

# MOTIVE FEBRUARY 1959

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Margaret Nisq.

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M O T I V E

FEBRUARY 1959

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**COVER ARTIST:** MARGARET RIGG carries out the existential overtones of this month's material in a woodblock print of **JOB 1959**. This Job, like his biblical ancestor, grapples with the ageless problems of existence which plague every generation. He is possibly a successful community businessman or a respected professor struggling in the midst of personal despair and misery. But he neither pushes the panic button nor curses God for his circumstances. The meaning of Job is "faith, in spite of. . . ."

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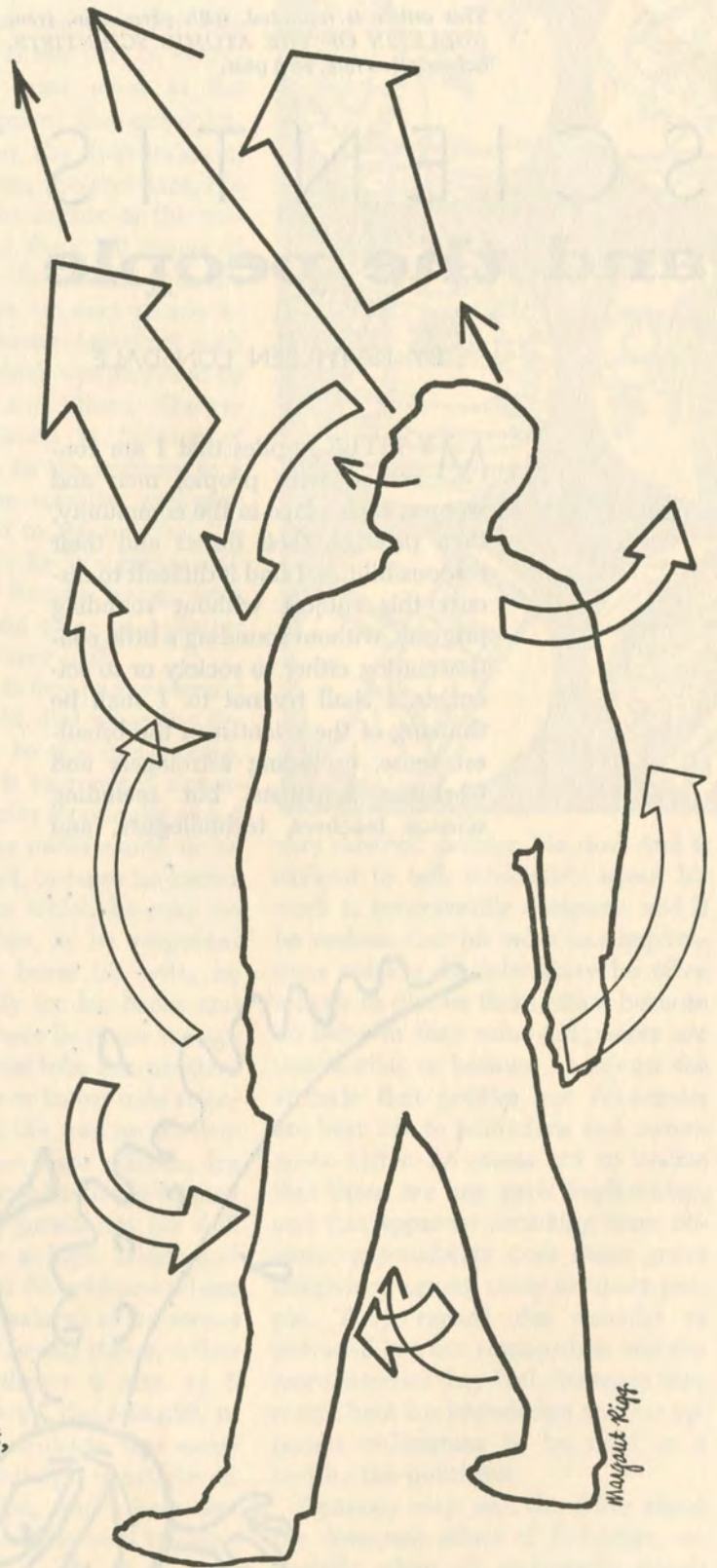
# thoughts\*

*When I consider the brief span of my life,  
swallowed up in the eternity before and behind it,  
the small space that I fill, or even see,  
engulfed in the infinite immensity of spaces  
which I know not, and which know not me,  
I am afraid,  
and wonder to see myself here rather than there;  
for there is no reason why I should be here rather than there,  
now rather than then.*

—PASCAL

\*or, in the French, *Pensées*, written around 1656.

February 1959



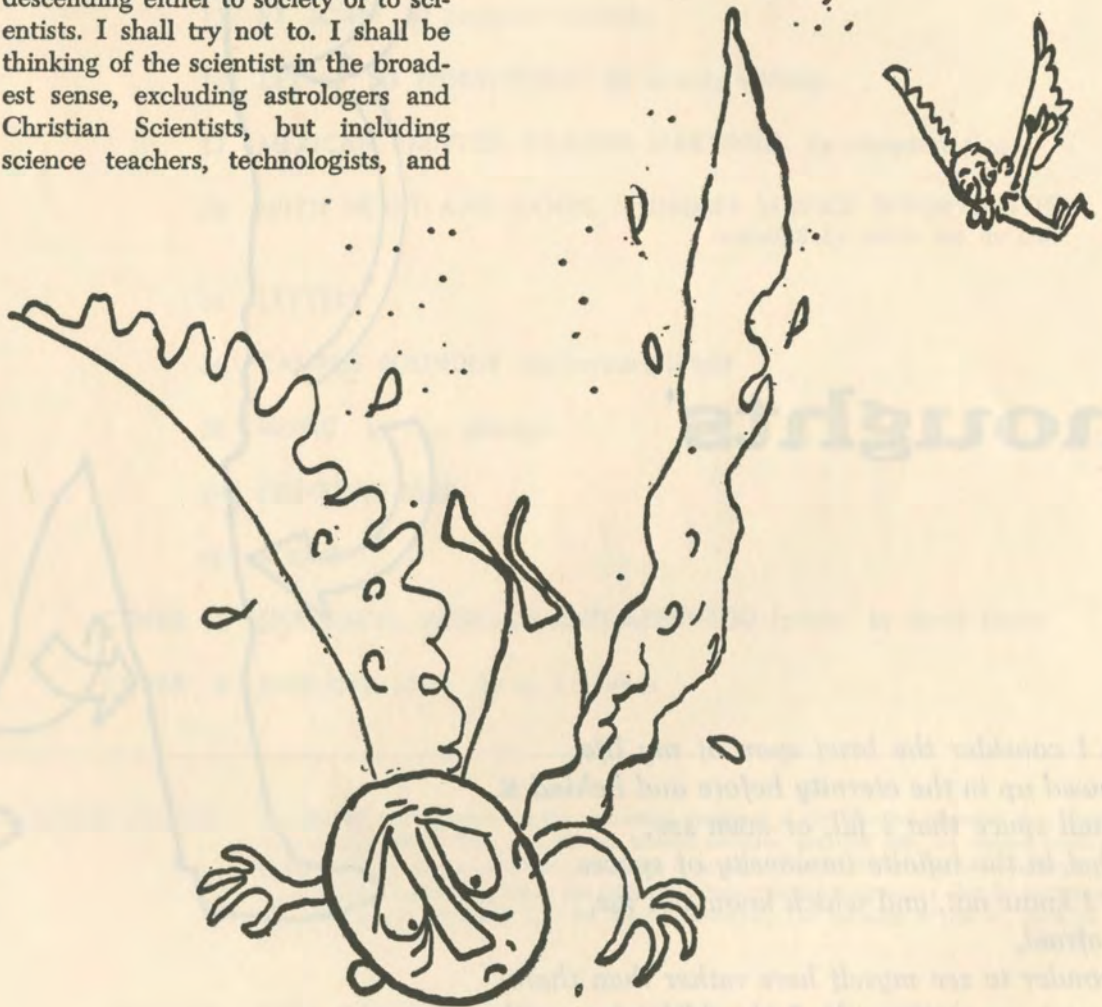
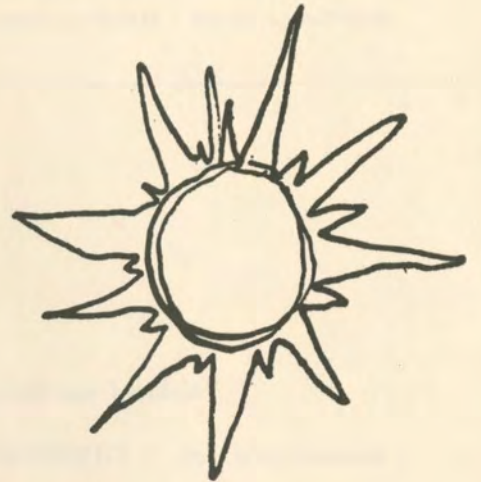
Margaret Rigg

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# SCIENTISTS and the people

BY KATHLEEN LONSDALE

MY TITLE implies that I am concerned with people, men and women, their place in the community, their prestige, their duties and their responsibilities. I find it difficult to discuss this subject without sounding priggish, without sounding a little condescending either to society or to scientists. I shall try not to. I shall be thinking of the scientist in the broadest sense, excluding astrologers and Christian Scientists, but including science teachers, technologists, and



Crane

those doing medical and agricultural research.

The general public thinks of science in terms of its frontiers, telescopes rather than spectacles, nuclear energy rather than coal, H-bombs rather than bows and arrows, penicillin and cancer research rather than bicarbonate of soda. They think of science, that is, as moving in the direction of limitless power, and of scientists as men (I think not so often as women) having or likely to have, unlimited power. Knowledge is power, and "power," said Alfred the Great, "is never a good, except he be good that has it." They are not quite sure of the scientist's goodness.

The scientist does not often wish to use power himself, either for his own selfish ends, or in order to control others, even for their own good. But scientists do very often hand over their power, or use it in the service of men—politicians, businessmen, military authorities—who do not necessarily have the wisdom, the judgment, or the desire to use it only in the service of mankind. If scientists are engaged on secret research, then they presumably deliberately confine the guardianship of their knowledge to a small section of the world community, to men whom they trust, even though they may not or do not know them personally. Perhaps it is not unfair to recall that a great many Germans trusted Hitler, and that a great many Russians thought of Stalin as their "little father."

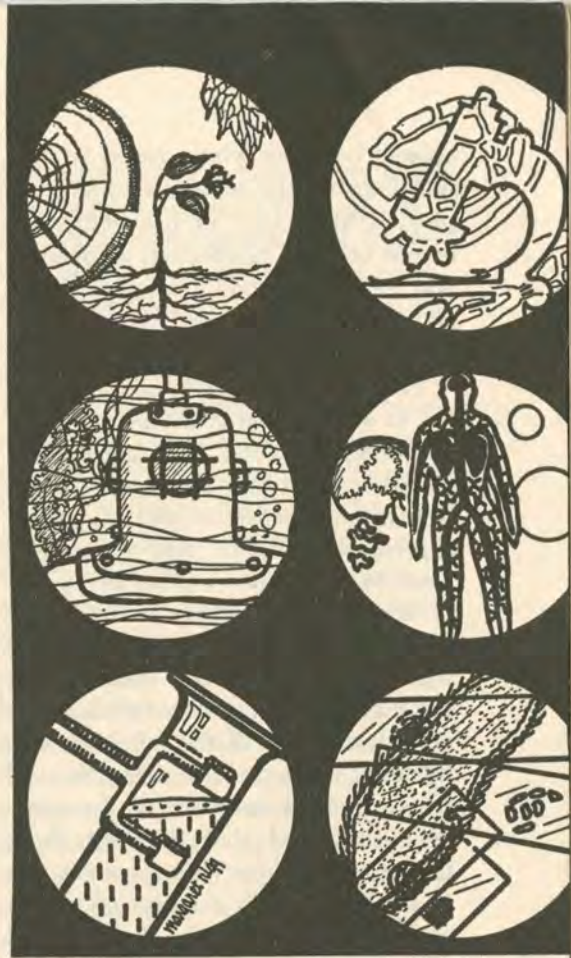
**B**UT even the free publication of scientific research, which we believe to be a good thing, does leave open the possibility of the prostitution of science for wrong purposes. Even if the scientist is not directly responsible for this, he is regarded as the back-room boy; or, if you prefer it, as the genie in the bottle, which when rubbed the right way produces wealth and comfort, but when rubbed the wrong way, produces death and disaster. Either way he is not quite normal; not even perhaps quite human. Nylon stockings, plastic bags, vacuum cleaners, and airplanes are now ac-

cepted as part of our everyday life, but the scientist is not part of everyday life in the same sense as the builder, the plumber, the carpenter, the factory worker, the shop assistant, or even the lawyer, the architect, the bank manager, the doctor, or the politician. Men want the good things of science, but they distrust the scientist.

This was shown up very clearly in a recent study among American high school students which was analyzed by Margaret Mead and others. The results were published in *Science* of August 30, 1957. In the answers to a questionnaire, the scientist was seen as being essential to our national life and to the world; he is a great, brilliant, dedicated human being, with powers far beyond those of ordinary men. His I.Q. is very high.

Now that sounds fine, and we would all agree, no doubt. But when the details are filled in to this fine picture, we find that he is thoroughly abnormal socially: he talks incessantly about things that no one understands, or he does not talk at all, because he knows dangerous secrets which he may be tempted to divulge, or be suspected of divulging; he bores his wife; he neglects his family for his books and his laboratory, where he pours strange liquids from one test tube into another. He has no friends or knows only scientists, has no social life, and no intellectual interests apart from science. He also has an abnormal attitude toward money; he either prostitutes his skill and learning for a high salary and fame (I must say I do not know where he finds the high salary) or he scorns both, and lets his family starve, rather than take an ordinary 9 A.M. to 5 P.M. job. Either way, the scientist, to these high school students, was someone who was definitely a nonstarter in the marriage stakes, and whom few boys and very few girls want to copy.

**T**O a certain extent the caricature is a likeness. The scientist does not generally work from 9 to 5 and then spend his evenings watching television or filling in football coupons, unless of course he is a statistician. He *can* be a rather trying man—or woman—to a



very devoted partner. He does find it difficult to talk intelligibly about his work in nonscientific company, and if he realizes that his work has implications outside the laboratory he often refuses to discuss them either because he believes that value-judgments are unscientific, or because he adopts the attitude that politics and economics are best left to politicians and economists. Often he seems not to realize that there *are* any such implications, and this apparent shrinking from obvious responsibility does cause grave misgivings among many ordinary people. They regard the scientist as powerful but not responsible; and the more insecure they feel, the more they resent both his knowledge and his apparent willingness to be used as a tool by the politician.

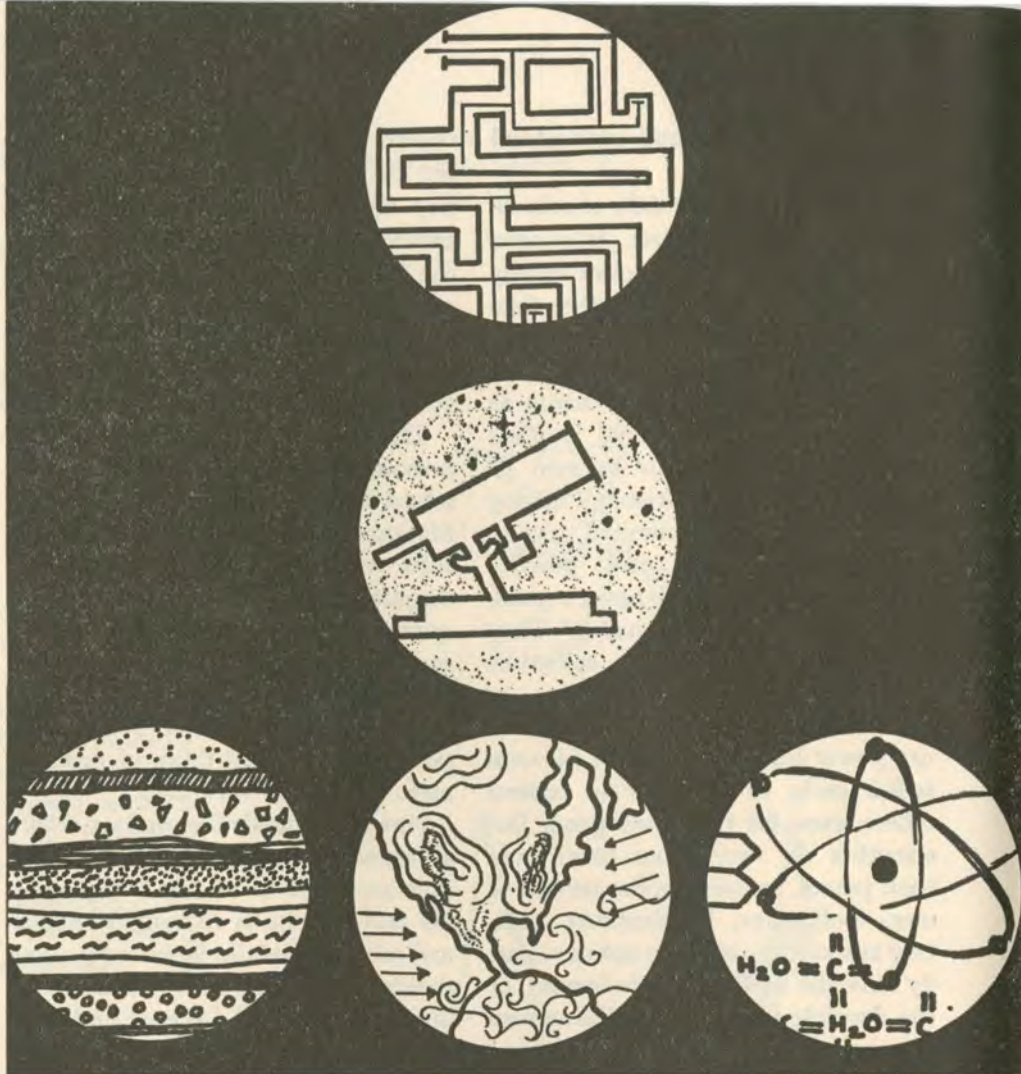
Opinions may, and do, differ about the deterrent effect of H-bombs, especially when all technically developed or developing nations will have them or want them, but there are few ordinary people who would not wish they had never been developed. They dread the day when some politician or military commander will decide that the time has come to use them or when perhaps one madman will be

able to hold the whole world to ransom because the scientists in his employ, trusting him, or not bothering, or out of pure intellectual arrogance, will have developed a weapon which could wipe out the whole world at the touch of a switch.

There is a tendency to use the scientist as a scapegoat when people need a scapegoat, when they are feeling helpless, when they are feeling disenfranchised because no political parties express their views, and when they want to rationalize a state of apathy or inertia. I remember a debate in which I took part at Eastbourne, where a civil defence officer burst out that our present state of insecurity was all the fault of the scientists who invented such devilish weapons and where another member of the audience suggested that the best thing that could be done with scientists was to tie them up in bundles of twelve and dump them in the deepest part of the Pacific Ocean; but when I asked whether they wanted all scientists to be conscientious objectors like myself, the answer was "of course not—they should do their job, but they need not *overdo* it."

ON the other hand, there is a tendency sometimes to suggest that scientists could form a better government than the politicians. Most scientists would agree, I think, that this is not so, even though they may think that they could hardly do worse. A scientific training is quite unsuitable for a career in which action must often be taken in the absence of adequate information. Nor is there any evidence that, outside their special fields, most scientists are any more sensible, capable, or knowledgeable than other men. At the same time, one does sometimes wish that politicians could take *one* leaf out of the scientist's book and learn to admit when they have made a mistake.

Mention of specialization moves me, however, to put in a plea that only those should be allowed or encouraged to specialize who have already achieved a broad education and for whom specialization is essential. It is



not essential for the majority of those who will teach science in schools or who enter the scientific civil service or industry. Even in pure research work there must be many like myself whose university career only taught them how to find out what they wanted to know and who, in their own particular field, are practically self-educated. A general degree would have served me far better than my honors degree in physics—at least I might now know a little more chemistry than I do.

