commission on Promotion and Cultivation of The Methodist Church, office in Chicago. STANLEY J. IDZERDA is a member of the English faculty at Michigan State University. DANIEL E. THORNBURGH is public relations director of Simpson College in Iowa. LOUISE LEQUIRE is the wife of a Nashville doctor, art critic and columnist for the *Nashville Banner* and an artist whose work often receives serious critical attention. CLAUD NELSON, JR., a former member of the Koinonia Farm community of which he writes, is a journalist, educator and at present a novitiate in the Bruderhof Community, Rifton, N. Y. WILLIAM W. REID has but recently retired from his long service as editor and public relations expert with the Methodist Board of Missions in New York City.





Caravans

Methodist Youth Caravans (regular) are seeking youth under twenty-four years of age who have outstanding experience in youth work, who have completed at least two years of college, and who want to help other youth find a greater joy in youth work. Applicants accepted expected to meet following requirements: give approximately eight weeks to caravan project—ten days of training and six weeks in local churches and communities; serve without remuneration in annual conferences other than their own; care for transportation to training center and home from last church served and expenses of purely personal nature; go where assigned and conduct themselves as good servants of Jesus Christ. Teams will train at the following locations: *Southeast: Scarritt College, Nashville, Tennessee*—June 11-21; *Midwest: Southwestern College, Winfield, Kansas*—June 11-21; *Northeast: West Virginia Wesleyan College, Buckhannon, West Virginia*—June 25-July 5; *West: Westminster College, Salt Lake City, Utah*—June 18-28. Application blanks available from Wesley Foundation directors, directors of religious life on Methodist college campuses, conference directors of youth work, or from Methodist Youth Caravans, Box 871, Nashville, Tennessee. Send completed applications to Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

Specialized caravan teams will be sent to *Cuba*; others will work in field of religious drama in *United States*. Upper-classmen and graduate students with major or minor in drama or special training, experience, and interest in drama are urged to apply. Two teams are being enlisted to work in religious drama, one of which will be an interdenominational team. Students interested and qualified should write for further information to Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

Methodist Youth Caravans also need adults to serve as counselors for the teams. Former caravaners would find this

an excellent opportunity for service. Twenty-four years of age, preferably twenty-six or more, Christian character and maturity, training in youth work, knowledge of and experience in youth program of Methodist Youth Fellowship, ability to get along with people are some of the qualifications necessary. Write: Rev. Joseph W. Bell, Box 871, Nashville, Tennessee.

The Youth Fellowship of the Evangelical and Reformed Church will conduct traveling caravans, June 19-August 4, in *California, Kansas, Connecticut, Pennsylvania*. Stay-put caravans, June 17-middle of August, in *St. Louis, Chicago, Cincinnati* and possibly one other location. Traveling caravan includes program planning, speaking at community meetings, area youth rallies, work projects, camping, leadership discussions, recreation and worship. Stay-put work includes club leadership, day camping, residence camping, playground work, vacation and Sunday church school. About fifty young people, seventeen years of age and over, who are physically strong, enjoy people, and who wish to put their Christian faith into action should apply. Registration fee of \$5 plus travel expenses to training sessions and return home after roundup. Deadline May 1. Write: Miss Ethel A. Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

American Friends Service Committee is sponsoring a Peace Caravan, June 1-July 21. Following an Institute on International Relations in *Pottstown, Pennsylvania*, small teams of students will visit communities in *Middle Atlantic Region* to discuss international problems and share their concern for peace with churches, service clubs and other groups. Local committees arrange hospitality, meetings and programs. No charge; project costs are underwritten by AFSC. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Baptist Student Movement, American Baptist Convention, June

Summer

through August, needs sixteen to twenty young people, with at least two years of college, to work at *First Baptist Church of Las Vegas, New Mexico*. More than a dozen isolated Nevada points, none of which have year-round Christian work, will be reached by projectors, who conduct two-week vacation church schools. Young people who enjoy "roughing it," who can cook and care for themselves and who consider it a privilege to share Christ with the neglected should apply. Ability to work with others is indispensable. Cost: Registration fee of \$10 plus travel to and from Las Vegas. Living expenses on field are provided. Write: Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania.

Work Camps

The Methodist Student Movement through the *Board of Education and Board of Missions* offers exciting service opportunities, including a travel seminar in Europe (see *Miscellaneous*), for students who have completed their sophomore year in college or its equivalent.

The *Cuba* work camp, June 23-July 31 (tentative), will be located at *Santiago de las Vegas*, near Havana. Campers will do social and religious work in poor section; helping to repair homes, doing medical and literacy work, conducting recreational projects, vacation church schools. Twelve or fourteen North American students, both men and women, needed. Six or eight Cuban students also included. Ability to speak Spanish helpful but not necessary. Each student must be motivated by Christian love, have intelligent desire to serve people, be capable of hard work, and able to get along with people of another culture. Necessary to conform to patterns set by Cuban Christians. Students pay transportation to Miami and return plus \$50 for recreational and other costs connected with camp. Send applications to Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

The *Hawaii* work camp at Methodist camp site, *Kailani*, will include construction of fence, removal of trees and general repair work. Group will go to Hawaii as early after the middle of June as possible. Time involved will be six to eight weeks. Eight to ten students, both men and women, physically strong, with mature Christian faith, desire to serve

Service

others and ability for racial understanding, needed. Students responsible for entire cost. Send applications to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

The *Mexico* work camp, June 19-July 31 (tentative), located in the village of *San Felipe Teotlaltzingo, Puebla*, will include carpentry—making of tables, chests and furniture for home improvement; recreation in two schools; teaching canning and food preservation; and work in agriculture such as model gardening. Twelve to fifteen students, including as many national and racial groups as possible, needed. Wholesome Christian attitudes toward people of different races and cultures must be maintained, with desire to serve people and grow in understanding and function of Christian mission. Ability to speak Spanish not required, but helpful. Students pay travel to and from work camp plus fee of \$50 for recreation, fellowship, and other expenses in camp budget. Send applications to Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

The *California* work camp, June 19-July 31, will be located in *Calexico*, south of San Diego near the Mexican border. Physical and community work mostly with children and young people. Program related to neighborhood house operated by Woman's Division of Christian Service. Ten students with mature and growing Christian faith needed. Should be physically strong and have skills in working with children and youth. Expected to share sincerely with several races. Students pay activities fee of \$20 plus travel from their homes to work camp and return. Food and lodging provided at camp. Send applications to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Henderson Settlement, Frakes, Kentucky, June 19-July 31. Physical work projects include building and repairing pasture fences, painting buildings, landscaping grounds. Twelve to fifteen students, both men and women, with skills in simple construction and repair work needed. Students should have Christian desire to serve. Must adapt to customs of people in community. Students will be responsible for activities fee of \$20 plus cost of travel from home to work camp and return. Send applications to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

The *Luther League of America* will

conduct work camps: *Edmonton, Alberta, Canada*, June 29-July 7. Build fence around Lutheran Good Samaritan Hospital and participate in everyday work operation. *Seattle, Washington*, July 20-28. Paint and clean Lutheran Compass Mission. *Chicago, Illinois*, July 20-28. Prepare classroom for future Christian Day School in Lutheran interracial congregation; establish a community playground. *Minneapolis, Minnesota*, July 27-August 4. Paint and repair Plymouth Christian Youth Center. *Konnarock, Virginia*, July 6-14. Paint and repair Lutheran Southern Mountain schools. *Zelienople, Pennsylvania*, July 6-14. Paint and repair Lutheran Home for Children. Participation in everyday work operations of Home. *Philadelphia, Pennsylvania*, July 13-21. Paint and repair Negro Lutheran church. Students pay \$20 plus travel to and from camp. Send applications to Lutheran League Work Camps, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pennsylvania.

The *Universalist Service Committee* needs eight volunteers, June 20-August 15, eighteen to thirty-two years of age, for *Chicago* work camp. Group will work with year-round social work staff in providing day-camp program for children and teen-agers of large interracial housing project. Excellent opportunity for those who desire understanding of social work and race relations. Cost: \$75 plus travel. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

The *Brethren Service Commission* will conduct two work camps: *Baltimore, Maryland*, June 23-August 23. Six fellows and girls, mature, to work in part of city-wide slum clearance program in Negro community. Working with children in recreation, crafts, religious instruction. Group shares housekeeping duties. Cost: \$1 per day. *Mills Mountain, Virginia*, June 30-August 3. Six girls and six fellows, sixteen or older, to do mostly physical labor, some on school and grounds, plus vacation Bible school. Chance for hikes in beautiful mountain setting. Cost: \$1 per day. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