So often nowadays, it seems to me, three years in the science sixth followed by three or four years of intensive specialization at the university turn out men and women who are so one-sided that they cannot summon up sufficient knowledge to be able to see even their own subject against a background of world events. They have no idea where their raw materials come from, whether they are plentiful or scarce, widely distributed or confined to one or two localities, and what are likely to be the practical

results of their work. Their language is so limited and specialized that they could hardly be less intelligible if they were talking a foreign language. This does raise a barrier between them and other men, which could be broken down if they at least took the trouble to make their work clear to scientists engaged in other fields, as is done ideally at the lectures at the Royal Institution, at meetings of the Royal Society, and at the annual meetings of the British Association for the Advancement of Science. To a certain extent this barrier is also being broken down by the scientific liaison officers—the scientific correspondents and reporters of the press, radio and television, and the writers of the best popular science textbooks.

The question of textbooks brings me to the place where I must say a few words about science in the Soviet Union. What struck me, when I was there in 1951 and 1955, was the abundance of very cheap scientific and technical pamphlets and textbooks to be found not only in bookshops, but

on every wayside bookstall; and the numbers of young people buying or reading them. Yet the education of Soviet children is not, I understand, unduly biased toward science, and Soviet scientists themselves are not illiterate, as many of our science students are. Perhaps I may quote here Sir Miles Thomas, from *Technology* of March, 1958, when he says, "We are in danger of creating the most fantastic paradox of all, in which a free society produces dehumanized scientists whose faculties have withered and died save in one narrowly specialized field, while a nonliberal police state creates scientists who are also cultured human beings at the rate of 250,000 a year."

The USSR government regards the training and support of scientists as perhaps its key problem. The salaries for scientists are in the highest income groups, higher than those of the directors of the factories which exploit their discoveries. Nor are professors obliged to spend much of their time begging for financial support from industry, nor are capable young scientists worried by the uncertainties of annual grants. I am not sure how good it is for scientists to be accorded the prestige that they do in fact have in the Soviet Union, but I am quite sure of the wisdom of one feature of Soviet research, which is that technicians and laboratory assistants are available in large numbers. The launching of the earth satellites was not just a piece of luck.

IN China the situation is different. I was there in 1955. There was as yet little research work in progress, and research institutes were not well equipped, although official encouragement was not lacking. In one research institute that I visited they told me that Professor Bernal had been there ten months previously and told them they were thirty years behind the times. They asked me if I agreed. I thought hard how I could be polite and truthful simultaneously, and I said, "Well, perhaps twenty years." "Oh, that is splendid," they said, "we have come ten years in ten months."

Science teachers in the universities are grossly overworked by our standards, teaching classes in triplicate or even quadruplicate. This seems to be accepted as essential, however, at this early stage of their technical development. They are plowing their students back into teaching and also producing technologists and technicians for growing industries; and research as such must take a back seat, although not, they hope, for long.

It is encouraging to realize also that even in the Soviet Union during the Stalin regime there have been men like Peter Kapitza who have not conformed to the prevailing pattern and who, though they have been penalized, have not been liquidated, and who are now reinstated in positions of scientific authority. And that brings me back to the question of the social responsibility of scientists in a democracy. It is sometimes argued that *because* he is a member of a democracy, the scientist should regard himself as the servant of society and not place himself in opposition to the wishes of the majority as expressed by the government. It is, in any case, the habit of scientists to sit on the fence when they are not sure of their facts. In matters of behavior, however, it is impossible to sit on the fence. To do nothing can be a very powerful form of action; it materially eases the path of dictators, bullies, and bureaucrats. I am quite sure that the scientist must *not* decide his personal service in terms of political effectiveness or ineffectiveness. If he feels that certain types of work are morally wrong, he should not do them, no matter what others do.

Apart from that, the suggestion that democracy implies the renunciation of personal responsibility seems to me to involve a complete misunderstanding of the nature of democracy itself. Democracy is not government by majority but government by discussion. (The Soviet government has a majority of 99.9 per cent.) That is why war is never a democratic process. In our Parliamentary system, H. M. Opposition is as important as H.M. Government and, of course, the two change

places from time to time. Every legislative step is, or ought to be, checked by responsible criticism, and it may well be the duty of individual scientists or of scientific bodies to call attention to facts which are being overlooked or to offer criticism of action which, from a scientific point of view, seems to be dangerous or disastrous; either inherently so, or because some factor is being overlooked, or because certain factors are unknown and cannot be estimated, or perhaps because some problem is being looked at from too narrowly specialized a point of view, and its wider implications neglected. Scientists do have duties as citizens, duties which are dictated by the skill, the knowledge and the intelligence of the person concerned. Moreover, no one can really avoid value-judgments. Even the decision to do nothing involves value-judgments; the decision to get on with one's job and let society do what it likes with the result involves a choice, for nowadays, at least, there are very few men or women who have no choice of employment. The rationalization of inertia is often a way of salving one's conscience at having avoided taking an unpopular or apparently ineffective personal stand. Yet the preservation of freedom and sanity in the world owes much to the faithfulness or obstinacy of scientists and others, who were willing to stand out alone against the pressure of institutions.

I would like to make one other remark and that is that when scientists quote statistics they should remember that  $\pm$  or  $-0.1$  per cent of the world's population does actually mean 2,600,000 people. There would be less feeling, I think, that scientists lend themselves to the confusing irrelevancies of political argument if we always quoted numbers of people instead of statistics. I believe, in short, that scientists will inevitably be called upon to take a more active place in society, and their ability to do so with wisdom and judgment will depend as much upon the kind of people they are as upon the extent of their knowledge.

# existentialism



THE word "existential" has forced its presence upon the modern scene. Whether it is the word of a prophet of truth or a colleague of Satan remains to be determined. Certainly it has strange and paradoxical powers, dethroning the gods one moment, dispelling demons the next.

Whatever we may think of this word "existential," we cannot ignore its presence. It is being spoken increasingly by theologians, historians, poets, painters, philosophers, psychologists, politicians, playwrights, even the proverbial man in the street. Courses in existentialism may be found on the southern college campus or in the New School of Social Research, New York. If for no other reason than to be in vogue, we must ask the meaning of this word "existential."

The view of life which gave rise to the word "existential" came as a protest against those systems of thought developed apart from any real involvement in life. Neat logical systems do not correspond to the facts of life. They are fair-weather philosophies, worked out in the scholar's study, which take no account of life's crises and conflicts. Moreover, system building does not involve the thinking of the whole person—the person who doubts, desires, suffers and cares.

Implied in this reaction to the systems of the mind is a search for meaning. Man desires more than anything else that his life have meaning. The existentialist searches for meaning in life itself with all of its anxieties and ambiguities.

Existential elements have been present in the thinking of men since the time of Plato and the authors of Genesis. As a revolt against reason, existentialism began in the seventeenth century just as modern industrial society was coming of age. The man who

## A CHRISTIAN PHILOSOPHY ?

BY FINLEY EVERSOLE



expressed this revolt was a young Roman Catholic, Pascal, who combined in himself both mathematical genius and profound religious faith. But the existential revolt and search for meaning finally became an all-pervading attitude and philosophy of life only in the middle of the nineteenth century with the life and writings of a lonely, tormented Danish thinker, Søren Kierkegaard.

THE existential attitude is one of *involvement* in life and the world. To stand off from the conflicts of life, as the scientist does from the object of his thought, is to see one's existence falsely. The spectator has no real understanding of the struggle in the arena. Only when one is in the arena wrestling with the dark angels of doubt, guilt and death does the truth about this life appear. In other words, the verdict of "truth" is reached in the "trial of suffering."

The existential attitude is also one of passionate *concern* about one's world and oneself. One cares desperately about the truth which appears in life's conflicts. The whole outcome and meaning of one's life depend upon that truth and one's relation to it. Here there is nothing of the detached observation of the scientist or the idle speculation of the thinker.

THE existentialist holds that man's understanding of what he ought to be must follow, not precede, the understanding of what he is. *Existence precedes essence*. There is no ideal image of Man in the heavens, no image of God lost by man in a "fall," to which one can look for knowledge of what he should be. In its most extreme form, existentialism says, "there is no human nature because there is no God to conceive it" (Sartre, the Frenchman who popularized atheistic existentialism). And because man is not God, even he cannot know beforehand what he ought to be. "Man simply is . . . Man is nothing else but what he purposes, he exists only in so far as he realizes himself, he is therefore nothing else but the sum of his

actions, nothing else but what his life is" (Sartre). Someone has curtly remarked that whereas it was once believed that God created man out of nothing, the existentialist now believes that man creates himself out of nothing.

In choosing what he will be, man is *free*. "The original freedom is that of the stranger who has no business to attend to, no appointment to keep or duty to discharge, for nobody has a claim on his affection. Dropping the simile, the existentialist's freedom is to be conceived as commitment to nothing" (Helmut Kuhn). Moreover, as it has not been determined beforehand what he must become, man can make of himself what he will. But in choosing what he wants to be, he creates an image of man that he would have all men to be. "In fashioning myself I fashion man" (Sartre).

In choosing what he will be, man's *risk* is infinite. He gambles the whole of his world and himself upon that truth which makes itself known in existence. If the choice is wrong, man stands to lose everything. His life will add up to a great empty zero, to meaninglessness.

Nevertheless, a *decision* must be made. One must choose himself in his authentic existence. That is, he must cease to be other-directed, to be an Everyman, and be himself—a creative individual. "You are free, therefore choose—that is to say, invent" (Sartre).

When it is all said, existentialism is a lonely philosophy. It is the philosophy of the *individual*, the existing one. Except in the thinking of a few important existentialists (specially Heidegger and Jaspers), it is the philosophy of the solitary individual seeking the truth about existence—a truth known only as man stands on the boundary between doubt and faith, between life and death. In the final crisis of death, one is utterly alone. As Luther said, no man can die another man's death for him.

Our definition of "existential" includes both Christian and non-Christian elements. However, it is well to distinguish clearly between them be-



RCB +

fore assessing the value of existential thought for the Christian.

Georges Bernanos, in his novel, *Sous le Soleil de Satan*, describes Father Donissan's temptation thus:

*One who, clinging with both his hands to the top of the mast, suddenly loses his equilibrium and sees yawning below no longer the sea but the whole sidereal abyss, with galaxies foaming in travail billions and billions of miles away, beyond that immeasurable void which his fall is about to traverse—this unfortunate could not feel in the hollow of his breast a more absolute vertigo. The intrepid man, as though bent and torn away by the tremendous appeal of the Nothing, sees himself lost beyond recovery. And yet, even at this moment, his dominant thought was still dull defiance (quoted by H. Kuhn).*

It is at this point of despair and the hope of salvation from the spiritual death of despair that the existential-

ists divide into two camps—the Christian and the non-Christian.

The Christian existentialists insist, as do the non-Christian, that man must come to the point of complete despair in himself. Only then can God make of him what he will. "It is God's nature to make something out of nothing," said Luther. "Hence he who has not yet become nothing, out of him God will not yet make anything." But when one has come to nothing in his efforts to save himself, God can reveal himself as Savior. Then, by a daring "leap of faith," one can cross the chasm which separates man from God and lay hold of God's salvation.



THE non-Christian existentialist says we are born into a world of complete Nothingness. Here there is no God, no self, no values by which to live. "Man is nothing else than what he makes himself" (Sartre). The values by which he lives, he himself creates. And all this in the face of the Void! To go on living and creating meaning for oneself in a meaningless world takes infinite courage. "Have ye courage, O my brethren? . . . He hath heart who knoweth fear but van-

quisheth it; who seeth the abyss, but with pride. He who seeth the abyss but with eagle's eyes—he who with eagle's talons graspeth the abyss: he hath courage" (Nietzsche, a German atheist who did so). Goethe's *Faust* is also an exponent of courage in the face of Nothingness:

*Only resolve with courage stern and high,  
Thy visage from the radiant sun to  
turn . . . !*

*Now is the time, through deeds, to show  
that mortals*

*The calm sublimity of gods can feel;  
To shudder not at yonder dark abyss,  
Where phantasy creates her own self-  
torturing brood,*

*Right onward to the yawning gulf to  
press,*

*Around whose narrow jaws rolleth hell's  
fiery flood;*

*With glad resolve to take the fatal leap,  
Though danger threaten thee, to sink in  
endless sleep!*

Concerning the value of existentialism for Christians: existential thought reminds us that we are exiles in an alien land. We are separated from God and our own good. Neither can we, by simply exercising our minds, know God and what we ought to be. This must be revealed to us from God's side. Else we are left without any image of "true man" or any hope of salvation from beyond ourselves.

Existential thought points us to a truth that we have often forgotten—that temptation is a part of the divine plan of salvation. The first three Gospels tell us that Jesus was driven into the wilderness of temptation by "the Spirit." Only when a man has been tempted to reject God's salvation and has come to utter despair in his attempt to save himself can God become his Savior.

Existential thought condemns our attempt to evade life's responsibilities by losing ourselves in ideas. In our creation of systems of the mind, said Kierkegaard, we are like one who builds a great castle of his ideas and lives alongside in a dog kennel. A frank look at ourselves and our churches will show us how much we need this criticism. Kierkegaard rightly asks why no one laughs when the preacher reads in solemn tones to an audience of well-dressed, well-fed,



leading citizens assembled in a richly ornamented church Paul's words that God has called to himself the foolish, weak and despised of the world.

Then, from the non-Christian forms of existentialism, the Christian can learn the meaning of courage in the face of despair. That the Christian will experience moments of despair is inevitable. Even Jesus on the cross cried, "My God, my God, why hast thou forsaken me?"

Concerning the inadequacy of existentialism for Christians: Christians cannot accept the idolatry (the identification of the Divine with the created) of existential thought which makes the individual his own creator and end.

Similarly, Christians cannot accept the limitation of all truth to the realm of existence. The non-Christian existentialists confine all truth to this world. But to deny the possibility of a God above this world who can reveal himself in the world is to claim for oneself the seat of God where all truth is known.

FINALLY, the lonely individualism of existential thought is an inadequate framework for understanding the Christian church and for preaching the gospel. Man's encounter with God may be partly understood in terms of the individual "alone before God." The Divine-human relationship does involve an "I-Thou" encounter. But the Christian faith is not finally a "private matter." God's love is creative of community and social values. The true Christian is a member of the

Body of Christ—the Church where men share with each other in the life and gifts of the Holy Spirit. Furthermore, if our culture is essentially “other-directed” as Riesman tells us, an existential gospel which points one within himself for an understanding of his relation to God will have difficulty in communicating.

The title of our article poses the question: Is existentialism a Christian philosophy? Or, in true existentialist fashion, to ask the question metaphorically: Is this word “existential” that of an apostle of Truth or a companion of Darkness?

While some theologians would object to any phrase linking Christianity with philosophy, most would agree that Christianity and philosophy must and always have stood in a close relation to each other. Hence, the question of existentialism as a “Christian philosophy” can and must be asked.

Existentialism forces us to face again the fact of human sin and our constant attempt to escape from the either/or of moral decision into a world of ideas—“a night where all cows are black.” To this extent it is a Christian philosophy in the sense of an elucidation of the context and conditions of the Christian revelation. But at the same time existentialism has often closed for us the truth of salvation from our sin and the corporate life which follows upon salvation. To this extent existentialism is not Christian. Hence, our answer to the question of the Truth of existentialism is that which must be given to every human philosophy—both “Yes” and “No”!



SOMETIMES YOUR WHOLE WORLD FALLS AWAY.

*Grune*



# a letter from God

BY JAMES B. ASHBROOK

AS we approach the Bible, it must not be as disinterested spectators searching for minor facts and figures to win a contest or quiz show prize. We seek to "know" it not so much to exercise the mind as passionately to seek to make sense of our own existence—to search for the answers to the questions of our lives.

We are actors in the drama of life enacted in the Bible. The script is the script of our lives. The grandeur and misery that we find within its pages are the grandeur and misery of ourselves. The tragedy and triumph of the biblical plot is not simply past history. It points to the perennial tragedy and triumph of men in every age and clime. Or, to change the metaphor, as Kierkegaard insisted, the Bible is a letter from God with our personal address on it. It is a direct communication from him to us about our lives.

But the vast scope of the Bible confuses us. It is not one book but rather sixty-six separate books. They were not written at one time, in one place or in one language, but rather over a period of almost one thousand years on two continents and in three languages. The writers had little concern with recording accurate scientific or

historical information. That very factual inexactitude not only bewilders us but also repels us. To facilitate our knowing the Bible in the face of these difficulties, I want to suggest two complementary approaches. In both of them we are not seeking an objective truth, important as that may be. Rather we are seeking to discover truth for us in our situation. For the writers are pointing to moral and religious truths that elude the exactness of the physical and biological sciences. They are pointing to truth that demands a decision of acceptance or rejection on the part of the hearer.

First of all, it is not only helpful but essential to know it telescopically. When we sit down to work a puzzle and have no idea of the picture on the puzzle, it is almost impossible to put the particular pieces together. When we know the whole picture, the individual pieces can more easily fall into place. So with the Bible. Only as we have a feel of its great themes and broad vistas, only as we know its moving action and dramatic plot will the individual sections take on their true meaning. For despite its vastness and diversity the Bible is a unity. Here within its pages is the drama of my

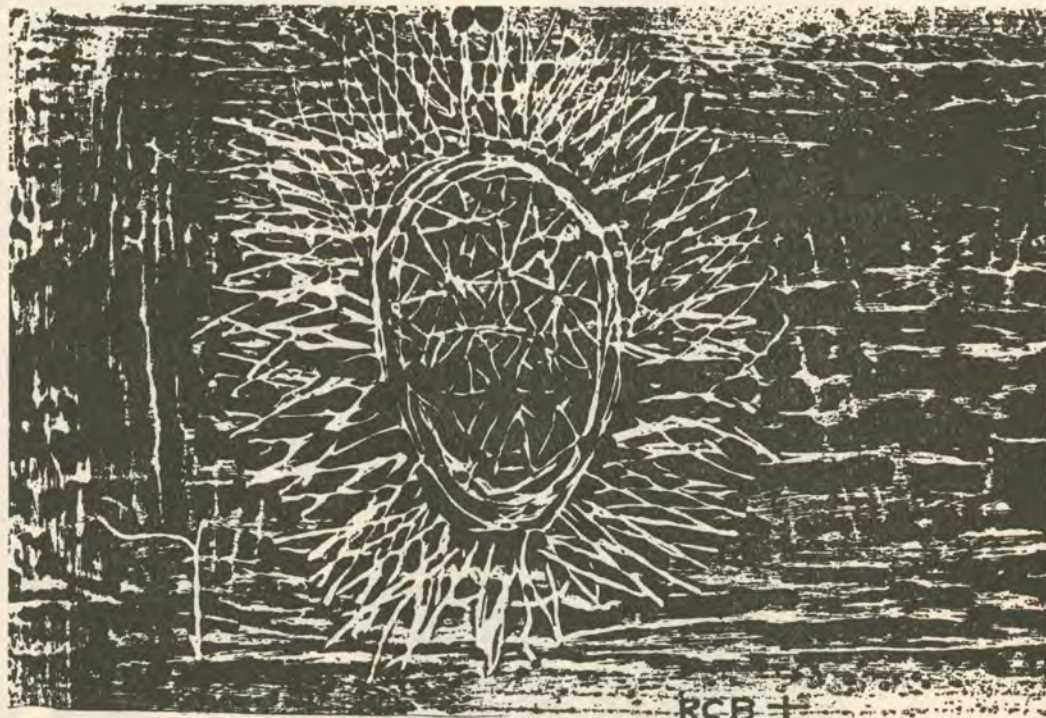
motive

life and your life, of my world and your world writ large.

To approach the Bible as an astronomer sweeps the heavens with his telescope is to understand the central problem with which it deals. Put in its simplest and most concise way we can say that the Bible deals with our separation from God, with the consequences of that estrangement, and with God's action to overcome the separation.

FIRST, it deals with our separation from him who is the ground and source of our being. The story of the Garden of Eden is not past history. It is present reality. We do violence to it when we seek to relegate it to some particular moment in the early dawn of life upon the earth. For it describes the experience of each of us. The Hebrew word Adam testifies to that reality. Adam does not mean "a" man. It means "man" or "mankind." I am Adam and you are Adam. There is a time when we are in perfect harmony with life. Then comes the leap into "self-awareness." We become aware of ourselves as distinguishable and separated from others. There comes the knowledge of good and evil. We now find ourselves alienated and cut off from our real selves. Every part of our being—from our emotions to our intellect—can be and is perverted from its true nature. We distort reality for our own advantages. At the very center of our souls there is that which prevents our seeing clearly. We want to be the whole show. We are tempted to center life and power and meaning in ourselves. There is the constant tendency to make ourselves our own end, "changing the glory of the incorruptible God into the image of corruptible man." Knowing that God is God, we still turn our backs on him and worship the state, or ourselves, or some other finite object as though it were the ultimate. We thereby are cut off from ourselves, from others, and from God.

Second, the Bible deals not only with our estrangement from God, but also the consequences of that estrangement. Human relationships and hu-



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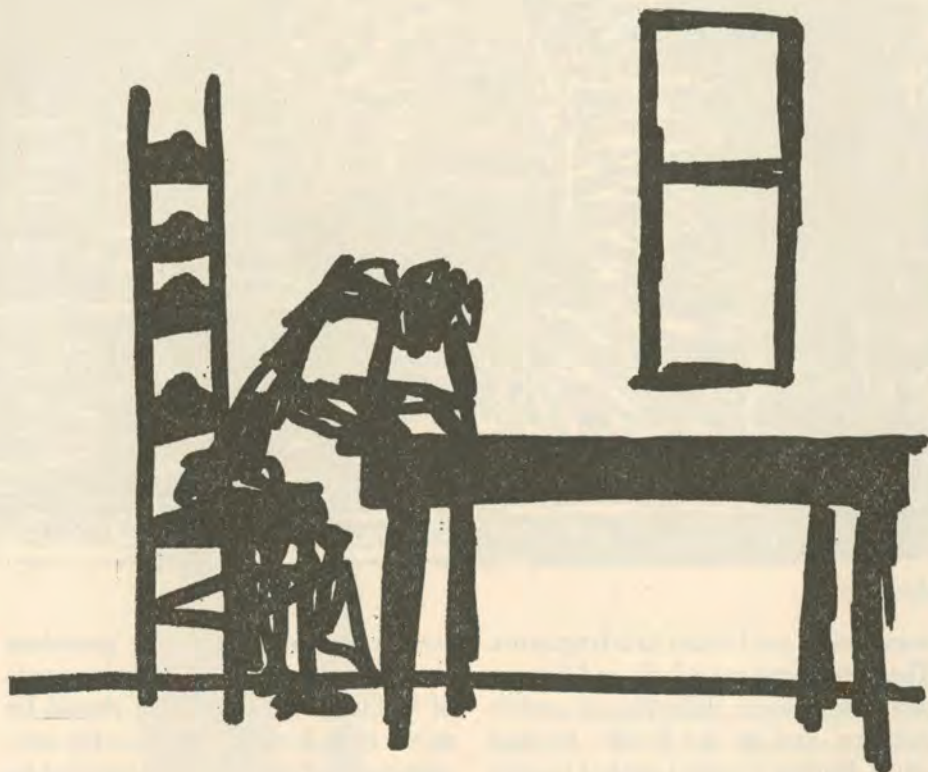
man society are broken into fragments. They no longer are whole and harmonious. We have difficulty in understanding and so are hostile to each other. Brother is pitted against brother and in jealous rage destroys the other. Moral depravity spreads until it floods the whole world. Men no longer are able to work cooperatively because of an inability to speak the same language. Irresponsibility in the face of pressing demands is prevalent. Privilege becomes perverted. Those who are to proclaim justice turn into instruments of injustice. Time and again the decision against righteousness means self-destruction of individuals and peoples. At its deepest point the consequence of being cut off from the center of our lives is our hostile rejection of the ultimate hope for reuniting the broken fragments.

Third, the Bible deals with the answer to the problem of our existence. It constantly portrays God's action to overcome our separation and its consequences. Despite our sinfulness and folly God cares for us. He acts both in judgment and in mercy to reconcile us to himself. From the first covenant of the rainbow after the storm through the special covenant with Israel after the deliverance from slavery to the new covenant in Jesus the Christ after

Israel's failure there is this persistent theme. God actively wills in the words of William Neil that "man should be saved from himself and from the consequences of his failure, to be what he was meant to be."

THIS telescopic approach is too vast to be undertaken by oneself alone. It is necessary to go to other books to capture the initial feel, to sense the movement of God in history from the creation of the world as orderly, intelligent, and meaningful to the fulfillment of life in which tragedy, sin, and limitation will be overcome. A little pamphlet like Bernhard Anderson's "The Unfolding Drama of the Bible" is helpful. Or the book by Englishman William Neil, *The Rediscovery of the Bible* is good, particularly the second half in which he discusses the emergent picture. But far and away the best book I know is Robert McAfee Brown's *The Bible Speaks to You*. It is excitingly relevant to any age or condition of intellectual servitude. Here is the Bible presented with a freshness and intensity and understandableness that are missing in so much current literature on the subject.

Once we have grasped the total perspective of life with which the Bible



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deals, we turn from the whole to the part and approach the Bible with a microscope. As the telescopic view gives us the depth of all existence, so the microscopic view shows us its relevance to immediate experience. Too often we consider the Bible as pleasant abstraction, having little relationship to concrete situations. Yet it never discusses God or man in the abstract. It is not concerned with ideas about God. It points to his activity where people live and love and worship and work. The biblical writers only find God in the midst of concrete historical situations. Here is no ivory tower speculation. When we seek to know the Bible microscopically, we find ourselves right in the thick of corrupt government and complacent luxury, slave labor and sexual immorality, bodily sickness and mental terror, misunderstanding and murder, injury and injustice, prostitution and

persecution, hatred and hostility, death and despair.

BY delving into a particular part I do not imply a random kind of Bible reading. Whether you follow a lectionary schedule of readings through the year or work on a certain book for a period of time, reading—say a chapter a day, it is important to get at the historical situation of the particular passage. There are certain basic questions one ought to have in his mind:

*who is writing*—in other words, who is the author and what is his perspective?

*what is he writing about*—in other words, what is the historical and cultural situation and the people and events to which he is referring?

*why is he writing*—in other words, what is he getting at?

That last question is the most im-

portant one for getting the “feel” of the section. The first thing most of us want to know is whether or not what is written is true in the sense of whether or not it actually happened. It would be helpful to remember the first questions in biblical times were “What does this story mean, what is its point?” As we have indicated, these writers are not concerned so much about facts as about the meaning of facts. It is not objective history nor accurate science they are discussing. Rather it is the meaning of life—our fragmented life—and how it can be made whole again.

Once we have the “feel” of the passage then we are in a position to take the most significant step in the process of microscopic knowledge. At the heart of any concrete situation we discover eternal truth. In the depths of any particular experience we are touching the depths of perennial experience. Therefore, we must seek to relate the eternal truth to our own situation. Once we have caught the meaning of the passage for the writer, then we must ask, what is the meaning of this for me? What is this saying to me in my own situation about God’s demands and God’s promises where I live?

In other words, unlike any other writing, the Bible is always confronting us with decision. It is decision at every moment for or against the law of love, for which Christ stands. By our decision we determine our attitude toward ourselves, toward others, toward society, toward life; ultimately toward Him who is the ground of all being. Such decision has far-reaching consequences. It determines the destiny of individuals and of nations.

WITHIN the pages of the Bible we find portrayed the drama of every human life and society. We are part and parcel of the biblical drama, for it points to the depths of your life and mine. It is addressed to us where we live. Its judgment is directed against us and its forgiveness is offered unto us. If we “know” that the Bible is addressed to us in our situation, its relevance is timeless!



ST. JOAN

MARGARET KENNEDY

The following text, which purports to be an authentic item in the Screw-tape-Wormwood exchange of C. S. Lewis vintage, was recently "uncovered." After extensive analysis the textual critics have unanimously concluded that the document is a not-too-clever forgery. A careful perusal reveals that the style is inferior to that of the authentic "Screw-tape"; the letter lacks the verbal clarity of Lewis and fails to match the well-developed theological perspective which anything from his hand would certainly display. Everything points to its being a deliberate falsification. We include it here only for the scrutiny of any budding critics who may wish to try their hand at dealing with pseudepigraphic literature.



l e t t e r

t o w o r m w o o d

**My dear Wormwood:**

I shall not mince words concerning my dissatisfaction with the first report which you submitted after beginning your new assignment. I had very much hoped that you would handle your new undertaking with greater subtlety than you have previously exhibited. Obviously I was overly optimistic in assuming that at long last you would have learned something from previous disastrous experiences. Your most recent communication exhibits the same fateful flaws which, regretfully, have so often marred your past performances! I had thought that in assigning you to "minister" (pardon me for borrowing a phrase from the Enemy!) to a university student, someone approximately your own age, I was pitting you against a rather feeble opponent. However, for you the simple seems to become hopelessly difficult! Nevertheless, if you pay very careful heed to the advice which I am about to give in what will certainly be the longest epistle I have ever dictated, the situation may still prove to be—pardon the expression—"redeemable." (How unfor-

tunate it is that one cannot express one's self dramatically and accurately without borrowing from the Enemy's vocabulary!)

But to continue—I shall divide my comments into two categories, dealing first with the specific problems you face and the inadequacies of judgment concerning your situation which were reflected in your letter; secondly, I shall review again, as I have done so often in the past, the general problems which we face in our ceaseless engagement with the Enemy, especially as they relate to your present encounter with one of his creatures.

As to the first—your analysis of your new situation: Your letter was, as usual, an endless complaint concerning the handicaps under which you now find yourself working. It pains me deeply (and I assure you that I prefer to feel no pain) that you have never learned a most elemental law concerning the way in which the Enemy chooses to create this Universe. Remember that within

certain limits he has seen to it that the mortal with whom you work is free, so that (and this is *important*) every seeming handicap to our efforts may very well turn out to be a tremendous advantage. For example, you whiningly complain that your patient has a proclivity to piety which makes it difficult to insinuate yourself upon him. Ah, Wormwood, will you never learn that dangerous though piety can sometimes be to our cause, it can as easily become our fondest ally! (Unfortunately the Enemy is also well aware of this, as you may someday discover should you mature sufficiently to permit my exposing you to those four—again pardon the expression—"Gospels" which record the details of his largely ineffectual earthly existence. Just remember, Wormwood, that the piety of mortals was largely responsible for that unfortunate incident on the cross!) Certainly by this time you have enough experience to take advantage of the piety of your young friend! The first step is to make certain that his religious concern does not intrude itself into his day-to-day experi-



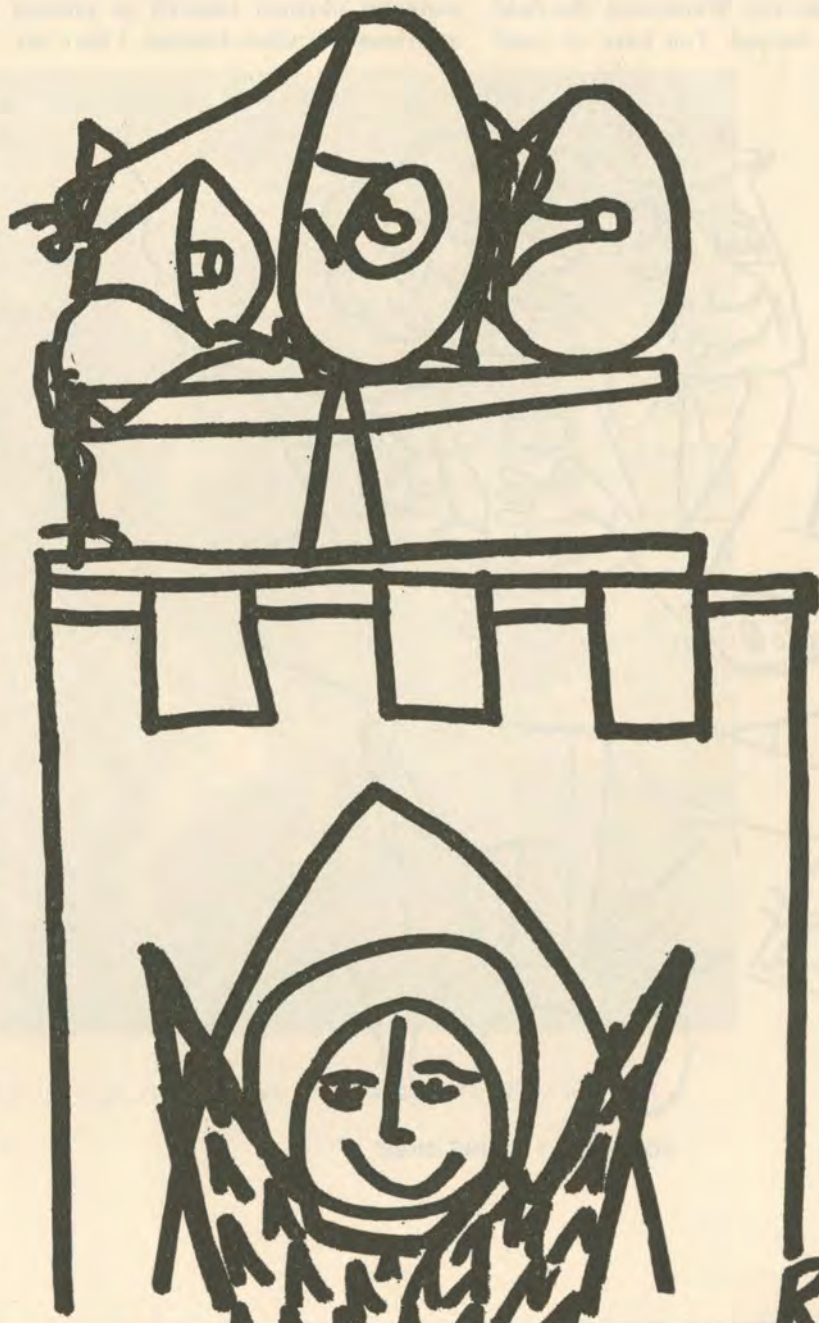
ences. Let him become as interested in matters religious as possible, even let him talk ceaselessly of the Enemy; he can even be permitted to join a Bible study or prayer group, though if this happens make certain that all his colleagues are themselves very pious. This will discourage him from being honest about his doubts and questions, and will turn the whole business into an assurance-of-mutual-piety session. Just as long as your patient doesn't begin making contact with the Enemy in his *total experience* in the world we are quite safe. However, should he, in spite of your best efforts, begin to think of the religious concerns in terms of his work-a-day life and the headlines of his daily newspaper, you will have to change your strategy immediately. Fortunately for us an alternate plan of action is suggested in another complaint which you made about the handicaps under which you now work.

You will recall what you said about your task being more difficult because of the high quality of the academic institution which your patient attends and by the fact that he is a fairly hard-working and industrious student. True, there is a real danger here. The fact of his commitment to responsible studentship suggests that he has more maturity and flexibility than is characteristic of his breed. However you are discounting a primary asset which we have in our work with mortals—pride! It should not be too difficult to see that your patient becomes so impressed with the wisdom which he accumulates in the university that he rejects everything else as unnecessary, including any claims which the Enemy may make upon him. I dare say that in spite of the large numbers of deeply dedicated and competent scholars with whom he is surrounded there will be a few whose egomania in this regard will be useful in winning your patient over to this total sense of self-sufficiency. (I admit the present status of life among mortals is not particularly conducive to this attitude, but a good many of them can hold out for such a faith and your young patient may happily be just such a one!) Then too, remember that from any worldly perspective the Enemy's followers look to

be a pretty sorry lot, manifesting as they do all the contradictions to the very One they profess to follow. Since your patient's field of study is one in which the Enemy's camp will often come under scrutiny, just make certain that he has ample opportunity to see the absurdities of that group that gathers around the Enemy's banner. (This task should not be difficult!) At the same time make certain that this young gentleman never looks at himself critically. If he ever begins to examine himself in the light of the Enemy's *self-disclosure* he will probably find himself more deeply a part of the Enemy's camp than ever, in spite of all its inanities.

Before going on to the general considerations concerning the Enemy which

I spoke of earlier, I cannot avoid commenting on one other of your endless nagging complaints. You said that you feared the outcome of your patient's becoming a member of the Christian student fellowship which you mentioned. Now I ask you, Wormwood, is this really so frightening a development? Chances are that he will join the group for an occasional meeting or serve on an occasional busy-work committee. The net result may well be that he will convince himself that this is what the primary business of the Enemy's followers really is. What could be better! You should know as well as I do that the state of mortal relationships is such that the very best way to make sure that they never really *talk* to one another, never really share their deepest questions and



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perplexities (and consequently their real faith) is to throw them into just such a gathering where all the niceties of social groups prevail! It is the Enemy's own fault that he made mortals in such a way that they can never know him or each other well until they drop the facade which surrounds so much of their "civilized" existence, and we can well take advantage of this situation. I admit that there is just the slightest possibility that the campus group you speak of may become a real "fellowship," as the Enemy uses that revolting term, but it happens so rarely that I think we need not have undue anxiety about the possibility.

As you can see, Wormwood, the field is ripe for harvest. You have no need

whatsoever for your pessimistic outlook, particularly as the semester is so young that the opportunities for our Cause have hardly had an opportunity to emerge! Consequently, my closing remarks concerning the Enemy are intended only to stir you to greater efforts, *not* to discourage your already too easily dissuaded psyche!

However much I dislike mentioning the fact there are two matters about the Enemy which I must again call to your attention before I close. *First*, remember he is present in his revolting creating and recreating power literally *everywhere*. You must never underestimate his abysmal tenacity in seeking out these ridiculous humans. I dare say

that he may be expected to manifest his presence in precisely those places where he is least expected. (It is even said that he once occupied a cattle manger!) Unfortunately this is the reverse side of that spiritual law which I referred to earlier. That is—just as every apparent disadvantage to our cause may prove an actual advantage, so every apparent barrier to the Enemy's activity may suddenly become his asset. We simply cannot underestimate the Enemy's power, even though he ridiculously chooses to manifest that power only in terms of love. There is always an outside possibility that his spirit may get loose—as fortunately it rarely is permitted to do—among those who profess to be his followers. Lastly, always keep before you the fact that our Enemy has one bit of insight which we do not possess. It is true that we, like him, know what it is to struggle for the loyalty of mortals and that we fortunately do not have compunctions about honoring human freedom in the way that he does! However, never forget that the Enemy, unlike us, knows *what it is to be human*. It is this *unthinkable* experience to which he has submitted himself which makes him most formidable. He will always know what your patient is going through because he has gone through it too; and sad as it makes me to say it, his unceasing passion for the wholeness of these mortals revealed in that regrettable occurrence in Palestine will always plague us, no matter what opportunities we encounter.

Nevertheless, remember that we have succeeded as often as not, and that there is no cause for despair considering the fortunate—for our purposes—make-up of these mortals. Vigilance is called for ceaselessly. I do *not* expect to hear an unfavorable report from you again.

Your most affectionate Uncle,  
Screwtape



YOU'RE ONLY YOUNG ONCE!