The *Department of Campus Christian Life of the Presbyterian Church, U.S.A. and U.S.*, will promote work camps: *Williamston, New York*, July 7-August 3. Five men and five women needed to repair chapel and construct

worship center in Panther Lake resort area of Adirondack Mountains. Cost: Travel, insurance and \$1 per day toward board and room. *West Point, Mississippi*, June 10-July 5. Twelve to fifteen men and women, ages nineteen to twenty-five, to demolish present condemned church building and salvage materials, and do additional work on campus of Mary Holmes Junior College. Requires mature and understanding applicants. Cost: Travel, insurance and \$1 per day toward room and board. *Wounded Knee, South Dakota*, August 15-31. Five men and five women to repair church, including new roof, plastering and painting, on *Pine Ridge Indian Reservation*, bordered by the Bad Lands and the Black Hills. Cost: Travel, insurance and \$1 per day toward room and board. *Seattle, Washington*, June 10-July 5. Six men and six women for construction and repair work on church buildings in *Mt. Ranier Larger Parish* located within the Snoqualine National Forest or in *Mt. Adams Larger Parish* located north of Columbia River near Pinchot National Forest and Yakima Indian Reservation. Cost: Travel, insurance and \$1 per day toward room and board. *Mayaguez, Puerto Rico*, June 23-August 1. Five men and three women to scrape and repaint *Marina Neighborhood House*, and possibly complete church structure nearby. Marina provides facilities and teachers for a kindergarten and first- and second-grade elementary school. A clinic and dispensary help meet health needs. Cost: Travel (\$135 estimated round trip from New York to Mayaguez), insurance and \$1 per day toward room and board. *El Cuacio, Puerto Rico*, June 17-July 19. Eight men and four women for cement block construction work at *Christian Service Center*. On a 100-acre farm situated on Anasco River, church maintains unusual venture in community service. Cost: Travel, insurance and \$1 per day toward room and board. Application forms and further information available from Rev. T. Royal Scott, De-



partment of Young People's Program, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Ecumenical Voluntary Service (United Student Christian Council) will conduct projects: *La Plant, South Dakota*, June 23-August 4. Twelve to sixteen men and women will renovate property of *Congregational Christian Church*, including community meeting center. Located in Cheyenne River Agency Territory, this will help large number of Indian Americans. Cost: Room, board and insurance will be approximately \$85, plus travel. *Sitka, Alaska*, June 23-August 3. About twelve men and women will work on construction project at *Sheldon Jackson Junior College*. Cost: Travel, insurance and \$1 per day toward room and board. *New York City*, twelve to sixteen men and women will continue work at *St. Seraphim Foundation* (Russian Orthodox center). Details and dates available later. *Keyesville, Georgia*, June 23-July 28. Twelve to sixteen men and women to build unit of permanent conference grounds in rural Negro community. Cost: Room, board and insurance, approximately \$65, plus travel. *Los Angeles, California*, July to August. Twelve to sixteen men and women will work in predominantly Mexican neighborhood at *El Calvario Neighborhood Center*. Work will combine construction and community service aspects. Dates and cost available later. Write: Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York.

American Friends Service Committee is sponsoring about six camps in areas of social and economic need in the United States. Campers will serve in such places as Indian reservations, migrant worker communities and underprivileged urban neighborhoods, helping with construction and recreational direction. Dates: June 23-August 17. Cost: \$135 per camper; some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. State whether interested in high-school or college-age camp.

The Baptist Student Movement, American Baptist Convention, June 16-29, needs sixteen young people (eight boys and eight girls) between ages sixteen and twenty-five, to participate in work-camp experience by helping improve camping area of American Baptist Assembly at *Green Lake, Wisconsin*. Six hours of manual labor each day; one-hour seminar session in which participants will have opportunity to study and discuss vital questions concerning youth. Cost: Registration fee of \$10 plus travel to and from Green Lake. Room and board provided by Assembly. Write: Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania.

Students-in-Government

American Ethical Union is sponsoring twelfth *Encampment for Citizenship* at *Fieldston School, Riverdale, New York City*, June 30-August 10, to help men and women, eighteen to twenty-three, be clear on meaning of democracy and promote improved, effective and responsible citizenship. Lectures by prominent guests, small group discussions, films, field trips, self-government, full recreational program, wise use of resources of New York City. Participants form cross section of America, plus foreign students, from all backgrounds—unions, farms, colleges, churches, civic groups. Cost: \$350 tuition, room and board. Some partial and full scholarships available. College credit may be obtained through selected institution. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

The National Student YM-YWCA will conduct *Washington, D. C.*, Student Citizenship Seminar, June 19-August 31. Students hold full-time jobs in government agencies. Some positions available for scientific and technical personnel. Members attend Congressional hearings, observe the Senate, the House and the Supreme Court. Members live together and participate in seminar program designed to give intimate introduction to problems of our Government today; to investigate implications of problems in terms of Christian faith and to help find ways in which they may act as responsible citizens at home and at school. Students earn enough to cover living expenses plus travel in some cases. Cost: Approximately \$65 for program. Write: Barbara B. Bird, NSCY Projects, National Board YWCA, 600 Lexington Avenue, New York 22, New York.

The American Friends Service Committee provides opportunity for firsthand observation of our Government in a week-long *Washington, D. C.*, Institute on "Changing Race Relations." Overnight field trips to communities with typical race-relations problems—in education, housing, employment and social services. To contrast local with national scene, participants also meet with legislators on Capitol Hill, see Congress and Committee Hearings in action, visit interested nongovernmental agencies, meet with administrators, economists, journalists, farm and labor leaders. Dates: June 8-15. Cost: Room, meals and transportation during the week, about \$35. Write: American Friends Service Committee, 104 C. Street, N. E., Washington 2, D. C.

International Activities

The Department of Campus Christian Life of the Presbyterian Church, U.S.A. and U.S., will conduct work camp at *Uyumbico, Ecuador*, July to August.

Ten campers (members of participating churches—Presbyterian, Evangelical United Brethren and Evangelical and Reformed) with two years of college will share work with students and young adults from Ecuador and other Latin American countries. Proficiency in Spanish needed. Cost: Travel plus daily maintenance approximately \$600. Write: Rev. T. Royal Scott, Department of Young People's Program, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Ecumenical Voluntary Service (United Student Christian Council) will sponsor work camps: *Brazil* and *Mexico* under auspices of World Council of Churches. Details and dates available later. *Europe* and the *Near East*, July, August and September. Americans invited to share construction and service projects in *Austria, Belgium, Denmark, France, Finland, Germany, Great Britain, Greece, Holland, Iceland, Italy, Norway, Portugal, Sweden, Switzerland and Lebanon*. Approximately one hundred Americans can be assigned to these camps. Cost: Approximately \$650 to \$700 inclusive. *Asia*, April, July and August. American work campers may be assigned to construction and service projects in *India, Indonesia, Japan, Okinawa, Malaya, Burma, Thailand, Korea, Philippines*. Cost: Approximately \$900-\$1,000 inclusive (air travel). Write Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York.

Universalist Service Committee will promote three work camps, two in *Germany* and one in *Japan*. *Southern Germany*, five Americans, twenty to thirty-two, to join international team assigned to serve as associate staff members of summer camp for underprivileged children, June 15-September 15 (three or more weeks personal travel time). Volunteers will pay \$500 for travel via ship and food costs. Knowledge of German and camp crafts essential. Also, five Americans, twenty to thirty-two, to join international team assigned to home for refugee and delinquent boys. Volunteers should be mature, speak German and skilled in group activities and program development. Members will pay \$500 for travel via ship and food costs. *Japan*,



June 23-August 23. Five mature Americans, ages twenty to thirty-two, to participate in projects in Tokyo and rural Japan. Opportunity given for visiting points of interest in Japan in cooperation with the Council on Student Travel. Cost: \$800-\$900 via airplane, including all expenses. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Brethren Service Commission wants approximately twenty-five to thirty persons, eighteen to thirty, for camps in *Europe*. Leave Montreal June 10, arrive back September 6 in Quebec. *Austria*: construction youth homes, churches, usually related to assistance to refugees. *Germany*: construction of youth homes, churches, usually related to assistance to refugees. *Peace Seminar at Kassel* using theme: "Rural Life and Peace." Registration date: March 15. Estimated cost: \$650. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

Brethren Service Committee needs approximately fourteen persons, eighteen to thirty, for camp located at *Calderon, Ecuador*. Leave States between July 15-20, return September 1. Cost: Approximately \$650. Registration date: April 1. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

Mennonite Central Committee's European work camp and tour include *Holland, Germany, France, Switzerland, Austria*. Minimum three weeks. Average work camp composed of fifteen to twenty-five volunteers comprising youth from many nations. Campers work on project thirty to forty hours per week. Task may be digging foundations for refugee homes or for a small church, tearing down flood-damaged houses, etc. Campers live in barracks, dormitories or tents. Cooking usually done by campers on rotation basis. Free time for group discussions, games, singing, Bible studies, camp fires and excursions. Cost: Board and room in camp are furnished. Insurance fee of \$1.50. Campers encouraged to contribute to operating expenses of camps. Volunteers expected to pay travel expenses. Write: Tour, Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania.

Mennonite Voluntary Service will conduct work camps in *Central Europe*, June 15-September 15. Thirty college students (both men and women), at least eighteen years of age, to do reconstruction on community project. Unit life emphasized in worship, recreation and living. Cost: Volunteers responsible for transportation. Room and board furnished by Mennonite Voluntary Service. Campers expected to pay small insurance fee and contribute to operating expenses. Write: Mennonite Voluntary Service, Bruchstrasse 13, 22b) Kaiserslautern Pfalz, Germany.