MEXICAN PAINTER:

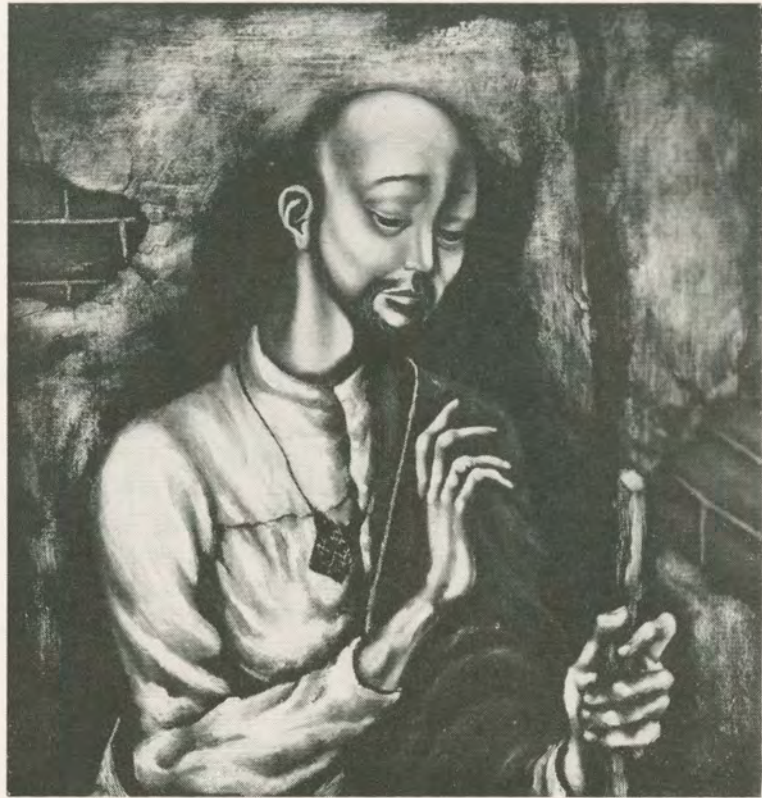
**ricardo  
martinez**

BY MARGARET RIGG

ALL PHOTOGRAPHS, COURTESY GALERIA DE ARTE MEXICANO



THE MARVELOUS VISIT oil 44x38½" 1943

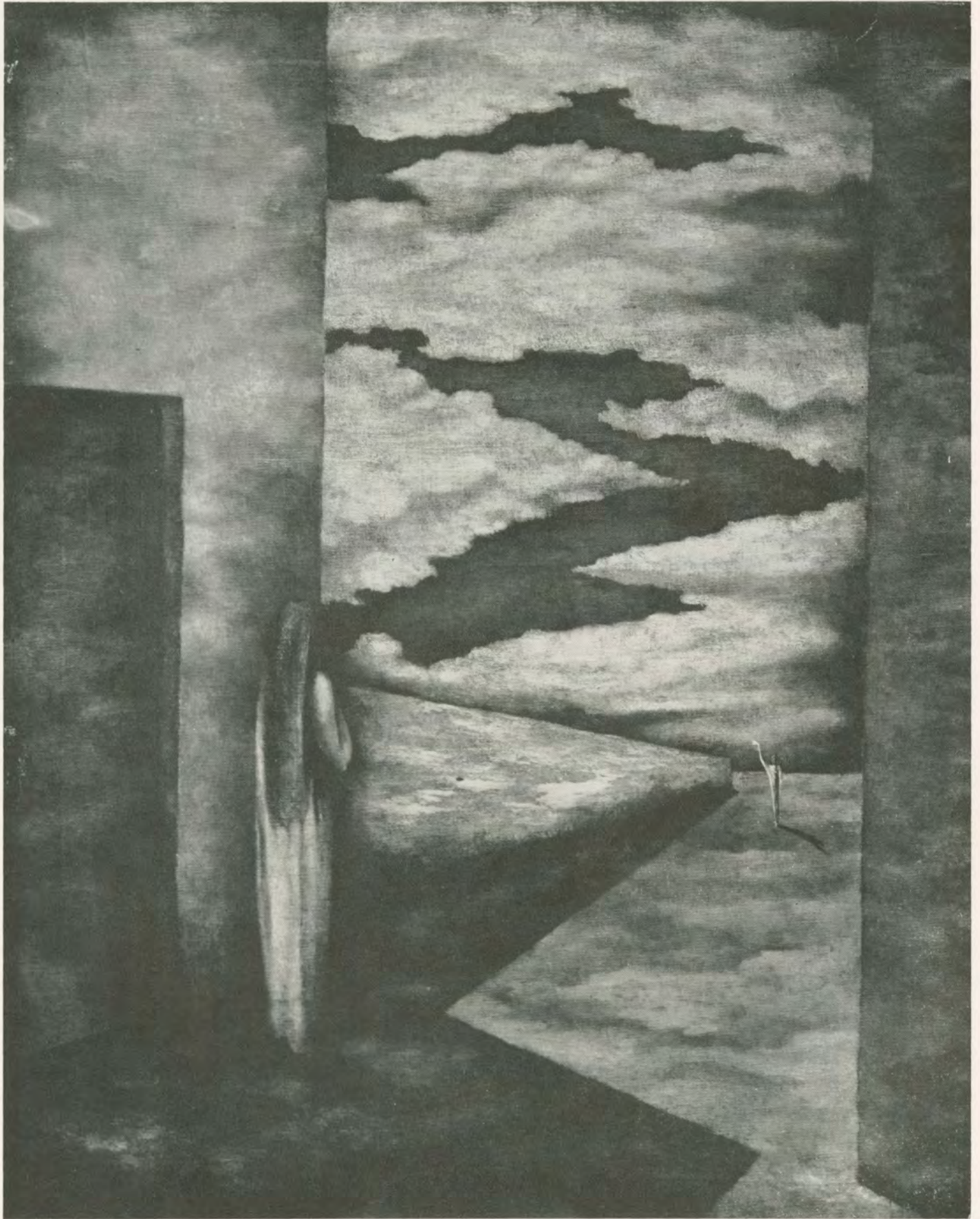


PEREGRINO oil 23½x22" 1943

TOBIAS AND THE ANGEL oil 32½x44½" 1954



THE PRODIGAL SON 41 1/4x32 1/2" 1944





WHEN an artist grows up in the same country with Diego Rivera, Clemente Orozco and Siqueiros he must struggle to paint without copying, to find his own style and maintain his own message. Rivera, Siqueiros and Orozco produced the powerful **school of social realism** in Mexican painting. Their murals provided Mexico with art for its Revolution, and the force of their inflammatory painting gathered up the younger painters and swept them into discipleship.

Ricardo Martínez seems to have escaped such servitude. Instead of social passion his works have a certain romantic quality which is expressive of an inner vitality. But it is a romanticism always under control and never simply for "effect" or for propaganda purposes. Romanticism, with Martínez, is integrated with the total effort of the painting, which is often a mystical or poetic translation of reality.

THIS is the poetry of the earthly transformed by a marvelous vision (fig. 1) and given meaning by faith (fig. 2). But the spiritual is united with time and place. The background landscape is Mexican. The Angel's visit to Tobias takes place in the atmosphere of the soil of Mexico (fig. 3). The Prodigal Son (fig. 4) returns to an adobe house from a hot journey across the Mexi-

can desert. Over and over Martínez has used as the theme for his paintings the same suggestion of the eternal and the temporal. The One Who Cries (fig. 5). And the mysterious figures in the Two Figures and Mother and Child. Or is it the earthliness which is the key here?

So far Martínez has evaded the social and romanticism and has remained a "master" of the Mexican art scene, with acceptance and popularity. Nevertheless, he is a loner, and has been widely ex-

At forty-one Martínez has had several sell-out exhibitions of his work in the great international exhibitions and in private collections all over the world.

Ricardo Martínez did not find the popularity he enjoys today. He has had several false starts in other fields.

Martínez was born in the state of Jalisco, a member of a large, and very influential,

motive



Martinez uses biblical events  
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city of Mexico in 1918, a  
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early years were spent in the capital city, and there he made his first drawings. His parents had planned a classical academic education at the University of Mexico for him, but in 1927 all the children of the family were sent to the United States for schooling. He returned to Mexico in 1930 and finally decided to follow the advice of his parents to study law.

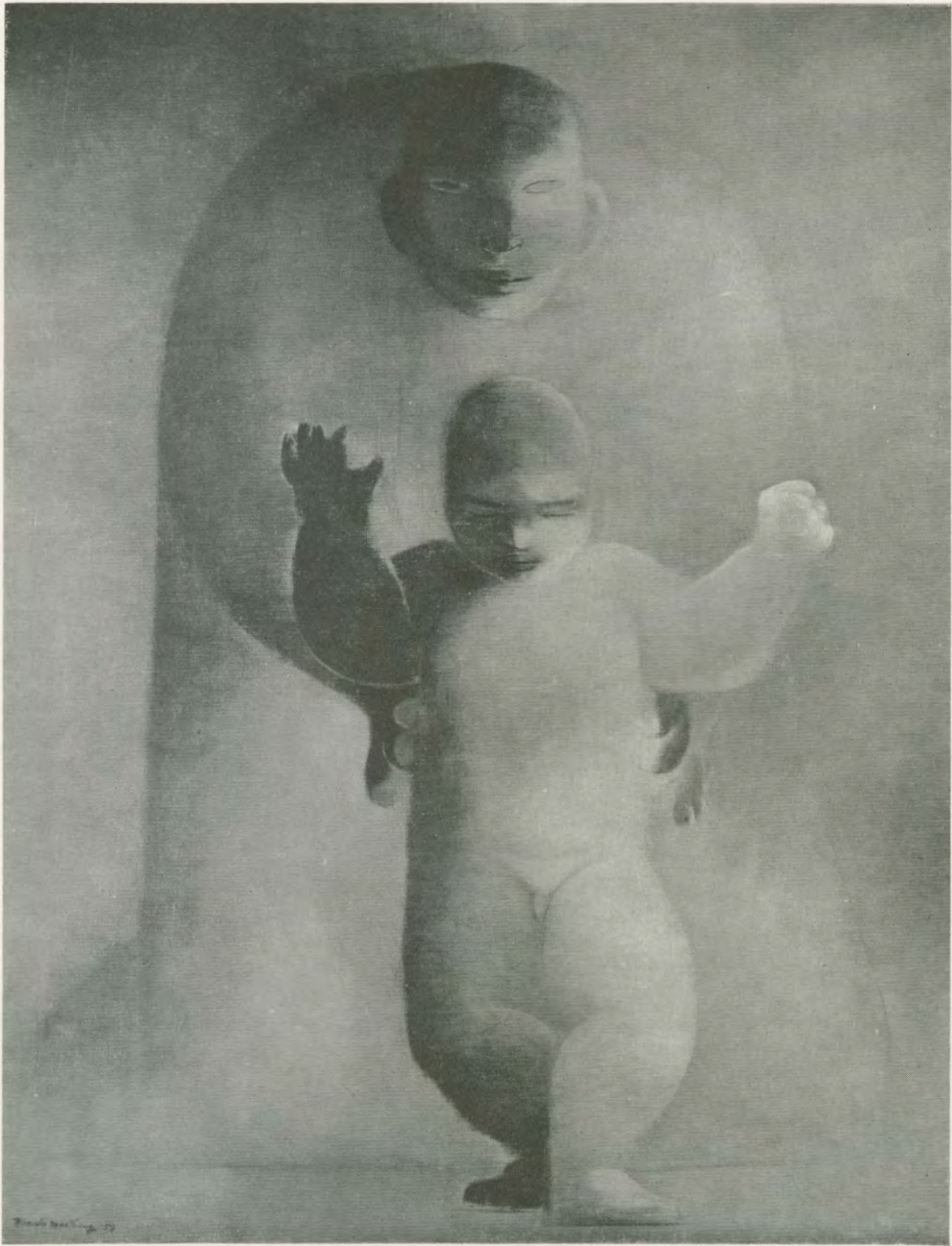
**T**HIS project was never carried out. After getting his B.A. in philosophy, Martinez was attracted by various and conflicting cultural interests which at last resolved themselves into a firm desire to become a painter. He already had an artistic tradition. One of his older brothers was an architect, another a noted modern sculptor who died soon after becoming established in a distinguished career.

When his decision to become a painter was made, Martinez locked himself in his room and after several months of hard work and study, taking time only for meals and a few hours of sleep, he began to produce paintings. From the very first these attracted the attention of other painters, of dealers and the general public. His paintings were shown for the first time when he was twenty-four, in 1942, at an important exhibition of Mexican Modern Paintings at Guadalajara.



TWO FIGURES oil 1958





MOTHER AND SON oil 105x80 centimeters 1958

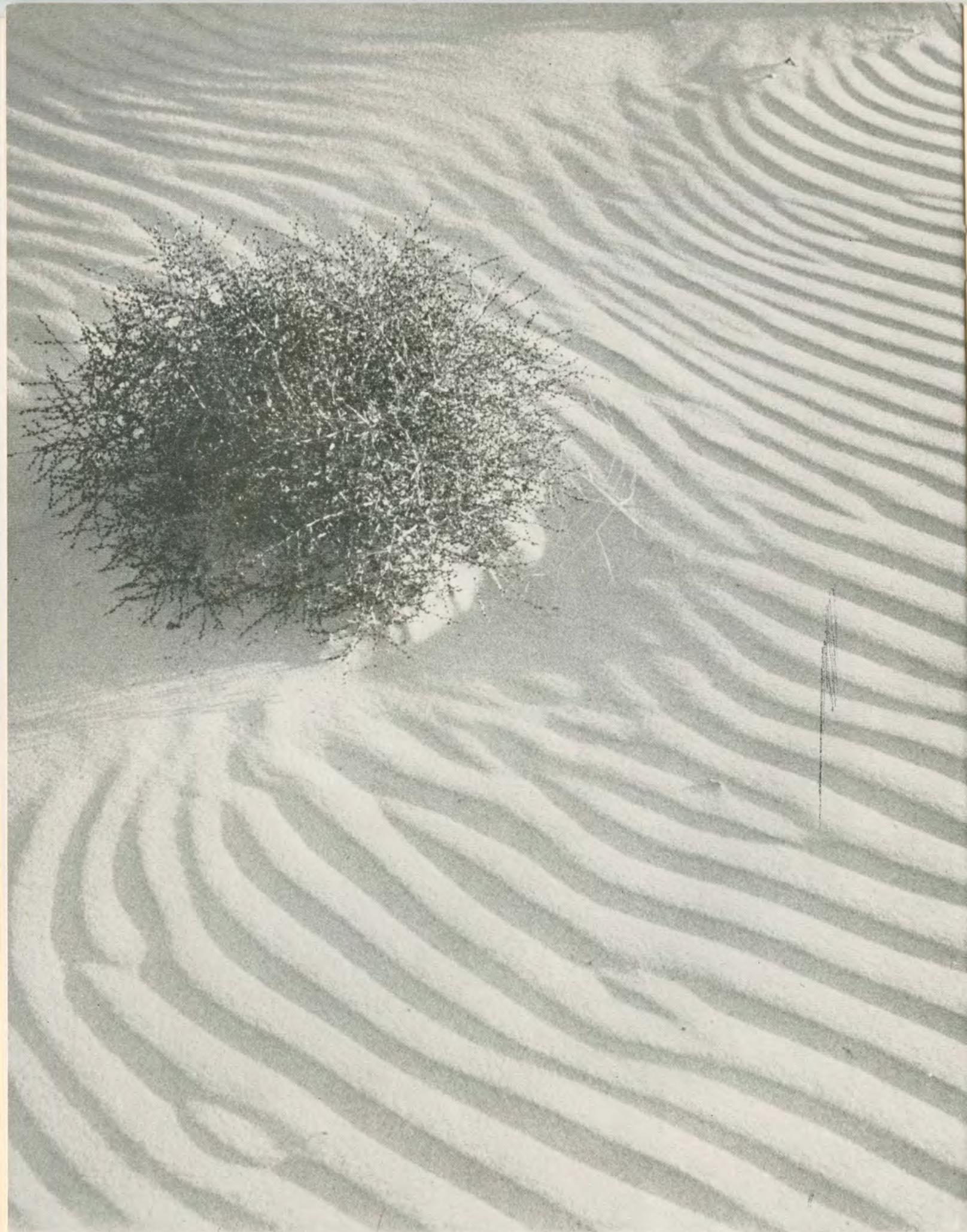


photo by a. r. simons, nashville

# w i t h   h e a r t   a n d   h a n d s

## summer service opportunities

COMPILED BY EDDIE LEE McCALL

### CARAVANS

**METHODIST YOUTH CARAVANS** provide opportunity for young people to help revitalize and strengthen the youth program of local churches and communities, and to give a clearer vision of the Christian's responsibility in every area of life. Youth under 24 years of age, of strong Christian character, with experience in the Methodist Youth Fellowship, who are now in college or graduated, and who want to help other youth find greater joy in youth work are urged to apply for a place on a caravan. Applicants are expected to meet the following requirements: give approximately eight weeks to caravan project, ten days of training and six weeks in local churches and communities; serve without remuneration; serve in annual conferences other than their own; meet necessary financial obligations; go where assigned and conduct themselves as good servants of Jesus Christ. Training centers are as follows: *West Virginia Wesleyan College*, Buckhannon, West Virginia, June 23-July 3; *Hendrix College*, Conway, Arkansas, June 9-19; *White Sulphur Springs Camp*, St. Helena, California, June 16-26. Caravanners pay transportation to training center to which assigned and return from last church served. Incidental expenses such as laundry and cleaning are the responsibility of the caravanner, and will be determined by personal habits of the individual. Room and board at training center provided by Board of Education, room and board in local churches provided by host churches. Application blanks available from Wesley Foundation directors, directors of religious life on Methodist college campuses, conference directors of youth work, or from Rev. B. J. Stiles, P. O. Box 871, Nashville 2, Tennessee. Completed applications should be sent to Mr. Stiles.

**METHODIST YOUTH CARAVANS** also need adults to serve as counselors for the teams. Former caravanners would find this an excellent opportunity for service. Twenty-four years of age, preferably 26 or more, Christian character and maturity, training in youth work, knowledge of and experience in youth program of the Methodist Youth Fellowship, ability to get along with people are some of the qualifications necessary. Write to Rev. Joseph W. Bell, P. O. Box 871, Nashville 2, Tennessee.

**DEPARTMENT OF VOLUNTARY SERVICE**, United Church of Christ, conducts caravans where volunteers come together in training

centers at beginning of summer for week of preparation, then go out in teams of four or five. Team usually stays in community one week to help revitalize local youth program, direct recreation and/or give other needed community services. Service in camp programs also included. At end of summer caravanners again come together for sharing and evaluation. APPLICATION to Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.

**YOUTH DEPARTMENTS of THE UNITED PRESBYTERIAN CHURCH, U.S.A. and the REFORMED CHURCH**, June 17-July 26. Caravanners meet at *Muskingum College*, New Concord, Ohio, for nine days of learning and practice in a concentrated training program. Participants who are high-school seniors or college youth, will then serve in twelve teams of four for four weeks, working in local church schools, organizing and leading youth groups, conducting worship, helping in surveys, recreation, and other projects to strengthen the Christian education program of the churches. Following this, group will meet again at New Concord for roundup and evaluation. COST: Transportation to and from New Concord. Room, board, other travel, and insurance provided. APPLICATION to Department of Youth Program, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

**THE YOUTH FELLOWSHIP of the EVANGELICAL AND REFORMED CHURCH** (United Church of Christ) will have eight caravans providing leadership in local church youth work and summer camps, June 17-August 2. Teams will serve in *New York, Pennsylvania, Ohio, Michigan, Indiana, Nebraska, Iowa, Minnesota, Dakotas and California*. Work includes program planning, speaking at community meetings and area youth rallies, work projects, camping, leadership discussions, recreation and worship. COST: Registration fee \$5, plus travel expenses to training sessions and return home after roundup. Deadline: May 1. APPLICATION to Miss Ethel A. Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

**AMERICAN FRIENDS SERVICE COMMITTEE** will sponsor peace caravans, June 20-July 31. Two international, interracial teams will visit communities in *Middle Atlantic* region to encourage thinking and discussion about world affairs and approaches to peace. Local com-

mittees arrange hospitality and meetings with churches, service clubs, and other groups. COST: Project underwritten by AFSC. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

### WORK CAMPS

**THE METHODIST STUDENT MOVEMENT** will sponsor the following work camps: *Jersey City, New Jersey*, in heart of downtown area, June 17-July 29. Program seeks to meet needs of complicated urban area. Students live in Lafayette Methodist parsonage, adjacent to large Negro population and also near large Puerto Rican community. Church property in poor condition and most of physical work will consist of repairing, cleaning, painting to make plant more adequate for effective ministry to people. Other community-centered projects are: day camps, youth programs, home visitation. Students who know some Spanish will have opportunity to work among Spanish-speaking people. Campers will have opportunity for recreational and cultural experiences in New York City, some twenty-five minutes' travel time away. About six women and six men who have completed their sophomore year in college or equivalent needed. They should have mature Christian faith and purposes with unusual adaptability and love for people. Students must be healthy and willing to do hard work in addition to the skills suggested by work to be undertaken. COST: Campers pay travel from homes to Jersey City and return, plus activities fee of \$20 which will, for most part, be used for deputations, recreation. APPLICATION to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Rio Grande Valley*, located in southwest Texas, near the Mexican border, in Pharr, Texas, June 17-July 29. Campers will be housed at Valley Institute, project of the Woman's Society of Christian Service. Students will assist in summer program of Valley Institute and Latin-American churches in area. This is a complex, rural, bilingual, mixed culture. Physical work will consist of renovating and reconditioning buildings, grounds and equipment at Valley Institute; also programs in recreation for youth and daily vacation Bible schools. Study and worship significant in terms of life and mission of the church. Twelve to fourteen students, both men and women, will be needed. Must have completed sophomore year or equivalent, be physically strong for hard work, with skills in working



with children and youth, and a sincere desire to render Christian service. Campers must have mature judgment and personalities. Speaking knowledge of Spanish not required, but helpful. Campers expected to do simple construction, painting, carpentry, playground renovation. COST: Students pay travel to and from Pharr plus activities fee of \$20. APPLICATION to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Tochimizolco, Puebla, Mexico*, June 18-August 10. Program consists of various types of village work pertaining to health, home economics, agriculture, audio-visual work, recreation and literacy. Approximately seven men and five women who have completed their sophomore year or its equivalent needed. Circumstances will require superiority in health, Christian commitment, adaptability, love for people, desire to serve, and willingness to do hard work. Preference given to those with sense of vocational commitment. COST: Students pay travel from their homes to Mexico City and return, plus fee of \$60 to be used for deputations, recreation, travel in Mexico, and cost of administering the camp. APPLICATION to Dr. H. C. Brown, P. O. Box 871, Nashville 2, Tennessee.