Mennonite Central Committee's Mexico work camp, July 1-August 1, followed by seventeen-day tour, will include twelve men and women (college students and graduates preferred) for camp located at *Cuauhtemoc, Chihuahua State*. Volunteers placed according to interest and experience in public health, Christian education, recreation and construction. Persons may participate in work camp and/or tour. Two hours' college credit in Mexican history available to those who participate and meet requirements. Tour capacity thirty men and women (those participating in work camp have priority). Work camp includes orientation at Newton, Kansas, bus transportation, lodging and meals from Newton to Laredo, Texas, including one-month work camp. Tour includes bus transportation from El Paso, Texas, meals and lodging to Laredo. Cost: Work camp and tour, \$225. Tour only, \$180.



Work camp only, \$50. Write: Voluntary Service, Mennonite Service Committee, Akron, Pennsylvania.

The National Student YM-YWCA will sponsor its tenth Annual International Seminar program since the war, June 27-August 15, for students who have real desire not only to see but to understand their world. Each seminar directed by qualified leader. Introduction to *Europe* Seminars will provide students opportunity to talk with outstanding leaders in government, education, the church, politics and social agencies in the countries visited as well as informal meetings with European students. *Northern Seminar* includes *England, Scotland, Scandinavia, Germany, France, Holland*. Cost: Approximately \$900 (including round-trip air travel). *Southern Seminar* includes *England, France, Italy, Yugoslavia, Switzerland, Germany, Holland*. Cost: Approximately \$900 (including round-trip air travel). Orientation to *Europe* will provide one week of talks and discussion with outstanding leaders in New York, England and Holland. Cost: Approximately \$415. All seminars will travel together to and from Europe in a chartered DC4 plane operated by a major air line flying regular scheduled services across the Atlantic. Write: Barbara B.

Bird, NSCY Projects, National Board YWCA, 600 Lexington Avenue, New York 22, New York.

American Friends Service Committee will send about one hundred volunteers to international work camps in *Austria, Belgium, Finland, France, Germany, Great Britain, Greece, Holland, Israel, Italy, Japan, Lebanon, Norway, North Africa, Sweden, Switzerland, Yugoslavia*. Projects include: earthquake damage repair, preparation of land for agriculture, road building, playground construction. Dates: Summer months. Qualifications: At least twenty years old, good stamina. Language facility and experience in other service projects desirable. Cost: About \$800 for Japan, about \$500 for other camps. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

American Friends Service Committee is sponsoring two international seminars on theme: "An Interdependent World: The Effect of National Conditions on International Actions." Participants are students and young professional people representing about twenty-five countries. Five or six Americans accepted for each thirty-five-member seminar. Dates: August 9-September 7, and August 23-September 11. Probable locations: *Midwest and Far West*. Ages: twenty-one to thirty-five. Cost for tuition, room and board: \$130 for the four-week seminar and \$85 for the two and one-half-week seminar. Scholarships available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Lisle Fellowship, Inc., has scheduled one study tour and four International Institutes of Human Relations abroad, including cooperative group living, community field trips, and attitudes consonant with understanding oneself and others in world community. *Denmark*, near *Copenhagen*; official language English, July 15-August 26. *Scandinavian Traveling Unit*, two weeks each in *Norway, Sweden, and Denmark*; official language English, June 30-August 11. *Jamaica*, near *Port Antonio*; official language English, July 1-August 12. *Japan*, near *Hiroshima*; official language English, June 24-August 23. Tour of *Tokyo, Osaka, Kyoto, Takasaki, Kobe, and Seoul, Korea*, as well as four-week Lisle unit. Study tour to *Near East* and/or the *Soviet Union*, June 15-August 1, or June 20-August 15. *Near East* tour visits *Lisbon, Naples, Athens, London, Shakespeare Country, ancient Greece, Damascus, Balbeck, Istanbul, Belgrade, Vienna, Geneva and Paris*. *Soviet* tour visits *Paris, Geneva, Vienna, Kiev, Odessa, Yalta, Sochi, Rostov-on-Don, Stalingrad, Moscow, Leningrad, Copenhagen, London, Shakespeare Country*. Combined tour to *Near East* and *Soviet Union* begins June

15 with the Near Eastern section, then joins Soviet Union tour in Vienna for time in USSR. Fifteen to twenty students and young adults from North America accepted for each unit and tour, as part of total membership of thirty-five for each unit at location. Cost: Denmark, \$650; Scandinavian Traveling Unit, \$700; Jamaica, \$325; Japan, \$1,325. Educational tour fees not set as yet. European fees include passage on student ship or plane and all except incidental expenses. Jamaican fee does *not* include transportation. Japan fee includes all transportation by air, the tour, and expenses. For complete information and application write: DeWitt C. Baldwin, Lisle Fellowship, Inc., 204 South State Street, Ann Arbor, Michigan.

The Baptist Student Movement, American Baptist Convention, wants fifteen to thirty young people, July 1-August 15, of deep religious faith and positive Christian character to travel through several countries in *Western Europe*, visiting local youth groups in Baptist churches. Each must be high-school graduate and have endorsement of pas-



tor. Group will stop in *Italy*, where Italian Baptists are building summer camp on the Mediterranean; spend time at Agape in the Italian Alps, followed by visits to *Germany, Switzerland and Holland*. Cost: Registration fee of \$20 plus travel expenses to and from and living expenses in Europe. Approximately \$1,000 should cover entire cost. Write: Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania.

Institutional Service

The Brethren Service Commission will sponsor two projects: *Bethany Hospital, Chicago, Illinois*, June 4-September 1. Work in general hospital, assisting nurses in caring for medical patients and other activities. Six girls needed. Write: Personnel Department, Bethany Hospital, 3420 W. Van Buren Street, Chicago, Illinois. *Elgin State Hospital, Elgin, Illinois*, June 9-September 7. Work at regular hospital salary. 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: Pay board and room plus 7 per cent of salary received from hospital to Brethren Service Commission. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

The Mennonite Central Committee will sponsor projects: *National Institutes of Health, Bethesda, Maryland*, June 13-September 1. Twenty men and women, eighteen years of age, college students preferred, to contribute toward modern medical research in cancer, arthritis, cardiac diseases, mental health. National Institutes are main medical research branch of the U. S. Department of Health, Education and Welfare. Salary \$100 per month plus maintenance, less \$15 per month for unit fee. *State hospitals in Fergus Falls and Hastings, Minnesota*, June 1-August 31. Twenty men and women, ten in each unit, eighteen years, college students preferred, to work as psychiatric aides in state hospitals. Salary \$100 per month plus maintenance, \$15 per month deducted for unit fee. *Institute of Logopedics, Wichita, Kansas*, June 10-August 24. Eight persons, four men and four women, eighteen years of age, preferably college students, to work in school for children with speech and hearing defects. Salary \$15 per month plus maintenance. Write: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

The Universalist Service Committee needs forty persons, June 15-September 15, for the following locations: *Concord, New Hampshire, State Hospital* (ward attendants and occupational therapists); *Cleveland, Ohio, State Hospital* (student assistants); *Topeka, Kansas, State Hospital* (student assistants); *Westville, Indiana, Norman M. Beatty Memorial Hospital* (therapy assistants). Unit members receive \$160-200 monthly as salary, less \$25 flat fee to the USC, and monthly board charge of \$25 by hospital. Members should be mature and adaptable, and possess keen desire to serve mentally ill. For further information and application forms write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

The Department of Campus Christian Life of the Presbyterian Church, U.S.A. and U.S., has tentative plans for an institutional service unit in Pennsylvania. Such a venture will call for mature upperclassmen to work probably in mental hospitals as regular ward attendants. Some construction work and recreational leadership might also be involved. Write: Rev. T. Royal Scott, Department of Young People's Program, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania, for further information and details.

American Friends Service Committee

volunteers will work in mental hospitals, schools for the mentally retarded and correctional institutions across the country. Group life. Dates: mid June to late August. Age requirements: at least nineteen years for mental institutions; twenty-one years for correctional institutions. Participants usually receive maintenance and salary from institutions, from which they contribute 9 per cent for project expenses. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Community Service

The Methodist Student Movement through the Boards of Education and Missions is sponsoring service projects: *Cincinnati, Ohio*, June 19-July 31. Many social and religious patterns which confront the city church in a complex, changing, social pattern involved. Students will have opportunity to work with people connected with these social changes. Fourteen to fifteen students who have completed sophomore year or equivalent will be needed, including both men and women. Must be physically fit, have



Christian faith and purpose, ability to adapt to urban situation and have interest in place and work of urban church. Students pay travel from home to project and return plus activities fee of \$20. *San Marcos, Texas*, June 19-July 31. Bureau of Town and Country Work in the Woman's Division of Christian Service will operate community center; program will involve all age groups and several races as students participate in program of neighborhood house and other community activities. About fourteen students, both men and women, who have completed sophomore year or equivalent, needed. Adaptability and Christian attitudes toward people required. Students pay activities fee of \$20 plus travel from homes to project and return. Send applications to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

The Mennonite Central Committee, July 1-August 24 (approximately), will promote community service in agricultural migrant camps in *Waterville and Hamilton, New York*. Sixteen men and women, eight in each unit, eighteen years

of age, college and seminary students preferred. Splendid opportunity for Christian service to colored peoples from South in migrant camps. Christian witness emphasized. Students receive \$15 per month plus maintenance. Send applications to Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Brethren Service Commission will sponsor projects: *Fresno, California*, June 30-August 11. Five to eight mature fellows and girls to work in recreation, playground supervision, club work, coaching teams, and center maintenance, with special emphasis on four weeks of Bible school with community children in semi-migrant interracial area. Cost: \$1 per day. *Chicago, Illinois*, July 1-August 16. Four men and four women eighteen or older. Five-week day camp and one-week vacation Bible school for community children, including Puerto Ricans, Japanese and Chinese-Americans, and some Jewish and Catholic children. Planned program of educational, recreational, and social activities for the staff. Cost: \$1 per day with some scholarship aid available. *Blough, Pennsylvania* (near Windber), July 1-August 9. Four fellows and four girls, eighteen or older, to make a community playground, paint a church, set up a community recreational program with a two- or three-week vacation church school. Contact: Mrs. Nevin W. Fisher, 236 E. Plum Street, Elizabethtown, Pennsylvania.

The National Student YM-YWCA will conduct project in *New York City*, June 28-August 18, wherein students have opportunity to help alleviate some special problems people face in large cities. Students participate in an intensive seminar program designed to acquaint them with problems of urbanization, the city in which they work and with Christian social action and service. Students work for room and board or a small salary which is generally adequate to cover living costs, fees and provide small savings. Write: Barbara B. Bird, NSCY Projects, National Board YWCA, 600 Lexington Avenue, New York 22, New York.

The Department of Campus Christian Life of the Presbyterian Church, U.S.A. and U.S., will sponsor projects: *Albion, New York*, July to August. Eight to ten men and women (upperclassmen) with some group work or educational training or experience to offer Christian service and fellowship to some three hundred Negro migrant workers in fruit- and vegetable-producing area. Group will undertake literacy classes, sewing classes, vacation church school. Cost: Room, board, insurance and some travel help are provided. *Philadelphia, Pennsylvania*, June to August. Two-pronged program: ten students-in-industry and ten community workers, upperclassmen pre-

ferred. Community workers to help neighborhood undertake its own redevelopment, including physical renovation and new community resources. Students-in-industry find regular jobs in city's industry. Two groups share study, worship, field trips, etc. Cost: Travel and insurance. Each student-in-industry provides maintenance for one community worker. *Whitesville and Colcord, West Virginia*, June to August. Two men and two women with one year of college or one year of work after high school to work with children and high-school young people in camps, vacation schools and recreational programs in mountain projects. Seventeen churches along the Coal River in mining region south of Charleston are organized into four parishes. Served by staff of ten workers. Cost: Room, board, insurance, travel on field plus \$50 per month provided. Participants responsible for travel to and from Whitesville. *Cleveland, Ohio*, June to August. Ten parish workers and ten students-in-industry with at least two years of college. Experience in education and group work helpful. Two-phase program sponsored by Inner-City Protestant Parish supported by nine denominations. Develop and lead vacation church schools, visit homes, provide recreation, playground leadership. Students-in-industry find own jobs. All share worship, meals and study. Cost: Travel and insurance. Each student-in-industry provides maintenance for one parish worker. *Marietta, Ohio*, June 11-August 17. Thirty men and women with one year of college or one year of work after high school. Seminary students also needed. After orientation period at Camp Presmont, small teams work in inter-city and rural communities in vacation church-school ministry, visitation, recreation and community service. Cost: Board, room, insurance, travel on the field provided plus financial assistance where needed (\$50 per month for undergraduates). Cooperative sharing in work of homes visited. *Detroit, Michigan*, June 18-August 17. Twenty men and women with at least one year of college or one year of work after high school needed at *Dodge House*, which works in six industrial neighborhoods, providing day camps, community recreation, bus trips, vacation church schools, outdoor movies and home calling. Cost: Room, board, travel, insurance provided. Also some salaried jobs. *Chicago, Illinois*, June to August. Ten men and ten women (upperclassmen or two years' work after high school) to work as staff members in eight neighborhood houses in various parts of city, providing recreation and education programs. Cost: Room, board, travel on field provided. Financial assistance available (up to \$45 per month). Participants responsible for travel to and from Chicago. *Chicago,*

Illinois, June to August. Ten men and women with one year of college or one year of work after high school to conduct day camps, vacation church schools, surveys, leadership training programs for lay members of churches in changing neighborhood. Cost: Room, board and travel on field provided. Participants responsible for travel to Chicago and return home. *Chicago Area (Camp Gray-Saugatauk, Michigan)*, June to August. Five men and women (with one year of college or one year of work after high school) who have camping skills or experience needed to conduct camping program for children, teen-agers, and adults from Neighborhood House programs in inner-city Chicago. Cost: Room, board and travel on field provided. Financial assistance available (up to \$50 per month). Participants responsible for travel to and from Chicago. *San Joaquin and Santa Clara Valleys, California*, June 25-August 18. Seven or eight teams of students who have completed at least one year of college needed for ecumenical service unit, ministering to thousands of agricultural migrants. Cost: Room, board, insurance and travel on field provided. Participants responsible for transportation to and from field. *San Francisco, California*, June 15-August 9. Two men and two women, with two years of college, to work at *Donaldina Cameron House* in crowded Chinatown, serving perplexed non-English-speaking new arrivals from China as well as older residents and American-born Chinese. Cost: Room, board, insurance and travel on field plus \$50 per month provided. Participants responsible for travel to and from San Francisco. *Southeastern Alaska*, June 8-August 3. Ten to twelve college students with two years of college and experience in vacation church schools or elementary education needed. After orientation period at Sitka, participants are assigned to teams to conduct vacation schools in Indian fishing villages on the islands and in communities on mainland. Transportation on the field is by seaplane and the motorship *Princeton-Hall*. Cost: Travel to and from Seattle plus \$135 round-trip air travel from Seattle to Sitka. Field provides room, board, insurance, travel on the field plus \$50 per month. Write: Rev. T. Royal Scott, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

American Friends Service Committee is sponsoring units in about ten underprivileged villages in *Mexico* and *El Salvador*. Volunteers encourage villagers to initiate self-help programs of health, sanitation, construction, agriculture, education, crafts and recreation; and share in the riches of community life. Dates: late June to late August; also year-round. Cost: \$175 plus transportation to country for summer projects. Volunteers remain-

ing four months or longer contribute \$50 a month. Some financial aid available. Qualifications: College students and recent graduates, teachers and young professional people. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

American Friends Service Committee is sponsoring both summer and year-round projects in *Chicago, Illinois*, and *Oakland, California*. Internes work as staff members with small welfare agencies. They make housing surveys, direct recreation, work with neighborhood committees to improve home and community environment. Dates: mid June to mid August and year-round. Ages: eighteen to thirty-five. Internes receive maintenance and modest stipend for personal experiences. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Students-in-Industry

The National Conference of Methodist Youth, in cooperation with the *Detroit Conference*, is planning a students' seminar in industry, June 12-August 24, in *Detroit, Michigan*. Group will be limited to students of junior or senior year in college or working youth of similar age. Twenty men and women needed. Students from various denominations are welcome. Each student must give full time to project throughout its schedule. Service is centered on three related subjects: industry, the working man in the industrial city, and the church in the industrial city. Each student encouraged to hunt his own job. All jobs will be manual labor (including secretarial work) at prevailing rates of pay. Group discussions, lectures, films, and forums will be used during evenings. Prominent leaders of labor, finance, management and church will be resource persons. Group will live in cooperative arrangement near downtown Detroit. Housing facilities adequate for all. Tuition fee of \$20 charged, plus travel to and from Detroit. Each student will pay room, board and incidental expenses from summer earnings. Write: National Conference of Methodist Youth, Box 871, Nashville, Tennessee. Applications must be received by May 1.

National Student YM-YWCA will sponsor project in *Minneapolis* and *St. Paul*, approximately June 14-August 23. Students hold factory jobs with regular hours and salaries. Through seminars they will study and examine relevance of Christian faith to economic life. Students live together and earnings cover living costs plus some savings. Fees: About \$30. Write: Vernon Hathaway, 30 South 9th Street, Minneapolis 2, Minnesota.