*Robinson School, St. Croix, Puerto Rico*, June 17-July 29. Many Puerto Ricans have migrated to St. Croix for employment. Campers will assist in daily vacation Bible schools, recreation, painting, survey work. Other work will include landscaping, repairs on buildings, building playground, repairing tables, desk, chairs and pews. Study program will interpret the mission of the church, especially as it relates to Puerto Rico. Group will travel together from Miami to San Juan by plane. Opportunity will be given to learn about the church, people and culture of Puerto Rico. About five boys and five girls needed who have completed their sophomore year or its equivalent. They should have skills to do the kind of work referred to above. Also

a growing, mature Christian faith and a sacrificial desire to serve. They must be willing to conform to disciplines required of Christians living in a different culture. COST: Students pay travel from their homes to San Juan and return plus part of cost of food and administration of work camp, approximately \$225 each. (This includes travel from New York or Miami, insurance, food and housing in the island and some travel in Puerto Rico.) APPLICATION to Dr. H. C. Brown, P. O. Box 871, Nashville 2, Tennessee.

**The BRETHREN SERVICE COMMISSION** will conduct two work camps: *Baltimore, Maryland*, June 21-August 22, and *Mills Mountain, Virginia*, June 24-July 31. The Baltimore project will consist of work in city slum rehabilitation program in Negro community—recreation, crafts, religious instruction. COST: \$1.25 per day. For mature youth. The Mills Mountain project will call for physical labor on school grounds and play equipment; teaching Bible school. COST: \$1 per day. For youth 16 or older. APPLICATION to Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

**ECUMENICAL VOLUNTARY SERVICE (USCC)** will sponsor the following: *Bloomington, Indiana*, June 21-July 31. Construction of the first unit of low-cost housing program inaugurated by the Bloomington Christian Center. COST: \$80. *Alaska*, late June-early September. Renovating children's home followed by community service camping experience. COST: Including round-trip transportation from Seattle, \$350. *New Windsor, Maryland*, July 19-31, August 2-14 and 16-28. Project in Church World Service Center. Each period includes two-day trip to Washington, studying church and relief aid. COST: \$40 for one period; \$30 each additional period. APPLICATION to Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York. Deadline: April 15.

**THE LUTHER LEAGUE OF AMERICA** will sponsor the following projects: *Pittsburgh, Pennsylvania*, July 14-23. Twenty persons, 15-24 years. Painting and working in inner-mission headquarters. Camp fee: \$20. *Albuquerque, New Mexico*, July 8-22. Twenty persons, 15-24. Repairing at Spanish American community center. Camp fee: \$40. *Norristown, Pennsylvania*, July 28-August 14. Fifteen persons, 17-24 years. Work on recreation area at state mental hospital. Camp fee: \$45. *Chicago, Illinois*, July 6-23. Twenty persons, 15-24 years. Work at interracial church. Camp fee: \$45. *Northern Minnesota*, July 14-30. Twenty persons, 15-24. Building and repairing at youth rehabilitation center. Camp fee: \$45. *New York City*, July 7-30. Twenty persons, 15-24 years. Work at interracial church and interracial children's home. Camp fee: \$60. *Konnarock, Virginia*, July 7-16. Twenty persons, 15-24 years. Renovation of community center in southern mountains. *McAlevy's Fort, Pennsylvania*, June 30-July 9. Twenty persons, 15-24 years. Landscaping of rural church. Camp fee: \$20. APPLICATION to Luther League

Work Camps, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

**UNIVERSALIST SERVICE COMMITTEE** needs eight volunteers, June 20-August 15, 18-32 years of age, for *Chicago* work camp. Group will work with year-round social work staff in providing day-camp program for children and teenagers of large interracial housing project. Excellent opportunity to understand social work and race relations. COST: \$75 plus travel. APPLICATION to Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

**DEPARTMENT OF VOLUNTARY SERVICE**, United Church of Christ, projects for posthigh and older youth—at least 19 years old and preferably two years of college—will include: *Chicago, Illinois*, June 27-July 26. Team of six-twelve workers to serve in interracial, bilingual (Spanish and English) church in changing intercity community. Physical work will include redecoration of church and some homes. Recreational program for children as well as some vacation school work will be featured. COST: \$50 plus round-trip travel. *Anchorage, Alaska*, July 21-July 31. Work campers help erect first unit of low-cost cooperative housing program inaugurated by Bloomington Christian Center, a social service agency sponsored by sixteen local churches. COST: \$80 plus round-trip travel. *Knoxville, Tennessee*, June 22-July 31. Located at Knoxville College, work campers will renovate building on college campus. Project will include group programming and community activities. COST: \$90 plus round-trip travel. APPLICATION to Department of Voluntary



Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.

**PRESBYTERIAN CHURCH in the U.S. and U.S.A.** work camps are undertaken by groups of students and young adults from a particular campus, community, or synod. One project planned in *Alaska*. Write for particular information to Presbyterian Summer Service and Study Projects, 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or 8 North Sixth Street, Richmond 9, Virginia.

**AMERICAN FRIENDS SERVICE COMMITTEE** will sponsor six high school and college camps in the United States in locations of economic and social need. Campers serve in Indian reservations, migrant workers communities, and needy urban or rural neighborhoods, helping with construction and directing recreation. Dates: June 26-August 21. COST: \$135 per camper plus travel. Financial aid is available. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

**COMMITTEE ON SUMMER SERVICE PROJECTS, Episcopal Church,** will conduct the following work camps: *Alaska*, June 30-July 29. Mature college students, preference given to Episcopalians, to do construction work at mission in interior of Alaska and Bible school program with Indians. COST: Students pay transportation to Fairbanks. Missionary District of Alaska will take care of travel from Fairbanks to project. Cost of work camp \$60. *Japan*, June 20-September 1. Twenty to twenty-five men and women of college age or above. Preference to Episcopalians. A planned program of Bible study, lectures on history and culture of Japan and work of Japanese church will complement daily worship and work. APPLICATION to Committee on Summer Service Projects, 281 Fourth Avenue, New York 10, New York. Indian work camp, *South Dakota*, June 18-August 6. Episcopal college students and young adults to do manual labor in construction and tearing down of buildings: digging, working on foundations, painting, general carpentry. Skilled direction provided. Students will live among Indian people in the Rosebud Mission and Reservation. COST: \$75 for expenses, plus transportation and spending money. APPLICATION to Rev. John B. Lurvey, Mission, South Dakota.

## COMMUNITY SERVICE

**The METHODIST STUDENT MOVEMENT,** under the direction of Tsuguo Ikeda, will conduct program at the *Seattle Atlantic Street Center*, a project of the Woman's Division of Christian Service, June 17-July 29. This community service project offers opportunity for Christian students to become involved in the whole social process of an area with all the problems of complex urban life. Work with grade-school day camp at Atlantic Street Center and at the Rainier Vista Housing project; vacation church school; home visitation program of day campers, study of social institutions;

recreational program on week ends covering trips to mountains, ocean, Canada; living cooperatively at the Atlantic Street Center; and worship and study sessions will be included in program. Five boys and five girls are needed who have completed their sophomore year in college or its equivalent, with skills to do work required, mature experiences in working with people, understanding of Christian faith, and a desire to give sacrificial service voluntarily in work. COST: Students pay travel from their homes to Seattle and return, plus activities fee of \$20 for deputations, recreation. APPLICATION to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

**The BRETHREN SERVICE COMMISSION** will conduct two projects: *Fresno, California*, July 12-August 23, and *Chicago, Illinois*, June 28-August 28. In Fresno, work with established community center program of playground supervision, club work, center maintenance, Bible school. COST: \$1 per day. For mature youth. In Chicago, day-camp program for community children—crafts, recreation and religious instruction. COST: \$1 per day. For youth eighteen or older. APPLICATION to Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois. Deadline: April 15.

**ECUMENICAL VOLUNTARY SERVICE (USCC)** will conduct two projects: *Wayne County, New York*, June 28-August 30. Work with migrant farm workers. Majority Southern Negro; many are Puerto Rican; some are white. They live in barrack-style camps. Team of young men and women will serve through religious, recreational, and educational activities for both children and adults—worship service, church schools, child care, organized games, crafts, music. Working with community in attempting to bridge gap between citizens and migrants will be important part of task. COST: \$100, including room, board, and insurance coverage for total period. *Brownsville, Texas*, June 21-July 31. Project with children and teenagers connected with Episcopal parish. Spanish-speaking applicants given preference. COST: \$80. APPLICATION to Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York. Deadline: April 15.

**DEPARTMENT OF VOLUNTARY SERVICE, United Church of Christ,** projects for youth 18 years of age and above with equivalent of at least one year of college, will include: *Biloxi, Mississippi*, June 22-August 19. Team of four-six persons work in community mission-vacation church school; day camping; recreation leadership; group work; nursery school. Training begins June 17. COST: Round-trip travel, plus \$10 registration fee to cover insurance, program costs. Local entertainment underwritten. *Buffalo, New York*, June 22-August 15. Salem United Church. Four-six persons to work in community program in interracial, socially and economically underprivileged neighborhood; survey work, vacation church school, day camping, playground activities, seminars on work of "Church in the City," trips. Training begins June 17. COST:



Round-trip travel plus \$10 registration fee to cover insurance, program costs. Local entertainment underwritten. *St. Louis, Missouri*, June 22-August 19. Team of three-five persons to work with many age groups identified with Fellowship Center, an inner-city community service agency. Program includes club work, playground, leadership educational trips, counseling in camp and recreational activities. Week-end involvement in local church. Training begins June 17. COST: Round-trip travel plus \$10 registration fee to cover insurance, program costs. APPLICATION to Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.

**PRESBYTERIAN CHURCH IN U. S. and U. S. A.** will conduct projects: *Orleans County, New York*, July and August. Unit offers service and fellowship to hundreds of seasonal migrant workers in large fruit- and vegetable-producing area. Group will live together and undertake work in migrant camps and community. Work is predominantly with children but may include literacy classes, sewing classes, worship and recreational programs. Unit will have study, worship and sharing sessions as team and also with churchmen and other leaders of the nearby communities. Eight men and women with group work or educational training or experience needed. COST: Room, board, insurance, and some travel help provided, plus small student scholarship if needed.

*San Joaquin and Santa Clara Valleys, California*, June 22-August 15. Students work in eleven or twelve teams in ecumenical service unit, ministering to needs of thousands of agricultural migrants. Work will involve teaching in vacation church schools for children, literacy classes, sewing and craft classes for adults, and recreation and worship for families. Some knowledge of Spanish helpful. COST: Room, board, insurance, and travel on field are provided. Participants are responsible for travel to and from field. *Whitesville and Colcord, West Virginia*, June 10-August 10. Two men and two

women with one year of college or one year of work after high school needed to work with children and high-school young people in camps, vacation church schools, and recreational programs in mountain project. Fifteen churches along Coal River in mining region south of Charleston organized in four parishes and served by staff of workers. Pattie Stockdale Home is project center. Experience in vacation church schools helpful. COST: Room, board, insurance, travel on field, plus \$50 per month provided. Participant responsible for travel to and from Whitesville.

*Marietta, Ohio, June 9-August 15.* Starting point Marietta for several small teams of students serving variety of communities in Ohio. After orientation period at Camp Presmont, small teams work in intercity and rural areas in vacation church school ministry, visitation, recreation and community service program. Teams work with teachers in local churches. Twenty-five students with one year of college or at least one year of work after high school may serve. Some seminary students also needed. COST: Board, room, insurance, travel to field and return provided, plus financial assistance where needed. Cooperative sharing of work in homes visited expected. *Jim Thorpe, Pennsylvania, June 17-July 18.* A team of students will work in industrial coal area parish in program of day camping, family life, and youth work. Aim to make church work relevant to socioeconomic problems. Emphasis begins in children's work and carries over into home. Camping background helpful. Students share in worship, planning, and discussions with group ministry. COST: Room, board, insurance provided, plus \$50 per month. *Chicago, Illinois, June through August.* Twenty-

five men and women with one year of college or at least one year of work after high school to work in two inner-city parishes. Conduct day camps, vacation church schools, surveys, leadership training programs for lay members in changing neighborhoods. Summer staff have study and sharing sessions weekly. COST: Room, board, and insurance provided. Participants responsible for travel to and from Chicago. *Chicago, Illinois, June through August.* Commuters' team of ten men and women living in Chicago area needed to serve cycle of vacation church schools and related programs in three churches. COST: Financial assistance provided on basis of need. *Chicago, Illinois, June through August.* Neighborhood house program continues to show adaptability and helpfulness with newcomers from the Deep South and Puerto Rico. Conduct day camps and educational programs for young people and adults. Participants will have study and sharing sessions with others working in Chicago programs. COST: Room, board, and insurance provided. Financial assistance given on basis of need. Participants responsible for travel to and from Chicago. *Chicago Area, Camp Gray, Saugatuck, Michigan, June through August.* Twenty-five men and women with camping skills. After orientation in city, where all campers live, group spends summer conducting camping program for children, teenagers and adults from neighborhood house programs of Chicago. Training in education or recreation would be helpful in providing varied working in Chicago programs. COST: Room, board, and insurance provided. Financial assistance given on basis of need. Participants responsible for travel to and from Chicago.

*Southeastern Alaska, June 8-August 3.* Ten students with at least two years of college and experience in vacation church school or elementary education needed. After orientation period, participants are assigned to teams to conduct vacation schools in Indian fishing villages on islands and in communities on mainland where there are Scandinavian immigrants. Transportation on field is by seaplane and by National Missions ships. COST: Students provide travel to and from Seattle, plus \$140 round-trip air travel from Seattle to Sitka. Field provides room, board, insurance, travel on field, plus \$50 per month.

*Cleveland, Ohio, June 15 through August.* In Inner-City Protestant Parish seven denominations have united to provide new kind of ministry through varied services. Students add to continuing program through work in vacation church schools, recreational and educational programs and strengthen calling in the parish. Large number of men and women needed. Experience in vacation church schools and/or experience in education helpful. Skills with working with groups needed. COST: Room, board, and insurance provided. Some scholarship help given through the project. *New Haven, Connecticut, June 22 through July.* Wider City Parish (interdenominational) needs summer workers to teach vacation church school classes, serve as camp counselors, provide leadership for outings and other recreation in housing projects, and visit families and churches of children involved in

activities. Worship, meals and program-planning shared with group ministry. Participants should have some experience in church school, camping and group work. Spanish-speaking person would be helpful. COST: Room, board, and insurance covered. Scholarship aid given up to \$100 if needed. APPLICATION to Presbyterian Summer Service and Study Projects, 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or 8 North Sixth Street, Richmond 9, Virginia.



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**AMERICAN FRIENDS SERVICE COMMITTEE** is sponsoring summer and year-round programs in *Chicago, Illinois, and Oakland, California,* and summer projects in *Seattle, Washington, and St. Louis, Missouri.* Internes are placed as regular staff with social service agencies, or organize community programs, direct recreation, work with local committees to improve environment. Dates for summer projects: June 12-August 28. Ages 18 to 30. Internes receive maintenance and modest allowance. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

**COMMITTEE ON SUMMER SERVICE PROJECTS, Episcopal Church,** needs Episcopal men and women between 18 and 30, either single or married, for projects in *Chicago, June 28-August 28; Indianapolis, middle of June to middle of August; Louisville, June 27-August 24; Boston, June 21-August 2; Jersey City, June 22-August 23; Mendham (N. J.), months of July and August; New York City, Lower East Side, July 1-August 31; West Beacon (N. Y.), June 22-August 30; two projects in New York City, West Side, June 28-August 31 and June 26-August 21; Galveston, June 9-August 17; San Antonio, first week June to last week July; Seattle, June 28-July 28.* The church in the large city is confronted by specific and complex problems in underprivileged and interracial areas. Students participating in these projects will have opportunity to understand and to help cope with

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problems by assisting in urban missions which attempt to minister to the social and spiritual needs of those in depressed areas.

**APPLICATION**—Chicago project: Committee on Summer Service Projects, 281 Fourth Avenue, New York 10, New York; Indianapolis: The Very Rev. Paul Moore, Jr., Christ Church Cathedral, Monument Circle; Louisville, The Rev. Harold Taylor, St. Francis-in-the-Field, Harrods Creek, Kentucky; Boston: The Ven. John M. Burgess, 1 Joy Street; Jersey City: Director of Summer Projects, Grace Church, 268 Second St.; Mendham: The Reverend Mother Superior, The Community of St. John the Baptist, P. O. Box 342, Mendham, New Jersey; New York City: Lower East Side, Mrs. Shirley Jones, 48 Henry Street; West Beacon, The Rev. Otis Charles, 17 South Avenue, Beacon, New York; New York City: West Side, The Rev. Edward Chandler, St. Peter's Church, 346 West 20th Street; West Side, Committee on Summer Service Projects, 281 Fourth Avenue, New York 10, New York; Galveston: The Rev. Fred W. Sutton, St. Vincent's House, 2701 Avenue H; San Antonio: Rev. Melchor Saucedo, 1108 Brunswick Blvd.; Seattle: The Rev. Paul E. Langpaap, 609 Eighth Avenue.

## INSTITUTIONAL SERVICE

**The BRETHREN SERVICE COMMISSION** will conduct two projects: *Chicago, Illinois*, June 28-August 28, and *Elgin, Illinois*, June 7-September 5. The Chicago project will consist of assistance to nurses and other hospital duties at Bethany Hospital. For girls only. Contact Personnel Department, Bethany Hospital, 3420 Van Buren Street, Chicago 24, Illinois. The Elgin project will cover work as regular ward attendants at the Elgin State Hospital for the mentally ill. Group living, study, worship, recreation in interracial unit. Personnel will receive regular hospital salary, but pays room and board plus 7 per cent of salary to Brethren Service Commission. Must be 18 or older; one year or more of college required. **APPLICATION** to Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

**ECUMENICAL VOLUNTARY SERVICE (USCC)** will sponsor work in mental hospitals, probable locations *Connecticut* and *Missouri*. Participants are employed as psychiatric aides and do variety of work. **COST**: \$40. **APPLICATION** to Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York. **Deadline**: April 15.

**UNIVERSALIST SERVICE COMMITTEE** needs forty persons, June 15-September 15, for following locations: *New Hampshire*, *New Mexico*, State Hospitals (ward attendants, student assistants in occupational therapy). Unit members receive \$160-200 monthly as salary, less \$25 flat fee to 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.

**DEPARTMENT OF VOLUNTARY SERVICE, United Church of Christ**, projects in mental hospitals limited to college students who work as regular ward attendants, group leaders. Participants share insights through discussion and study of causes and possibilities for rehabilitation of those they serve. Some salary available. These will include: Mental hospital work, June 12-August 24, probably in *Connecticut* and *Missouri*. Participants work as psychiatric aides, combined with group life of Bible study, seminars, other activities. Individuals work as regular employees of institution at which project is located. **COST**: \$40 plus round-trip travel.