American Friends Service Committee is sponsoring four internes-in-industry projects. Sites being considered are

Chicago, Illinois, Denver, Colorado, Louisville, Kentucky, Lynn, Massachusetts, Philadelphia and Pittsburgh, Pennsylvania. Internes find their own jobs, live cooperatively, learn firsthand some of the social and economic problems of industrialization. Dates: June 14 to August 30. Ages: eighteen to thirty-five. Cost: Internes contribute about \$16 a week from their factory wages to cover room, board, insurance and project expenses. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Baptist Student Movement, American Baptist Convention, is conducting, June 8-August 19, a students-in-industry project at the *Baptist Student Center, University of Washington, Seattle*. Project thrusts into the heart of one of the most complicated, most influential areas of modern life and aims to help the projectors find a Christian solution to industrial problems. Limited to sixteen persons, working young people over eighteen with one year of college or equivalent work experience. Following orientation, each projector seeks a job to see how it feels to be part of "labor" and as a foundation for study-discussion program. Deputation work in nearby churches, speakers, field trips, and recreation included. Applications due May 1. Cost: Registration fee of \$15 plus travel to and from Seattle. Room and board \$14 per week, project fee \$2 per week. Insurance provided. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

Miscellaneous

Ecumenical Voluntary Service (United Student Christian Council) will sponsor a drama project. Students with background and experience in this field invited to write for further information to: Ecumenical Voluntary Service, 257 Fourth Avenue, New York 10, New York.

Ecumenical Voluntary Service can place forty to fifty qualified students or young adults in several fields. Graduate students in schools of social work, medicine, seminary, engineering, and home economics particularly desired. Needs and locations have been tentatively listed as follows: Recreation leaders, *Arizona, New Mexico*; hostess, *Arizona*; medical students, *Arizona, New Mexico*; laboratory technicians, *Arizona, New Mexico*; M.D.'s, *Arizona, New Mexico*; office assistants, *Arizona, New Mexico, Alaska*; assistants to children's supervisors, *Alaska, California*; graduate nurses, *Arizona, New Mexico*; pastor's assistants, *Arizona, New Mexico*; D.C.E.'s assistants, *Arizona, New Mexico*; vacation church-school helpers, *Arizona, Tennessee*; nurses' aides, *Arizona*; student nurses, *Arizona*; dietitians or assistants, *Arizona, New*

Mexico; construction workers, *Arizona, Alaska*; farm and garden helper, *Alaska*. Minimum period of service four weeks. Some jobs involve commitment for entire summer. All applications should be in by March 31. Individuals receive room, board, insurance, travel on field, and in many cases \$50 to \$75 per month. Write: Rev. T. Royal Scott, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Macedonia Cooperative Community welcomes students for the summer or shorter holiday periods. Need six or eight to live in homes and participate in daily life. Work in woodshop, dairy, gardens, children's program and kitchen. There may be building and clearing of land for pasture. Also building community plant and sharing challenge of community. Macedonia Community is a group of five member-families and several others who are pooling their resources and their lives that they may be used by a spirit of truth in a way of life of love. Students would receive food and lodging. Only requirement an interest in sharing this life. Write: Mrs. Arthur Wiser, Macedonia Community, Clarksville, Georgia.

Mennonite Central Committee will conduct *Fairlee Manor Camp, Chestertown, Maryland*, for crippled children, July 1-September 1. Need four men and women, specific abilities and skills in crafts, swimming, recreation, music, nature study, Christian education. Two years of college required. Workers receive \$75 per month plus maintenance, less 10 per cent unit fee. Write: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Mennonite Central Committee will conduct *Camp Paivika, Crestline, California*, for crippled children, June 20-September 1. Ten men and women, two years of college, to serve as camp counselors. Camp sponsored by Crippled Children's Society of Los Angeles County. Workers receive \$160 plus maintenance, less \$15 unit fee. Write: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

National Council of the Churches of Christ in the United States of America will promote a Christian ministry in twenty-four national parks, June through Labor Day. Need one hundred twenty-one seminary and college students to work in secular jobs in park resorts and volunteer their "time off" to lead ministry activities. Registration date: before April 1. Cost: Travel to and from park. Minimum salary \$200 for three months, plus board and room. Write: Rev. Warren W. Ost, 257 Fourth Avenue, New York 10, New York.

The Methodist Student Movement will sponsor a combination work camp and travel seminar for study, interpretation and opportunity to meet persons who are active in The Methodist Church,

the ecumenical church, officials of state, educators, the cooperative movement, etc. Five or six *European* countries will be visited and special attention given to life of the church. Three or four weeks will be spent in two work camps in *Austria*. Up to fifty people may be included in this project, both boys and girls. One camp will build youth room at Caravan Methodist Church in Linz; the other will help excavate and perhaps lay foundations for Methodist church in Ried. Participants must be at least eighteen years of age, with the kind of maturity which will enable them to establish proper rapport with the group and other people abroad. Must have Christian attitudes and feelings toward other races and cultures, be physically fit and willing to do hard work. Manual labor will be required of all campers. Participants must develop language skills and study history of the people. Group will leave New York near June 20; six to eight weeks required. Cost: Expenses between \$900 and \$1,000 (to include necessary expenses). For information and applications write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York, or Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

The Department of Campus Christian Life of the Presbyterian Church, U.S.A., and U.S., is inviting ten men and ten women, upperclassmen and graduate students interested in international affairs, to share serious study and work in *New York City*, June 18-September 1. The "Seminar on Christian Responsibility in the World of Nations" provides directed reading, field trips, and discussions with leading governmental officials, church leaders and scholars. All share cooperative living costs and responsibilities. Each participant will be responsible for finding job for summer, preferably in international agency or organization. Students must have completed at least sophomore year of college. Cost: Out of individual income, group will underwrite costs of project—housing, meals, resources, books, subscriptions, etc. Write: Rev. T. Royal Scott, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

The National Student YM-YWCA will sponsor two work-study seminars for leadership training where students are employed in a YMCA family vacation center and conference ground in *Colorado* or in a summer resort hotel in *Massachusetts*. Two or three evenings a week are spent in seminar sessions designed to help students develop leadership qualities and skills and to acquaint them with Christian Association concerns. *Estes Park, Colorado*, June 1-August 31. YMCA pays room and board plus a small honorarium. Write: Ruth Hughes, 1269 Topeka Avenue, Topeka, Kansas.

Martha's Vineyard, Edgartown, Massachusetts, June 23-September 3. Students receive \$200-\$300 plus room and board for summer. Write: Charles O'Connor, 1145 Massachusetts Avenue, Cambridge 38, Massachusetts.

The National Student YM-YWCA will sponsor service project with migrants—*Texas Gulf Coast*—in cooperation with Texas Council of Churches, July 1-August 15. Students organize Bible schools, club groups, family nights, work with community councils and spend one day a week studying problems of migrant labor, economics of cotton production, problems of health, Christian basis for social action and building of Christian communities. Cost: \$20 plus travel to project. Write: Ned Linegar, 3012 Maple Avenue, Dallas 4, Texas.

The National Student YM-YWCA will sponsor leadership training schools in *New York City* and *Berkeley, California*. Schools help presidents and cabinet members of campus YWCA's, YMCA's and CA's become effective Christian leaders. Members are full-time summer-session students, taking three courses for which they receive six semester hours credit: "Introduction to Christian Faith," "Christian Social Ethics," and "Leadership in Student Christian Associations." Students live, work, study and play together, and under leadership of skilled directors have integrated experience in Christian community. *New York Leadership School*, Union Theological Seminary, July 3-August 17, Cost: Approximately \$300. *West Coast Leadership School* (Berkeley), Pacific School of Religion, June 20-August 4. Cost: Approximately \$200. Write: Barbara B. Bird, National Board YWCA, 600 Lexington Avenue, New York 22, New York.

Lisle Fellowship, Inc., offers practical experience in intercultural relations through group cooperative living, community field trips, and attitudes consonant with understanding oneself and others in world community. Two units in the *United States: California*, June 19-July 31, *San Francisco Bay area*, and *Colorado*, July 17-August 28, *Lookout Mountain* (near Denver). Forty accepted in each unit. College 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. Open to students of all cultures and religions. Cost: Each member contributes according to his own financial resources. Operating cost for unit is estimated to be \$250 per student. Write: DeWitt C. Baldwin, Lisle Fellowship, Inc., 204 South State Street, Ann Arbor, Michigan.

The Baptist Student Movement, American Baptist Convention, will promote projects: June 14-September 2, at *Judson*

Student House in New York's Greenwich Village, fifteen to twenty juniors, seniors and graduate students in all fields of study to pioneer and serve church through seeking new, effective, even radical answers to urgent problems which have resulted from slow withdrawal of Protestant Church from urban areas. Projectors live together as small Christian community. Applications due May 1. Cost: Registration fee of \$10 plus travel to and from New York. Room and board \$14 per week, project fee \$2 per week. Insurance provided. June 8-August 19, at new *Baptist Graduate Student Center at University of Chicago, Illinois*, fifteen to twenty juniors, seniors or graduate students to participate in intensive study of sociological and religious problems of community in transition. Projectors will seek full-time employment in Chicago. Discussion and study groups several evenings a week. Applications due May 1. Cost: Registration fee of \$15 plus travel to and from Chicago. Room and board \$14 per week, project fee \$2 per week. Insurance provided. *The Christian Center in Bloomington, Indiana*, eight college or graduate students will have privilege of taking one course at Indiana University while taking advantage of opportunities for leadership and training in program of Christian social service. Participants will live cooperatively at Christian Center and assist in program which serves eight hundred families in industrial area of Bloomington. Applications due May 1. Cost: Registration fee of \$10 plus travel to and from Bloomington. Room and board provided. Students pay own fees at the university (\$8 per credit hour). Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

The Baptist Student Movement, American Baptist Convention, July through August, needs sixteen young people, between eighteen and twenty-five, to work with underprivileged children in camping program at *Old Oak Farm, New York*. Children come from metropolitan New York City; a large percentage are Negroes and Puerto Ricans. In addition to serving as counselors, projectors will come together four times a week for discussion. At end of every eleven-day period, a break of three days can be spent in field trips to New York City and surrounding area. Entire program begins with special training course. Cost: Registration fee of \$10 plus travel to and from camp. Remuneration will be provided for room and board plus between \$125 and \$200 for entire period. Write: Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pennsylvania.

campus roundup

FREEDOM FIGHTER VISITS U.S.

Istvan Laszlo is a slim, athletic, 21-year-old forestry major from the University at Budapest, Hungary. He went to school, like so many other students the world over, for an education. But he found much more. He found himself a part of a revolution.

Now touring the United States with the aid of the National Students Association, he is lecturing on the Hungarian revolt and the significant part played by students in the dramatic resistance of Russian oppression.

"The Hungarian revolt, though led by students, was not a hot-headed or irresponsible undertaking," he asserts. "It was agreed that the people did not want violence. A demonstration was planned to show the socialist leaders that the people wanted an active part in the country's government.

"The Hungarian radio station in Budapest was selected as the logical place to broadcast the appeal to the leaders. After surrounding the radio station, a boy and a girl went inside to make the broadcast on behalf of the students. The boy returned bleeding, carrying the lifeless form of the girl. All plans of an orderly demonstration immediately vanished. Arms were acquired from the Hungarian army and the revolt had begun."

During the revolt Laszlo led a group of 5,000 student freedom fighters. He was given the defense of escape and supply routes.

"After the first cease-fire was established," says Laszlo, "thirty Russian tanks parked near the town of Sopran. I recall the tank commander saying that the tanks were there to protect us from American troops and that the Russian army would leave the country in a few weeks. The next morning the cease-fire was broken and the Russians moved against the people on all fronts."

Laszlo was one of 33 student leaders in the bloody fighting that continued for the next few weeks. The students and the people of Hungary put up a courageous but somewhat futile struggle, he points out. "In a last resort situation the children of Budapest began hand-grenading the Russian tanks. The people loved freedom more than they feared death," he says.

"Voice of America gave us the inspiration to believe that we would be aided if we revolted," he says. "When no help arrived we thought we were alone in our fight. I would like to inform the people of Hungary that the free world is aware of their move toward freedom."

Laszlo is now completing a tour of more than 100 colleges and universities with his interpreter, answering student questions and giving his viewpoints on the continuing crisis.

FAREWELL IN ALABAMA

Dr. Oliver C. Carmicheal, president of the University of Alabama, said good-bye to his students recently at a mass reception held in his honor at the president's mansion.

The next day Alabama regents met to choose a president-interim and try to decide who would be Alabama's next permanent president.

Dr. Carmicheal was president at Alabama during the segregation riots during which Autherene Lucy, Negro applicant for admission, was finally defeated in her attempt to become the first member of her race to attend state schools in Alabama. During the heated riots students threw rocks at the president's mansion in protest to Dr. Carmicheal's sympathy with Miss Lucy's efforts.

But recently: all is forgotten. Said the campus newspaper, *Crimson and White*: "The affair is to give University students an opportunity to thank Dr. Carmicheal personally for his outstanding service to the University."

COLLEGES AND HUNGARY

While the last remnant of the Hungarian rebels sabotaged Soviet forces in the outlying areas of Budapest, American colleges and universities responded to pleas for financial help in a big way.

Small colleges like Ohio Wesleyan University gave relatively large sums in direct aid to the thousands of Hungarian refugees who streamed over the Hungary-Austrian border. Dickinson College, another small school, offered full scholarships to three Hungarian students who had been forced away from their studies by the revolt.

Larger schools like Denver University, Southern California, City College of Los Angeles, Ohio State University and the University of Illinois had successful drives for funds.

The leading American divinity schools and seminaries contributed more than \$10,000 to provide a ministry to the refugees.

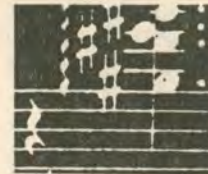
On campuses where financial aid was not the main objective, clothes were collected and sent to the needy refugees who had fled their homeland without opportunity to bring their personal property with them.

TESTIMONY BY A TEXAN

Eddie Southern, 18, freshman at the University of Texas and holder of the Olympic 400-meter record, was given a standing ovation by 5,000 fans at the half-time of the recent Texas-Oklahoma basketball game.

"I owe it all to my God," he said.

His coach, Clyde Littlefield, introduced Southern and called him "a great athlete, but most of all a Christian."



MUSIC

ON RECORD CARE

There is no doubt but that the modern hi-fi record is not so durable as the old 78s. They scratch much easier, and the scratches are much more serious. Moreover, since the grooves are finer, and more closely spaced, any foreign substance on them is more disturbing than on the wider grooves of the old shellac records. All this means simply that the new records require better care than the old ones.

Most important of all is to make sure the playing conditions are right. This involves three things. The turntable must be level, so that the stylus will not ride more heavily on one side of the groove than on the other. Then, too, the weight of the pickup arm must be carefully adjusted so that the minimum pressure for perfect tracking is used. In general, the lighter the stylus pressure, the less the friction, and the less the wear. And finally, and most important of all, the stylus itself must be the correct one for the groove. It must fit, for if it doesn't, the grooves are ruined. A worn stylus is the most common kind of misfit, so special care must be taken to keep the stylus in new condition. The easiest and cheapest way to be sure of this is to use nothing but a diamond point. They cost much more to buy, but they last so much longer, and offer such sure protection to valuable records, that there is no real alternative for a serious collector who values his records.

When all the playing conditions are right, the only further precaution is to make sure the record itself is clean and free of abrasive materials like dust and lint. The simplest and cheapest way to clean records is to have a lintless cloth, slightly dampened, and wipe each surface lightly before each playing. The specially treated cloths are not necessary, nor are the various liquid preparations which are available. Those who can afford the luxury will find a good quality polonium strip brush very useful.

NEW RECORDS

Three new Beethoven performances head the list. The Boston Symphony Orchestra under Munch gives a brilliant reading of the *Sixth Symphony* (Victor LM-1997). It will not especially appeal to those who like a more leisurely, graceful, or sentimental approach, but in all other ways it is certainly impressive, and deserves top-rank consideration. The *Seventh Symphony*, played by the Chicago Symphony Orchestra under Reiner (Victor LM-1991), does not fare as well. Reiner's characteristic nervousness tends to mar the precision of the performance, especially in its rhythm. The *Ninth Symphony*, by Furtwangler and the Bayreuth Festival Chorus and Orchestra (Victor LM-6043) is the big news. Every lover of this music should own this recording. It cannot be called the best, for there is no final statement of such music, but it is different from all competitive performances available, and its difference is both legitimate and admirable. It's also the most expensive version, taking four sides, whereas most versions take only three, and Horenstein's only two.

Toscanini's performance of the Strauss tone poem *Don Quixote* (Victor LM-2026) is a welcome addition to the Toscanini library. It is excellent in every way, seriously rivaling Krauss' performance on London, without forgetting, of course, the historically important version on Decca conducted by the composer. A new *Harold in Italy* (Berlioz) does not challenge Toscanini's successfully. Markevitch conducts the Berlin Philharmonic (Decca DL 9841) in a performance impressive for its sound and superb orchestral playing, but sometimes ponderous, other times almost trivial. Moreover, Markevitch has made a large cut in the last movement. The solo violist, Heinz Kirchner, is good, but Cooley (with Toscanini) is better.

A new Bruckner *Ninth Symphony* gives us two excellent versions from which to choose. Eugen Jochum leads the Symphony Orchestra of the Bavarian Radio in a wonderfully expressive performance (Decca DX-139, on three sides). Horenstein's two-sided version is not displaced, however, and personal preference will vary. I like Jochum's best at present. The fourth side has a performance of Beethoven's *Fantasia in C Minor for Piano, Chorus and Orchestra*, with the late Fritz Lehmann conducting the Berlin Philharmonic and two choirs, and Andor Foldes playing the piano. The over-all effect is better than the Krauss version, although the sound is not the best.

Ferenc Fricsay enters a highly competitive field with two new performances. In the Dvorak *Fifth Symphony* ("From the New World") he does not achieve a first-rate performance (Decca DL 9845).

The music is driven too hard, and the effect is uneven. It in no sense challenges the supremacy of the performance of Talich, which I like best despite its much inferior sound. In his other new record Fricsay comes out much better. His version of the Overture and incidental music to *A Midsummer Night's Dream*, with the Berlin Philharmonic (Decca DL 9846), is among the best, and need be compared only with Boult's and Kletski's.