**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-late August. **Age requirements**: 21 for correctional institutions, 19 for others plus two years of college. **COST**: Participants receive regular institutional salary with maintenance deducted, pay 10 per cent of salary for project expenses. **APPLICATION** to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

**COMMITTEE ON SUMMER SERVICE PROJECTS, Episcopal Church**, will conduct projects where students live in institution where special attention is given to particular group of people. Unusual opportunities for using particular skills and abilities. In most projects, volunteers work along with regular staff members. Projects located at: *Benton House, Chicago*, June 29-August 7. Men and women, 20 years of age and older, any denomination. **COST**: Students will receive salary according to skill and experience. Room and board provided. **APPLICATION** to Miss Ignacia Torres, Program Director, 3052 S. Grattan Avenue, Chicago 8.

*Kentucky Children's Home and State Reception Center, Lyndon, Kentucky*, June 13-August 10. Eight unmarried men or women who have completed at least one year of college and are professing Christians. **COST**: Students pay travel to and from project and personal expenses other

than room and board. At completion of project student will receive \$100. **APPLICATION** to Episcopal Work Project, Kentucky Children's Home, Lyndon, Kentucky. *Neighborhood House, Milwaukee*. June 17-August 4. Four men and five women, 19 years of age or older and physically able to participate with active children. One person to work with aged. **COST**: Students will receive \$250 for seven-week period. Agency will assist students in finding adequate low-cost housing. **APPLICATION** to Rev. Reinhart B. Gutmann, 740 North 27th Street, Milwaukee, Wisconsin.

*St. Barnabas Brotherhood, Gibsonia, Pennsylvania*, July and August. Men 18 to 30, married or single, communicants of Episcopal Church. All applicants must be physically strong. Work includes both manual labor and devotional life of community, orderly work with incurables. **COST**: Transportation to and from Gibsonia. Room and board provided plus \$50 honorarium. **APPLICATION** to The Brother Superior, St. Barnabas Brotherhood, Gibsonia, Pennsylvania. *St. Mary's School, New York*, July 1 to Labor Day. Two single women between ages 20 to 35, Episcopalians preferred, to assist in playground work, teaching arts and crafts, ceramics and creative art. Should be able to control teenagers and have sufficient imaginative ability to interest girls. **COST**: Student pays travel to project. Room and board plus \$75 per month provided. **APPLICATION** to Sister Superior, CSM, St. Mary's in the Field, Valhalla, New York.

## INTERNATIONAL ACTIVITIES

An experienced staff person from the **METHODIST STUDENT MOVEMENT** will direct a *European* travel seminar and work camp, the group leaving New York City about the first week in July, and returning after about six or eight weeks in Europe. An experienced guide will serve during the travel seminar, taking the group to *France, Switzerland, Austria, Poland, Germany, Belgium, Holland and England*. Approximately three weeks will be devoted to a work camp, probably at *Ried, Austria*. Leadership from student Christian movement, the church, and state will lead seminar sessions in each country. Places rich in Methodist history visited in *England*. In *Geneva* group will visit headquarters of World Student Christian Federation and National Council of Churches. Approximately thirty persons, both men and women, who have a sincere desire to promote Christian brotherhood and mission of the church, who have completed their sophomore year in college or equivalent, who have a good academic average, mature Christian faith, Christian motivation for service, ability to establish good rapport with people, and willing to do hard physical labor needed. **COST**: Every effort will be made to keep total below \$1,000. No scholarships from General Board of Missions available. **APPLICATION** to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York, or to Dr. H. C. Brown, P. O. Box 871, Nashville 2, Tennessee.



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**The BRETHREN SERVICE COMMISSION'S** proposed international work camps, peace seminars and work-camp tour of Europe, will fall into two time categories: June 16-July 13: tour *Holland, Germany, Austria, Italy, and Switzerland*. Stop overnight in youth hostels, hotels, European homes, Brethren centers. See refugee camps, service projects, points of historical and religious interest, tourist attractions; meet service workers, government and church officials. July 15-August 19: Work camps in *Sardinia, Italy*, in connection with HELP refugee resettlement project; *Northern Greece*, in connection with Inter-Church Services in Greek Village Teams; *Morocco, North Africa*, in connection with International Christian Service for Peace Team; *Berlin, Germany*, in connection with refugee program. Peace seminars: *Kassel, Germany and Vienna, Austria*. Ages 19 to 30. COST: \$800 to \$900 including trans-Atlantic transportation, work-camp tour and work camp maintenance. APPLICATION to Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois. Deadline: March 15.



**ECUMENICAL VOLUNTARY SERVICE (USCC)** will conduct work camps, usually of four-week duration, during July and August in the following countries: *Africa—French West Africa; French Camerons, Ethiopia, Basutoland, Kenya, Madagascar, South Africa; Asia—India, Vietnam, Malaya, Thailand, Hong Kong, Indonesia, Philippines, Japan, Korea; Latin America—Brazil; Middle East—Jordan, Lebanon; Europe—Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Greece, Iceland, Italy, Holland, Norway, Portugal, Sweden, Switzerland*. COST for overseas projects includes registration, room and board, insurance, orientation session, and travel from United States port to landing on continent of service. Participant makes own travel plans from port of landing to project and pays all independent travel before and/or after project. Fees, exclusive of individual travel and incidental expenses, are approximately: *Africa, \$900-\$1,200; Asia, \$800-\$1,600; Latin America, \$800; Middle East, \$650; Europe, \$525*. A good average estimate of total cost is roughly \$200 plus base fees given above. APPLICATION to Ecumenical Voluntary Service, USCC, 257 Fourth

Avenue, New York 10, New York. Deadline: March 15.

**UNIVERSALIST SERVICE COMMITTEE** will sponsor three work camps in *Germany and Austria*, June 16-September 7. Twenty-four Americans 19-32 years of age, will serve as staff members in refugee camps in Ulm and the Nordalb in South Germany and at Jugenwerk Druhwald Youth Home near Soltau. COST: Volunteers pay \$600 for travel and food. Members fly to Europe via Icelandic Airlines. Some knowledge of German helpful, plus some skill in group activities and high degree of adaptability. Approximately three weeks allowed for personal travel. APPLICATION to Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

**DEPARTMENT OF VOLUNTARY SERVICE, United Church of Christ**, projects for posthigh and older youth—at least 19 years of age and preferably two years of college—will include: *Le Chambon-sur-Lignon, Haute Loire, France*, July 7-August 2. Ten campers to paint wooden dormitories and construct sports field at Le College Cevenol. Some knowledge of French required. Leave United States June 29; leave France August 29. COST: \$750 including travel. *Autan, Jalisco, Mexico*, June 25-July 25. Five men and five women to put new roof on church building in rapidly growing mining and industrial community located in rural mountain setting. Applicants must be vitally church connected. COST: \$250, including travel. *Yuquiyyu, Puerto Rico*, June 22-July 25. Probable projects will include road building, community service, some construction in connection with Ryder Hospital at *Humacao*. COST: \$180, includes travel. APPLICATION to Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.

**AMERICAN FRIENDS SERVICE COMMITTEE** will send about 100 volunteers to six work camps in rural *Mexico*, where living conditions are simple and sometimes primitive. Volunteers help in school construction, hospital building, inoculation programs, health education, and recreation work. Date: Summer months. Age: 18 or over. Knowledge of Spanish desirable. COST: \$200 plus travel. Some financial aid available. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

**AMERICAN FRIENDS SERVICE COMMITTEE** will send about 100 volunteers to international work camps in approximately 15 countries of *Europe, North Africa, and the Middle East*. Projects include construction of houses and school buildings, playgrounds, roads, and many other tasks of a hard physical nature. Date: summer months. Qualifications: Age 20 or over, good stamina. Language facility and experience in other service projects desirable. COST: About \$550. Some financial aid available. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.



## STUDENTS IN GOVERNMENT

**The METHODIST STUDENT MOVEMENT** will offer a seminar in *Washington, D. C.*, June 17-26, in form of survey study of American political situation from Christian viewpoint through vital contact with national government and political scene. Visits to many agencies in national capital, attendance upon sessions of congress and congressional committee hearings, interviews with senators and congressmen and leaders in various governmental departments, seminars in evenings led by outstanding people in Washington scene part of seminar. A co-ordinator will live with seminar group and give assistance in evaluating daily experiences. All students must have completed their sophomore year or its equivalent, must have academic background and interest which lends itself to understanding processes of government and politics. They should be interested in evaluation, exploring, and creativity from viewpoint of Christian gospel. No fewer than twenty, nor more than fifty students will be enrolled. COST: Provisions for food and lodging will be arranged as inexpensively as possible. Students pay cost of travel from their homes to Washington and return, and cost of food, lodging and transportation while in Washington. Activities fee of \$10 will pay for some of cost of administering project and some group entertainment. Approximate cost, without travel, will be \$75 each. APPLICATION to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

## STUDENTS-IN-INDUSTRY

**The METHODIST STUDENT MOVEMENT** will sponsor Students-In-Industry project located in urban, industrial center, June 17-August 30. Participants will share housekeeping responsibilities and expenses while working independently at full-time jobs of their choice. Purpose of project is to help develop Christian philosophy of labor and management and deeper sense of witness in field of labor relations while living





in a Christian cooperative community. Students will secure their own jobs after arrival at project. Director and local committee will give advice and assistance insofar as possible in helping them secure jobs. Weekday evenings given to seminars and group study. Group limited to 20 students, both boys and girls, who have completed sophomore year or equivalent. They should have desire to work and be capable of entering into difficult social situations. Definite job skills will make securing job easier. They must also desire to enter in study, worship, deputations, and any other disciplines the group may impose as they live cooperatively. COST: Students pay cost of travel from their homes and return, also rent and food. They should bring enough money to project to cover living expenses until first pay day after jobs are secured. Activities fee of \$20 required to help pay cost of administering project and for group entertainment. All earnings beyond these costs will belong to student. APPLICATION to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

**NATIONAL STUDENT COUNCIL of YWCA** will sponsor student industrial seminar, June 12-August 12, *Minneapolis-St. Paul, Minnesota*. About thirty-five college students interested in industrial society and the relation of Christian ethics should apply. COST: \$20 registration fee, \$20 administrative fee; room and board. Students work in full-time jobs in industry and receive regular rate of pay. APPLICATION to Student Industrial Seminar, North Central Area YMCA, 30 South Ninth Street, Minneapolis, Minnesota. Deadline: May 1.

**AMERICAN FRIENDS SERVICE COMMITTEE** will sponsor a number of Internes-in-Industry projects in industrial centers like *Philadelphia* and *Chicago*. Internes find their own jobs in factories, share in cooperative household, develop

group educational program, learn social and economic problems of industrialization firsthand. Dates: June 12-August 28. Ages 18 to 30. COST: Internes contribute about \$16 a week from wages to cover room, board, insurance, and project expenses. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## MISCELLANEOUS

**ECUMENICAL VOLUNTARY SERVICE (USCC)** will conduct work seminar at *Estes Park, Colorado*, late June-late August. Members will secure jobs in hotels or other business. Will invite others into group life study and activity program. COST: About \$100. APPLICATION to Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York. Deadline: April 15.

**The DEPARTMENT OF EVANGELISM, NATIONAL COUNCIL OF CHURCHES**, will sponsor "A Christian Ministry in the National Parks," June 1-September 15 (dates vary considerably from park to park). Thirty-three national parks and monuments are included. One hundred forty-four college and seminary students minister to residents, workers, and visitors. Ministers and workers have jobs with the members of their parish. Many positions require seminary training of at least one year. Others are open to college students interested in ministry or simply are serious, devoted Christians. Millions of visitors enjoy great natural wonders and find relaxation and peace in parks. It is with these people, isolated from immediate contact with churches, that the ministry cooperates to bring Christian worship and fellowship. COST: \$200 plus room and board guaranteed. Many make as much as \$500. APPLICATION to "A Christian Ministry in the National Parks," Room #96, 257 Fourth Avenue, New York 10, New York. Deadline: March 4.

**BOARD OF HIGHER EDUCATION, United Lutheran Church in America**, will sponsor activities mostly on *Eastern Seaboard* (a few in Middle West), July 1-August 31. Projects include: welfare institutions—homes for children, aged, handicapped—hospitals; settlements—city; camps—welfare and Christian recreational. Approximately 100 students needed (Lutheran students given first choice). Practically every year there is need for Protestant non-Lutheran men and very occasionally a non-Lutheran woman. (All excess non-Lutheran applications turned over to YWCA camp.) One year of college plus acceptable personnel applications required. COST: Workers receive \$100 per month plus room and board. Students pay all travel expenses. Attendance at orientation conference, June 13-19, required. APPLICATION to Summer Service Program, Board of Higher Education, United Lutheran Church, 231 Madison Avenue, New York 16, New York. Deadline: March 15.

**PRESBYTERIAN CHURCH in the U. S. and U. S. A.** will sponsor the following working semi-

nars: *New York City*, June 20-August 31. "Christian Responsibility in the World of Nations" provides directed reading, field trips, and discussions on international affairs with leading government officials, church leaders, and scholars. Ten men and ten women, upperclassmen and graduate students, needed. Participants should have some background in political science, history, economics, or related fields. All share cooperative living costs and responsibilities. Each participant responsible for finding job for summer, preferably in international agency or organization. Students must have completed at least sophomore year of college and have skills to facilitate finding employment for summer. COST: Out of individual incomes, group will underwrite costs of project—housing, meals, resources, books, subscriptions.

*Philadelphia, Pennsylvania*, June through August, "Urban Renewal and the Task of the Church" combines skilled experience with reading and seminars in study of urban problems and redevelopment. Group will work and study in areas of city planning, housing, health, human relations. Jobs in city and voluntary agencies open to qualified upperclassmen and graduate students. Participants will share cooperative living costs and responsibilities. COST: Out of individual incomes, group will underwrite costs of project—housing, meals, resources, books, subscriptions. *Ghost Ranch, Abiquiu, New Mexico*, June 12-September 5. "The Problems of Power and Nuclear Weapons" seminar will bring together students interested in physical and biological sciences, political science and other fields to study one of the most crucial problems of our time. Each participant will work in a maintenance job (kitchen help, dishwasher, housekeeping, grounds crew). Three evenings each week devoted to group study. Leaders in field of theology and social, political biological, and physical sciences will assist in study. Each participant will undertake study in his own field and share in discussions. COST: Jobs at Ghost Ranch will provide room, board, insurance, and \$50 per month. Some students will be needed as early as June 3 and some through September 8.

*Brazil*, June 28-August 20. Twenty Presbyterian upperclassmen and graduate students will par-



ticipate with representative students from Asia, Africa, Europe and Latin-American countries in seminar on "The Reformed Faith and the Mission of the Church." After brief orientation in Miami, Florida, group from United States will fly to Sao Paulo, Brazil. Members will participate as stewards at General Council of the World Presbyterian Alliance in Campinas, visit with SCM groups, attend Centennial Celebration of Presbyterian Church of Brazil in Rio de Janeiro. Small teams will also visit mission projects in interior of Brazil. COST: Approximately \$960 complete from Miami and return.

**Alaska, Station KSEW, June 22-August 1.** Ten Presbyterian college students with background and/or interest in modern broadcasting will participate in special broadcasting at radio station KSEW, the Voice of Sheldon Jackson, Inc., Sitka, Alaska, owned and operated by United Presbyterian Board of National Missions. After preliminary planning and orientation at San Francisco Seminary, group will live in Sitka and work at KSEW. Participants will be involved in study of and on-the-air training in Christian communications techniques, learning to prepare radio and TV programs, announcing, interviewing, directing, producing. COST: \$250 complete from San Francisco and return. Deadline: March 10, 1959. APPLICATION to Presbyterian Summer Service and Study Projects, 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or 8 North Sixth Street, Richmond 9, Virginia.

**LISLE FELLOWSHIP, INCORPORATED,** offers practical experience in intercultural relations through intergroup cooperative living, community service, and attitudes consonant with understanding of people in world community. Upperclass students and young adults seriously seeking to understand attitudes and forces at work in our world, and those open-minded with desire to think through problems of our day are the type wanted. After orientation period, there are alternating periods of small team visits to various types of communities to learn of problems and achievements of society, and periods back at home center for evaluation and discussion. Two *United States* units: *California, San Francisco Bay Area*, June 21-August 1; *Colorado Rockies*, July 19-August 29. Three *European* units: *Danish Unit* (and other *Scandinavian* countries), June 29-August 9; *German Seminar*, in *Southern Bavaria*, August 1-31; *Adult Education Seminar, Netherlands, Denmark, Germany*, July 5-August 29. Also new short "Core" Intercultural Program in *Israel*, late June to early September. Students urged to apply early. COST: American units \$190. APPLICATION to DeWitt C. Baldwin, 204 South State Street, Ann Arbor, Michigan.

**COMMITTEE ON SUMMER SERVICE PROJECTS, Episcopal Church,** will promote rural projects in the following places: *Arizona*, June 16-August 17. Two months' sharing in church's ministry to Navajo people; pastoral care and community work, institutional child care, daily vacation church schools. Six men and women, college or seminary students. COST: Travel to and from project paid by student. Room and



board provided. APPLICATION to Rev. Davis Given, Good Shepherd Mission, Fort Defiance, Arizona. *Canada*, May 20-September 30. Workers take services, teach children, visit homes, and hold vacation schools. Teacher must be trained in religious education. Driver must be able to drive Ford van and take course in running repairs. Women, Episcopalians, single and 18 or older. Must be 25 to be in charge of van. COST: Project will pay travel to and from Canada; money for running expenses and board also provided. APPLICATION to Miss F. H. Eva Hasell, M.B.E. Synod Office, Trinity Hall, Winnipeg, Manitoba. *Maine*, June 16-August 18. Students conduct daily vacation church schools. Men students may conduct services and preach. Three people work at Sweetser Home with emotionally disturbed children. Sixteen college age or over men and women, communicants of Episcopal Church. COST: Students pay travel to project. Room and board provided. APPLICA-

TION to Bishop's Office, 143 State Street, Portland, Maine.

*Nevada*, June 15-September 1. Summer of Christian education, including two months of summer conferences at Lake Tahoe and twenty or more daily vacation church schools over Nevada. Twenty to twenty-five college juniors or older. Men and women; confirmed Episcopalians. COST: Travel to Nevada paid by student. Board and room plus travel within Diocese of Nevada provided. APPLICATION to Committee on Summer Service, 281 Fourth Avenue, New York 10, New York. *New Mexico*, June 27-August 9. Missionary endeavor among Navajo Indians. Program consists of mission chapels, community programs, and hospital work in both desert and urban situations. Four men, four women, Episcopalians, single, 18 and older. COST: Student pays travel to and from project. Room and board furnished. Special trips paid by students. APPLICATION to Rev. Eugene Botelho, San Juan Mission, Box 547, Farmington, New Mexico. *New York*, June 22-August 21. Negro migrant laborers from deep South bring their families to Central New York during bean-picking season. Student project carries a ministry of education and reconciliation in migrant labor camp. Eight to ten college students and graduate students, Christians of any communion, with special talents in elementary teaching, craft or swimming instruction, music, or 4-H leadership. COST: Room, board and travel provided, plus \$50 honorarium. APPLICATION to Work Camp Committee, 935 James Street, Syracuse 3, New York.

*Oregon*, June 10-September 1. Counselors are needed for four sessions of summer camp at Cove. During recess periods the volunteers conduct vacation Bible schools in various missions. Episcopalians, men and women between 20 and 25, single or married. COST: Volunteer pays travel to project; room and board provided. APPLICATION to The Rt. Rev. Lane W. Barton, P. O. Box 951, Bend, Oregon. *Puerto Rico*, mid-June-mid-August. Missionary and social service work at St. Luke's Hospital, the





Ponce churches, and St. Michael's House, a center for underprivileged boys. Three-four single women of any race, 20 to 25 years of age. COST: Room and board provided. Student pays travel. APPLICATION to Sister Esther Mary, Convent of the Transfiguration, Box 1991, Ponce, Puerto Rico. Washington, end of June to end of August. Two types of experience available, assistance to missionary clergy on building projects; summer conference experience as counselor to junior and senior high youth and primary children. Episcopal men or women, single or married, 20 years of age or older. COST: Student pays travel. Room and board plus travel within field provided. APPLICATION to Rt. Rev. Russell S. Hubbard, 245 East 13th Avenue, Spokane 3, Washington. Wisconsin: Menomonie, June 7-August 15. Program of Christian education concerned with vacation church schools and youth conferences. Two single, college junior or older communicants of Episcopal Church or seminarian or training school student. COST: Student pays travel to project; Diocese of Eau Claire will provide room, board and travel within the diocese, plus \$25 a week of conference and \$10 for 6-day vacation church school. APPLICATION to Rt. Rev. William W. Horstick, 510 S. Farwell St., Eau Claire, Wisconsin.

Wisconsin: Milwaukee, mid-June to mid-August. Daily vacation church school program for children provides opportunity to teach children from 5 to 12 years of age, to deepen one's own faith and knowledge, and to share more fully in meaningful personal relationships. Men or women college students, communicants of Episcopal Church. COST: Student pay travel; \$250, plus room and board provided. APPLICATION to Mrs. Everett McNeil, 7411 Fifth Avenue, Kenosha, Wisconsin.

**AMERICAN FRIENDS SERVICE COMMITTEE and UNIVERSITY OF WASHINGTON YM-YWCA** will sponsor internes-in-community service project, June 12-August 21, at Seattle, Washington. Sixteen students, men and women, some must be 21, are employed by social agencies and hospitals. Program includes day camp-

ing, playgrounds, work with adoption agencies and with older adults. Camping and recreation experience, craft skills and at least one woman with Water Safety Instructor rating. Seattle is city working hard to prevent slum conditions and trying to meet community needs. Supervision of jobs part of program. Few other projects available in Pacific Northwest. COST: Internes receive room, board, insurance and bus fare. All payment goes into project budget and small stipend is paid each interne in addition to maintenance. Students pay transportation to project. APPLICATION to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania or Mrs. Gladys Lawther, PNW Student YWCA, 831 S. W. 6th Avenue, Portland 4, Oregon. Registration open now, must be completed by May 1.

**NEW YORK BAPTIST CITY SOCIETY** (Department of Student Work), **NEW YORK CITY CONGREGATIONAL CHRISTIAN CHURCH ASSOCIATION**, **JUDSON MEMORIAL CHURCH**, **AMERICAN BAPTIST HOME MISSION SOCIETY**, **COUNCIL ON CHRISTIAN SOCIAL PROGRESS**, and **BAPTIST STUDENT MOVEMENT** will sponsor program on the church in urban life at Judson Student House, in the midst of New York's Greenwich Village, June 13-August 31. Fifteen to twenty juniors, seniors and graduate students in all fields of study will pioneer and serve church through seeking new, effective, even radical answers to urgent problems which have resulted in slow retreat of Protestant Church from urban centers to suburbs. Part of their understanding will be gained through full-time employment in business and industry, seminars and Bible study three evenings a week, and field trips and outings. Experiment will involve living as small Christian community—worshiping together, bearing each other's burdens and joys, yet remaining identified with, and open to, all with whom they work, and who reject or ignore Christian faith. Outstanding person in student field will lead project, assisted by experts on various problems in city life and by leaders from churches where significant work is being done to meet needs of innercity. COST: Registration fee of \$15 plus transportation to and from New York, room and board at Student House. Average wage scale last year \$60 to \$65 per week. APPLICATION to Rev. Howard Moody, 55 Washington Square, South, New York 12, New York.

**COUNCIL ON CHRISTIAN SOCIAL PROGRESS** of the **AMERICAN BAPTIST CONVENTION**, the **CHICAGO BAPTIST ASSOCIATION**, the **FIRST BAPTIST CHURCH** of Chicago, the **AMERICAN BAPTIST HOME MISSION SOCIETY**, the **BAPTIST STUDENT MOVEMENT**, will sponsor summer work and study project at Baptist Graduate Student Center, Chicago, June 6-August 7. Young people with at least one year of college or equivalent working experience will have chance to become acquainted with life of great metropolitan center through living, working, participating in and observing life from many perspectives. Attempt will be made to find what Christian churches are

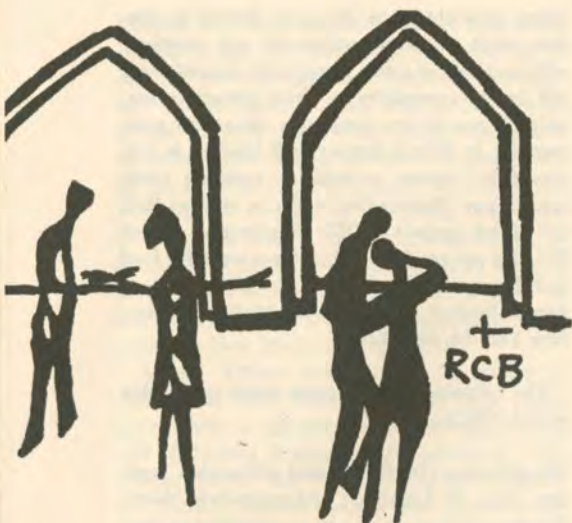
doing, or ought to be doing, to develop a ministry which will work realistically and creatively with problems of urban community. Special focus will be the community in which projectors live, which is one of few completely integrated communities in United States. Each student is employed in business or industry, receiving going rate of pay. Outstanding leader in student field will direct project. COST: Registration fee of \$15 plus project fee of \$2, \$10 per week for food and \$4 room, plus laundry. APPLICATION to Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

The following projects come under sponsorship of YM-YWCA:

**Washington (D. C.)** student citizenship seminar, June 17-August 31. Approximately thirty-five men and women who have completed at least two and preferably three years of college. Students hold full-time jobs chiefly as typists and stenographers in government agencies. Limited number of positions open for trainees in physical education, mathematics, meteorology, engineering, agriculture. All positions require civil service examination to be taken before March 1. Projectors attend Congressional hearings, observe the Senate, the House and 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 these problems in terms of Christian faith and help find ways they may act as responsible citizens at home and at college. COST: \$75 for program and registration. Most jobs pay about \$50 per week. Earnings cover living expenses and fees. APPLICATION to YM-YWCA, 3601 Locust Street, Philadelphia 4, Pennsylvania.

**New York City**, June 28-August 18. Approximately thirty-five women students work in out-





standing social agencies under supervision of trained social workers. Students have opportunity to alleviate some of special problems people face in large cities especially in blighted areas of urban communities. Students also participate in intensive seminar program designed to acquaint them with problems of urbanization, city in which they work and Christian basis for social action and service. COST: Approximately \$65 for program and registration. Students work for room and board or a small salary which is generally adequate to cover living costs, fees and provide small savings. APPLICATION to National Student YWCA, 600 Lexington Avenue, New York 22, New York.

**Minneapolis and St. Paul, June 12-August 21.** Twin cities student industrial seminar where students hold regular factory jobs. Through seminars they study great and important struggles going on in labor movement as it seeks to become democratic and responsible to its members; what these problems mean to worker and his family; to labor-management relations, to unions vis a vis the government and to our society as a whole. Students will examine relevance of Christian faith to economic life. COST: About \$30. Students live together and earnings cover living costs plus some savings. APPLICATION to Area YMCA, 30 South 9th Street, Minneapolis 2, Minnesota.

**Leadership Training Schools:** East Coast, *Union Theological Seminary, New York City*; West Coast, *Pacific School of Religion, Berkeley, California*. Two schools are designed to give students a period of integrated experience in dynamics of Christian leadership. Courses help students see relationship between personal faith and the release in new life and power which Christian faith provides and out of which comes capacity to relate creatively to others and to give real leadership. Schools will combine courses which will illuminate Christian faith and its relevance to contemporary life with practical methods for developing effective student YM and YWCA's. Students take three courses for which they receive six semester hours of credit. Open to students of all races and creeds who

carry leadership responsibility for a campus YM-YW or SCA; have completed two years of college; have average academic grade of 80 per cent; present application and necessary recommendation. APPLICATIONS, dates and costs may be obtained by writing to Margaret Norton, 600 Lexington Avenue, New York 22, New York.

**USA-USSR Student Exchange Program,** mid-June to first week of September. Twenty-four men and women students whose qualifications include experience in and understanding of purpose and way of work of YM-YWCA, maturity in inter-personal relationships, ability to communicate, interest and knowledge concerning international relations. At least two members of group must speak Russian. Exchange has three main purposes: Through firsthand contacts to gain deeper understanding of Soviet people, their culture, problems and achievements, and their role in climactic events of our times; to interpret our own society and convictions on person-to-person basis; to develop leadership and program of student YM-YWCA in area of international relations and responsible Christian citizenship. Traveling in groups of twelve each, with trained leader, group will have short stay in Western Europe, over forty days in Soviet Union and ten days or more in either Poland or Czechoslovakia. Emphasis will be on prolonged stays in few major cities and in one of "institutes" or "sport's camps" where there is maximum opportunity to meet Soviet students. COST: \$1,200 plus visas, predeparture orientation and travel in U. S. Selection will begin January 15. Final deadline February 15. APPLICATION to Richard McKenna, 291 Broadway, New York 7, New York.

New projects being developed: Summer tryout with the *YMCA, Chicago and Illinois*, 8-10 weeks. Write: Illinois Area Council of YMCA's, Room 1600, 19 S. LaSalle Street, Chicago 3, Illinois. YMCA junior world service worker, *Istanbul, Turkey, and Caracas, Venezuela*, September 1, 1959 to September 1, 1960. Write: Harold W. Colvin, Room 1508, 19 S. LaSalle Street, Chicago 3, Illinois. Open only to class of 1959. YWCA volunteers abroad, *Berlin, Mexico City, and Istanbul*. Ten weeks, summer of 1959. Write: Jean M. Whittet, 600 Lexington Avenue, New York 22, New York. Open to experienced YWCA student leaders.



## *motive's* CAMPUS EDITORIAL BOARD 1958-1959

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*motive*

# LETTERS...

I found W. E. Steinkraus' article "God Was In Christ" (October *motive*) to be very interesting, but I must disagree with him on one point. He refers to Kahlil Gibran as a "hazy romanticist." Why should he be termed this simply because he chooses to express his ideas in a form differing from the usual? When he speaks of marriage,

*But let there be spaces in your togetherness,  
And let the winds of the heavens dance  
between you . . .*

he is saying the same thing about individualism as Kierkegaard, only in a more beautiful manner. Granted that he is not so precise in his meanings as the traditional logical philosopher, but this is the glory of Gibran, namely, that he leaves room for the individual to interpret in his own manner. Gibran merely draws the outline. Let's face it: it was Paul, the Westerner, not Christ, the Near Easterner, who used preciseness.

—J. R. McNUTT  
west virginia university  
morgantown, w. va.

W. E. Steinkraus seeks by subjecting the statement by Paul to a system of language dissection to prove that the statement cannot possibly be true or even mean what it says. The real interpretation of the statement is that Paul was affirming a well-authenticated fact. That despite what Paul's contemporary heathen might say; that despite what Paul's contemporary Jews might say; that despite what Paul's noncontemporary would-be philosophers might say; still it was a FACT that God was in Christ, and that for a purpose, that he might reconcile the world to himself. In the light of these truths the writer's juggling with words seems merely childish.

—ERNEST COLWELL  
union bridge, md.

Since this letter is prompted by Lee C. Moorehead's article, "How Do You Answer an Atheist," which appeared in your November issue, you might entitle this, "An 'Atheist' Answers Back."

You will please note that the word "Atheist" is in quotes. While Mr. Moorehead might consider me, and many others like me, to be atheists, we are hardly in accord with his opinion.

It might be that I am doing the author an injustice by misinterpreting his attentions, in which case I will apologize; but, the article does give the strong impression that anyone who does not attend regularly a Christian church is an atheist.

As an example: in his expositions, he freely lumps atheists and agnostics and people who believe in Christ but do not attend church. This is the type of tactic too often used by

groups with less savory reputations than that of your magazine.

Let it be understood that in writing this letter, I am taking the liberty of speaking up not only for the "atheists" but for the atheists (sans quotes) as well.

Now to answer Mr. Moorehead:

We do not think that (conventional) religion "is essentially irrational and that religious people can't and won't think." Rather, you will find that the great majority of us respect the religious (or nonreligious) beliefs of our fellow men. What we do dislike, however, are the fanatics—and these are to be found among the atheists as well as among the conventional Christian groups.

Many of us are labelled "atheist" because we are unwilling to be stampeded into beliefs we are not ready or willing to accept—that label being one of the main prods. We resist until we can find out what is the truth; and our convictions must be based on intellectual rather than emotional grounds.

The true atheist, if he is to believe in God, must *find* God; the "atheists" (like myself) who believe in God but do not believe in the divinity of Christ, must *find* Christ to become a Christian. We nonbelievers cannot be led, dragged, pushed or stampeded into our beliefs.

One of the most difficult things for an atheist to face is an observation of the warmth and security of "belonging" to a mass of believers. It is the feeling an orphan might have as he presses his nose against a window and watches a Christmas party going on inside.



Yet, we are orphans because of choice, and there is strong consolation in that, too. You will not find us paying lip-service to a series of creeds merely because everyone else does. If nothing else, we have the courage and strength of our convictions.

And, those of Mr. Moorehead's statements leading to the impression that those who do not believe conventionally are immoral are entirely out of line.

I know very many non-Christians who are more "Christian" in their lives than a goodly number of those who go to church every Sunday and tell the world how much they believe in Christ's teachings—even if they don't practice those teachings.

The one item in which I find myself agreeing with Mr. Moorehead is his last statement, "The only convincing answer to his doubts is to be found in your deeds."

If your actions do not convince us that your beliefs are the right ones, at least they will earn our respect.

—MICHAEL J. GRAMLICH  
washington, d. c.

I've often wondered what a bird looked like just as it hit the windshield. Thanks for the revelation (cover, November *motive*).

—GILBERT EVERETT DOAN, JR.  
lutheran campus pastor  
philadelphia, pa.

The general reaction to the statement by the socio-political concerns committee (December *motive*) is disappointing—not because of honest disagreements but for the lack of understanding of what the statement was supposed to do. All the criticisms noting lack of specific relevance could be answered by a reading of the report which followed this *preamble*. In the report itself, particular attention is paid to several of the crucial problems facing the student in the areas of social action and ethics.

The statement, far from being a wailing cry in the theological night, takes utterly seriously the plight of the contemporary student, and the basic threat he faces—that of the loss of meaning in an impersonal and destructive world. It says that the voice of the Church is being muffled, and, as members of The Methodist Church, and sharing in its corporate guilt, we ask forgiveness. Surely no one claims perfection for any earthly institution—even the Church. We admit that we have tried to work our way out of our problems, and this has led to failure. The only hope which the world has is that which is grounded in Christ. This makes so much sense to us that we cannot help but want to share in this healing ministry of reconciliation, witnessing in the structures of society to the new meaning in our lives—new to us,

but the focal point of the Church's message through the centuries.

It is from this context that the statement was written. We, and our church, fool ourselves if we fail to see the crisis of meaning which is alarmingly real in the university and our society as a whole. It does little good to tell the present-day Christians to go back to the well-defined attitudes of some earlier time. Perplexity and indecision are with us, and it is the glory of the gospel that its central message—that of the incarnation of God's love—is relevant to our situation.

Instead of being defeatist, this statement points with an unflinching accuracy to the Hope which underlies man's hope, and which is a judgment on our man-made structures of laws and legalistic moral pronouncements. Salvation does not come through Methodism's history of social life and work, but through the faith upon which the life and work is predicated. It is in this relationship of faith that a responsible society develops—the people of God at work in the world.

When are we going to learn to talk to each other and to listen to what people are saying—even if their vocabulary is different from ours? The students to whom this statement was first read understood and were moved. Is it asking too much that the leaders of our church try to move slightly beyond an immediate negative response to any statement which uses terms which are unfamiliar? As a young churchman, I am getting tired of guilt by association—that is, being held accountable for all the implications of theological thinkers since the 1930s, simply because of language similarities.

If there are differences of opinion, let us have real, vital debate. I, for one, shall no longer spend time defending my thought while critics are focusing their attention simply on vocabulary.

Criticism, a call to repentance and renewal are cherished parts of our common Methodist heritage. Let us listen to each other in genuine Christian humility, and then join hands in working for the improvement of our church, that God may truly be worshiped, that the world might believe.

—ALLAN J. BURRY  
assistant methodist chaplain  
duke university  
durham, n. c.

## campus roundup

BY BARBARA BRIGHT

### IN GOD WE TRUST

In an editorial headed "Our Incredible Faith," the editor of *The Daily Utah Chronicle* discussed a new type of apathy, "not the kind of apathy that is decried so often . . . the kind that causes students to fail to support the Senate and not participate in student government, or fail to support the Symphony or University Lecture and Artist Series or fail to vote in the class elections."

"It is more a dangerous and foolish unconcern, an incredible faith," the editor said. "It's an unexplainable 'nothing will ever happen to us attitude—we're the United States of America.'"

Quoting from the verse, "O Providence who watches over children, drunkards, and fools . . . continue to suspend the ordinary rules and watch out for the United States of America," the editor concludes: "We can only agree with the author of the verse—and sincerely hope that someone does—we're not."

Denouncing the same type of apathy, *The Denver Clarion*, newspaper of the University of Denver, said "Little, insignificant things like international relations and the free world's crusade for democracy are apparently playing a more and more remote part in the lives of students."

### UNIQUE RESEARCH AT N. C.

North Carolina State College, Duke University, and the University of North Carolina are participating in a "research triangle" which is "one of a half-dozen major concentrations of academic and scientific personnel and facilities in the United States," according to *The Technician*, the NCSC student newspaper.

The North Carolina "triangle" program owns 4,200 acres and includes the nation's first planned research park. At the three institutions, 850 research scientists are employed, with interests ranging "from the most abstract mathematical formulations to the immediate and practical problems of the farmer or the manufacturer," *The Technician* said.

### 'SOMETHING SACRED'

Sentiments formed while smoking my sad cigarette, and quoted from *The Variety News*, University of Detroit:

"The makers of the cigarette for which a good many of World War II servicemen would walk a mile, and nine out of ten medics preferred to smoke, recently saw fit to redesign its package.



"This innovation features a smaller, less hairy brute which stands somewhat farther away from the pyramids and vegetation.

"Comes now the news that the company received so many letters of protest that it will revert to its original package.

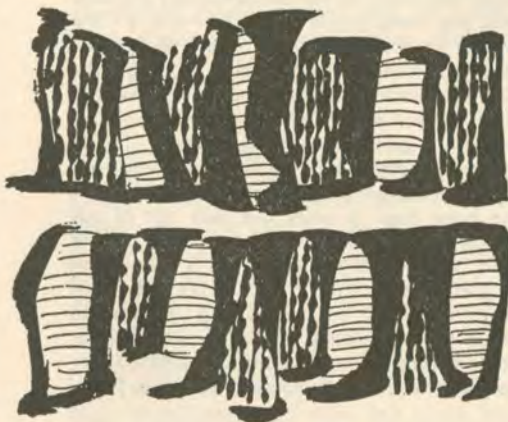
"In these turbulent days when the old-line tobacco companies have, one after another, branched out into filter-tips, king sizes, and other esoteric doo-dads, it is a source of comfort to realize that the dull dromedary will remain in its stationary pose, resisting the vicissitudes of time and package designers."

### CLEANUP CREW FOR CLINTON

Temple University students in Philadelphia are showing an active interest in the future of Clinton High, the Tennessee high school that was bombed reportedly by segregationists this fall. The local chapter of REACH—Re-establishment of Education at Clinton High—is expanding into a national organization, with a national committee composed of a chairman, secretary, treasurer and publicity director, and district chairmen working in the New England, Middle Atlantic, South, Midwest, and West regions.

### CHEMICAL SKELETON FOR FROSH

Earlham College has revised its plan for teaching chemistry, in an attempt to integrate the subject matter and aid the student to understand the fields allied with chemistry. Now operating on a teaching plan whereby the "basic fundamental concepts are related in such a way



as to serve as a skeleton on which the main body of chemistry can be hung as an integrated whole," the *Earlham Post* said.

Other institutions that are revising their chemical teaching programs are Brown, Tufts, Harvey Mudd, Wabash, Beloit, and California Institute of Technology.

Laboratory study at Earlham is now directed toward correlating the whole of chemistry and toward developing an early interest in the subject, the campus newspaper said.