Mozart fans will be pleased with a new performance of *Eine kleine Nachtmusik* (Capitol P18022). The N.W.D.R. Orchestra is led by Schmidt-Isserstedt in a satisfying performance of classical purity, grace, and simplicity. There is no better performance. The same is true of the Haydn *Symphony No. 94* ("Surprise") on the reverse side. In the same class is another Mozart record from Capitol (P18015), giving two *Piano Concertos (Nos. 12 and 14)* in a performance by Denis Matthews and the Festival Orchestra conducted by Rudolf Schwartz. Matthews leaves nothing to be desired, although students of Mozart may wish to compare him with Kraus (on No. 12) and Badura-Skoda (on No. 14). I prefer Matthews on both.

Artur Rubinstein's performances in *The Concerto* (Victor LM-6039, 2 records) are in the top class. He performs the Grieg *A Minor*, the Liszt *No. 1*, the Rachmaninoff *No. 2*, and *Rhapsody on a Theme of Paganini*. In the latter two he is playing with the Chicago Symphony Orchestra under Reiner; in the first two with the "RCA Victor Symphony Orchestra" (Victor's alias for the New York Philharmonic, which is under contract to Columbia) under Wallenstein. Memorable performances in every case.

Superlative violin playing is the feature of a new performance of two Mozart trios (K. 502 and K. 548). Szymon Goldberg and Mr. and Mrs. Graundan give a performance that seems ideal to me (Decca DL 9722). Their only serious competition is on Westminster and Period. More good chamber music can be heard in the Capitol album *Brahms' Complete Quartets for piano and strings* (PRC 8346, 3 records). Victor Aller and members of the Hollywood String Quartet give a virile yet smooth account of this music. This is the only complete set available by the same performers, and supersedes all rival performances except, perhaps, those on Columbia.

Three brilliant virtuoso pianists have new records. Horowitz gives flawless performances of Scriabin's *Sonata No. 3* and sixteen preludes (Victor LM-2000). Brailowsky gives a brilliant account of Liszt's *15 Hungarian Rhapsodies* (Victor LM-6036, 2 records). There certainly is no better set available, although individual *Rhapsodies* may be more cherished by some in another performance. The

real surprise, since we expect Horowitz and Brailowsky to be good, is the record premier of Gary Graffman, playing the Schubert *Wanderer Fantasia* and the *2nd* and *3rd Sonatas* of Prokofieff (Victor LM 2012). There is no better version of any of these available. His playing is remarkably clean and expressive. He is certainly a pianist to watch.

For the veteran collector Munch and the Boston Symphony Orchestra offer Debussy's *The Martyrdom of St. Sebastian* (Victor LM-2030). This rarely heard work is both interesting and meaningful, and this version is better than the only other one, and likely to remain the best for a long time. For the hi-fi fan Munch and his men offer *The Virtuoso Orchestra* (Victor LM 1984). On this record he gives excellent readings of three Ravel works (*La Valse*, *Bolero*, and *Rapsodie Espagnole*) and the Debussy tone poem *Prelude to the Afternoon of a Faun*. Munch excels in this music, and the sound itself will delight every hi-fi ear.

The music of Ferde Grofé is also accorded two fine performances. Felix Slatkin leads the Hollywood Bowl Symphony Orchestra in *The Grand Canyon* and *Mississippi Suites* (Capitol P8347). The Grofé version (also on Capitol) of the *Grand Canyon* is worth comparison, and the old Paul Whiteman version of both still merits a hearing, but among modern versions, these are in the right style, and probably rank as the best.

—LINDSEY P. PHERIGO

Community

(Continued from page 26)

and to become objective about oneself. It means learning to trust one's brother in community to point out one's sins and errors (a mutual process), so that one may actually turn away from each wrong attitude. To put it as simply as possible, community in this sense can bring a person face-to-face with himself as others see him. To go further, he finds he has to repent and to call on God's strength rather than to depend on his own.

Those who seek full community in every sense, then, are people who, while continuing to seek God's will, are already trying to act very specifically on what they already have been shown to be his will. They have found, both in the New Testament and in their life experiences, that it is God's will for men to live in peace together, totally dedicated to becoming instruments for his Kingdom.

IF you are looking for a means to give yourself completely; and if what draws your interest is a concrete way of life that seeks to foreshadow the Kingdom, then, perhaps without having known it, you may be seeking the brotherly way of life known as "community."

BOOKS



by Everett Tilson

The Ten Commandments (The University of Chicago Press, \$3.75) is "the first of the posthumous works of the late Rabbi Solomon Goldman to be given to the public," the editor of this volume, Maurice Samuel, reminds us in his lengthy introduction. The pages of this work reflect the usual strengths and weaknesses of Rabbi Goldman's writings. Just as they betray intimate familiarity with an incredibly large body of sources, Jewish and Christian, they reveal an equally unusual inability to distinguish the relevant and important from the irrelevant and unimportant, not to mention an irrepressible and, at times, utterly ridiculous bias against Wellhausen.

Goldman treats the central event of Sinai (Exodus 20:1-17) as a one-act drama ("the greatest in the history of mankind") for which Exodus 19, in describing the preparation of Israel for the revelatory event, sets the stage, and to which Exodus 20:18-21 serves as a sort of epilogue. Despite the undramatic character (due to a deadening weakness for repetition and digression, not to mention a rather poorly concealed tendency to treat any exponent of the documentary hypothesis as the devil to be opposed) of his interpretation of this drama, his basic thesis, which he has been propounding for a long time, marks him as an important link in the development to which we owe the contemporary resurgence of interest in biblical theology. The Bible in general, as well as Sinai in particular, he argues, "is essentially the record of a dynamic unfolding of the spirit through the medium of history, that is, through the substance of human events." Indeed, just as Wellhausen did much to rekindle interest in the Bible through his rediscovery of the human element in the religion of Israel, so Rabbi Goldman has done much to rekindle interest in the Bible through his rediscovery of the divine element in the religion of Israel. I scarcely need to add, I trust, that inasmuch as vital religion can neither very long nor very well get along without either man or God, we must seek, not the elimination of either the literary and historical or the theological approach to the Bible, but the maintenance of a healthy tension between the two. Only thus can we win

men, without risking a needless reversion to the pre-Copernican approach to the Bible, to Rabbi Goldman's dynamic version of biblical religion.

The rewards in store for the patient reader of this volume include illuminating discussions of certain key words in the Hebrew text of the Decalogue. If it were not for the numerous strange and inexplicable digressions, some of these explanations would be downright exciting.

That fascinating Englishman, J. B. Phillips, has done it again. His latest publication, *New Testament Christianity* (The Macmillan Co., \$2.25), deserves a place on your desk near his translations from the writings of the New Testament. Happily, at least it pleases me, Phillips expresses very slight interest in the recovery of the New Testament Church, and only slightly less in the discovery of the correct text of the New Testament. What he's pleading for is the faith that gave to the world both the Church and the New Testament. This faith, Phillips declares after a fresh and compelling fashion, had as its source and center the conviction that God in Jesus Christ made "a personal visit to this planet."

As for the difference between the Church then and now, Phillips attributes it to the readiness of the members of that first Christian fellowship "for any number of subsequent invasions of the Spirit." Such invasions have become infrequent only because we have lost, at least in power, the dynamic qualities that made them "wide open on the God-ward side." But this loss is not irreparable. If and when we recover the New Testament Christians' sense of the "spiritual dimension—that this little life is only part of a vast scheme which God himself is working out," the "Visited Planet" shall be visited again and again.

Phillips draws an interesting contrast between the mass evangelism of our day and the proclamation of the Gospel by New Testament Christians. Whereas the former specializes in "arousing sin and guilt," the latter proclaimed the Good News that the "Character and Purpose of God" took on flesh and blood in "the dust and sweat of the human arena." Phillips betrays his own preference in a statement many will take, and not without cause, as a cryptic indictment of certain well-known contemporary evangelists: "Most people in my experience . . . will not become aware of any of these things (the marks of New Testament Christianity) by having their sins thunderously denounced. It is not the sentimental 'Jesus' of the religious crooner (!) that they need, but the living Christ."

This book will bring you nearer to the problem—and, what is more important, hope for its solution—of Christian existence in our kind of world. If we ignore

its message, it will be to the frustration of our faith, and conceivably to the damnation of our world.

Frederick C. Gill's *Selected Letters of John Wesley* (Philosophical Library, \$4.75) make readily available to the many admirers of Methodism's foremost figure the best kind of evidence in print—private letters—for the careful study of his character. Culled from the eight large volumes of the standard edition of Wesley's letters, which total almost 2,700, the letters in the present collection may be described as representative—alike of Wesley as a letter-writer and of his letters as a clue to the discovery of his character.

Wesley's letters provide a running commentary on the old proverb: "Variety's the spice of life." Some are curt, others unduly long; some are quite sentimental (these do not include those to Mrs. John Wesley), others rather cold and aloof; some are almost nasty, others almost naughty. However, and this may be partially due to editorial skill in their selection, few of his letters can be described as dull; . . . "he never said anything," Gill declares, "without a characteristic tang of liveliness and force."

Many Methodists, and some non-Methodists, will derive from the careful perusal of this volume a new appreciation of Wesley as a man and a new understanding of Methodism as a movement, not to mention renewed zeal for the Kingdom of God. Unfortunately, due to the high cost of this book, many others who could and would derive from it many of these same values will ignore it. Do we not have enough concern and curiosity in The Methodist Church to warrant the publication of this work in a cheap edition?