"Also important is the emphasis which is now being placed on individual use of scientific literature . . . the department is requiring that the student be able to investigate thoroughly any chemical problem by competent use of the literature," according to the *Post*.

#### DARTMOUTH LIBERAL TO COMMUNISTS

Three-quarters of a group of 661 Dartmouth men answered "Yes" to a polling which asked if they believed former communists and teachers who profess Marxist beliefs but are not members of the Communist Party should be allowed to teach on the campus.

Ninety per cent of the men would allow a communist to give a public lecture on the Dartmouth campus, *The Dartmouth* reported. Sixty-two per cent stated they would not allow a teacher who is now a Communist Party member to teach on the campus, and sixty-eight per cent said a communist student organization should not be allowed to exist on the campus.

The poll was conducted by the National Student Association Committee of the Undergraduate Council.

#### 'RELIGION OF SELF-GAIN'—DEPAUW

Selfish motivation, not moral obligation, is the reason for the activities of college students, decided the Student Senate Conference on University Affairs at DePauw University. In a condemnation of the students' motives for advancement, the opinion of the discussion group was that "the college student . . . is an above average individual with average aims . . . more concerned with what he can gain from the group than what he can offer," according to the report published in *The DePauw*.

The group also stated that "religion

is not a dynamic factor on this campus because students do not take time to think about the influence it has on them." "Social force often is the reason students attend church; they see God as a means to an end and religion becomes an instrument for personal gain."

#### TV SOLVES CLASS CROWDING

Lecture classes, for those courses which have to be repeated several times during the week because of crowded conditions, will be offered by KUAT, the new television station of the University of Arizona. KUAT is programming three hours a day, five days a week, and provides effective radiated power of 1,000 watts for a radius of 20 miles, *The Arizona Wildcat* said.

The University of Detroit's TV station celebrated its third anniversary at about the same time as KUAT was sending its first test pattern. The UD station handled only 10 programs a week in 1955, but now broadcasts 27 programs with a production crew of 28 students. UD is one of the few colleges offering courses via television which offers a curriculum of required freshman courses.



THERE NOW, DOESN'T THAT HELP?

#### POLICE NAB LION-NAPPERS

The initiation prank of seven University of Connecticut students was foiled by Westport, Conn., police, who apprehended the students while they were trying to "get rid of the goods." Two stone lions, each weighing 400 pounds, had been "lifted" from a Westport estate as part of a fraternity initiation. The pledges had been told to get a replacement for the golden lion, symbol of the SAE frat, that was stolen last year.

Moral of this story: Stone lions can you to prison take, so don't resort to petty thievery.

#### SPRECHEN SIE ENGLISCH? JAWOHL

Foreign student enrollment for 1958 at the University of Utah showed an increase of 68 per cent over the '57 fall quarter, *The Utah Chronicle* reported.

The University has attracted 170 foreign students from 40 different countries. Germany has the largest representation with 26; India has 25 students, Canada 23, and Korea 15. Fifty-nine of the group are graduate students, and 58 are immigrants to the United States.

#### IDEAL PROFESSORS 'ALMOST EXTINCT'

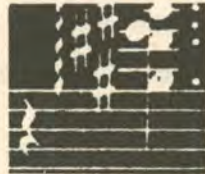
Ideal college professors "should have the quality of understanding and the virtue of patience," one Boston University student told a pollster from *The News*, the campus newspaper. Other desirable traits for this hypothetical pedagogue were "a thorough understanding of his subject, and a good sense of humor," and "an ability to conduct his classes in an informal atmosphere . . . ensuring class participation and discussion."

The ideal professor, however, according to a senior observer, "is an almost extinct type of person in the institutions of education."

#### NO 'MAVERICK' FANS

To insure uniformity in the trials of gamblers at the University of North Carolina, the Inter-Dormitory Council, the Inter-Fraternity Council, and the Student Council agreed for the latter to try all gambling cases.

This policy was announced after a debate by the IDC on whether or not to publicly denounce gambling of any sort in men's dormitories. According to *The Daily Tar Heel*, those in opposition said that "passing the resolution is like saying the IDC is in favor of doing what it is supposed to do." The resolution was approved by a vote of 27 to 9. Enforcement of the "no gambling" policy rests on the IFC and IDC.



## MUSIC

BY L. P. PHERIGO

#### KLEMPERER'S BRAHMS

With the completion of the Klemperer-Brahms cycle (on Angel) another great conductor of the old school has left us his Brahms legacy. Stokowski, Weingartner, Ormandy, Bruno Walter, Toscanini, Böhm, Abendroth, and Sir Adrian Boult all preceded him. Of these, the only sets currently competitive with Klemperer's are those by Walter, Toscanini, and Boult.

Other great conductors have left their Brahms legacy incomplete. Furtwängler recorded only the first two symphonies, Mengelberg only the last three, Koussevitsky the last two. To date, Monteux and Beecham have done only the *Second Symphony*. Perhaps the most celebrated of these are the *Second* by Monteux and the *Third* by Mengelberg (never on LP).

Of the odd-lot performances by others, several should be lifted up for special mention. An older one now becoming a collector's item is DeSabata's reading of the *Fourth Symphony*. Of the newer ones, Böhm's very fine *Second Symphony*, and the recordings of Van Beinum, Von Karajan, and Jochum (especially the latter) are very worthy additions to the catalog. The new *Third Symphony* by Reiner and the Chicago Symphony is also very fine; I would rate it among his best records, and among the best versions of the *Third*.

Of the three complete sets facing the new Klemperer issue, Toscanini's is the oldest and contrasts most sharply with Klemperer. Whereas Toscanini is tense and tightly reined, making Brahms sound crisp and businesslike, Klemperer is broad and expansive. It wouldn't be right to describe Klemperer as *relaxed*, for in his own way he is just as tense as Toscanini, but Klemperer's tenseness is a kind of deliberate building up of effects. Both Toscanini and Klemperer are meticulous about orchestral detail, and their orchestras perform with great precision—greater precision than those of Walter or Boult. But the final feeling I have after hearing Toscanini's Brahms is that something is left out, and something pretty essential to the musical message as a whole.

The missing element in Toscanini's set is abundantly present in Bruno Walter's. With Walter, Brahms is songful and melodic. Walter is more engrossed in bringing out the beauty of Brahms than his power or drama or structure. Consequently, he is less precise in performance, and more traditional than either Toscanini or Klemperer. Hearing Walter's performance, I feel that the *orchestra* is really playing the music, but with Toscanini or Klemperer it is the *conductor* who always stands in the limelight.

Boult is harder to characterize. On the one hand, he can be written off as colorless, and yet this isn't accurate. On side-by-side comparisons, Boult often emerges as the one with the greatest musical stature. Perhaps it's possible to say that neither the orchestra nor the conductor is highlighted in the Boult set, but the music of Brahms.

There are many fine things in Klemperer's performances. He sometimes opens up a passage in a startling new way, shedding a good deal of light on the inner potential of the music. Often he is stirring; he is never boring or conventional. His approach is always the grand one, and the results are always "monumental." But everywhere, regardless of what he's doing with the music, the listener is aware of Klemperer's strong guiding hand; it's his show, from beginning to end. It's "Klemperer Playing," this time the music of Brahms.

My closest personal attachment remains with the Jochum performances, with the Berlin Philharmonic. The last three symphonies are currently available, but the *First* must still be imported; Decca certainly should complete the set



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soon. In Jochum's performances I hear Brahms' music best realized. I live with them, and Klemperer has not dislodged them.



**THE INVISIBLE FIRE:** an oratorio based on the religious experience of John Wesley. Music by Cecil Effinger, libretto by Tom F. Driver. Performance under the direction of Thor Johnson, with the National Methodist Student Movement Chorus, members of the Kansas City Philharmonic Orchestra, and featuring Ilona Kombrink (soprano), Andrew McKinley (tenor), Andrew White (baritone), and Bonnie Jones (contralto). Distributed through the Methodist Student Movement on a single LP record; \$4.95.

This oratorio is worth serious investigation. The music is original and interesting, and contributes no little to the impact of the work as a whole. Wesley's experience is not treated as unique, but is universalized into a very meaningful presentation of the basic nature of man's relationship to God.



#### LOW-PRICE LINES

Two new labels in the low-price class are well worth investigating. Columbia, after discontinuing its Bluebird and Entre labels, has now substituted *Harmony* records. Most of these are performances formerly on the regular Columbia label, but now replaced because of their age. Many distinguished performances can be found, however, and if one isn't absolutely insistent on the latest high-fidelity, or stereo, then these are good investments. The reappearance of some of the Weingartner performances of Beethoven symphonies, for instance, will give some collectors a chance to get a "collector's item" for \$1.98!

Perhaps even more important is the new *Richmond* line from London. London is gradually deleting all its monophonic (monaural) recordings and putting them on the Richmond label (also at \$1.98). This will include a great number of superb recordings, technically and interpretatively. Don't pass these up without a good hard look!

# contributors

**DAME KATHLEEN LONSDALE** is professor of chemistry at University College, London, and a Fellow of the Royal Society.

**FINLEY EVERSOLE**, a native of Alabama, studied at Birmingham-Southern College, earned a B.D. at Vanderbilt University, and now is doing graduate study at Drew University.

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**BEVERLY WILDUNG**, the creative writer who "discovered" the Screw-tape manuscript printed in this issue, is assistant director of Westminster House, the Presbyterian Student Center at the University of California, Berkeley.

**EDDIE LEE McCALL**, who compiled the directory of summer service projects, has been with *motive* since before there was a *motive*. She is circulation manager, proofreader, and the continuing lifestream of the editorial office.

**W. T. JEWKES** is assistant professor of English at Oberlin College. Born in Ephratah, New York, he received most of his schooling in Britain, including an M.A. with honors from the University of Glasgow. Most of his spare time is directed toward "creative writing," and he has published a book on Elizabethan drama of a critical nature. His Ph.D. is from the University of Wisconsin.

**MARGARET KENNEDY**, a young graduate of Oberlin College fine arts department, did the wood cut print of *St. Joan* on page 13. The work shows Joan with wrists chained, but the chain is slack; it is not her real torment. More tormenting than prison, or even fire (suggested in the background), is the question in her mind as to whether her "voices" are good or evil. Margaret Kennedy has an art studio near Oberlin campus and remains, since her M.A. (1955), closely associated with college students there. She is also creating stained-glass windows for Christ Episcopal Church in Oberlin.

#### Artists in This Issue:

**JIM CRANE**, well known to *motive* readers, gives his special interpretation of the "fall of Icarus" myth which told of man's first attempt to fly. Since that first courageous attempt of man to conquer the natural world, scientists have learned to live with their mistakes more effectively and creatively, perhaps, than Icarus did. This Crane drawing seemed a natural for the article on page 2, **Scientists and the People**. There is also an "existential" Crane cartoon further along.

**ROBERT CHARLES BROWN** is effective in a humorous (pages 35-36) manner with his ink and brush this month, as well as in serious spot drawings throughout.

**JEAN PENLAND** is liberally represented throughout the issue this month. Her drawings are especially helpful in the pages of the Summer Service Opportunities.

**A. R. SIMONS**, a top-flight photographer who is working in the area of Atlanta and the Southeast, produces a kind of poetry with his camera, page 24.

**DAVID TAYLOR**, in his senior year now, at De Pauw University, is the fellow who won first prize in the *motive* graphic arts competition in 1956. He wrote that he is working steadily in several mediums: engraving, etching and of course, wood cut. Cover 3 presents his recent "Shadrach, Meshach and Abednego." We feel he is a superior talent and hope to print more of his work.

# BOOKS



## SIGNIFICANT CONVERSATION

Literature and theology ride the same boat on the sea of existence. Each throws its lines into the mysterious sea, hoping to anchor itself to the hard floor of reality. Often Protestant theology and literature have spent too much time and strength fighting each other instead of casting their separate lines. Even when they have been busy casting their lines, they've shown little concern about the depth and strength of the other's line. They've been in the same boat, but both have denied it and refused to talk with each other.

Nathan A. Scott, Jr.'s, latest book, **MODERN LITERATURE AND THE RELIGIOUS FRONTIER** (Harper & Brothers, \$2.50), is more evidence that both literature and theology are beginning to realize they do occupy the same boat and are starting to converse with each other. Mr. Scott is assistant professor of theology and literature on the Federated Theological Faculty of the University of Chicago Divinity School.

Since the poet and the theologian occupy the same boat, they cannot cut themselves off from each other without causing both to sink. This in no sense implies that their function is the same. Both literature and theology must continue to cast their separate lines, but a continuing conversation between the two will enlighten both. Mr. Scott sees several major threats to the growing conversation between literature and theology. One of these threats which would destroy both poetry and theology comes from the logical positivists who insist that all statements in order to be meaningful must be scientifically verifiable.

*So it is by no means inappropriate that those of us who are today concerned about the future of religion should at the same time be concerned about the future of poetry and should seek to defend them both against a certain fashionable barbarism in our time that would regard them both as being . . . "amiable insanity."*

Another threat comes from those who would make poetry the all-sufficient

saviour. The most famous contender of this position is I. A. Richards who insists that poetry is foolishness since its truth cannot be verified scientifically, but it does perform a medicinal function and should, therefore, be tolerated. Poetry organizes the impulses in the human personality and as such it is a personal saviour.

A third threat comes from those who would divorce both poetry and religion from the greater area of human experience. W. H. Auden represents this position on the part of the poets and Karl Barth the corresponding emphasis in religion. Another threat comes from those who insist that the poem creates its own world and has no meaning which transcends its own world.

In his analysis of contemporary literature and theology Mr. Scott says that the vision held by both is one of waiting. In theology Mr. Scott sees this in Reinhold Niebuhr's (to whom the book is dedicated) idea of the "age between the ages" and Rudolf Bultmann's emphasis on faith. It is regrettable that Mr. Scott didn't deal more thoroughly with Bultmann. In literature Mr. Scott sees this theme expressed most clearly in Samuel Beckett's play *Waiting for Godot* and in J. D. Salinger's novel *The Catcher in the Rye*.

Mr. Scott sees the key for the relation of the artist to the universe in the "I-Thou" theology of Martin Buber.

*For to seek in all our relations with the world about us to achieve the I-Thou relation is no longer to regard the world, in any of its aspects, as destined for our use or exploitation: its objects, its creatures, are rather to be regarded as beings with whom one enters into living relationship.*

This is apt to sound a bit far-fetched to the generation of the "organization man" and the "cement jungle," but I wonder if its seeming irrelevance doesn't make it all the more important to contemporary culture.

One of the most constructive discussions in the book is on the relation of the church to the artist. Mr. Scott sees the clue to this relation in Tillich's category of theonomy, "that view of culture which understands the divine law to be 'at the

same time, the innermost law of man himself. . . ."

This is a short book with long sentences. It demands careful study and is well worth studying. It also contains an excellent selected bibliography. Mr. Scott has made a valuable contribution to the present conversation between literature and theology.

—Philip Holtsford

## STUDIES IN GENESIS

For the Christian, Genesis is the book of origins and thus is important for his understanding of the Bible as a whole.

On the assumption, D. T. Niles has written a highly provocative and usable book of **STUDIES IN GENESIS** (Westminster Press, \$2.50).

D. T. Niles should need no introduction to this magazine's audience. A native of Ceylon, he is one of the outstanding and vocal Christian leaders of the world, and a young man, too. He was trained for the ministry at Bangalore, South India, and has advanced and honorary degrees from the University of London, the Chicago Theological Seminary, and the Budapest Theological Seminary. He is now principal of Jaffna Central College in Ceylon, and also chairman of the World Student Christian Federation.

This little book (109 pages) is really three essays on the God of the Bible, God's intention and man's revolt, and the constants of history. Throughout we are called to be not spectators but participants in the biblical events. Niles holds that the Bible demands an existential approach. And Niles' own thought shines through—clear, concise, logical, within a sturdy framework of intelligent and scholarly orthodox Christian theology.

Here Niles has not written a study of the book of Genesis so much as essays about the content of Genesis. Individual verses lead into provocative comments. Student groups will not find here a guide to "Bible study" so much as biblical theology—Old Testament beginnings of the New Testament faith. As such, it is an excellent book. Genesis will take on new significance for many persons, thanks to the power of Niles' ideas and convictions.

—Jameson Jones

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SHADRACH, MESHACH AND ABEDNEGO

DAVID TAYLOR

## ONE-IDEA MEN

**A**CROSS the United States of America, from Excelsior U. to Podunk State Normal, today, yesterday and the day before, and probably tomorrow too, there bustles and hustles, mind-cogs charily churning, arms aimlessly swinging, legs loping in rustling rhythm, a terrifying host of bobby socks and crew cuts. They hurry from one corner of the campus to another, from classroom to snack bar to poolroom, minds intent on Freud or Proust or Trotsky, preoccupied with vice or sex or symbolism: a sliding stream of humanitarian fanatics with sentimental mental attics, of bumbling atheists with a heady hungering for D. H. Lawrence, of would-be artists, shirttails flying, with bloodless lips and paint-stained fingers (or painted lips and blood-stained fingers?), of dollar-dedicated derelicts from Econ. 1, turning in desperation to Typing 2, or Filing 3, of horny-handed horticulturists, busy with their own multifarious Voltairious gardens, of mad mathematicians on dates with dumpy dieticians.

Day by day, in every way, they pour across the lap of Alma Mater, these degree-dominated ABCDF-directed crowds. Night by night they sit upon their twenty books clad in black and red, downing lethal doughnuts from the local homicidal bakeries, swilling their insides with coffee or coke or cognac. Each morning they rise, snatch whatever box of food their fancy finds (Crumbles, or Crunch, or Flakes, or Chex, or Lumps), and madly masticating, rush to classrooms crowded with other munching and fumbling mummies, to listen fifty minutes to the professor. And at the blessed bell's release, out of compart-

ment one, into compartment two. And again the eyes glaze at the cabalistic words, the pencils scratch distractedly, ears by now better tuned to the tumbling mass of predigested information.

And in the happy afternoons, battalions of young men and women attend further to their programs of well-roundedness. On the athletic field, paradoxical tired Fresh-men tennis termagants recline, inhaling their filtertips bliss, sad sophomores stare, secretly bewildered by the upside down Picassos. Then come humorless chemistry majors, unable to make retorts to after-dinner theology; theology majors, abusing the body's chemistry with dining-hall dinners; languorous literature majors with a crush on jazz or Joyce or ju-jitsu; sociology majors with statistics and no hypothesis. And so each day, between Picasso and Matisse, between piccolo and mattress, they find life crowded with lovable learning experiences.

The huge leviathan academic automatic mixer fully blends and kneads this heady dough into neat little well-rounded B.A.'s, who roll off the assembly lines with astounding alacrity, to be swiftly gobbled up by the hidden persuaders: reasonable, well-adjusted, men and women with lots of ideas, all things to all men, all generals and no privates.

**I**N the vortex of all this humming and drumming and rushing and crushing and cramming, are there left any more some One-Idea Men? Where are the One-Idea Men? Dead apparently, and safely

wrapped up in the musty aniline dye of dusty tomes. Or emasculated and plasmic in stale textbook summaries. Or if still living, they are probably safely asleep on psychiatrists' couches, in those dim never-never rooms where Billy Graham keeps company with Nabokov. Perhaps, at best, their example has floated through: pale ghosts in the cobwebbed corners of our consciousness, subliminal specters who haunt the vague recesses of our fragmented psyches.

But smothered by the mass of haggles and debate, these archaic individualists, saints and sinners, moral monomaniacs with epoch-making missions, men with mottoes for their lives, fade continually in the foggy recesses of focusless eclecticism, until they are lost in the dim corridors of compartmentalized intellectual commerce.

Reforming revolutionaries are not evolutionary (caveat Darwin); they live on locusts and wild honey, they frighten swine, they hang on crosses for a single bigoted principle, they rise from the dead with alarming persistence, as if their narrow-minded zeal were grave proof. Today we are convinced that spiritual incendiaries must be deloused, disarmed, decoded and disavowed, before they detonate. To the modern many-sided man they are anathema: Paul and Peter, Francis and Dante, Wycliff and Luther, Latimer and Wesley, Pascal and Thoreau. And, of course, Jesus Christ. How best to deal with them, since their contemporaries were not able to put them under psychiatric care?

—W. T. JEWKES