Ben Kimpel, in *Moral Principles in the Bible* (Philosophical Library, \$4.50), applies the methods of philosophical analysis to the underlying premises of the ethical pronouncements of the Bible. A moral principle, whether in biblical or extrabiblical literature, consists of "an invariable relation between a type of acting and a quality of life," Kimpel declares. Since the Bible grounds this "quality of life" in the character of God, one can scarcely define the good in crassly utilitarian or ruggedly individualistic terms—that is, unless he derives his moral principles from an analysis of the character of the God of Proverbs! Fortunately, Kimpel bypasses Israel's sages, choosing instead her prophets, in quest of an ethical criterion of "the moral principles of the Bible."

The defects of this work stem largely from the attempted translation of biblical thought into philosophical categories. At times, as a consequence, Kimpel's argument seems to me to be somewhat forced.

THE CURRENT SCENE

THE OLD FAMILIAR ISSUES

by Joan Lyon Gibbons

Even as the new calendar hung upon the wall is made up of the same old months to be lived again, so there is a familiar ring to the roll call of issues confronting the 85th Congress. And so, also, is there renewed opportunity for broadness of vision, for the asking of basic rather than superficial questions. Already, however, familiar patterns are apparent in discussions of domestic issues, such as Federal Aid to Education and Civil Rights. However serious the classroom shortage, however great the need for justice by the Negro — these problems do not seem to catch the imagination; they are merely long-term corruptions of democracy. But between the last hectic hour of the 84th Congress and the opening day of the 85th, certain overseas events did awaken this country to inadequacies in its dealings, or capacity to deal, with world situations. And so there are new pressures on Congress, and a few new questions are being asked about some of those old, familiar issues.

One of these issues is Foreign Aid. To be honest, it must be admitted that the questioning preceded the recent events, and is therefore only intensified and altered by them. Even during last year's appropriations debates, it was clear that assumptions held by the administration were not shared by Congress — about aid to neutral countries (particularly India), communist-nationalist countries (Yugoslavia), and about the relative merits of military vs. economic aid. As a result, three studies were launched: by the House Foreign Affairs Committee, the Senate Foreign Relations Committee, and by a special Commission appointed by the President. So far, only one report has been issued, and that on December 22 by the chairman of the House Foreign Affairs Committee.

While the ultimate reaction between need and help is still ignored, and all consideration is still in terms of U.S. self-interest, even within that framework two interesting questions are raised: While aiding a country to keep it from falling into the Soviet orbit, how can one be sure that it won't fall anyway, thus resulting in the products of our aid being used against us? While recognizing the threat involved in Soviet offers of aid to needy countries, how are we (in also offering aid) to avoid putting those countries in the comfortable position of being able to play off one bidder against the other? Further aspects of Congressional and Administration thinking on the purpose of aid are shown by the following current suggestions: Aid to neutrals should now be given for reasons of basic common points of view rather than given or withheld depending on specific commitments in regard to the US or USSR. Although aid to Iron-curtain countries is out of the question, Poland's new position makes it an eligible recipient. An important part of the Administration's new "stop Russia" Middle East policy is reported to be a 500 million dollar economic aid program to bolster Israel and Arab economies — contingent, however, on assurances from them that they will end their rivalry.

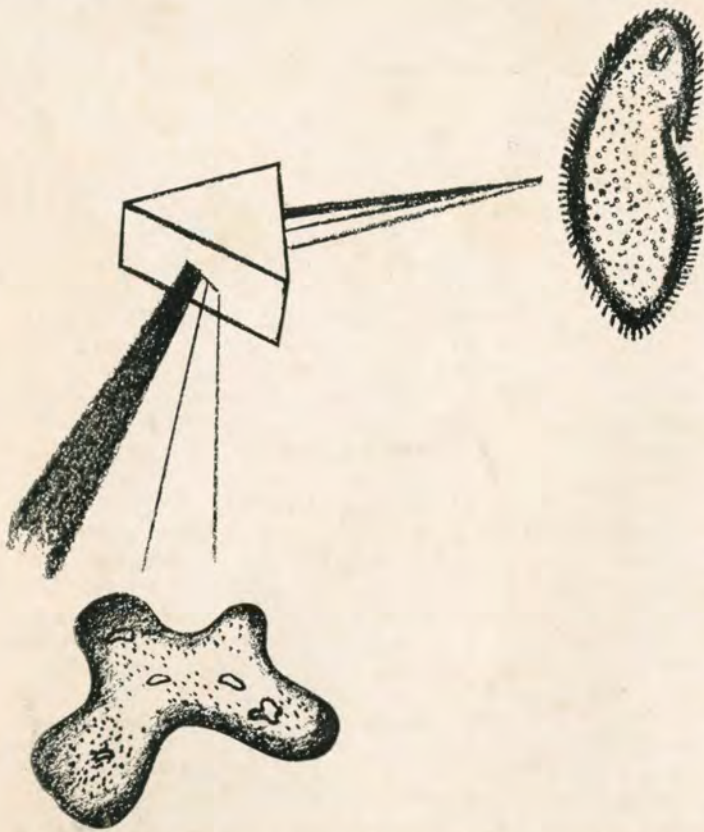
Another issue considerably affected by recent international events is the whole refugee and immigration question. Expressed primarily in the McCarran-Walter Immigration Act, our policy has been based, not on individual need around the world, but on our own employment safeguards, security regulations, and prejudices against certain nationalities and complexions. Special needs have been met by exceptions, such as the myriad private bills confronting each Congress, and the recently expired Refugee Relief Act.

Even before the present crisis, there had been much criticism of our immigration bottlenecks and restrictions; in fact, during the closing hours of the last Congress, a patchwork compromise revision of immigration laws passed the Senate, only to be blocked in the House. It was slain, as have been other attempts, by that No. 1 battler against immigration liberalization, Rep. Francis Walter of Pennsylvania, coauthor of the present law, who is in a powerful position as chairman of the Immigration Subcommittee of the House Judiciary Committee. Even at this time, he is quoted as expressing fears that some of the currently admitted Hungarians may once have been communists — and the most he is willing to endorse is special legislation to help refugees in this particular instance.

But there are strong pressures now, as a result of the emergency, to revise the McCarran-Walter law to allow this country to act, when so impelled, more unrestrictedly from the heart. Special refugee action simply avoids the basic questions. One of these, which should be confronted, is: What would our response have been if the heroic, heart-appealing Hungarians had instead been Africans or Asians?

Surely one can understand how an individual's tensions between Christian ideals and daily expediency are multiplied and magnified on the national and international level — and one could understand any Congressman's struggles between ultimate human values and political or national self-interest. What is frightening in so much debate on current issues is the lack of recognition that basic questions are even relevant.

missing link



He came one night and he took me into a vast laboratory.

It was an intriguing place. There were bubbling beakers, foaming pots, twisting tubes and many other strange pieces of paraphernalia that litter the haunts of modern magicians.

I was fascinated.

White-garbed men moved in and out with confidence and sureness. They measured and weighed and figured. They had mastery over their works. They seemed to know not only the beginning but the results of their experiments.

In one corner of the laboratory a group of the researchers were excitedly gathered. Their attention was directed to a transparent plastic cage into which poured light from a series of fantastically shaped tubes. The tubes pulsed with reds and yellows and combinations of other colors.

In the cage was a creature. It groveled at length on the floor; and although the cage had nothing else at all in it, the creature reached and groped as if trying to pull itself upright.

The researchers made notes and more pages of notes. They fed cards into a computing machine in their midst. They noted every changing pulse of the lights and each wiggle and squirm of the creature.

I inquired: "What are they doing?"

He replied: "They wonder where he came from."

"What is he?"

"He was a man."

"Was?"

He explained: "Ever since they found that they could turn a tulip back a thousand years to its former life in the forest, they have been demanding to do the same with man. Now they search for the missing link between man and amoeba."

"Will they find the missing link?"

"They will find a link, but not what is missing."

As I watched, the creature became more shapeless though its struggles seemed no less desperate.

"Come," he said.

He took me to another part of the laboratory. There also was a transparent plastic case. Inside, invaded by the changing lights, was another creature. It also was misshapen and desperately in struggle; instead of reaching up it tried to dig down, but the firm plastic cage made the effort useless.

"Another man?"

"What was a man."

"How many generations back?" I wondered.

"It is not back," he said. "Here they are studying what man is yet to be. They want to know not only where man has been but where he is going."

"Will they discover where man is going?"

"Perhaps."

"Why perhaps? Are they not masters of their research?"

"They are masters of research, but not masters of men."

"They seem to have changed man."

"Yes, they have changed him."

"What is missing?"

"You saw the throwback try to reach up and the yet-to-be try to reach back?"

"Yes."

"Well, what is missing may be in between."

I looked about the laboratory with its many workers, not much different from myself except for their uniforms. His gaze also swept the room. Then it came to rest on, and in, me.

"What," I insisted, "is really the missing link?"

He just kept on looking into me.